



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

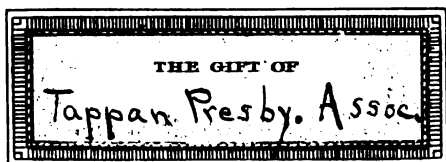
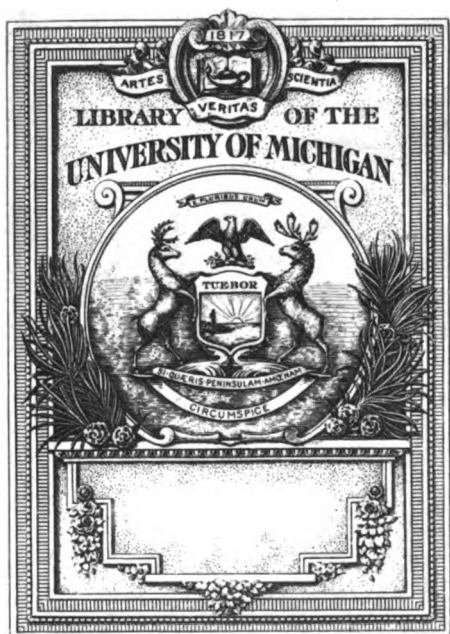
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B 388103



BS
494
.L27
1870

N.T.
V.5

A
COMMENTARY
ON THE
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY
(JOHN) PETER LANGE, D.D.,
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

BY
PHILIP SCHAFF, D.D.,
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. V. OF THE NEW TESTAMENT: CONTAINING THE EPISTLE TO THE
ROMANS.

NEW YORK:
CHARLES SCRIBNER'S SONS,
1899.



THE
EPISTLE OF PAUL
TO THE
ROMANS.

BY
J. P. LANGE, D.D., AND THE REV. F. R. FAY.

TRANSLATED FROM THE GERMAN

BY
J. F. HURST, D.D.,
PRESIDENT OF DREW THEOLOGICAL SEMINARY, MADISON, N. J.

REVISED, ENLARGED, AND EDITED

BY
P. SCHAFF, D.D., AND M. B. RIDDLE, D.D.

NEW YORK:
CHARLES SCRIBNER'S SONS,
1899.

Recd. Oct. 23 1899

REVENUE, according to Act of Congress, in the year 1869, by
CHARLES SCRIBNER AND COMPANY,
to the Clerk's Office of the District Court of the United States for the Southern District
of New York

TROW'S
PRINTING AND BOOKBINDING COMPANY,
205-213 East 12th St.,
NEW YORK.

PREFACE TO THE AMERICAN EDITION.

THE Epistle to the Romans is the Epistle of the Epistles, as the Gospel of John is the Gospel of the Gospels. It is the heart of the doctrinal portion of the New Testament. It presents in systematic order the fundamental truths of Christianity in their primitive purity, inexhaustible depth, all-conquering force, and never-failing comfort. It is the bulwark of the evangelical doctrines of sin and grace against the obscuration of the gospel, whether by judaizing bigotry or paganizing licentiousness. Addressed to the Christians at Rome, and unfolding to them the gospel as a spiritual power of God unto salvation far exceeding in effect, and outlasting in time, the temporal power of the Imperial City, it prophetically anticipates and positively overthrows every essential error of Romanism, and is to this day the best antidote against popery. No wonder that it was so highly prized by the Reformers. Luther, whom Coleridge regarded "the only fit commentator on Paul," called the Romans "the chief part of the New Testament, and the purest gospel, well worthy to be committed to memory word for word by every Christian man, and to be pondered daily and enjoyed as the daily bread of the soul. It can never be too often nor too well read and considered, and the more it is understood, the better it tastes." Those who have studied it most carefully, are most likely to fall in with the judgment of Coleridge, that it is "the most profound work in existence."

But it is certainly also the most difficult book of the New Testament, unless we except the Gospel of John and the Revelation. Meyer, the ablest philological exegete of the age, humbly confesses, in the preface to the fourth edition of his commentary, to a growing sense of our inability to do justice to "the grandest, the boldest, and, in all its depths and heights, the most complete composition of the greatest apostle." If St. Peter did not hesitate to state that there are "some things hard to be understood" in the Epistles of his "beloved brother Paul," we need not be surprised that even such divines as occupy the same general platform widely differ in their interpretations. The Epistle to the Romans, more than any other, is a battle-field; and every chapter, especially the third, the fifth, the seventh, and the ninth, is contested ground. Not a few commentators deal with it as Procrustes dealt with his victims, in adapting them to the length of his iron bedstead—either stretching out or cutting off their legs. But after all, vast progress has been made, especially within the last fifty years, toward an impartial and thorough understanding of this wonderful production of a wonderful man.

Among the many noble contributions of German learning and industry to this end, Dr. Lange's Commentary—which is here presented, with many additions, in an English dress—will occupy an honorable and useful position. It appeared first in 1865, and in a second edition in 1868, in a small but closely-printed volume of 389 pages, as part of his *Bibelwerk*. It is evidently the result of much earnest labor and profound research, and presents many new and striking views. These, however, are not always expressed with that clearness demanded by the practical common sense of the English reader; hence the difficult labor of translation has been occasionally supplemented by the delicate task of explanation.

Dr. Lange prepared the Exegetical and Doctrinal parts, the Rev. F. R. Fay, his son-in-law, and pastor at Crefeld, Prussia, the Homiletical sections.

The English edition is the result of the combined labor of the Rev. Dr. Hurst, the Rev. M. B. Riddle, and the General Editor. Dr. Hurst is responsible for the translation (which was an unusually difficult task), and for the valuable Homiletical selections from the best English sources. The General Editor and the Rev. M. B. Riddle, besides carefully comparing the translation with the original, prepared the text, with the Critical notes, and the additions to the Exegetical and Doctrinal sections. The initials indicate the authorship of the various additions in brackets, which increase the volume of the German edition *nearly one half*. Upon no other book, except Matthew and Genesis, has so much original labor been bestowed.

I am responsible for the General and Special Introduction, and the first six chapters (exclusive of the last few verses of chap. vi.), which cover about one half of the volume. I examined nearly all the authorities quoted by Dr. Lange, from Chrysostom down to the *latest* editions of Tholuck and Meyer, and also the principal English commentators, as Stuart, Hodge, Alford, Wordsworth, Jowett, Forbes, &c., who are sublimely ignored by continental commentators, as if exegesis had never crossed the English Channel, much less the Atlantic Ocean. The length of some of my annotations (*e. g.*, on chaps. i., iii., and v.) may be justified by the defects of the original, and the great importance of the topics for the English and American mind.

I had a strong desire to complete the work, and to incorporate portions of a German Commentary on Romans which I prepared years ago in connection with my lectures as professor of theology, as well as the results of more recent studies. But a multiplicity of engagements, and a due regard for my health, compelled me to intrust the remaining chapters, together with my whole apparatus, including my notes in manuscript and a printed essay on the ninth chapter, to my friend, the Rev. M. B. Riddle. As an excellent German and Biblical scholar, and as editor of the Commentaries on Galatians and Colossians in the *Bibelwerk*, Mr. Riddle has all the qualifications and experience, as well as that rare and noble enthusiasm which is indispensable for the successful completion of such a difficult and responsible task.

It is hoped that, by this combination of talent and labor, the Commentary on Roman has gained in variety, richness, and adaptation to the use of English students.

PHILIP SCHAFF.

NO. 5 BIBLE HOUSE, NEW YORK, April 20 1869.

THE EPISTLE OF PAUL

TO THE

R O M A N S .

INTRODUCTION.

PRELIMINARY OBSERVATION.

As the Epistle to the Romans is the most important and prominent of the Pauline Epistles, we must here discuss first the general preliminary questions connected with the life, doctrine, and writings of the Apostle. This introduction, therefore, divides itself into a general and a special introduction. The first connects with the general introduction of the "Bible-Work" on *Matthew* [p. 20 ff. Am. ed.] for the New Testament, and on *Genesis* [p. 1 ff. Am. ed.] for the Old; the second corresponds with the introductions to our commentaries on the remaining Epistles of Paul.

I. GENERAL INTRODUCTION TO THE EPISTLES OF PAUL.

§ 1. THE PAULINE PORTION OF THE NEW TESTAMENT.

The apostolic activity of the great Apostle to the Gentiles was so comprehensive and fruitful, that the greater portion of the labors of the original twelve apostles was merged into the historical current of his work. It is only the Coptic Church, and a few other isolated Oriental sects, that, as a portion of the original apostolic territory, have continued isolated from Paul's great field of labor. Since the second century, Paul's peculiar type of teaching began indeed to give way more and more to the forms of ancient and mediæval Catholicism; though Catholicism cannot be termed Petrine in that sense, and much less in that degree, in which the Church of Rome claims to be built on Peter. Yet Paul's spirit continued to exert its influence through the middle ages, not only in the heretical form of Paulicianism and other sects, but also in the orthodox type of Augustinism, until it broke forth from the innermost life of the Church as the chief organizing power of Evangelical Protestantism.*

* (Dr. LAMEN (*Das Apostol. Zeitalter*, vol. II. p. 649) adopts substantially the ingenious view, first suggested by JOACHIM FLORIS, and recently more fully developed by the great philosopher SCHELLING, and favored by eminent German divines, such as NEANDER, ULLMANN, TREKSCHE, that the three representative apostles, Peter, Paul, and John, are the types of three successive ages of Christianity: Peter the apostle of law and Catholicism, Paul the apostle of freedom and Protestantism, John the apostle of love and the church of the future which is to harmonise authority and freedom, unity and variety. Schelling, shortly before his death, at Ragatz, Switzerland, Aug. 1854, in a very interesting conversation with the writer of this note, emphatically affirmed his unabaken belief in this view, to which he had given repeated and profound reflection. It is certainly no mere accident that Catholicism professes to be founded on Peter, while Protestantism has at all times mainly appealed to Paul, the apostle of faith, of freedom, of independence, and of progress. Even the

As far as the Pauline portion of the New Testament is concerned, it constitutes not only the greatest part of the apostolic epistles, but also a large share of the entire New Testament, especially when we include both the writings of Luke and the Epistle to the Hebrews, which were evidently written under the influence of the Apostle of the Gentiles.

An eternal triumph of Christianity, an imperishable sign and pledge of its world-conquering power, lies in the fact that the greatest part of the Christian Church, the greatest portion of the New Testament, and the most powerful expression of Christian doctrine, proceeded from a man who, endowed with a lofty genius and a heroic energy of will, had cast all the enthusiasm of his youth into a fanatical hatred of Christianity, and who had made it the great object of his life to exterminate that religion from the face of the earth. With the conversion of Paul, the noblest prince of Pharissæism was changed from an arch-enemy of Christ into his most active apostle and witness. This was a prelude to the world-historical change by which the eagle of the heathen power of Rome was converted from the work of a vulture that vexed the fold of Christ, into the service of a dove of peace for the nations of the earth. SAUL became PAUL. In this one word all the past triumphs of Christianity over its foes are embraced, and all its future triumphs are described in advance. To bend or to break—that is the question; to bend, like Paul, or to break, like Julian the Apostate. The cause of this wonderful power of conversion and of judgment lies in the universal triumph of Christ, against whom a Paul was not too great an enemy, nor a Julian too crafty a politician and emperor.

Concerning the signification of PAUL in the New Testament, CALMET thus speaks in the introduction to his commentary on the Epistle to the Romans: "*Post sacrosancta evangelia venerabile maxime ac ceterorum omnium pretiosissimum monumentum Pauli epistola habende sunt. Omnia in illis continentur, quas formandis moribus, sive ad mysteria et religionem constituendam a Jesu Christo tradita sunt. Tamquam supplementum et interpretatio eorum, quas Jesus Christus docuit, ac veluti alterum evangelium Jesu Christi e mortuis rediit jure meritoque reputantur.*" [H. EWALD, the great orientalist, commences his *Commentary on the Pauline Epistles* (Göttingen, 1857), with the following striking and truthful eulogy: "Considering these Epistles for themselves only, and apart from the general significance of the great Apostle of the Gentiles, we must still admit that, in the whole history of all centuries and of all nations, there is no other set of writings of similar extent, which, as creations of the fugitive moment, have proceeded from such severe troubles of the age, and such profound pains and sufferings of the author himself, and yet contain such an amount of healthfulness, serenity, and vigor of immortal genius, and touch with such clearness and certainty on the very highest truths of human aspiration and action. . . . The smallest as well as the greatest of these Epistles seem to have proceeded from the fleeting moments of this earthly life only to enchain all eternity; they were born of anxiety and bitterness of human strife, to set forth in brighter lustre and with higher certainty their superhuman grace and beauty. The divine assurance and firmness of the old prophets of Israel, the all-transcending glory and immediate spiritual presence of the Eternal King and Lord, who had just ascended to heaven, and all the art and culture

antagonism of Protestantism and Romanism has its typical antecedent in the temporary collision of Paul and Peter at Antioch, and the earnest protest of Paul against any compromise with judaizing principles or customs. The idea of Schelling furnishes a fruitful hint for a comprehensive evangelical Catholic philosophy of Church history. But it must be wisely defined and qualified, and, as Lange intimates, it holds good only with regard to the elements of truth, and not to the extremes, contradictions, and defects, in the various historical types of Christianity. For in the Epistles of Peter there is not the faintest trace of hierarchical pretension and judaizing legalism and ritualism; on the contrary, a striking substantial agreement with the system of Paul. Nor do we find, on the other hand, that Paul gives the least countenance to that unhistorical and unchurchly individualism and one-sided intellectualism into which much of our modern Protestantism has degenerated. It must also be admitted, that in no age or section of Christianity was the spirit of any of the three leading apostles entirely wanting. There were truly evangelical men and tendencies at work in the bosom of mediæval Catholicism, and they are not wholly extinct even in the Roman church of the present day; while the tendency to legalism, formality, intolerance, and exclusivism may be found also in the bosom of Protestantism; and the lovely harmonising spirit of John is alive more or less among true believers in all sections of Christendom. So in a similar way the law and the promise, the sacerdotal office and the prophetic spirit, accompanied the Old Testament dispensation through the stages of its development to John the Baptist, the immediate forerunner of the first advent of Christ Comp. below, p. 13, and SCHARR's *History of the Apost. Church*, pp. 674-678.—P. 81

of a ripe and wonderfully excited age, seem to have joined, as it were, in bringing forth the new creation of these Epistles of the times which were destined to last for all times." Upon the whole, St. Paul is, perhaps, the most remarkable man, and his Epistles, next to the Gospels, the most important literary production of all ages. Dr. WORDSWORTH strongly recommends the reading of the Pauline Epistles in their chronological order, so as to accompany the Apostle, with the help of the Acts, in his missionary career from the call at Damascus to the martyrdom in Rome, and his development of Christian doctrine from the elementary truths of the Thessalonians to the farewell instructions of the Pastoral Letters. The reader will thus trace with growing delight this spiritual river of Paradise from its fountain-head, through Syria, Asia Minor, and Greece, to Rome, diffusing purity and health, flowing onward in a majestic and ever-widening flood, fertilizing the banks, that they may bear the flowers and trees of Christian graces, and terminating at last in the ocean of eternity.—P. S.]

§ 2. PAUL THE APOSTLE TO THE GENTILES. HISTORY OF HIS LIFE.*

The history of the life of the Apostle Paul divides itself, according to great crises, into the following periods: I. The time of his youthful development to his conversion; II. The time of his apostolic training, his impulsive and enthusiastic beginnings, and his purifying retreats; III. The period of the three great missionary journeys recounted in the Scriptures, down to his capture in Jerusalem, and his transportation from Cæsarea to Rome; IV. The termination of his career to his martyrdom.

A. *The History of the Youth of Paul to his Conversion.*

Paul appears first before us at the place of execution of the protomartyr Stephen, under the Jewish name of SAUL (שָׁאוּל), Acts vii. 57. He is a young man, who pursues his studies in Jerusalem in the school of the conservative Pharisee, Gamaliel (Acts xxii. 3; comp. Acts v. 34); but in consequence of his fanatical enthusiasm for the Pharisaic law, which he identified with the ancestral faith (Phil. iii. 5, 6), he became, while a student, the most bitter persecutor and disturber of the youthful Church of Christ; for he considered that Church a fatal Jewish heresy, and one which, by virtue of the rights of zealots for the law, he designed to combat, and hoped utterly to destroy. Probably Moses, Phinehas, and Elijah were his imaginary prototypes; while he adjudged Christ to be the greatest of those false prophets against whom destruction was prophesied and appointed (Deut. xviii. 20). From an accomplice who, being present at the execution of Stephen, took charge of the clothes belonging to his witnesses and executioners (Acts vii. 58), he soon became a servant of the Sanhedrin†; and having become excited by the martyr-blood of Stephen, he not only continued the persecution, and scattered the congregation in Jerusalem, but, being clothed with extraordinary authority, he entered upon a journey to Damascus for the purpose of destroying the Christian congregation in that city. The Sanhedrin did not at that time possess authority over the life and death of the Jews (John xviii. 31), but it was nevertheless at liberty to exercise, in matters of religion, the Jewish authority to imprison, to scourge, and to arrange all the preliminaries of a trial for capital punishment. The execution of James the Just, as recounted by Josephus (in his *Antiq.* xx. 9, 1), explains the martyrdom of Stephen and the subsequent threats against Paul's life (Acts xxiii. 80), and shows that a tumultuous occasion could lead to the infliction of capital punishment. (On the laws of punishment, comp. WINER, art. *Synhedrium* [ii. 551, and SMITH, iii. 1186, art. *Sanhedrin*]).‡

* In the following section I have borrowed considerably from my own article on *Paul*, in HERBES' *Real-Encyclopædia* (vol. xl. 1866, pp. 239–269.—P. S.); but I have enlarged it according to necessity. Compare also the respective sections in the works of NEANDER, SCHAFF, LANGER, THIERSCHE, on the *History of the Apostolic Church* (SCHAFF, pp. 239–267), and CONYBEARE and HOWSON: *The Life and Epistles of St. Paul*. London, 1853, republished in New York.

† [The proper spelling is not *Sanhedrim*, but *Sanhedrin* (Talm. סַנְהֶדְרִין, formed from *synedrion*), but there is no uniformity in this even among scholars.—P. S.]

‡ [The reader will meet in this and all other parts of Dr. LANGER's *Commentary* very frequent references to WINER'S *Biblical Dictionary* (*Biblisches Realwörterbuch zum Hundgebrauch für Studierende*, etc., 3d ed. Leipzig, 1845, 2 vols.

Saul had already taken the lead in Jerusalem in the work of incarcerating the Christians but the apparent result of his efforts, which was only the wider promulgation of the gospel by means of the scattering of the congregation (Acts viii. 4), exasperated him still more. Therefore he solicited those fatal letters of authority which directed him toward Damascus. A proof of the confidence reposed in the fiery zeal of the young Pharisaic student may be seen in the fact that the Council not only gave him full authority, but also an obedient escort. The enterprising youth designed to destroy the whole Christian flock in Damascus, and to drag back to Jerusalem even women, and all who were at his mercy.

But the Divine visitation came upon him when near Damascus. Saul, by a sudden miracle, became a Paul, as we are accustomed to say; the greatest and most dangerous of all the persecutors of the Christians (for he persecuted the Church in its infancy), was transformed into the greatest promulgator of Christianity in the world.

Paul was a descendant of the tribe of Benjamin, and a native of Tarsus, the polished and venerable capital of Cilicia, situated on the river Cydnus, the home of the great naturalist, Dioscorides, and of other distinguished men, and the burial place of Emperor Julian the Apostate. JEROME (*De viris illustrib.* cap. v.) mentions the report that Paul had emigrated with his parents from Gishala, but he afterwards declares, in his commentary on Philemon, that it is a fable. As the stock of Levi became gloriously resplendent in John the Baptist, so, under the new dispensation, did Benjamin, the son of Rachel, receive higher honor than any other tribe save Judah, which had previously risen to the greatest glory. And the same mighty energy which the blessing of Jacob ascribed to the character of Benjamin (Gen. xlix. 27), and which was confirmed by later events (Judges xx. 21), found its perfect expression in Paul. He was first a ravenous wolf in the midst of the flock that ate his prey in the morning; but in the evening he combined the strength of the wolf and the mildness of the lamb; and though he sprang like a wolf into the metropolitan cities of heathendom, his purpose was to "divide his spoil in the evening." His parents appear to have been in good circumstances. They were "Roman" citizens, though not as inhabitants of the city of Tarsus (for that city had not then obtained its freedom), but by special conditions with which we are not acquainted. Notwithstanding their high social standing, they strictly adhered to the Jewish faith, and designed their son to be a Pharisaic Rabbi. According to Jewish custom he had learned a trade; he was a tent-maker (that is, a weaver of a kind of cloth which was applied to tent-making; *σκηνοποιός*, Acts xviii. 3). The great talents of Saul could be early developed in the schools of cultivated Tarsus, if we may suppose that the rigid Pharisaic sentiment of his parents (which, however, was often mollified in heathen cities far away from Palestine) permitted him to visit those schools. From Paul's philosophic analysis of heathendom (Rom. i. and ii.), from his discourse at Athens (Acts xvii.), and from other similar expressions, we may very readily infer that his acquaintance with sentences of heathen philosophers and poets (Acts xvii. 28; Tit. i. 12 sq.), is not attributable to mere popular intercourse, but to reading and study. When in Jerusalem, he became familiarly acquainted with the Old Testament, rabbinical traditions and dialectics, and probably also with the doctrines of the Jewish Alexandrian school. It is probable that he found there some family connections; at least, he was subsequently supported very earnestly by a nephew (Acts xxiii. 16). As King Saul of old is said to have gone forth to seek she-asses, but found a crown, so with the Apostle; but he took better care of his crown.

The conversion of Saul is one of the greatest miracles of the exalted Saviour—one of the

which is justly prized in Germany as a masterwork of ripe scholarship and critical accuracy. The English and American student who has no access to it, may in nearly all such cases profitably consult the same articles in W. SMITH'S *Dictionary of the Bible*, large edition, London and Boston, 1863, 3 vols.; large American edition, with many improvements and additions, by Prof. H. B. HACKETT and ESRA ARBON, New York, 1868 ff., to be completed in 4 vols.; and the superb third edition of KITTO'S *Cyclopedia of Biblical Literature*, prepared by W. LINDSEY ALEXANDER, D.D., etc., London, 1865, 3 vols. These English works, being the result of the combined labor of many contributors, have less unity and symmetry than that of WISSE, but are more extensive and embody the latest information (especially HACKETT and ARBON'S edition of SMITH unabridged, now in course of preparation and publication, with the help of a number of American scholars). A new German Dictionary of the Bible has been recently commenced with a considerable array of collaborators by SCHWENKER of Heidelberg, and will represent the liberal, semi-rationalistic school of German theology.—P. 8.

greatest miracles of conversion in the kingdom of grace. The fact especially that the most earnest zealot for Pharisaic legalism became, by Divine appointment, the chief apostle of a free gospel and faith, and the most successful destroyer of Pharisaism in Judaism, and in the Christian Church through all ages, is without a parallel in history. True, some of the greatest opponents of Jesuitism have come out of Jesuit schools. Luther, the former monk was the strongest antagonist of monastic righteousness; and Luther, the Augustinian, the strongest antagonist of intolerance, which St. Augustine unfortunately first established in theory in opposition to the Donatists; but not one of these contrasts reaches that miraculous transformation in which the glorified Christ, as with an ironical smile, changed the most formidable power of the enemy into His most victorious agency for conquest.

And yet this miracle, too, was conditioned by justice and truth. We must not ignore for the miraculous manifestation of Christ all connecting points of preparation in the unconscious spiritual life of Saul (as BAUMGARTEN has again done). This would be as partial and untenable as the opposite extreme of rationalistic writers, who vainly attempt to explain his conversion by psychological antecedents and extraordinary natural phenomena (see WINER, *Real-Wörterbuch*, art. *Paulus*). The history declares positively that the glorified Christ appeared to him; and we cannot interpret it in any other light. But Paul's own accounts show that the objective manifestation of Christ was mediated by a visionary or ecstatic elevation of Saul himself (Acts ix. 7; xxii. 9).

[The rationalistic interpretation, after having exploded in Germany, has been ingeniously renewed in France by E. RENAN, *Les Apôtres*, Paris, 1866, p. 181. There is a third view on the conversion of Paul, not mentioned by Dr. LANGE—the *mythical*—which resolves the event into a purely subjective process in Paul's own mind, and explains the supernatural light to be simply the symbolical expression of the certainty of the real spiritual presence of Christ in the Church and the believer. This view was ably defended by the late Dr. BAUR, of Tübingen, in his work on Paul, 1847, p. 68. But after a renewed investigation of the subject, the celebrated historian arrived at the conclusion that the conversion of Paul was an enigma, which cannot be satisfactorily solved by any psychological or dialectical analysis. See the second and revised edition of his work on Christianity and the Christian Church in the first three centuries, which appeared shortly before his death, a. 1860, p. 45, and the second edition of his *Paul*, edited by ZELLER, 1867. The character and apostolic life of Paul, and the very origin and continued existence of the Christian Church, is an inexplicable mystery without the miracle of the actual resurrection of our Saviour.—P. 8.]

OBSERVATIONS.—1. On the splendor of the city of Tarsus in culture and institutions of learning, see WINER, article *Tarsus*. Also the particulars concerning *Gamaliel*, by the same author [and in KITTO's and W. SMITH's *Bible Dictionaries*].

2. On the life of Paul in general, compare the article *Paul* in the various Bible dictionaries; the relevant chapters in NEANDER, SCHAFF, THIERSCH, and LANGE, on the Apostolic Age; the work, *Die Biographien der Bibel*, Stuttgart and Leipzig, 1838; and REUSS, *Die Gesch. der heil. Schriften Neuen Testaments* [4th ed., 1864], p. 45 ff., where a comprehensive catalogue of literature may be found. For particular references, see below.

3. The literary education of the Apostle has been much discussed. Comp. NIEMEYER, *Charakteristik der Bibel*; THALEMANN's treatise, *De eruditione Pauli Judaica non Græca* (and WINER, *Real-Wörterbuch*, ii. 218). The parents of Paul may have been prevented, by their religious prejudices, from sending their son to the brilliant Grecian schools in Tarsus; but it does not therefore follow that the vigorous mind of the youthful Paul did not become acquainted privately with the principles of Grecian learning. Possibly his parents may have sent him to Jerusalem for the very reason that they discovered in him a dangerous susceptibility for the charms of Grecian literature.—“Paul received a learned Jewish education in the school of the Pharisaean Rabbi, Gamaliel, not remaining an entire stranger to Greek literature, as his style, his dialectic method, his allusions to heathen religion and philosophy, and his occasional quotations from heathen poets show. Thus, a ‘Hebrew of the Hebrews,’ yet at the same time a native Hellenist and a Roman citizen, he combined in himself, so to speak, the three great nationalities of the ancient world, and was endowed with all the natural qualifications for a universal apostleship. He could argue with the Pharisees as a son of Abraham, of the tribe of Benjamin, as a disciple of the renowned Gamaliel, surnamed ‘the G'ory of the Law,’ and as one of the strictest of their sect. He could address the Greeks in

their own beautiful tongue, and with the force of their strong logic. Clothed with the dignity and majesty of the Roman people, he could travel safely over the whole empire with the watchword: '*Civis Romanus sum.*'" From PH. SCHAFF, *History of Ancient Christianity*, vol. i. p. 68. Comp. also CHARLES HODGE, *Commentary on the Epistle to the Romans*, revised edition, first section of the Introduction: "His (Paul's) natural character was ardent, energetic, uncompromising, and severe. How his extravagance and violence were subdued by the grace of God, is abundantly evident from the moderation, mildness, tenderness, and conciliation manifested in all his epistles. Absorbed in the one object of glorifying Christ, he was ready to submit to any thing, and to yield any thing necessary for this purpose. He no longer insisted that others should think and act just as he did. So that they obeyed Christ, he was satisfied; and he willingly conformed to their prejudices, and tolerated their errors, so far as the cause of truth and righteousness allowed. By his early education, by his miraculous conversion and inspiration, by his natural disposition, and by the abundant grace of God, was this Apostle fitted for his work, and sustained under his multiplied and arduous labors."—P. S.]

4. On the chronology of the Apostle's life, see WINTER, *Real-Wörterbuch*, ii. p. 217; WIESELER, *Chronology of the Apostolic Age* [Göttingen, 1848; also the Chronological Chart in the American edition of LANGE's *Commentary on Acts*, and ALFORD's *Commentary on Acts*, 5th ed., 1865, [pp. 32-37.—P. S.] On the various suppositions concerning the time of Paul's conversion, WINTER, ii. p. 219.

5. On the conversion of the Apostle in particular, see the *Commentary on the Acts of the Apostles*, chap. ix. [p. 161, Am. ed.] The objectivity of the appearance of Christ is there justly maintained. But we should, in addition to it, make proper account of the element of a vision as the medium of the appearance of Christ. Here belongs also the treatise of C. P. HOFSTEDE DE GROOT, *Pauli conversio, præcipuus theologia Paulina fons*, Groningen, 1855. ("*Raque inveni principia gravissima tria, e quibus tota Pauli theologia est orta; primum mentis, Jesu vitam novam semper cogitantis, alterum animi, gratiam divinam constanter experti et sentientis, tertium vita, Christi ecclesiam perpetuo spectantis.*") Also the essay of PARET, *The Testimony of the Apostle Paul concerning the Appearance of Christ*, in the *Jahrbücher für deutsche Theol.*, vol. iv., pt. 2. For a full list of literature, see REUSS, l. c., p. 51, and WINTER, ii. p. 214.

B. The Preparation of Paul for the Apostolic Office, and his Apostolic Missionary Journeys to the time of his First Captivity in Rome.

A man of such mighty genius, notwithstanding his apostolic call, was not qualified for an evangelist immediately after his conversion. His first zeal would have been too stormy, too powerful, and too much the outburst of immoderate excitement. After his first attempt in Damascus, he had to withdraw to Arabia for a quiet stay of about three years (Gal. i.)—a period over which a veil is drawn. He probably spent it, not in missionary labor, but to greater advantage in contemplative life, although he may have made some single missionary efforts during this time (see LANGE's *History of the Apost. Age*, ii. p. 124). After his first attempt in Jerusalem, also, where Barnabas introduced him to the apostles, Paul was again required to retire to private life. But this time he chose Cilicia, his native country. We may infer from his character that he did not remain absolutely passive, but that he occasionally testified of Christ; yet he did not engage in apostolic labors in their strictest sense.

Barnabas sent for him to come from Cilicia to Antioch, to coöperate with him in that newly-arisen metropolis of Gentile Christianity (Acts xi. 25). Paul entered into the most intimate relations with the congregation of Gentile Christians living there, and the destination that he had received at his call to become the Apostle to the Gentiles (Acts ix. 15), now approached its fulfilment. But it was in accordance with the apostolic spirit that the Gentile Church should remain in perfect unity with the Jewish-Christian Church. This tendency toward unity was strengthened by the first mission of Paul to Jerusalem, in company with Barnabas (Acts xi. 30). We may therefore consider this mission as the introduction to the apostolic labors of the Apostle; and since it also constitutes one of the strongest chronological links in his career, we will now speak of the chronological relations of his life.

We pass over, as unreliable points of connection, the government of Damascus by the Arabian king Aretas (Acts ix.; 2 Cor. xi. 32), and the meeting of Paul with Aquila in Corinth, in consequence of the banishment of the latter from Rome by an edict of the Empe-

ror Claudius (see WIESELER, *Chronologie des Apostolischen Zeitalters*, p. 167, and p. 125). The safest date at the beginning of the apostolic career of Paul is the year of the death of Herod Agrippa, A. D. 44 (JOSEPH., *De bello Jud.* ii. 11, 6); and the safest one at the end of the same is the recall of the procurator Felix from Judea in the year 60. The execution of James the Elder took place shortly before the death of Herod Agrippa (Acts xii. 2). About the same time, Paul and Barnabas went to Jerusalem as bearers of the collection taken at Antioch. If, according to the usual method, we reckon backward from this date, the year 44 (one year spent in Antioch, about one year in Jerusalem and Tarsus, three years in Arabia and Damascus), the conversion of Paul occurred about the year 39. Then, reckoning forward, let us fix the time of the Apostolic Council, under the supposition (which has been vainly contested)* that the journey described in Acts xv. is identical with that of Gal. ii. (see my *Gesch. des Apost. Zeitalters*, i. 99), and that the fourteen years which Paul reckons as occurring previous to this journey are to be numbered from his conversion. This being the case, the Apostolic Council occurred about the year 58.† The first missionary tour of the Apostle therefore took place between the years 44 or 45 and 52 or 53. The second and third were made between the years 53 and 59–60.

In reference to the more particular dates, compare the already mentioned work of WIESELER (whose parallel of Paul's journey mentioned in Acts xviii. 22, with that in Gal. ii., does not seem to be warranted); the article *Paul* in WINER; G. W. AGARDE, *Von der Zeitrechnung der Lebensgeschichte des Apostels Paulus*, etc., Stockholm, 1847. On the time of the ecstasy narrated in 2 Cor. xii. 7, compare my *Apost. Zeitalter*, ii. p. 8.

In regard to the credibility of the account of the Acts on the apostolic life of Paul, SCHNECKENBURGER maintained the hypothesis, that the author of that book converted the life of Paul from real historical materials into a parallel to the life of Peter. BAUR has outdone this hypothesis, and endeavored to carry out the hypercritical notion that the narrative of the Acts of the Apostles is an unhistorical production, written for the purpose of bringing about a compromise between Jewish Christianity and Gentile Christianity. On this vain attempt to convert the history of the Acts into a myth, or rather a conscious fiction, compare LECHLER, *The Apostolic and Post-Apostolic Age*, p. 6 ff.

There was no doubt a gradual approach of the two sections of apostolic Christianity, in harmony with the first fundamental principle of the Word made flesh and the working of the spirit of the apostolic history. Conscious of the essential unity of faith and hope, the Gentile Church moved towards the Jewish Church, as the Jewish Church sought and found the Gentile Church. It is from this point of view that we must study Paul's journeys to Jerusalem as they alternated with his missionary tours. Every new missionary journey to the heathen world was followed by a renewal of the bond of union with the parent society in Jerusalem; and the more deeply the Apostle penetrated the heathen world, and the more fully he kept the Gentile Church free from Jewish ordinances, the more decidedly did he afterward show, by his own conduct in Jerusalem, his respect for Jewish customs. Only those who are unable, like Paul, to distinguish between dogmatic and ethical rules, can find a contradiction in this fact, and especially in the diversity of requirements between Gal. ii. 16 and Acts xv. 20.

The farthest limit of the first missionary tour of the Apostle was Derbe, in Lycaonia, Asia Minor. The appointment of Barnabas and Saul in Antioch by the direction of the Holy Spirit, their ordination by the united act of the congregation and its leaders, the voyage to Cyprus, the triumph of Paul over the false prophet Bar-jesus, his change of name, the journey to Pamphylia, and the return of Mark, the apostolic attendant, the missionary address of

* [By WIESELER who, in his very learned and able chronology of the Apostolic Age, identifies the visit mentioned, Gal. ii. 1, with the fourth journey of Paul to Jerusalem mentioned Acts xviii. 21, 22. He has defended his view in an *Excursus* to his *Commentary to the Galatians*, p. 532 ff. Compare against his view and in favor of the identity of the journey of Gal. ii. 1 with that to the Apostolic Council, Acts xv., my *History of the Apost. Church*, p. 245 ff.; and the *Commentary on Gal. ii. 1*.—P. S.]

† [The chronologists of the Apostolic Church differ in the date of the Council of Jerusalem from 47–53. WINER DE WETTE, WIESELER, SCHAFF, and ALFORD, put it in 50 or 51; OLSENHAUSEN, MEYER, EWALD, in 52.—P. S.]

the Apostle in the synagogue at Antioch in Pisidia, the persecutions on the part of the Jews in Antioch and Iconia, Paul's miracle at Lystra, and his success in Derbe: these are the prominent points of the first missionary tour. We must observe especially, 1. That the apostolic men at that time, as well as later, always directed their first attention to the Jews, and consequently entered the synagogue, although at Antioch, in Pisidia, an important crisis occurred in their zeal for Gentile missions (Acts xiii. 46); 2. that Paul, the younger messenger, appears more and more decidedly in the foreground; 3. that on their return the societies of converts were organized into fixed congregations, especially by the appointment of elders (Acts xiv. 23); 4. that the free spirit with which Paul carried on the missionary work among the Gentiles produced, in all probability, that reaction of the more rigid Jewish Christians which led to the first Apostolic Council, and Paul's journey to Jerusalem in connection therewith; 5. that the enmity of the Jews against the preaching of the two men, especially of Paul, became more intense from his expulsion (in Antioch) to the attempt to stone him (in Iconium), and to his real stoning (in Lystra).

On the change of Paul's name, various views have been advanced (see WINER, article *Paul*; SCHAFF, *History of the Apost. Church*, p. 226; comp. Com. on Ch. i. 1.). We are of the opinion that Saul, as a Roman citizen, was already in possession of a Roman name, but that, while at Cyprus, he was induced, not only by the friendship of Sergius Paulus, but especially by his antagonism to the false prophet who called himself Elymas the Sorcerer, the *mighty magician*, to term himself, as that man's conqueror in the name of the Lord, Paul the *small man* (so far as David's victory over Goliath had repeated itself here in a New Testament character); and particularly, also, because the Apostle, being now about to enter into active intercourse with the Grecian and Roman world, could travel more conveniently under a Roman name.

The second missionary journey passes over Asia Minor to Europe, and finds its farthest limit in Corinth. It is specially characterized by the following events: (1.) The separation of Paul and Barnabas on account of Mark, and the beginning of a separate and independent mission of Paul, in which he was followed at first by Silas, and later by Timothy and Luke; (2.) the tour of visitation into the earlier missionary field (Cyprus being passed over, and left to the care of Barnabas), which was changed into a new mission of colossal proportions; (3.) the harmonization of the body of Jewish Christians and Gentile Christians by means of the *ethical* principles established by the Church in Jerusalem (Acts xvi. 4); (4.) the new stations: Cilicia (before the repeated visit of the elder stations), then Phrygia, Galatia, Troas; after this in Europe: Philippi, Thessalonica, Berea, Athens, Corinth; also the persecutions, which varied in strength in proportion to the greater or less results of the preaching of the gospel; (5.) the miraculous aid and manifestation of the Spirit, which led Paul to Europe (Acts xvi. 6, 7, 9); (6.) the contrast between the ministrations of the Apostle in Athens and in Corinth; but we err if we suppose that Paul corrected his learned discourse in Athens by his exclusive preaching of the Cross in Corinth; (7.) the meeting of Paul with Aquila and Priscilla in Corinth, which so greatly affected his subsequent mission; (8.) the longer stay of the Apostle in Corinth, and the importunities of the Jews against him in the presence of the deputy, Gallio; (9.) the new journey of the Apostle to Jerusalem for the accomplishment of a vow, during which he touches at Ephesus, and there makes preparation for his mission by leaving behind Aquila and Priscilla.

The third missionary tour is so far an enlargement of the second, as that Paul at this time makes Ephesus, in Asia Minor, his great object, which city he had been compelled to pass by in his journey, and which he could only touch at on his return. Apollos was his pioneer here, and the silversmith Demetrius became his principal opponent. His victory was, on the one hand, a triumph over the nocturnal magic of this city dedicated to Diana, the goddess of the Moon; and, on the other, over idolatry. This journey, which was at first supplementary in its design, assumed the character of a visitation; for Paul departed from Ephesus, and again visited the congregations in Macedonia and Greece. The supposition of a third missionary visit to the Corinthian church between the second and third missionary tours has

been shown, in a variety of ways, to rest upon a misunderstanding (see my *Apost. Age*, i. p. 199). The third missionary journey is characterized by the more decided prominence of the missionary calculation and self-determination of the Apostle (see 1 Cor. xvi. 5; 2 Cor. i. 15); by his miraculous works, especially in Ephesus and Troas (Acts xviii. 11; xx. 10); by the establishment of a metropolis of the church of Asia Minor, which was destined to become the home of John, and the maternal city of Christian speculation; by the founding of a larger association and Pauline school; and finally, by the decided premonition of his captivity which the Apostle felt, as he drew his missionary journey to a close, and entered upon his pilgrimage to Jerusalem.

The performance of a Nazarite vow in Jerusalem (a step counselled by James) grew, from a measure of accommodation to the narrow views of the Jewish Christians, into an offence on the part of the Jews. It led to the persecution of the Apostle in Jerusalem, his abduction and imprisonment in Cæsarea, his appeal to the judgment-seat of Cæsar, and his transportation to Rome (in the year 62; according to AUGER and WINER, in the spring of 61). From this captivity he was released (in the year 64), not only according to the testimony of tradition (EUSEB., ii. 22: λόγος ἔχει, CYRILL. HIEROS., HIERONYMUS, etc.; see WINER), but also according to certain hints of the Scriptures, yet only, after a new journey for missions and visitation, to fall into a second imprisonment, and to suffer martyrdom under Nero.

OBSERVATIONS.—1. For a statement of relevant literature, see REUSS, l. c., p. 54, 55, 56 sqq. [SMITH, *Dict. of the B.*, art. *Paul*, at the close, vol. iii. 768].

2. Ananias at Damascus, a predecessor of Barnabas for the introduction of Paul into the Church of Christ, as Stephen had been a predecessor of Paul himself.

3. Paul's three years of instruction in the quiet solitude of Arabia, a counterpart and parallel to the three years of instruction spent by the twelve apostles in intercourse with the Lord. The latter was an external and historical communion; that of Paul was undoubtedly of a mysterious and internal character, and kindred to the great mysterious fact of his conversion. See my *Apost. Age*, ii. p. 123. [SCHAFF, *H. of the Ap. Ch.* p. 236; and *Com. on Gal.* i. 17.]

4. The development of the Apostle's consciousness of his specific call to the Gentiles was gradual, and commensurate with the gradual definiteness of his call to the apostolic office in general. This may be seen from Acts ix. 15, 29; comp. xxii. 21; xiii. 46; xix. 9; xxviii. 17 sqq.; Gal. ii. But this call to the Gentiles did not exclude a purpose to convert the Jews; for not only must he first seek in the synagogues those heathen who were susceptible hearers of his message, especially the proselytes of the gate (Acts xiii. 48), but Paul also recognized the conversion of the Gentiles, apart from their personal salvation, as a means for the conversion of Israel (Rom. xi. 13, 14). The gradual development of his apostolic knowledge by virtue of continued revelations and illuminations, was not precluded by the Apostle's preparation, derived from a historical knowledge of the Holy Scriptures and of the life of Jesus, and by his great miraculous illumination when his call occurred.

5. On the person of Barnabas; on Cilicia, Antioch, Asia Minor, etc., see the relevant articles in the Biblical dictionaries. Also the introductions to the respective parts of this Commentary. On Antioch in particular, see my *Apost. Age*, ii. p. 158.

6. The reciprocal action between the three missionary journeys of the Apostle, and his pilgrimage to Jerusalem at the close of each of these journeys, are in themselves sufficient to overthrow as an untenable fiction BAUR's hypothesis above alluded to.

7. On the identity of the fact related in Gal. ii. with that narrated in Acts xv., see REUSS, p. 55, and SCHAFF's *History of the Apost. Church*, p. 245 ff.

8. The relation of the apostolic deliberations in Acts xv. to the so-called Noachian commands, is also maintained by REUSS, l. c., p. 56. See thereon my *Apost. Age*, ii. p. 184. REUSS maintains that Acts xv. 21 avows the validity of the law for the Jewish Christians. But the absence of all *dogmatic* obligation in the same passage is very plain from the transactions of the apostolic council. Yet, as far as the national and ethical validity of the same is concerned, it was in perfect harmony with the apostolic spirit that the continuance of the law should not be violently abrogated. For the relevant literature, see REUSS, p. 56.

9. For a catalogue of the friends and followers of the Apostle, see the same, p. 58.

10. The Apostle's missionary method and policy: (1.) A prudent adjustment of his universal mission to the Gentile world, even to Rome, and the western limit of the Old World (Spain), to the primitive historical trunk of Christianity in Jerusalem—that is, the incorporation of the missionary spirit with the vital power of the Church. (2.) Perception of the historical links for communicating the gospel to the world. Therefore he first turned his

attention to the Jews, and rose in their synagogues, but made full account of the prejudices of the Jews, and the receptibility of the heathen for Christianity. Therefore he embraced in his view, and also seized upon, the points of connection in the Gentile world (see his address at Athens on the inscription of an altar), and with equal clearness he discovered and opposed all real barriers to the truth (righteousness by works among the Jews; luxurious life in Corinth, 1 Cor. i. 2; and the gloomy sorcery of superstition in Ephesus). (3.) Most careful observance of Divine guidance to go forward or to hold back (Acts xvi. 6, 9; xxv. 10; Rom. i. 13, etc.). (4.) Careful consolidation of his missionary work, by instituting congregational offices, and the organization of congregations (Acts xiv. 22, 23), and promoting the inner unity of the churches by their community of prayer and love (see especially the Epistle to the Philippians). (5.) A comprehensive and free use of all chosen companions in faith for coöperation in the form of helpers, evangelists, messengers, and pioneers in a general sense. He is surrounded by his helpers; he sends them out upon new paths; he leaves them behind in churches already organized. That they may be strengthened and encouraged, the spirits of the gospel come and go in his presence, just as the messengers come and go at the court of a prince; he sets all the powers of faith in motion, in order to set all the world in motion. (6.) He greatly advances the personal usefulness of himself and of his coadjutors, by his apostolical epistles. (7.) The marvellous concentration, development, and elaboration of his doctrine in a manner adapted to the necessities of the congregations, and in perfect harmony with a most careful preservation of the fundamental character of his doctrine. The rock-like steadfastness and adherence to the doctrine of free grace, united with that most faithful development which is exhibited also in his style as a progressive creative power, producing a rich treasure of ἀπαξ λεγόμενα. (8.) The supplementing of his burning activity by sacred retreats, when he sank even into the depths of visionary contemplation; likewise his union of apostolic consecration to the demand of the moment (see his Epistle to Philemon) with his all-embracing care for the whole Church and for its whole future.

11. On the three missionary tours and the life of the Apostle, and the particular events of the same, compare the Commentary on the Acts of the Apostles, and the well-known works of NEANDER, SCHAFF, THIERSCH, and EWALD, on the Apostolic Age, and the literature referred to by REUSS, p. 59 sqq.

C. *The Second Imprisonment and the Martyrdom of Paul.*

The second imprisonment has been lately discarded even by theologians who accept the authenticity of the Pastoral Epistles, such as WÆSELER, EBRARD, SCHAFF, THIERSCH (see my *Apost. Age*, ii. p. 374). Yet we still hold to the testimony of the old ecclesiastical tradition for the following reasons: (1.) because the Acts of the Apostles concludes at the time when the first imprisonment of Paul must have come to an end, without taking any cognizance of his death; (2.) because the Apostle himself, about the end of this period, anticipated his deliverance (Phil. ii. 24); (3.) because the Pastoral Epistles—whose Pauline character cannot be doubted if we take into the account an advanced development of Christianity of some years' duration—cannot be comprehended in the early career of Paul down to the year 64, without great violence; and the same is the case still more with the Apostle's stay in Crete (Tit. i.); (4.) because the development of the germs of Ebionism and Judaizing Gnosticism, which are taken cognizance of in the Pastoral Epistles, is clearly indicated by the Epistles of the Apostle written some years earlier, during his imprisonment from 62 to 64, but had not gained the strength which they possessed at the time when the Pastoral Epistles were composed; (5.) because the tradition of the Church distinguishes positively between the judicial execution of Peter and Paul, and the first great persecution of the Christians as a body under Nero; (6.) the testimony of the Roman Clement (1 Cor. v.), that Paul came ἐπὶ τὸ τέρμα τῆς δίσεως καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, having been written in Rome, cannot refer to Rome, and supports the tradition, harmonizing with the purpose of the Apostle (Rom. xv. 24), that Paul visited Spain after his deliverance (comp. my *Apost. Age*, ii. p. 386).*

* [The passage of Clement of Rome, which has given rise to different interpretations, must be translated thus "Paul . . . having come to the *limit* (ἐπὶ τὸ τέρμα, not: before the highest tribunal, ὅπου τὸ τέρμα) of the West, and having died a martyr under the rulers (others: having borne witness before the rulers), he departed from the world and went to the holy place, having furnished the sublimest model of endurance." The dispute about the true reading in the passage (somewhat obliterated)—ἐπὶ τὸ τέρμα or ὅπου τὸ τέρμα τῆς δίσεως—is now settled in favor of ἐπὶ by the testimony of Professors JACOBSON and TISCHENDORF, who have carefully re-examined the only extant and defective MS. of the

If we may judge from intimations in the Pastoral Epistles, Paul hastened, after his deliverance, first to Ephesus, where the Christian truth was threatened by the first development of Christian heresy. We cannot decide whether he was permitted to visit Jerusalem once more on this journey, as was anticipated by the Epistle to the Hebrews, and might be expected from the three visits of his earlier missionary tours. From Ephesus he went to Macedonia and Greece; then over Troas and Miletus to Crete. Afterwards he proceeded to Epirus, where he spent the winter in Nicopolis, and subsequently left Titus. He then directed his course westward, to the *τέρμα τῆς δίοσεως*, where he was probably seized and taken a prisoner to Rome, before being able to found another permanent organization [in Spain].⁴ Meanwhile, Peter either came or was brought to Rome, and both suffered martyrdom there together (according to Clement of Rome, Irenæus, Tertullian, etc.; see the article *Peter*, in HERZOG's *Real-Encyclopædie*). The Roman Church celebrates the death of Peter and Paul on the same day—the 29th of June.

[The views on the year of Paul's martyrdom vary from 64 to 68. This question depends, of course, mainly on the question of the second captivity. WIESELER contends for the year 64, shortly before the great Neronian persecution (the only one properly authenticated by historical evidence), which broke out, according to Tacitus, *Annal.*, xv. 44, in consequence of the conflagration, July 19th, 64; but the general tradition of the Church connects Paul's and Peter's martyrdom with this persecution, which probably gave rise to several isolated executions afterwards. If we adopt the hypothesis of a second imprisonment, we may arrive at a more definite result by referring the *ἡγούμενοι* in the famous passage of Clemens Rom. (1 Cor. v., *μαρτυρήτους ἐπὶ τῶν ἡγουμένων*, *sub præfectis martyrium subiens*), either (with HUG, *Intr.* ii. 828, HEFELE, *Patres Apost.*, p. 61, 4th ed., and DÖLLINGER) to Tigellinus and Nymphidius Sabinus, or (with PEARSON) to Helius Cæsarianus and Polycletus, who in the last years of Nero, especially during his absence in Greece, A. D. 67, had charge of the government in Rome. In this case we get the year 67 or 68 for the martyrdom of Paul; and this agrees with the Catholic tradition based upon EUSEBIUS and JEROME (who, in his *Catal. Script.*, says most explicitly of Paul: "*Hic ergo decimo quarto Neronis anno—i. e., A. D. 68—eodem die quo Petrus Romæ pro Christo capite truncatus sepultusque est, in Via Ostiensis*"). The Basilica of St. Paul, in commemoration of his martyrdom, now stands outside the walls of Rome (*San Paolo fuori de' muri*), on the road to Ostia, and the Porta Ostiensis is called the gate of St. Paul. The traditional spot of his martyrdom, however, is a little distance from the Basilica, where there are three chapels, called *The Three Fountains (Tre Fontane)*, in commemoration of the legend that three fresh fountains miraculously gushed forth from the blood of Paul's head as it was cut off by the executioner, and leaped three times from the ground

Clementine Epistle to the Corinthians in the British Museum. See JACOBSON, *Patres Apost.* in loc. (Oxon., new ed., 1863), and THOMENDORF, *Appendix codicum celeb. Sin. Vat. Alex.*, etc., Lips. 1867. This sets aside WIESELER's interpretation of *τέρμα*—supreme power, highest tribunal of the West (i. e., the Emperor of Rome), into which I myself was betrayed in my *History of the Apostolic Church*, p. 342 (Am. ed.), and which I now retract. Although *τέρμα* in itself may mean supreme power, it can hardly do so in connection with the geographical term *δίοσις*. At all events *ἐπὶ τὸ τέρμα τῆς δίοσεως* must here be rendered: *to the limit of the West*; and this, in the mouth of Clement who wrote from Rome, points more naturally, though by no means necessarily, to Spain (or Gaul or Britain) than to Rome, especially in view of the fact that Paul intended to visit Spain, Rom. xv. 24 ff. Clement therefore may be quoted with tolerably good reason as the first witness to the ancient tradition (first clearly stated by EUSEBIUS, *H. E.* ii. 25: *λόγος ἔχει*, etc.) of a second Roman captivity of Paul; for before his first captivity there is no room for a journey to Spain.—P. 8.]

* [There is not the slightest historical trace of the labors of Paul in Spain, much less in Britain. The early tradition of his journey to Spain is inferred from Clement's *τέρμα τῆς δίοσεως*, and seems to be obscurely implied in the mutilated Muratori fragment on the Canon; but it may have originated in a premature conclusion from the Apostle's desire to visit that country, Rom. xv. 24, 28. Nevertheless such a journey, which was certainly intended, may have been executed, and rendered comparatively fruitless by difficulties thrown in his way, or by a speedy return. EWALD (*Apost. Zeitalter*, 2d ed., 1858, p. 681) suggests that Paul, on hearing in Spain of the terrors of the Neronian persecution, hastened of his own accord back to Rome to bear testimony to Christ, and being seized there, was again brought to trial and condemned to death in 68. HOWSON (*The Life and Letters of St. Paul*, ii. 460 ff., 482 ff.; Lond. ed.), in following and extending the combinations of NEANDER, assumes that Paul, after his liberation in 63, first visited the East (Philem. ver. 22; Phil. ii. 21), then Spain by an unknown route, after about two years again returned to the East (Ephesus, Macedonia, Crete) was arrested at Nicopolis, forwarded to Rome for a second trial, probably on the charge of having instigated the Roman Christians to their supposed act of incendiarism (!) which caused the terrible persecution in 64, and suffered martyrdom early in June, 68, shortly before the death of Nero.—P. 8.]

("abscisso Pauli capite triplici saltu sese sustollente," *Acta Sanct.*, vol. vii., sub June 29th.) This legend is less credible than the beautiful legend connected with Peter's death and perpetuated in the little church of *Domine quo vadis*, on the Appian Way. Comp., on Paul's death and martyrdom, my *History of the Apost. Church*; CONYBEARE and HOWSON, vol. ii. 503 ff. (Lond. ed.); also PRUDENTIUS, *Peristeph. Hymnus XII.*; BUNSEN, *Beschreibung Roms*, lii. p. 440; ALFRED VON REUMONT, *Geschichte der Stadt Rom* (Berlin, 1867), vol. i. p. 874 f.—P. S.]

OBSERVATIONS.—1. On the treatises for and against the second captivity of Paul, see WINER, *Real-Lexic.*, ii. p. 221, and SCHAFF, *Hist. of the Apost. Church*, § 87, pp. 828–848. The second captivity is also advocated by the work of L. RUFFET, *Saint Paul; sa double captivité à Rome*, Paris, 1860; and by GAMS, *Das Jahr des Martyrtodes der Apostel Petrus und Paulus*, Regensburg, 1867. He puts the martyrdom of Peter in the year 65; that of Paul in the year 67. [VAN OOSTERZEE (*Com. on the Pastoral Epistles*), EWALD (*History of Israel*, vol. vi., or *Hist. of the Apost. Age*, 2d ed. of 1858), BLEEK (*Introd. to the N. T.*, 1862), HUTHER (*Com. on the Epp. to Timothy and Titus* in MEYER's *Com.*, 8d ed. 1866), CONYBEARE and HOWSON, ALFORD, ELLICOTT, WORDSWORTH, and most of the English commentators on Paul, likewise favor the second Roman captivity. (WORDSWORTH, in the interest of Anglicanism, defends even Paul's journey to Britain as well as to Spain). On the other hand, C. W. OTTO (in his learned and astute work, *Die historischen Verhältnisse der Pastoralbriefe*, Lips. 1860), NIEDNER (*Kirchengeschichte*, 1866, p. 114), MEYER (*Rom.* p. 13 ff.), and again WIESELER (in his learned article on the Epistles to Timothy and Titus, in the last supplementary vol. of HERZOG's *Encycl.*, 1866, vol. xxi. p. 276 ff.), oppose the hypothesis of a second Roman captivity of Paul. *Adhuc sub iudice lis est.*—P. S.]

2. Further on the necessity of admitting a second captivity of Paul, see in the *Bible-Work, The Pastoral Epistles*, by Dr. VAN OOSTERZEE, 2d ed., Introduction (Am. ed. vol. viii.), and my *Apost. Zeitalter*, ii. p. 386. Critical prejudices are often propagated, while the original motives and reasons are lost sight of, although such reasons, sprung, as they frequently are, from original misconceptions, have lost their apparent importance in the course of time. For example, the criticism against the second part of Zechariah has very clearly arisen from a misunderstanding. Thus many negations in the department of New Testament exegesis have arisen from some caprice of SCHLEIERMACHER, some fancy of DE WETTE, some rationalistic short-sightedness or some fixed idea of BAUR, produced by the Hegelian theory of an officious construction of history.

[The question of the second Roman captivity of Paul is simply a historical problem, which has no doctrinal or ethical bearing, and which, in the absence of sufficient data, can never be solved with mathematical certainty. Those who, like WIESELER, THIERSCH, NIEDNER, OTTO, and others, hold fast to the Pauline origin of the Pastoral Epistles, lose nothing by denying a second captivity and trial; they save the whole extent of Paul's known labors, and only compress them into a smaller number of years, thus intensifying rather than diminishing his activity. It must be admitted, however, that the hypothesis of a second captivity offers a considerable advantage in the defence and exposition of the Pastoral Epistles; for it is much more difficult to find a suitable place *before* than *after* the first Roman captivity of Paul for the composition of these epistles, and a number of historical facts therein assumed (such as a missionary journey of Paul to Crete, Tit. i. 5; a visit to Troas, 2 Tim. iv. 13; a pretty advanced state in the development of church organization, and of heresy, 1 Tim. iii.–vi.), and to understand their farewell tone and general spirit, as compared with the earlier writings of the Apostle.—P. S.]

D. The Character of the Apostle.

The character of the Apostle reflects itself in his work, as in his Epistles, and appears before us in the energetic and harmonious contrasts of a great apostolic spirit. He was as frank in his deep humility as the sincerest penitent (Phil. iii. 6), and equally joyous in his acclamations over the all-prevailing faith unto salvation (2 Cor. xii. 10); steadfast in adherence to his convictions (Gal. i. 16), and at the same time cautious, considerate, and master of the finest and purest policy (Acts xxiii. 6, 7); full of enthusiasm, able to speak wondrously in tongues, and to rise to visionary and ecstatic states of mind (1 Cor. xiv. 18 comp. my *Apost. Zeitalter*, i. p. 199 sqq.), and yet unwearied in active practical labors; speculative, profound, and at the same time a man of the people and a servant of the congregation; heroically strong and outspoken, and yet as tender and refined in feeling and taste as a virgin (comp. his Epistles to the Philippians and to Philemon); eagle-like in his universal

view and work, but not less considerate in his regard and care for the smallest details; an imperious and commanding character, and yet the most dutiful servant of the Church; a cultivated rabbinical theologian, and at the same time a modest workman at a trade; burning in his love for the Lord and his brethren, and for this very reason overpowering in his moral indignation and rebuke of all that was opposed to the honor of his Master; a great Jew inflamed by a tragic sympathy with the Jewish people (Rom. ix. 2 ff., comp. 2 Cor. xii. 7), and nevertheless the most bitter opponent of all Pharisaism, old and new; of all the apostles the most hated, and yet the most beloved and popular; the most misinterpreted and misconceived (by Antinomians, Marcionites, Paulicians, etc.), and at the same time the most studied and expounded. Thus Paul has developed the most magnificent life of a hero, whom the world could neither bend nor conquer, but whom Christ overcame with a miraculous glance of his glorious revelation. (Comp. SCHAFF's *Hist. of the Apost. Church*, p. 441 f.)

Concerning the apostolic position of Paul, two points are to be observed in particular. First of all is the fact that he did not belong to the apostles of the first foundation of Christianity, but that he was charged with the apostolate of the first historical growth and expansion of Christianity into a universal character as the religion of the whole human race. He therefore has become, in an emphatic sense, the Apostle of evangelical reform in all succeeding periods of the Church. Secondly, the great opposition presented by the Pauline apostolate to all external legalism and stagnation in Christianity, is expressly declared in his call. He was not of the number of the historical disciples, witnesses, and chosen ones of the historical Christ; not a member of the apostolic college established by Christ during his pilgrimage on earth. Hurling down as an enemy by the risen Lord in a heavenly vision, he arose at once as a witness of faith and as one of the apostles, and received his apostolic authority only in heavenly voices from the Church (Acts ix. 15); in his visions (Acts xxii. 21); in his commission from Antioch, the mother church of Gentile Christianity; in the living epistles which the Holy Spirit wrote in the form of vigorous churches of his planting (2 Cor. iii. 2 ff.); and in the decided recognition by the first apostles of the Lord (Acts xv.; Gal. ii.).

His apostolate remained doubtful to a great number of traditional Jewish Christians; the most rigid Jewish Christians rejected it, and persecuted him; and the later Ebionites loaded his memory with scorn, as an errorist and a heretic. The legalistic Christianity of the Middle Ages, while professing the highest respect for the name of Paul, has persecuted his doctrines as they have been exhibited in the principles of the Reformation, in the form of Jansenism, in the history of Port Royal, and in many other ways. Even in the Protestant evangelical Church there obtains a legalistic high-churchism, which, while it adheres to external legitimacy, traditionalism, and legalism, is opposed to the principles of Christianity, and especially to the apostolate and doctrine of Paul.

But, on the other hand, the antinomianism of all Christian ages has been based on a misunderstanding and misinterpretation of his doctrines. Amid these opposite extremes, there courses the mighty stream of pure blessings with which the Lord, by His Spirit, has sealed the testimony of the great Apostle to the Gentiles, and with which He will seal it to the end of time.

Thus Paul will still maintain his position with the other apostles in the Church of Christ. Yet we would not deny the measure of truth in the view of SCHELLING, that, as far as the prevailing type of the Church is concerned, the Petrine Church of the Middle Ages was followed by the Pauline Church of Protestantism, and that the perfection will hereafter appear in the Church of the Johannine type. It would be a great misunderstanding, however, to conceive of this type as a syncretism of Judaizing legalism and Pauline freedom. The higher synthesis of the genuine Petrine and the genuine Pauline theology can only be found in the deeper ideal development of the revelation of the law and the Spirit, as set forth by John.

OBSERVATIONS.—1. The *natural disposition* of the Apostle must be characterized as an even harmony of various temperaments and gifts in genial fulness and strength, and inspired by a heroic energy and vitality of soul. By virtue of this energetic vitality the same man could always remain consistent and true, and yet become all things to all men; he could

stand and shine first in this and then in that pole of his wonderful endowments; at this moment in ecstasy, at the next as a practical man of action; now reminding us of the contemplativeness of a John, then of the fiery energy of a Peter; now musically lyrical in style, then acutely dialectical even to the subtlest distinctions; though possessing a tragical national sympathy for his people in his heart—the depth where his natural melancholy was reflected and transformed—he was as susceptible of joyous sentiments as a child, or rather as a man in Christ, in whom the freshest impulses of a sanguine temper were consecrated to God. And how powerful he was in holy indignation and wrath! If the phlegmatic temperament consisted in cold indifference and dulness of spirit, Paul would be entirely free from it; but if we understand by it a natural disposition to perseverance, and tough tenacity, we must see that in this respect also he was richly endowed. His endowments reciprocally equalized and attempered themselves in his person as *charismata*, or gifts of the Spirit, as he himself desired (1 Cor. xii.) that all the various endowments should harmonize and concentrate in the Church.

2. The rich *literature* in connection with Paul and his theology is enumerated in the bibliographical works of WALCH (*Bibl. Theol.*, iv. p. 662 sqq.); WINER (*Handbuch der theol. Literatur*, i. p. 252 ff., pp. 294, 567; Supplement, p. 39); DANZ (*Universalsörterbuch der theol. Literatur*, p. 740 ff.; Supplement, p. 30); in the well-known Introductions to the New Testament [by DE WETTE, CREDNER, REUSS, BLEEK, GUERICKE, DAVIDSON], as well as the appropriate commentaries. Besides, we must also compare the works on the Apostolic Age by NEANDER, SCHAFF, THIERSCH, LANGE, LECHLER, RITSCHL, EWALD; also the works [of SCHMIET, VAN OOSTERZEE, etc.] on the Biblical theology of the New Testament. Against BAUR's *Apostle Paul* [2d edition, by ZELLER, 1867, in 2 vols.] is especially directed the work of LECHLER, already referred to [also, in great part, WIESELER, on the *Chronology of the Apost. Age*]. Of the many *practical* works on the Apostle Paul, we may mention: MENKEN, *Glances into the Life of the Apostle Paul and the First Christian Congregation* (Bremen, 1828); AD. MONOD, *The Apostle Paul, Five Sermons* (2d ed., German, Elberfeld, 1858 [also in English]); NAUMANN, *Paulus—The First Victories of Christianity* (Leipzig); BESSER, *Paul* (Leipzig, 1861); M. KÄHLER, *Paul, the Servant and Messenger of Jesus of Nazareth* (Halle, 1862); OSWALD, *The Missionary Work of Paul* (2d ed., Stuttg., 1864); HAUSRATH (semi-rationalistic), *The Apostle Paul* (Heidelberg, 1865). The life of the great Apostle has also been illustrated by poems, songs, and dramas. [Of English works, besides those already mentioned, PALEY's *Horæ Paulinæ*, Lord LYTTLETON on the *Conversion of St. Paul*, and JAMES SMITH's *Voyage and Shipwreck of St. Paul* (London, 1848), deserve special mention as illustrating particular points, and strongly corroborating the historical character of the Acts and the Epistles. The instructive and entertaining descriptive work of CONYBEARE and HOWSON is generally known in America as well as in England, and admirably adapted for the theological lay reader. Comp. also the literature at the close of the article *Paul* in SMITH's *Dictionary of the Bible*.—P. S.]

§ 3. THE EPISTLES OF PAUL.

A. Their Historical Order.

If we except the Pastoral Letter of the Apostolic Council of Jerusalem about the year 53 [50], the two Epistles to the Thessalonians are the oldest New Testament epistles. They were written from Corinth in the year 54 or 55, not long after the establishment of the congregation, and in consequence of the chiliastic excitement of the same during the second missionary journey of the Apostle. The Epistle to the Galatians was written about 56–57, in Ephesus, during the third missionary journey. The two Epistles to the Corinthians were written by Paul from Ephesus and Macedonia, about the year 58; and soon afterwards, about the year 59, he composed the Epistle to the Romans, from Corinth. Between the years 62–64, if not a little earlier, the Epistles to the Ephesians, Colossians, and Philemon were written; and toward the close of the first Roman captivity, the Epistle to the Philippians. A little later still, the Epistle to the Hebrews proceeded from the company of Paul, about contemporaneously with the Gospel of Luke and the Acts of the Apostles. The First Epistle to Timothy and the Epistle to Titus must be assigned to the interval between the first and second captivity, 64–66. The last of the Pauline Epistles, the Second to Timothy, was written about the year 67. As to the untenableness of the hypothesis of a Third Epistle to the Corinthians, as well as of an Epistle to the Laodiceans, different from the Epistle to the Ephesians, comp. my *Apost. Zeitalter*, i. p. 205 [and Dr. WING, in *Com. on 2 Corinthians*, p. 7—P. S.].

OBSERVATIONS.—1. Compare the Introductions to the commentaries on the various Pauline Epistles.

2. Several critics (SCHULZ, SCHNECKENBURGER, SCHOTT, WIGGERS, THIERSCH, REUSS, MEYER, SCHENKEL) are of the opinion that the Epistles to the Ephesians and Colossians, and that to Philemon, were written during the captivity of Paul at Cæsarea. The principal argument is made to lie in the circumstances relating to the slave Onesimus, who ran away from his master. Onesimus, it is assumed, could more easily have escaped from Colosse to the neighboring Cæsarea, than to distant Rome. But why did not, then, Onesimus flee to some place which lay still nearer at hand? We could well imagine that a slave in Colosse would have a more decided disposition to escape to the world's metropolis—the refuge of fortune-seekers and adventurers—than to Cæsarea. Besides, in a sea-voyage it makes little difference whether the distance be long or short. It is easier for a German fugitive to flee by sea to America, than by land to Spain. All remarks on the probably greater expenses of the voyage to Rome, and on the probably greater strictness in Rome, are as inconclusive as the principal argument. The other argument is derived from the following circumstance: If Tychicus, according to the usual supposition, had made the journey from Rome to Colosse with Onesimus, then the two travellers must first have arrived at Ephesus. But now the Apostle, in Eph. vi. 21, where he recommends Tychicus to the Ephesians, makes no mention of Onesimus, while the same Onesimus is mentioned and heartily recommended, Col. iv. 9. But the latter fact admits of a simple explanation. The poor Onesimus was at home in Colosse, and must now be received as a Christian by the congregation there. To this end he certainly needed the recommendation of the Apostle. But of what use could be the recommendation of the Colossian slave to the Ephesian church, for which he had no signification whatever? If we maintain that the Epistle to the Ephesians was an encyclical letter to those congregations of Asia Minor which were subsequently grouped definitely in a cycle, then the strange assumption that Onesimus must have been introduced to all the seven churches, will appear still more strange. In the first argument we miss all traces of the sea-breeze; in the second, all evidence of apostolic decorum. Moreover, it would be very difficult to prove that the way from Cæsarea must have led by Colosse to Ephesus, and not *vice-versa*, if one will only remember the advantages of a sea-voyage. We will direct attention to only one of the reasons for the composition of the already-mentioned Epistles in Rome. The Apostle, before his imprisonment, Rom. i. 10, had informed the Romans that he was just then about to come to them;—now, should he have forgotten this solemn promise in Cæsarea, under delusive hopes of a speedy deliverance, and engaged lodgings among the Colossians (Philemon, ver. 22)? But the chief argument, in our opinion, lies in the very advanced development of the churches of Asia Minor both in sin and righteousness, as it is reflected in those Epistles. Such a development presupposes at least a period of from three to four years.

B. *Their Contents.*

Every Epistle of the Apostle bears the imprint of a historical occasion, by which the contents of the same are shaped.

The congregation at Thessalonica was misled, amid its persecutions, into a chiliastic excitement; hence the Epistles addressed to it partake of an *eschatological* character.

The Epistle to the Galatians is chiefly *soteriological*, or an exposition of the righteousness of faith, in opposition to the Judaistic righteousness of works, which was urged by the false Galatian teachers.

The Epistle to the Romans is also *soteriological*, but in view of the more general antagonism between grace and the righteousness of faith, to the general corruption which we observe in the mutual self-boasting of heathen Christians and Jewish Christians.

The Epistles to the Corinthians possess an *ecclesiastical* character, since the First Epistle indicates the true Church, with *polemical* reference to the disturbances and corruptions in the life of the congregation; while the Second establishes the true ministerial office, in *apologetic* self-defence against the attacks of his personal opponents.

The Epistles to the Colossians and to the Ephesians bear a decidedly *christological* impress; the former brings out chiefly the ante-mundane (pre-existent) and exclusive mediatorship and glory of Christ, in opposition to the Colossian errorists; the latter establishes mainly His subsequent exaltation over all things, in opposition to dogmatic perversions and dimensions.

The Epistle to the Philippians has a *christological-pastoral* and prominently *ethical* charac

ter, in so far as the Apostle makes the favorite congregation of Philippi his special co-workers in his apostolic office; and in order to make that congregation *ethically complete*, he holds up for its imitation the life of Christ.

The Epistle to Philemon is decidedly *pastoral*, with special reference to the *care of souls*.

Of the three *Pastoral Epistles*, properly so called, the First to Timothy, as well as that to Titus, were above all designed as the apostolic regulation for *pastoral church government*; and the Second Epistle to Timothy was prominently designed as the apostolic rule for the *pastoral conduct and call*.

OBSERVATIONS.—1. The specific fundamental thoughts that control every one of the Pauline Epistles (as of the Biblical works in general), are still very much neglected, to the injury of a truly organic, anatomical, synthetical and analytical exegesis. These writings are often not only treated as dead objects, but they are dissected in every direction, as if they were destitute of all organic structure.

2. Dr. BAUR is not only frequently surprised when he finds a new Pauline Epistle containing something new, but he makes this point a means of suspicion.

C. Their Genuineness.

On the verifications of the Pauline Epistles by the testimony of Church history, compare the passage in the New Testament, 2 Peter iii. 15, and the testimonies of the Fathers, as KIRCHHOFFER has collected them in his *Quellensammlung* for the history of the New Testament Canon, down to Jerome (Zürich, 1842), and as they have been treated in the introductory works of OREDNER, REUSS, GUERICKE, and others, as well as in the respective commentaries. On the apocryphal literature connected with the name of Paul, see WINER, ii. p. 222.

Among these pseudo-Pauline works, deserve especial mention the spurious correspondence between Paul and Seneca the philosopher, which is contained in the apocryphal collection of FABRICIUS, ii. p. 880 ff.; and an imaginary *third* Epistle of the Apostle to the Corinthians, composed as a substitute for one which was imagined to be lost (see my *Apost. Zeitalter*, i. p. 205), together with a spurious epistle of the Corinthians to Paul, which therefore proceeded from a misunderstanding (see DE WETTE, *Einl.*, p. 271). The false conjecture of a special Epistle to the Laodiceans, on the ground of a misunderstanding of Col. iv. 16 (where we are to understand rather the Epistle to the Ephesians as intended also for Laodicea, the last of the Ephesian cycle of congregations), has given rise to a fictitious Epistle to the Laodiceans (see my *Apost. Zeitalter*, ii. p. 211). Certain critics have missed also another Epistle to the Philippians (DE WETTE, p. 271). Compare the article in HERZOG's *Real-Encyclopædie, Pseudepigraphen des Neuen Testaments*. The false Acts, which have been attributed to Paul, are: *Acta Petri et Pauli*; *Acta Pauli et Thecla*. The Ebionites, moreover, have caricatured the portrait of the Apostle Paul in the most shameful manner, and stamped him with the likeness of a heresiarch (see NEANDER, *Kirchengesch.*, 8d ed., i. 198).

APPENDIX.—The criticism of the school of BAUR proceeds really on two pre-suppositions, with which the founder has alienated himself from the Christian standpoint, and surrendered himself fully to a pantheistic philosophy. BAUR has evidently designed to compensate for his want of respect for the matter and spirit of revelation, by a superstitious yielding to the masters of science; and his success was facilitated by the fact that his great learning and subtle acuteness, or his mere scholarly attainments, have served to hide his far greater incapacity of judgment concerning the phenomena of actual life; and that gravity of his inquiry and method has blinded the readers to his frivolous undervaluing of the religious and even of the moral spirit of the Biblical writings. His superstitious veneration for the mere method and forms of science was already apparent in his *Symbolik und Mythologie*, which he wrote while yet a follower of SCHLEIERMACHER, in the years 1824-'25. To whom else than to him could it ever have occurred to divide such a historical work after the scheme of SCHLEIERMACHER's *Dogmatics*, and to describe, first, "the pure and universal feeling of independence," and then "the antithesis of sin and grace which enter into the religious consciousness?" Such a disciple of SCHLEIERMACHER, after he had become a follower of HEGEL, must, with the same slavish superstition for science, and with the same want of perception of the peculiarity of the object pervert, by his Ebionitic hypothesis, the evangelical and apostolic

history, according to the Hegelian misconception of the development of life and history. Under such circumstances there could, of course, be no proper discrimination of the different conceptions of imperfection and perfection, nor any true appreciation of original and new historical principles and factors. But his yielding was only a partial one, so long as he was not fully immersed in the pantheistic view of Hegel; or rather, it appeared only partial so long as he did not, with STRAUSS and his school, apply this view to the evangelical history and its witnesses, in order to judge them upon the principle that miracles are impossible. In the end, his superstition, which he had transferred from SCHLEIERMACHER to HEGEL, led him to the belief that his own science and school were infallible.

Such a spirit of scholastic superstition, which gradually arose to fanaticism, was naturally connected with a great want of practical common sense, and an incapacity of judgment concerning the real facts of life. We pass by the first indication of the same, the entire absence of faith; for "faith is not given to every man." We do not speak, therefore, of a defect of religious, but of scientific and moral judgment.

As far as the scientific appreciation of objective facts is concerned, we ask once more: How can a scholar write a history of *mythology* and *religion* according to the classification of SCHLEIERMACHER'S *Dogmatics*? Further, how can a scholar, endowed with sound judgment, write a history of the *Christian Gnosis*, and make an unheard-of leap from the old Gnostics clear over the whole Middle Ages (Scholastics and Mystics), down to Jacob Boehm, with a very superficial touch on Manichæism and on Augustine? How can one write a history of the *doctrine of the atonement*, which should have its point of departure in the Gnostic dualism, and its aim in the Hegelian system? If this can be accomplished, then truly can the *history of the doctrine of the Trinity*, as well as of the *incarnation* of God, be made to run out into the desert of Hegelian pantheism. If this be possible, then can one easily interpret historical deeds allegorically (the Epistle to Philemon, for example), and, on the other hand, explain literally what is really an allegorical composition (the Apocalypse).

The worst of all inadequacies are moral ones. It betrays a very perverted taste, when one can regard the Gnostics as a central force of development in the conflict between the Pauline and Johannine theology; and likewise, when one so far misconceives the old distinction between apocryphal and canonical writings as to think that a religious romance of later date, falsely called the Clementine Homilies, is made a proper standard for the adjudication of the Biblical writings. But it is worst of all to attribute to the Biblical books studied and intentional tendencies of human parties, and even crafty fabrications. In this respect, BAUR and his school have far transcended even STRAUSS. This is a psychological phenomenon, which can only be saved from the charge of immorality by the largest stretch of charity, and the assumption of an excessive scholastic fanaticism in the treatment of difficult critical problems.

On these premises the value and probable fate of BAUR'S criticism of the New Testament writings, which has spread like an avalanche in Eastern Switzerland, France, and Holland, is easily determined. This false system has arisen from a diseased, superstitious worship of modern philosophy and criticism, and developed into maturity. But it is doomed to utter destruction, since it has no root in the objective facts of revelation and of the kingdom of God, but is chiefly grounded in the pantheistic and abstract idealistic conceptions of modern culture. We do not say, in the sound culture itself. The only plausible occasion and excuse of this false system is the fact that the ideality and the universality of the historical Christ, together with His roots and ramifications throughout the whole human race, have not always been sufficiently appreciated in the orthodox theology of the Church. The beginning of a better appreciation does not certainly belong to the school of BAUR, but only the heretical perversion and defacement of the same.*

§ 4. THE CHARACTER OF THE PAULINE EPISTLES.—HERMENEUTIC HINTS.

According to THOLUCK (*Epistle to the Romans*, p. 22), *strength, fulness, and fire* are the spiritual characteristics of the Apostle, and they are reflected in his style. He adduces two statements from the early Church concerning the Apostle's manner of speech. The first

* [This appendix is condensed in the translation, with unessential omissions. In the preface to the second edition, and in self-defence against SCHENKEL, Dr. LANGE supports this severe judgment by a number of quotations from BAUR'S work on *Paul*, which it is unnecessary to insert here. BAUR and the *Tübingen School* are not likely ever to acquire the importance which they enjoyed in Germany for a brief period. This school is simply a modern phase of Gnosticism (*φωτισμὸς γνῶσις*, 1 Tim. vi. 20), and, like the Gnosticism of the second century, it has been overruled for a good purpose, in stirring up the Church to a deeper investigation and defence of the primitive records of Christianity, which have already come out triumphant, with new gains of knowledge, of this as of every other trial. I say this with all due respect for the genius and learning of BAUR, and the value of his masterly historical criticism, where it does not touch matters of faith which he did not understand (1 Cor. ii. 9-16).—P. 8.]

is by ST. JEROME, *Epist.* 48 ad *Pammachium*,* c. 18: "*Paulum proferam, quem quotiescumque lego, audeo mihi non verba audire sed tonitrua. Videntur quidem verba simplicia, et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocumque respexeris, fulmina sunt. Haeret in causa; capit omne, quod tetigerit; tergum vertit, ut superet; fugam simulat, ut occidat.*" The second statement, from CHRYSOSTOM, *De Sacerdotio*, i. 4, 7, compares the Apostle to an iron wall, which surrounds, with his Epistles, the churches of the whole world; and to a noble military chieftain, who leads captive all modes of thought, and brings them into subjection to faith, etc. THOLUCK adds, that Paul is lauded as a master of eloquence in a fragment of the heathen critic LONGINUS, though critics have declared the passage doubtful (see HUG, *Einl. in's N. T.*, ii. p. 384).

THOLUCK then proceeds to say: "With these oratorical gifts there are connected also defects; namely, an excessive conciseness and pregnancy of expression, and carelessness in the formation of sentences, which produce those numerous anacolutha (?). This leads us to the hermeneutical question, which has an important doctrinal bearing, whether these peculiarities of form are at all detrimental to the clearness and definiteness of the thought. In this respect, no commentator has uttered more severe complaints against the Apostle than RÜCKERT (comp. his *Christliche Philosophie*, ii. p. 401, and the introduction to the first edition of his Commentary on the Romans)."† THOLUCK very justly remarks against RÜCKERT, that defects of style do not necessarily arise from obscurity of thought on the part of the author, "least of all with *intuitive*, and at the same time fervid characters. The thinking of Paul is intuitive, but coupled with acute penetration, which was refined and sharpened by rabbinical culture almost to the excess of subtlety; therefore, when there is a want of logical clearness in his writings, we must seek the cause partly in the overflow of his abundant ideas, and partly in the impatience of his vivacity." We must distinguish, he says, difficulty from obscurity. But when THOLUCK advances the opinion, that no writer of later times stands so near the Apostle in excellencies and defects as HAMANN, we must hesitate to accept the conjunction. Paul's obscurity proceeds from a fulness of vital energy, and is really only the result of a quick movement, of a clear profundity, and of a perfect originality; and must certainly be distinguished from the obscurity of a one-sided scholastic taste and defective and perverted style. THOLUCK maintains the perfection of the Pauline thought, while he acknowledges an imperfection of expression.

Against this view, R. ROTHE, of Heidelberg [died 1867], has raised his voice in his acute essay, *New attempt to elucidate the Pauline passage*, Rom. v. 12-21. "According to ROTHE, the apparent irregularity of Paul's style arises solely from the depth and acuteness of his thoughts, from the carefully-wrought elaboration of his purpose, and from that preciseness of expression which, the more studied it is, the more easily it approaches abruptness." THOLUCK cites a similar expression of BAUR (p. 24), but endorses, on the contrary, the view of CALVIN: *Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur, ut non humana eloquentia potentia, sed sola spiritus efficacia miteretur nostra fides.* In favor of this interpretation, THOLUCK makes use of the Apostle's own declaration, 1 Cor. ii. 1; 2 Cor. xi. 6. The second passage does not belong here at all, and the first has an ironical sound, and does not prove what THOLUCK designs to establish by it.

In the treatment of this question the following points must be especially taken into consideration:

1. The New Testament idiom generally is now no longer regarded merely as the 'lowly

* [The original *Pammachium*, even in the second edition, is evidently a double error of the printer; the one is borrowed from THOLUCK, i. e. *Pammachius* was a Roman senator and friend of Jerome.—P. S.]

† [In this presumptuous disposition to criticise St. Paul, RÜCKERT has found an English imitator in Professor JOWETT, who thinks it necessary to qualify what he considers to be a blind and indiscriminating admiration of the apostle, and who misrepresents him as a confused, though profound thinker, who uttered himself "in broken words and hesitating forms of speech, with no beauty or comeliness of style." But such paradoxical views are quite isolated, especially in England and America, and are not likely to unsettle the established estimate which Christendom, Greek, Latin, and Evangelical, has set upon the great apostle of the Gentiles for these eighteen hundred years.—P. S.]

"form of a servant" (Phil. ii. 7), compared with the classic language; hence there is no more reason why the Pauline expression and style should be regarded in this light when compared with the classic method of composition; provided we do not apply here the standard of the taste and judgment of the world. The New Testament idiom in general is a pneumatic development or transformation of the Grecian language. The apostolic expression has thus the prerogative of its special peculiarity, conditioned by its new spiritual life. This peculiarity may be regarded in the main as the free commingling of Hebrew directness and Hellenic accommodation; or, in other words, as the primitive Christian style, whose characteristics are the highest simplicity and vivacity in conjunction with the highest penetration and consecration of soul.

2. Down to the present time the comprehension of the Biblical books has been essentially retarded by regarding them too little as original creations, and by inquiring too little into their fundamental thoughts. Several critics have applied to them the conception of ordinary book-making and book-writing, and even of book-patching—a conception which is utterly antagonistic to all understanding of the historical books of the Old Testament and of the New Testament Gospels, and which also prevents a proper comprehension of Biblical inspiration. We should conclude thus: The fundamental thought of the book is inspired by the Spirit of revelation, according to the measure of the degree of revelation in the Old Testament, and of the link of revelation in the New Testament; but all the single portions of the book are immediately inspired—that is, animated and controlled by its fundamental thought; therefore, also mediately inspired by the Spirit of revelation. But among the prevailing conceptions, the Rabbinical, lifeless, atomistic, scholastic view of the book, is reflected in the picture of the book. The dead conception casts its dark, spiritless shade upon the living object. So long, therefore, as we do not here apply the conception of single spiritual organisms, we cannot distinguish the whole from the parts, nor the parts from the whole. Most of our definitions, divisions, and anatomical dissections of Biblical books furnish the proof that our theology has not yet reached the scientific standpoint which CUVIER attained in natural science (palæontology); for he knew how to construct the whole figure of the animal from a single fossil bone. In support of this opinion, we need only to recall the opinions of SCHLEIERMACHER on the Epistle of James, DE WETTE's view of the Epistle to the Ephesians, and BAUR's representation of the Epistle to the Romans, which he made to lie comprehended in chapters ix., x., and xi. RÜCKERT likewise professes to find in the Epistle to the Romans, and in other books, certain obscurities and confused statements—in which charges FRITZSCHE justly recognizes the obscurities of the critic himself. The acceptance of numerous digressions on the part of Paul is well known; and even THOLUCK does not regard the Epistle to the Romans quite free from them.

As far as the organic unity of the Pauline Epistles is concerned, we would make the following statements as a guide:

(a.) Every Pauline Epistle has a clearly-defined fundamental idea which controls the entire contents of the Epistle.

(b.) This fundamental thought shapes not only the division, but also the introduction and conclusion, and even pervades all the slender threads.

(c.) The introduction is determined by the Apostle's method, which seizes the appropriate point of connection with a congregation or a person, in order to develop the argument into its full proportions.

(d.) The introduction is followed throughout by a fundamental or didactic theme (proposition), which the Apostle proceeds dogmatically to elaborate.

(e.) This elaboration arrives at a final theme, from which the practical inferences are carefully drawn.

(f.) The conclusion corresponds so exactly to the fundamental thought of the Epistle, that it is reflected in all the single parts.

We shall illustrate these principles by presenting our analysis of the Epistle to the

Romans. But we must first be allowed to make some observations on the remaining Pauline Epistles.*

The fundamental theme of the **FIRST EPISTLE TO THE CORINTHIANS** is a determination of the proper condition of a Christian congregation, as made one by the name of the Lord Jesus Christ, in opposition to the character and shades of partisanship; chap. i. 9-12. The final theme is, accordingly, a recommendation of stability and of a sound growth in conscious hope; chap. xv. 58. In the first part of the execution Paul shows that he, with his fundamental preaching, would yet not have the church become Pauline in any sectarian or partisan sense; chap. i. 13-iv. 20. He furnishes at the same time, in an apologetic form, a polemical argument against the partisan attachment to Apollo. The second part opposes the different forms of antinomianism that arose mainly from a misconception of the Pauline doctrine of freedom, chap. v. 1-xi. 1. (Disorderly marriages. Heathen tribunals. Whoredom. Mixed marriages. Meals made of idolatrous offerings. True and false freedom. Meat offered to idols.) In the third part those errors are discussed which prevailed chiefly among the Petrine Judaizing Christians, chap. xi. 2-chap. xiv. (The dress of the synagogue in the congregation. Separatism at the communion. Jewish self-boasting, especially with regard to the gift of tongues.) The fourth part teaches the real resurrection in opposition to the spiritualism of the "Christ-Party" (*οἱ τοῦ Χριστοῦ*, 1 Cor. i. 12), chap. xv. 1-57. The final theme is a demand that the sentiment of unity become practical: a. In the collections for the Jewish Christians in Palestine. b. In the active sympathy with Paul's labors among the Gentile Christians. c. In the proper recognition of the friends of Paul, Timothy, Apollos, Stephanas, etc. The point of connection in the introduction is the rich charismata or spiritual gifts of the congregation, placed in the light of grace, and of their necessary preservation until the coming of Christ. In the conclusion we find, together with abundant greetings of brotherly communion, an admonition to salute one another with a holy kiss, and an anathema pronounced against declension from the love of Christ; which, without doubt, applies to separatism or sectarianism, especially that of a spiritualistic character.

Having set forth, in the First Epistle to the Corinthians, the true unity of a Christian congregation endowed with the gracious gifts of the Spirit, he portrays, in the **SECOND EPISTLE TO THE CORINTHIANS**, in form of self-defence, the proper official functions in relation to a congregation. The fundamental theme, chap. i. 6, 7. The unity of the Apostle with the congregation in all his official sufferings and joys with reference to the visit which he designed to make to them. The final theme is a demand that the congregation should be so built up by the Apostle's word, that his visit to them might be a source of joy and not of sorrow, chap. xii. 19-21. 1. The Apostle's official sufferings, chap. i. 8-chap. ii. 13. (His sufferings in Ephesus, and their prayers for him. His distress at being prevented from visiting the Corinthians forthwith to do them good. His affliction at the previous letter, an evidence of his love. Removal of the sorrow by the restoration of the penitent. His care for them.) 2. The Apostle's official joys, chap. ii. 14-chap. iv. 6. (His triumphs in Christ. His epistle of commendation, the Corinthian Church. The splendor of the New Testament office, and its glorious strength which supports the official incumbents themselves. The enjoyment which his office afforded.) 3. Official sufferings and joys in close conjunction, chap. iv. 7-chap. vii. 16. (The life of the apostles in its contrasts. Their death the life of the Church. Their pilgrimage below, their home with the Lord. Their zeal in the love of Christ. Their condition in the new life. Their message of reconciliation. The conduct of the Apostle in his service of God should bless the Church by awakening and encouraging it to holiness. Certainly this should be the case, after the cheering report that the Apostle had received from Titus of the effect of his First Epistle.) 4. The common sufferings and joys of the office and the congregation, and their effect in creating sympathy and benevolence, chap. viii. 1-chap. x. 1. (The example of the Church in Macedonia. Official tenderness and prudence in suggesting and encouraging a collection, and in the institution of the diaconate. Encouragement and

* The harmonious fundamental thoughts of the Epistles everywhere result from a combination of the fundamental and final themes in connection with the introduction and conclusion.

promises.) 5. The defence of the office in opposition to the charges made against it which threatened to sunder the office and the congregation, chap. x. 2—chap. xii. 18. (Prudence in the official or self-defence of the Apostle. The epistolary form is the expression of forbearance, but not of cowardice or inequality in conduct. Enforced expression of self-respect in contradistinction from vain self-praise. The liability of congregations to be misled by false apostles. The unselfishness of the Apostle in contrast with their selfishness. The painful self-defence that was wrung from him. His works and his weakness. His contemplation and ecstasies, and the thorn in his flesh. His signs and wonders in the midst of them. His self-denial and readiness to be offered for the Church. Also in the sending of Titus.)—The final theme, chap. xii. 19, 20. The execution: a demand of the congregation that they be so equipped as not to need the painful exercise of his official discipline, chap. xiii. 1–10. The introduction: the point of connection. Praise to God for a common comfort in a common sorrow. The conclusion: a reminder to reciprocal consolation in harmonious action.

The fundamental theme of the Epistle to the GALATIANS is the solemn establishment of the Pauline gospel for the Galatian Church, in view of its departure from the same, by a conditional anathema pronounced against those who preach a heterogeneous gospel, chap. i. 6–9. The admonition made in the final theme corresponds to this—chap. v. 1—to stand fast in the liberty, and not to be entangled again in the yoke of legal justification. Development of the fundamental theme. The Apostle proves the worth of his gospel: 1. By his divine apostolic call and independence, chap. i. 10–24. 2. By the recognition of the congregation at Jerusalem, and of the “pillar” apostles, chap. ii. 1–10. 3. By the yielding of Peter to his evangelical principle, chap. ii. 11–21. 4. By the personal experience of the Galatians, chap. iii. 1–5. 5. By the character of the Old Testament itself, namely, by the relation between Abraham with the promise, and Moses with the law, chap. iii. 6–24. 6. By the proof that the law, as a schoolmaster, has been abrogated by the coming of Christ, chap. iii. 25—chap. iv. 7. Paul then makes an application of these arguments: 1. To the aberration of the Galatians, chap. iv. 8–16. 2. To the false teachers, vers. 17, 18. 3. To himself, and his disturbed relation to them, vers. 19, 20. 4. His address to the sticklers for the law, and his conviction of them by the law, chap. iv. 21–27. 5. His address to the brethren in the faith. Reference to the contradiction between the bond and the free, vers. 28–31.—Development of the final theme: Stand fast in the liberty of Christ. *a.* The consequences of legal circumcision maintained as a doctrinal principle, chap. v. 2–13. *b.* Warning of a misconception and abuse of freedom. The law, in its truth, is transformed into the law of love and of the Spirit, chap. v. 14–24. *c.* The evidence of the life in the Spirit as the law of freedom, in the practice of the virtues of love, humility, meekness, etc., for the restoration of true conduct by all. The antagonism between sowing to the flesh and sowing to the Spirit, chap. v. 25—chap. vi. 11. The conclusion, vers. 11–18: A reminder of his grief which expressed itself also in a repeated warning, preaching of the cross, and a conditional invocation of blessing. Reference to the last word, ver. 17. Appeal to their spirit, ver. 18. There is no need of showing how perfectly the short exordium—where the point of connection significantly disappears or is clothed in the expression of surprise, ver. 6—corresponds to the whole epistle.

The Epistles to the EPHESIANS and COLOSSIANS represent the absolute unity in Christ, to which all the faithful, and with them all humanity and the world, are called. Their difference, however, consists in this: the Epistle to the Colossians derives this unity from the fact that Christ is the principle, the ἀρχή, of all life, as well of creation as of resurrection; and this is done in opposition to the Colossian errorists who, with Christ, would also honor the angels as vital agents and mediators, and who constructed a dualistic antagonism between spirit and matter. The Epistle to the Ephesians, on the other hand, represents Christ as the *ῥόδος*, the glorified head, in whom all things are comprehended after the eternal purpose of God. Accordingly, these Epistles, though possessing great external resemblance, yet stand in an internal harmonious contrast, as the Alpha and Omega in Christ, which is highly

adapted to explain the relation of the elementary points of agreement and disagreement among the synoptical evangelists.

The Epistle to the **COLOSSIANS** institutes as its fundamental theme, the truth: Christ, as the image of God, is the ἀρχή, the πρωτότοκος, the author both of the first creation and of the second—the resurrection, chap. i. 15–18. To this the final theme corresponds: Having risen with Christ, look forward toward the heavenly riches in the glorified Christ, chap. iii. 1, 2. Development of the fundamental theme: In Christ there is all fulness. Absolute reconciliation, even of the heathen, for the evangelization of whom the Apostle suffers and labors, being deeply concerned that they might become one in Christ. Consequently, he warns them against false teachers who make divisions between Christ and the angels, Jewish Christians and Gentile Christians, spirit and body, and who, by a false spirituality, fall into carnal lusts, chap. i. 19–chap. ii. 23. The final theme: Looking for the unity with the heavenly Christ in expectation of the revelation of his future glory. Inferences: Laying aside of fleshly lust. Unity in the life of the new man. The virtues of the life in Christ. Sanctification of the domestic life, of a home to the unity in Christ. Communion of prayer, also with the Apostle and his work. The proper course toward the world in accordance with this prayer, chap. iii. 1–chap. iv. 6. Conclusion: Sending of Tychicus. Recommendation of Onesimus. Greetings. Occasion of community of life with the Ephesian circle, vers. 7–18. The conclusion as well as the introduction is also here in full accordance with the fundamental thought. The connecting point of the introduction lies in chap. i. 4, 5, together with the praise of Epaphras and the invocation of blessing, as well as the common thanksgiving for the redemption which has established a new standpoint.

The fundamental theme of the Epistle to the **EPHESIANS** represents the risen and glorified Christ as the object eternally appointed, and openly declared such by the calling of the faithful, and as the head of the congregation for the comprehension and unity of all things, chap. i. 20–23 (a truth designed to console and cheer the Church of Asia Minor). To this the final theme corresponds, chap. iv. 1–6. The unifying power of Christ declared in the fundamental theme has shown itself: (a.) In the heathen becoming with the Jews one household of God. (b.) It exhibits itself in the joy with which Paul, in conformity with the manifestation of the eternal mystery of their election, invites them to the gospel salvation and suffers for them. It should, therefore, manifest itself also in the joy and hope of the Ephesians. Accordingly, the Ephesians, chap. iv. 1–6, should preserve the unity of the Spirit. (a.) The gracious gifts of the individual, as an assigned endowment, is a bond of unity and not a ground of separation, vers. 7–10. (b.) The official organism is appointed to train up all to the perfect manhood of the body of Christ, vers. 11–16. (c.) This unity requires the separation from the heathen sinful lusts by the renewal of the life, chap. iv. 17–chap. v. 14. (1. Proper conduct toward every man, truth, meekness, justice, chastity of speech, spirituality, freedom from passion, kindness and philanthropy, love. 2. Avoiding of heathen vices.) (d.) It demands prudence, redemption of the time, caution, and a zeal which does not come from exciting stimulants, but by spiritual songs and thanksgiving, chap. v. 15–20. (e.) It demands reciprocal submission and a sacred harmony of domestic life, chap. v. 21–chap. vi. 9. (f.) It demands watchfulness, energy, equipment, self-defence, and war against the kingdom of Satan, chap. vi. 10–17. On the other hand, the advancement of the kingdom of God in all saints and in the work of the Apostle by prayer and intercession, vers. 18–20. The conclusion characterizes this sermon on Christian unity as a message for solace and encouragement by Tychicus, in connection with the sufferings of the Apostle. And in the same sense must we understand the magnificent doxology of the introduction, with its invocation of blessings.

In the Epistle to the **PHILIPPIANS** the difference between the didactic and parenetic word appears but slightly, since the entire Epistle is pervaded by the feeling of the personal community of the Apostle with the Church at Philippi. Nevertheless, even here it may be observed. In the words, chap. i. 8–11, he speaks of his heart's desire that his dear Church should become perfect in every respect unto the day of Christ; that it might abound more and more, be purified, and be filled unto the glory of God. To this the final theme corre

spondia, chap. iv. 1. The call: that they might continue to be his joy and crown in the Lord. The fundamental thought, the principal theme, discloses itself first in the communication of his experience at Rome, and of his state of mind in consequence thereof, because he designed that the Philippians, by virtue of their wider unity with him, should avail themselves of it in their own experience, chap. i. 12-30. Then he exhorts them to improve their unity by means of the humility of every individual, in imitation of the example of the humble self-humiliation of Christ—a passage which gives this Epistle a specifically christological character, though it is viewed in its ethical aspect and bearing, chap. ii. 1-11. Next to humility, the Church should increase its inner spiritual tension and efforts, vers. 12-16, stimulate the members to rejoice with him,—for which purpose he will also send Timothy to them, as he sends Epaphroditus, chap. ii. 17—chap. iii. 1. But then, too, the experience which he had made in Rome concerning the opposition of the Judaizers (chap. i. 15) causes him to warn them decidedly,—after the intimation of chap. i. 28,—against their plots, with reference to his own relation to them, chap. iii. 2-6. Then follows the declaration how far he had left the legalism of these opponents behind in his knowledge of Christ, his faith in justification by free grace, and his struggle after perfection, unto the resurrection of the dead and the life in heaven; in which respect they, too, should be his companions against the enemies of the cross of Christ, chap. iii. 7-21. The explication of the final word indicates pointedly to that which the Apostle had occasion to censure. A disagreement between Evodias and Syntyche must be removed; elements of oppression, bitterness, anxiety, and division must disappear; the members must be like the Apostle in continual striving after what is good, chap. iv. 2-9. With this reminder the Apostle also connects a high recognition of the Church's Christian life of love, which it had shown, now as before, by contributing to his support—a privilege which he, in his keen sense of independence, granted to no other congregation, vers. 10-20. The conclusion corresponds, with his invocation of blessing (ver. 19), to the *fundamental thought*, and with his greeting, to the *key-note*, of the Epistle. The connecting point is found in ver. 6.

THE EPISTLES TO THE THESSALONIANS.—The First Epistle is pervaded by the fundamental thought: *The Lord will come speedily*; the Second, by the thought: *The Lord will not yet come speedily*. Both of these are in accordance with the truth; because, in the first part, the question is concerning the coming of the Lord in his dynamic rule in a religious sense; and in the second part, concerning the coming of the Lord in a definite historical and chronological sense.

The theoretical theme of the FIRST EPISTLE is contained in the words, chap. i. 9, 10 (comp. chap. ii. 12, 16, 19, etc.). Accordingly, the whole of Christianity, particularly that of the Thessalonians, is eschatological: *a waiting for the coming of the Son of God from heaven, as the Saviour from future wrath*. (a.) The labors of Paul among them have corresponded to this waiting, and their conduct amid the persecutions of the times should also correspond to it, chap. ii. 1-16. (b.) The Apostle has been careful of the condition and steadfastness of the Church, as he was so soon separated from it. His propositions to visit them again. The sending of Timothy. He has been encouraged by the account of Timothy, chap. ii. 17—chap. iii. 13. (c.) Admonition of the true course of conduct in that expectation (the true "saints of the last day"). No polygamy, or lust of the flesh; no separation; no excited wandering about, instead of quiet labor, chap. iv. 1-12. (d.) Instruction concerning the relation of those who are asleep to the coming of the Lord, chap. iv. 13-18. (e.) The question after the times and seasons. Answer: As a thief in the night, chap. v. 1-3. The practical theme: *Watch*, chap. v. 4. Development: According to your spiritual nature; your daily life; your calling; your relation to Christ. Inferences: chap. v. 5-22. Conclusion: The invocation of blessing in harmony with the fundamental thoughts, ver. 23. Connecting point of the introduction. The Thessalonians are successors of the apostles and of the Lord by the joy of their faith, according to their hope amid many tribulations, chap. i. 3-6.

In the SECOND EPISTLE TO THE THESSALONIANS the fundamental thought appears: that the judgment of the Lord upon the world will first be matured—in consequence of the persecution of the Christians; and the worthiness of the faithful must be assured before the

Lord will come for the execution of the final judgment and for the redemption of his children, chap. i. 5-8. (a.) Fuller declaration as to how the maturing of the judgment is connected with the maturing of the faithful, chap. i. 9-12. (b.) Warning against chiliastic delusions, as if the day of the Lord were at hand in a chronological sense, chap. ii. 1, 2. (c.) How the whole development of unbelief and apostasy must precede the appearance of Antichrist (comp. Matt. xxiv. 24; the Revelation), chap. ii. 8-14. The final word, chap. ii. 15: Steadfastness, according to his instructions. Inferences: Prayer for the mission of the gospel; love and patience, discipline, industry, beneficence, and stability. The handwriting of Paul himself as a warning against chiliastic delusions. The connecting point of the introduction: The endurance of the Thessalonians in their faith, in the midst of the persecutions, chap. i. 4.

The PASTORAL EPISTLES constitute so far a parallel to the Epistles to the Corinthians, as that the First Epistle to Timothy, and the Epistle to Titus, teach, according to the analogy of the First Epistle to the Corinthians, how the congregation should be officially watched, directed, and further developed. In the Second Epistle to Timothy, on the contrary, Paul, in anticipation of his martyrdom, instructs his pupil to become, in his official work, his spiritual successor, and thus to reproduce the life-picture of the apostolic office which is portrayed in the Second Epistle to the Corinthians.

The theme of the FIRST EPISTLE TO TIMOTHY is the renewed scriptural transmission of the Divine commission which the Apostle received when he was called to establish the real life of faith and of the Church, to Timothy, his substitute in Ephesus for that special sphere, chap. i. 18. According to the measure of this commission he expresses a wish in the greeting that he might possess a rich measure of grace, chap. i. 1, 2. Accordingly, he should remain in Ephesus and watch over and protect the pure doctrine against Judaistic errors and the germs of Gnosticism. The object of the preservation of orthodoxy was the edification of the Church in piety and pure love. The pure doctrine should maintain a pure heart, a pure conscience, and a pure faith, ver. 5. The immediate occasion was chiefly the Judaizing Christian zealots for the law. Therefore the Apostle characterizes his relation to the law. If he lays great stress on the fact that he, too, had once been a blasphemer and a persecutor, he at the same time gives his true estimate of that zeal for the latter, and declares how he has been led beyond it, by the mercy of God, to become an example of faith, whose defence he now gives over by letter to Timothy. This official call is a call (a.) to conflict, because the apostates oppose the faithful, vers. 18, 20. (b.) To the demand for universal love and intercession for all sorts and conditions of men (*in opposition to Jewish particularism*), chap. ii. 1-7. (c.) To the furtherance of universal custom, according to which the women should not dare to announce themselves as (Judaizing) prophetesses, vers. 8-15. (d.) To the promotion of the true organization of the congregation. 1. The bishop, or, which is the same thing, the presbyter and his house. 2. The deacon and the deaconess. 3. The management of the house of God in general, according to its divine nature, chap. iii. (e.) For the settlement and fighting of the germs of error which might ripen in the future. Gnostic errors and principles, chap. iv. 1-11. (f.) For the self-guidance of the ecclesiastical officer, chap. iv. 12-16. (g.) For the proper conduct toward every one, especially according to the distinction of old and young with reference to the service of the congregation (the men, women, and widows). Special direction on the treatment of the widows in general, especially on the employment of the old widows for the good of the congregation. Special direction on the proper treatment and distinction of the elders, as well as on the proper prudence at the appointment and ordination for offices. Care over his own deportment and health (chap. v. 24, 25, is said with reference to the trial, ver. 22). Care of the servants in the Church, chap. v. 1-vi. 2. The final statement, chap. iv. 3-5. Inferences: Doctrinal disputes, and their worldly motive, vers. 5-10. Renewed inculcation of the command (commission), vers. 12-16. Concluding word, vers. 17-21.

The EPISTLE TO TITUS. The commission which the Apostle gave to Titus for Crete, is differently expressed from that given to Timothy for Ephesus. His chief task was the appointment of presbyters in the single congregations, together with a further development

of the Church at Crete, chap. i. 5. Accordingly, the Apostle describes first of all the requisites of elders, with reference, no doubt, to the new experiences at Crete, and also the intrusion of Judaizing seducers, chap. i. 6-16. Then the proper care of the congregation, and pastoral work of Titus, with reference to special relations, ages, and classes of society, chap. ii. 1-15. Finally, the guidance of Christian Cretans into proper conduct, especially in regard to the avoiding of a disturbing, quarrelsome, and passionate spirit with reference to the goodness of God in Christ, chap. iii. 1-7. The Apostle confirms this direction by his final theme, chap. iii. 8. It is in accordance with his statement of the requisites of the presbyters, chap. i. 9, 10, that he forbids him from meddling with the scholastic controversies of the errorists, especially the legalists; and admonishes him first to deal practically with sectarian men, and then to avoid them, vers. 9-11. The concluding word: The sending of Tychicus, special appointments, and greetings. The introduction is an expression of the Apostle's authority, and of the authorization of Titus.

The SECOND EPISTLE TO TIMOTHY was designed, as has been already said, to conduct Timothy further into his official life, so that he, as the favorite spiritual son of the Apostle, might enter into the footsteps of the latter after his departure from this world. This is expressed by the fundamental thought, chap. i. 6-8. The Apostle strengthens this fundamental thought, first, (a.) By God's call to be saved, vers. 9, 10. (b.) By his own call to be the Apostle to the Gentiles, vers. 11, 12. (c.) By Timothy's relation as a scholar to him, vers. 13, 14. (d.) By reference to the unfaithful and the true, vers. 15-18. He then develops the fundamental thoughts. (a.) He must be strengthened by faithful co-workers, chap. ii. 1, 2. (b.) His readiness to suffer, and his endurance, after the example of Paul in imitation of Christ, vers. 3-13. (c.) Shunning the spirit of controversy. The injurious fruits of the same must be perceived (Hymenæus, Philetus); and oppositions and distinctions in God's house must be rightly understood. Timothy must avoid impure persons, and all lusts and fruitless scholastic controversies; he must honor, instruct, and restrain in the proper spirit, chap. ii. 14-26. The Apostle exhibits, finally, the fundamental thought by contrasting the future condition of the errorists and that of the apostolic disciple. The latter shall stand fast in the tradition of Paul—that is, in the New Testament, and in the Holy Scriptures—that is, the Old Testament, chap. iii. The final proposition, chap. iv. 1, 2, is a solemn transfer of his commission to the beloved disciple. Exposition: The future of the errorists and of the errors requires true apostolic men. Timothy must stand firm in the critical times, because his teacher is about to depart, vers. 3-9. But Timothy must soon come to him, since he is almost isolated. Account of his condition, vers. 9-18. Concluding word, invocation of blessings, supplements, and greetings. The introduction is in harmony with the Epistle; an expression of intimate relationship between the teacher and the disciple, and of reliance on the inner call of the latter. As a legacy in anticipation of early death, the Second Epistle to Timothy is related to the Second Epistle of Peter.

The single portions of the EPISTLE TO PHILEMON group themselves about the recommendation that Onesimus be received again, vers. 10-12. The preceding parts are chiefly introductory to this central point; the subsequent verses are the amplification. The conclusion, like the introduction, refers to the call of Paul and the congregation at Colosse.

The directness of the Apostle, which is peculiar to him as a religious and also as a truly Hebrew genius, may be regarded as resulting from an intuitive state of mind; yet, in this respect, he stands below the festive contemplation of John, for the reason that he, being endowed with greater energy, exhibits a more fervent zeal and a more practical turn. The style of John reminds us, therefore, of the most spiritual poetry; that of Paul, on the other hand, of the most fiery eloquence. The culture of the latter conforms to this view. Already in the school of the rabbis he had learned the rabbinical, reflective form of thought—a system of dialectics which proceeds by questions, objections, and answers, and by *deductiones ad absurdum* from the history of theocracy. But by his intercourse with the Greeks he had also learned the Grecian method of reasoning, which meets us, for example, in 1 Cor. xv. His own manner of expression was, however, modified by two elements, which must be taken into

proper account, if one would get rid of the unfounded prejudice concerning the alleged burdened periods and obscure abruptness of the Apostle.

The first element is the liturgical, which arose in part from devotional reminiscences, and in part from prayerful attitudes of unusual depth, and from a lofty, adoring condition of his heart. The liturgical form frequently transcends the historical and dialectical structure of the periods, and this, too, in consequence of that continuity of devotional feeling which moves through a succession of rhythmic pauses. We may refer to Psalms cvii. and cxxxvi. as specimens.

The most important form of this character is the long sentence at the beginning of the Epistle to the Ephesians, vers. 3-14, which has often been misjudged by the Grecian standard, and caused so many glosses. We read it liturgically as follows:

Blessed be the God and Father of our Lord Jesus Christ:
 Who hath blessed us with all spiritual blessings in heavenly places (things) in Christ:
 According as He hath chosen us in Him, before the foundation of the world:
 That we should be holy and without blame before Him in love:
 Having predestinated us unto the adoption of children by Jesus Christ to Himself:
 According to the good pleasure of his will—to the praise of the glory of his grace—
 Wherein (in which grace) He hath made us accepted (called) in the Beloved:
 In whom (the Beloved) we have redemption through his blood, the forgiveness of sins:
 According to the riches of his grace (—justification—);
 Wherein (in which grace) He hath abounded toward us in all wisdom and prudence (—the glorification on the intellectual side—);
 Having made known unto us the mystery of his will, according to his good pleasure—
 Which (good pleasure) He hath purposed in himself, in the dispensation of the fulness of times (epochs, *καιροί*):
 That He might gather together in one all things in Christ, both which (all things) are in heaven, and which (all things) are on earth, even in Him:
 In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will:
 That we should be to the praise of his glory, who first trusted in Christ:
 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation:
 In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise (—which was effective also in the Old Testament promise—):
 Which is the earnest of our inheritance (—the common inheritance of God's people—) until the redemption (full liberation) of the purchased possession (—from among the Jews and Gentiles—):
 Unto the praise of his glory!

In the exposition of the Epistle to the Romans, we shall make the observation that the difficulty in its concluding words can only be solved by viewing them as a liturgical form (already indicated in our statement of its contents); just as the difficulty in Rom. ix. 5 can only be explained by the assumption of a liturgical reminiscence.

In the place of the burdened periods, therefore, we substitute lyrical expressions which are liturgically simple, and in place of most of the supposed anacolutha, vital and vigorous brevities. As the former arose from the religious school and sentiment of the Apostle, so the latter came from his fervid vivacity and his rapid, ecstatic feeling in the midst of his daily work. In the preceding doxology we must supply a brief statement in place of an apparent want of connection (ver. 13). Such abridged sentences are especially noticeable in the second chapter of the Epistle to the Romans, where, in vers. 28 and 29, the expressions *Ἰουδαίους* and *περιτομή* have to be repeated. Therefore, with Cocceius, in Rom. v. 12, we simply take the *ἐλάβομεν* from ver. 11, and put it into ver. 12, in order to explain the much-discussed anacoluthon (*διὰ τοῦτο ἐλάβομεν*); whereby it is to be observed that Paul used the word *λαμβάνειν* emphatically in the sense of a personal, moral appropriation, to which the *ἐφ' ᾧ πάντες ἡμαρτον* in ver. 12 corresponds.

We can, in the main, only repeat here the characteristics already referred to. As far as the Apostle's method of representation is concerned, the peculiar feature of the so-called Pauline rhetoric must be found in the union of the strictest methodical progress of thought with the richest concrete expression; the union of a wonderful, intuitive depth with the most versatile dialectics, of an exalted contemplation with the most mighty practical tendency, of the

most comprehensive view with the most minute observation, of a flight of diction often lyrical and festive with the severest didactic distinctions, of the most original power of creating language (vid. the ἀπαξ λεγόμενα of the Apostle) with the most felicitous use of conventional expressions.

On the style of Paul much has been written, from St. JEROME down to C. L. BAUR's *Rhetorica Paulina*, 1782, and later works. Comp. the literature in GUMRICKE, *Isagogik*, p. 389 [p. 278 of the 3d ed., 1868.—P. S.]; REUSS, p. 64; SCHAFF, *History of the Apost. Church* § 158, p. 611 ff., and BERN. ALB. LASONDER, *Disquisitio de Lingua Paulina Idiomate*. Traject ad Rhenum, 1866.

§ 5. THE PAULINE THEOLOGY.

The doctrinal system of the Pauline writings, as to its traditional or retrospective side, is connected with the system of James through that of Peter; and, as to its universal and prospective side, with the doctrinal type of John through the Epistle to the Hebrews. We must maintain at the outset, on the one hand, the essential identity of the Pauline doctrine with that of all the apostles (against the view of BAUR and the Tübingen School); and, on the other hand, the most marked peculiarity of the Pauline manner of contemplation and form of expression. We agree with NEANDER that Paul gives us a more fully developed system of theology than any other apostle; but we confine this to the form merely. For, as regards the matter of thought, John evidently represents the perfection of New Testament theology.

The peculiar character of Paulinism has been diversely construed. We find it in the idea that Christ, as the Son of God and Saviour of the world, who finished His historical work by His atoning death and glorious resurrection, is the absolutely new man, and, as such, the principle of a new spiritual creation in man (καὶνὴ κτίσις); that He is, retrospectively, or in His relation to the past, the principle of the election of the faithful as it began to be actualized in the creation of the world, in their appointment to salvation, and in their holy calling; and that He is, prospectively, or in His relation to the future, the principle of a new justification before God, of a new law of the soul, of a new life, of a new humanity, which, in and with Him, died because of the universal guilt of the old race, but which, being reconciled to God by the atoning death of Christ, rose with Him to a new and heavenly life.*

NOTE.—It is utterly foolish to assign to Paul, as some have done, a middle position between the recognition of the Old Testament—with the Jewish apostles—and the Gnostic Marcion. Paul, in his own way, is just as much a believer in the Old Testament as James (comp. Rom. iv., Gal. iii., and other passages). Only his special calling was the apostleship to the Gentiles, with its antithesis to Pharisaism and to the letter of the law, as well as with its principle of the perfect freedom of the gospel in Christ. Christ was, to the Apostle, the religious law—the law of the Spirit. The external law was to him, in a religious relation, only a pedagogic or educational symbol, and was ethically limited by the religious principle—Christ. For this reason he spiritualized the Old Testament word (Gal. iii. 24), the Jewish theology, and even the Jewish rabbinical dialectics, and converted them into an instrument of Christian doctrine and instruction. He did the same thing with the fundamental forms of Grecian and Roman culture (see Acts xvii.; Rom. xiii. 1 ff.)

§ 6. THE LITERATURE ON THE EPISTLES AND ON THE THEOLOGY OF PAUL.

Comprehensive lists of the literature in question are given at the close of § 2 (p. 14). The works on New Testament theology, and on the doctrines and writings of the apostles, by LUTTERBECK (*The New Testament Systems*), by NEANDER, SCHAFF, MESSNER, LECHLER, and others, belong in this place. [Among English works of this class, THOS. D. BERNARD, *The Progress of Doctrine in the N. T.* (Bampton Lectures for 1864), 2d ed. Lond., 1866, is especially deserving of notice.—P. S.] Then come the prominent writings on the Pauline system in particu-

* Comp. my *Apost. Age*, ii. p. 586, and LECHLER's review of the different representations of the Pauline system, in his work on the *Apost. and Post-Apost. Age*, p. 18

lar, by MEYER, USTERI, HEMSEN, SCHRADER, DÄHNE, and relatively KÖSTLIN (*The System of the Gospel, and the Epistles of John, and kindred New Testament Systems*). BAUR, *The Apostle Paul* [2d edition, by ZELLER, 1867]. Also, EWALD, *The Epistles of the Apostle Paul, Translated and Explained*, Göttingen, 1857. SIMAR, *The Theology of St. Paul*, Freiburg, 1864 (Roman Catholic). Next come the works on the Acts of the Apostles, especially the Commentary by LECHLER and GEROCK [translated for the Am. ed. of this "Biblework," with additions by CHARLES F. SCHAEFFER]. The treatises on Paul and his theology, in a broad and narrow sense, are extremely numerous. We may mention SCHARLING, *De Paulo Apostolo ejusque adversariis, commentatio*, Havniæ, 1836; TISCHENDORF, *Doctrina Pauli de vi mortis Christi satisfactoria*, Lips., 1837; RÄBIGER *De Christologia Paulina contra Baurium*, Vratislav., 1846; HOLSTEN, *On the Word $\alpha\rho\tau\acute{\iota}\varsigma$* , Rostock, 1855; HEBART, *The Natural Theology of the Apostle Paul*, Nürnberg, 1860; LIPSIVS, *The Pauline Doctrine of Justification, etc., portrayed according to the four chief Epistles of the Apostle*, Leipzig, 1853; LAMPING, *Pauli de prædestinatione decreta*, Leuwarden, 1857; BEYSCHLAG, *On the Christology of Paul*; BLEEK, *Lectures on the Colossians, etc.* Berlin, 1865. [CONYBEARE AND HOWSON, *Life and Epistles of St. Paul* Lond. and New York, 1853, etc., 2 vols. (three rival editions published in America, two of the popular abridgment in 1 vol., 1869); BUNGENER, *St. Paul, sa vie, son œuvre et ses épîtres*, Paris, 1867; H. F. L. ERNESTI, *The Ethics of the Apostle Paul*, Braunschweig, 1868 (154 pp.). —P. S.]

HOMILETIC AND ASCETIC LITERATURE ON THE EPISTLES OF PAUL.—BENGEL, *Periphrasis of the 14 Epp. of Paul*; SCHALCH, *Practical Exposition of the Acts of the Apostles, in Sermons*, Schaffhausen, 1839; STIER, *Discourses of the Apostles*, 2 parts, Leipzig, 1829 and 1830; THIESS, *The Journey from Jerusalem to Damascus; Gallery of Pauline Sermons*, Schleswig, 1841; COUARD, *Sermons on the Conversion of the Apostle Paul*, Berlin, 1833; BLUNT, *The Life of the Apostle Paul*, 24 Treatises, translated from the English, Meissen, 1861. Comp. also the serial sermons on the pericopes, or Scripture lessons, many of which are selected from the Epistles of Paul. Among these we may mention the collections of HARMS, L. HOFACKER, KAPP, MYNSTER, RANKE, STIER, NITZSCH, DEICHERT, etc. Finally, we must remember the *Repertoires* by BRANDT, LISCO, SCHALLER, and others.

II. SPECIAL INTRODUCTION.—THE EPISTLE OF PAUL TO THE ROMANS.

§ 1. ROME, AND ITS SIGNIFICANCE.

As the light and darkness of Judaism was centralized in Jerusalem, the theocratic city of God (the holy city, the murderer of the prophets), so was heathen Rome, the humanitarian metropolis of the world, the centre of all the elements of light and darkness prevalent in the heathen world; and so did Christian Rome become the centre of all the elements of vital light, and of all the antichristian darkness in the Christian Church. Hence Rome, like Jerusalem, does not only possess a unique *historical* significance, but is a universal picture operative through all ages. Christian Rome, especially, stands forth as a shining ideal of the nations, which is turned into an idol of magical strength to those who are subject to its rule.

The old heathen Rome, as the residence and centre of the universal Roman monarchy, came, as HEGEL says, like the destroying tragical Fate upon the glory of the ancient world. But the same Rome which, as the unconscious instrument, executed the Divine judgments upon all the centres of ancient civilization, became also the spiritual heiress, the emporium and centre of all the secular culture of antiquity, and the preliminary condition and basis for the universal development of the congregation of Christ into the Catholic Church.

Rome was the end of the old heathen world, and for this reason it became the beginning, the universal home and point of departure of the new Catholic Christian world—a Janus temple on a large scale. It was Rome's appointed mission to effect the union of the Gentile and Jewish churches, the union of theocratic faith and humanitarian culture, the union of the Christian East and West, the union of the old civilized nations and the wandering barbarians; and (in historical reflection of the pedagogic Mosaism of the Old Testament (Gal. iii.) to carry on the pedagogic, legal, and symbolical office of training the nations of young Christian catechumens into a ripe age of faith.

But as the Roman genius was unable to thoroughly appropriate and reproduce the ancient culture, especially in its Grecian glory, so was it unable to comprehend Christianity in all its fundamental depth, and to give it ecclesiastical shape and form. Its calling was, to popularize the old literary treasures, as well as the treasures of Christian faith, according to the necessity of the barbarians, and to adjust them to their dawning intellect. As soon as Rome had succeeded in bringing its pupils to a point of maturity, its status of culture was surpassed, in a secular sense, by the revival of Grecian letters [in the fifteenth century], and in a spiritual sense, by the evangelical confession [in the sixteenth]. Rome, however, has never recognized its bounds, nor the limits of its endowment and mission. In the same proportion in which it has been eclipsed, it has resisted every progressive movement with the fanaticism of contracted egotism, and has thus incurred the judgment of history.

Rome appears first within the horizon of the Old Testament apocalyptic prophecies as a dismal picture of the future, in the prophet Daniel, chap. vii. 7 ff. The fourth beast of Daniel's vision—notwithstanding all modern objections—can only be the universal Roman monarchy. This is evident certainly from the fact, among others, that the third universal monarchy, the Macedonian (Daniel, chaps. vii. and viii.), is marked by the same symbolical number *four*; apart from the consideration that the portrayed antichristianity, chap. vii., is eschatological, while the antichristianity of chap. viii. 9 can only be a typical prelude—the antitheocracy of Antiochus Epiphanes. And as Rome appears first in the Bible in a prophetic light, so does it appear last in a prophetic light, in the Apocalypse (chap. xvii.). There, it destroys every thing as the instrument of judgment; here, it is destroyed as an object of judgment. The first historical connection of Israel with Rome was a friendly one, 1 Maccab. viii. and xii. In the apocryphal period, Judea was made a dependence of Rome by Pompey; and the same man laid the foundation of the Jewish colony in Rome, which, though in :

pitiable condition, yet had the high and universal mission to mediate the transition of Christianity from Jerusalem and Antioch to Rome (see Acts xxviii.).

Comp. the article *Rom* in WINER's *Real-Lexicon*, in ZELLER's *Biblischem Wörterbuch* (*Römer, Römerbrief, Rom*), and in HERZOG's *Real-Encyclopädie*. Special works on Rome have been written by PIRANESI, PLATNER, BUNSEN, GERHARD, CANINA, BECKER, FOURNIER, GREGOROVIVS, etc. Special evangelical essays: CHANTEPIE DE LA SAUSSAYE, *Trois Sermons sur Rome*, Leyder, 1855; SCHRÖDER, *Aus 14 Tagen in Rom*, Elberfeld, 1861. [ALFRED VON REUMONT, *Geschichte der Stadt Rom*, Berlin, 1867 sqq., 8 large vols.; a learned, able and interesting work, by one who resided many years in Rome, and had every facility for his task.—P. S.]

§ 2. THE ROMAN CONGREGATION.

The first beginnings of the congregation of Roman Christians cannot be historically determined. The primitive Christian tradition has placed the first existence of the Church, or, at any rate, the first preaching of Christ in Rome, even as far back as the days of the earthly life of Christ. It is said that the wonderful career of Jesus in Judea was first made known by rumors, then by various eye-witnesses, and then by Barnabas (see CLEMENS ROM., *Recognit.* i. 6 sqq.)*

This old Christian legend is closely followed by the Romish ecclesiastical tradition, according to which the Apostle Peter founded the church of Rome. Peter is said to have gone to Rome in the second year of Claudius (A. D. 42) for the overthrow of Simon Magus, and to have resided twenty-five years in Rome as the first bishop of the church established there by him.†

The grounds against this tradition are well known: (1.) When Paul wrote his Epistle to the Romans, about the year 59, Peter was not yet in Rome, and had never been there (comp. Acts xix. 21; Rom. xv. 20 f.; 2 Cor. x. 16). [For it was the principle and practice of Paul not to interfere with the labors of the Jewish apostles, or to build on another man's foundation.—P. S.] (2.) When Paul, according to the Acts of the Apostles, came to Rome, about the year 62, he found no trace of Peter there. (3.) There was likewise no trace of Peter in Rome when he wrote from that city his Second Epistle to Timothy, which we must safely assign to his second captivity—about the year 66. On the contrary, we find (4.) Peter still in Jerusalem at the time of the Apostolic Council, about the year 58 [50]. We meet him, (5.) still later, in Antioch, according to Gal. ii.—about the year 55. And latest, (6.) in Babylon (in Assyria), where he wrote his First Epistle to the Christians of Asia Minor.‡

But the Second Epistle of Peter, composed in anticipation of his approaching death, seems to have been written from a prison, and that a prison in Rome; and the ecclesiastical tradition of Dionysius of Corinth (EUSEB., *Histor. Eccl.*, ii. 25), which affirms that Peter died a martyr in Rome simultaneously with Paul, cannot be set aside by any weighty arguments. Yet MEYER makes the excellent remark, that the Epistle to the Romans—which implies the impossibility of Peter's presence in Rome before it was written—is a fact which destroys the historical foundation of the Papacy, so far as it pretends to rest on that Apostle's establishment and episcopal government of that church.

* [The Barnabas spoken of by Pseudo-Clemens, *Recognit.*, i. i. c. 7, is called a Hebrew by birth, and one of the disciples of Jesus, sent by Him to the West to announce the glad tidings. But this and other pseudo-Clementine legends are of no historical value whatever. It is certain, however, that the Jews of Rome were represented on the day of Pentecost in Jerusalem (Acts ii. 10), and it is highly probable that they brought the first report of Christianity to Rome, possibly as converts, and in this case forming the nucleus of a Jewish Christian congregation. See below.—P. S.]

† On the gradual rise of this legend, see WUSELER, *Chronologie des Apostolischen Zeitalters*, p. 562 ff.; and SCHAFF, *History of the Apost. Church*, § 93. p. 362 ff. The historical value of this tradition has been given up, even by some Roman Catholic writers (e. g., HUE, FREILMOER, KLEE, and others mentioned by TROLUCK in his *Comm. on the Romans*, p. 1, who do not, like BAUR, deny that Peter was ever at Rome, but only that he founded the church of Rome.—P. S.] But, on the other hand, there are Protestant divines, such as BERTHOLDT, MYNSTER, and THIERSCHE (*The Church in the Apost. Age*, 1852, p. 97), who have endeavored to sustain it, and it is easy to see why the Romanists of the present day return to the support of the legend (see HAGEMANN, *Die römische Kirche*, Freib., p. 658 ff.).

‡ On the untenability of the hypothesis that Babylon means Rome, see my *Apost. Zeitalter*, ii. p. 360.

The tradition which transfers the Roman church back to the days of Jesus, has been carried out to an extreme in several fictions.*

Yet there is an element of truth at its root, viz., the fact that the Messianic hope of the Jews in Rome was early excited, perhaps during the earthly life of Jesus, by a historical knowledge of His appearance; for among any considerable number of Jews there were pious individuals waiting for the Messiah's coming. "It is now admitted on all hands," says THOLUCK, "that the seeds of the gospel could be brought to Rome by the Jews who were present at the feast of Pentecost (Acts ii. 10), and by the Jewish Christians who were scattered in different directions after the martyrdom of Stephen (Acts viii. 1). Such an early period is substantiated by the mention of such Christian teachers in Rome as had been converted before Paul (chap. xvi. 7); by what the Apostle says of the wide-spread renown of the Church (chap. i. 8), and its wide extent, since they met together in various places of the metropolis, chap. xvi. 5; xiv. 15; and finally by the probability that, in consequence of the great influx of foreigners to Rome, Christians from a distance were early found among the number."

The Jewish population in Rome was one of the larger colonies, like those in Assyria, Babylon, Alexandria, etc. Its parent stock were the Jewish slaves that had been brought by Pompey to Rome. It increased from the beginning by Jewish travellers, and afterwards by numerous proselytes. The enslaved Jews had, for the most part, received their freedom under AUGUSTUS.†

The Emperor TIBERIUS (SUETON., *Tib.* 36; JOSEPH., *Antiq.* xviii. 3. 5), and subsequently CLAUDIUS, drove them from the city (Acts xviii. 2; SUETON., *Claud.* 25); but they soon returned in great numbers, and dwelt under the rule of later emperors, although severely oppressed by taxes (SUETON., *Domit.* 12), and, in part, miserably poor (JUVENAL, iii. 14; vi. 542). "Under the reigns of AUGUSTUS, TIBERIUS, and NERO, there were Jews even in the imperial household; and POPPÆA, NERO's wife, was herself attached to the Jewish faith. So great was the number of Jews in Rome, that the Jewish embassy sent to AUGUSTUS after the death of HEROD, was joined by eight thousand Jews in Rome (JOSEPH., *Antiq.* xvii. 11, 1)." (THOLUCK.) On the celebrated mysterious word of SUETONIUS concerning a decree of the Emperor Claudius in the year 52: "*Judæos impulsore Chresto assidue tumultuantes Roma expulsi*," comp. NEANDER, *Kirchengesch.* i. p. 52.‡

* See NEANDER, *Kirchengeschichte*, i. p. 51. Tertullian's legend of the Emperor Tiberius. [TEXT., *Apolog.* c. 5. *Tiberius, cuius tempore nomen Christianum in sæculum introivit, adnuntiata sibi ex Syria Palestina, quæ illic veritatem spiritus divinitatis revelaverant, detulit ad Senatam cum prærogativa suffragii sui. Senatus, quia non ipse probaverat, respexit, Cæsar in sententia mansit, comminatus periculum accusatoribus Christianorum.* In ch. 21, TERTULLIAN traces the knowledge of Tiberius to a report of Pontius Pilate, and adds that even the emperors would have believed in Christ, if either emperors were not necessary for the world, or if Christians could be emperors. EUSEBIUS, *H. E.* ii. 2, translates the former passage of TERTULLIAN. Before him, JUSTIN MARTYR, *Apol.* i. c. 35 and 48, spoke of acts of Pilate on the last days of Christ. Comp. the Gospel of Nicodemus, and EPIPHAN. *Hæc.* l. c. i.—P. 8.]

† PHILO, *Leg. ad Cæs.* On their dwelling-place in the *Regio transiberina*, comp. WINER, art. *Rom.*

‡ [The edict of CLAUDIUS *de pellendis Judæis*, mentioned by SUETONIUS, *Claud.* c. 25, and in Acts xviii. 2 (comp. DION CASSIUS, *Hist. Rom.* lx. 6), is usually understood to embrace the (Jewish) Christians as well as the Jews, on the ground that *Chrestus* is a corrupt spelling for *Christus*, and that *tumultuantes* refers to the controversies excited by the introduction of Christianity. To this may be objected, (1.) that SUETONIUS (whom PLINY, *Epist.* x. 95, calls *virum eruditissimum*) must have known the name of Christ as well as TACITUS (*Annal.* xv. 44), and PLINY (x. 96); for he called His disciples *Christiani* (Nero, c. 16); (2.) that an internal religious controversy of the Jews would require *inter se* after *tumultuantes*; and (3.) that such a controversy would hardly have justified an edict of expulsion. Hence MEYER (ad Act. xviii. 2) and WIESLER (*Chronology of the Apost. Age*, p. 12; and art. *Römerkrieg*, in HERZOG's *Encyclop.*, vol. xx. p. 585) understand by *Chrestus* a Jew who stirred up a political rebellion in Rome during the reign of Claudius. But I prefer the usual opinion, for the following reasons: (1.) There is no trace of such a character, who must have been a false Messiah, and could hardly have remained unknown; (2.) the use of the vulgar misnomer *Chrestus* (Χρῆστος), for *Christus*, is established by the testimony of TERTULLIAN (*Ad nat.* l. 3; *Apol.* c. 3: "*Sed et cum perperam CHRISTIANUS pronuntiatur a vobis—nam nec nominis veritas est notitia penes vos—de suavitate rei benignitate compositum est*"), and LACTANTIUS (*Inst. div.* iv. 7: "... *propter ignorantium errorem, qui cum immutata littera CHERESTUM solent dicere*"). But it seems that the law of CLAUDIUS was no rigorously executed, from apprehension of bad effects in view of the large number of the Jews; and that only the public assemblies were closed. This is stated by DION CASSIUS, lx. 6, who probably refers to the same edict, as LIEHMANN and WIESLER assume (τοὺς τε Ἰουδαίους πλεονέσαντας αὐτοῖς, ὥστε χαλεπῶς ἀν' αὐτοὺς παραχρῆς ὑπὸ τοῦ δόχλου σφῶν τῆς πόλεως εἰρηθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ δὴ πατρίῳ νόμῳ βίῃ χρημαίνοντες ἐκένευσεν μὴ συναθροίζεσθαι), unless we assign this decree (with MEYER and LECHLER, ad Act. xviii. 2) to an earlier date. At all events, the edict, if it applied to the Christians at all, can only have had a temporary effect; for we find, a few years afterwards, a large Christian congrega-

At the time when the Apostle wrote his Epistle to the Romans, there were in Rome many converts who openly professed Christ (chap. i.), and met for worship in several houses (chap. xvi.). [The congregation, moreover, must have already existed several years *before* 58, since Paul "these many years" (ἀπὸ πολλῶν ἐτῶν, Rom. xv. 23, comp. ver. 22 and i. 13) had a desire to visit them, and since he mentions, among the Christian teachers in Rome, such as had been converted before him, xvi. 7.—P. 8.] The stock of this Christian community was no doubt of Jewish descent (iv. 1); but the Gentile Christian element also was considerable (Rom. xi 13 ff., 25), as we may expect in view of the large number of Jewish proselytes in Rome. We may safely assume that the Church was just as much founded by Gentile Christians from Antioch, as by Jewish Christians who witnessed the first Pentecost at Jerusalem. We learn, moreover, from chap. xvi., that the most prominent members of the Church were adherents of Paul. And there is every probability that Paul, in a comprehensive church policy, had prepared the way for the proper founding and organization of a united congregation in Rome, as in Ephesus, by previously sending out faithful disciples—Aquila and his wife Priscilla. As these were his pioneers in Ephesus, so were they in Rome. Says MEYER [on *Rom.*, p. 21, 4th ed.]: "As Paul had been so eminently successful in Greece, it was very natural that apostolic men from his school should bear evangelic truth further westward, to the metropolis of heathendom. The banishment of the Jews from Rome under Claudius (SUTTON., *Claud.* 25; Acts xviii. 2) was a special occasion made use of by Providence for that end. Fugitives to neighboring Greece became Christians, and disciples of Paul; and, after their return to Rome, were heralds of Christianity, and took part in organizing a congregation. This is historically proved by the example of Aquila and Priscilla, who, when Jews, emigrated to Corinth, lived there over a year and a half in the company of Paul, and subsequently appeared as teachers in Rome and occupants of a house where the Roman congregation assembled (Rom. xvi. 8). Probably other individuals mentioned in chap. xvi. were led by God in a similar way; but it is certain that Aquila and Priscilla occupied a most important position among the founders of the congregation; for among the many teachers whom Paul greets in chap. xvi., he presents his first greeting to them, and this, too, with such flattering commendation as he bestows upon none of the rest."

The much-disputed question concerning the national and religious constituents of the Roman Church is intimately connected with the question as to the occasion and aim of the Epistle to the Romans.

In discussing this point, we must start with certain clear distinctions. The difference between Jewish Christians and Gentile Christians must not be confounded with the difference between non-Pauline and Pauline Christians. Aquila and Priscilla, for example, were Jewish Christians, but they belonged decidedly to the school of Paul. On the contrary, there were in the Galatian congregation Gentile Christians who permitted themselves to be estranged from the Apostle Paul by the Judaizing party spirit. Likewise, those weak brethren or Jewish Christians who were entangled in legalistic anxiety (ἀσθενεῖς), must be distinguished from the false brethren, or heretical Ebionites, who gradually come into view; and so must we distinguish, among the Gentile Christians, those who were genuine disciples of Paul from those who proudly advocated an antinomian freedom of conscience. Even among the rigidly legalistic Christians there arose very early an antagonism between the adherents of Pharisaic legality and Essenic holiness.

It is clear, not only from historical relations, but also from the present Epistle, that the national Jewish element in the Roman Church must have been very important, and that it constituted the first basis of the Church; see chap. ii. 17 ff.; iv. 1 ff.; vii. 4 ff.

tion at Rome, composed of converts from the Jews and Gentiles, as is evident from the Epistle to the Romans, from the return of AQUILA and PRISCILLA (Rom. xvi. 8), from Acts xviii. 17 ff., and from TACITUS's account of the Neronian persecution in July, 64. CLAUDIUS issued several edicts concerning the Jews, first favorable ones in the year 42, mentioned by JOSEPHUS, *Antiq.* xix. 5, 2, 3; then the edict of expulsion, A. D. 52 (SUTTON., *Claud.* 25; Acts xviii. 2), with which probably the one mentioned by DION CASSIUS, ix. 8, is identical. The silence of JOSEPHUS concerning the latter edict is the more easily explained from the fact that, like the contemporary edict *de mathematicis Italia pellendis* (noticed by TACITUS, *Annal.* xii. 52), it was never fully executed, or else speedily recalled.—P. 8.]

At the same time, however, the Gentile Christian element in the Roman Church had become very strong, and was perhaps predominant. This we must infer from the historical relation. "Christianity, which took root first among the Jews, found an easier entrance in Rome among the heathen, because, in Rome, the popular heathen religion had already incurred the contempt of both the cultivated and ignorant classes (see GIESELER, *Ch. Hist.* i. § 11-14); therefore the inclination to Monotheism was very common, and the multitude of those who came over to the Jewish faith was very large (JUVENAL, *Satyr.* x. 96 ff.; TACIT., *Ann.* xv. 44; *Hist.* v. 5; SENECA in AUGUSTINE, *De Civ. Dei*, vii. 11; JOSEPH., *Antiq.* xviii. 3, 5). But how much more must this liberal religion, so elevated above all the bonds of a repulsive legal rigorism, as it was preached by Aquilas and other Pauline teachers, receive attention and support at the hands of those Romans who were discontented with heathendom." (MEYER.) That this was really the fact in the Roman church, is evinced by the many appeals addressed to the Gentile Christian portion, chap. i. 5, 6, 13; chap. xi. 18 ff.

Both elements in the Church must have been strong, as appears from the fact that the Apostle places together, throughout the Epistle, Jews and Gentiles, Jewish Christians and Gentile Christians, in order to bring them into union and harmony, as, from a different fundamental thought, he did in the Epistle to the Ephesians. In the greetings and introduction we find Jewish and Gentile Christians spoken of with equal regard. The theme of the Epistle, chap. i. 14-17, expressly applies the gospel alike to Jews and Greeks. In the exposition of the unrighteousness of the human race, the Gentiles and Jews are placed together in the light of searching truth, chap. i. 18; iii. 20. Likewise, justification by faith is applied in the most positive manner to Jews as well as Gentiles, chap. iii. 21-v. 11. Also the participation in the death of Adam and in the new life in Christ, chap. v. 12-viii. 39. So, likewise, the two economies of judgment and mercy in the history of the world, chaps. ix.-xi. Even in the exhortation the distinction again appears; the weak in faith and the free; the severe and the scornful; the weak and the strong, chaps. xiv.-xv. 7; yet here the other opposition between the non-Pauline and the Pauline Christians is also taken into account.

Though we cannot say with absolute certainty that the Gentile Christian portion of the Roman church was predominant, yet it is plain that the Pauline type did predominate in such a measure that the Apostle looked upon the church, in spirit, as *his* church. If we look at the single congregations in private houses, which the Apostle greets in chap. xvi., we find Aquila and Priscilla at the head of the first mentioned, which was probably the most prominent; and these were Jewish Christians, and yet decidedly Pauline. Likewise the warm and friendly terms with which he greets the most of the others, prove that he could regard them as his spiritual companions in the strictest sense of the word. This can be seen here and there from the contents of the Epistle. As the Apostle regarded himself, with justice, in the most specific sense, as the chosen Apostle to the Gentiles (chap. i. 5—a consciousness which, according to Gal. ii., involved neither a conflict with the apostles of the Jews, nor a neglect by Paul of the Jewish synagogues), he must have looked very early to the Roman metropolis as a sphere of labor designed for him. Accordingly, he designed at a very early period to establish a mission in Rome (Acts xix. 21; Rom. i. 18). He also made timely preparations for the execution of this design by sending in advance his friends Aquila and Priscilla, and many other companions—among them the deaconess Phoebe, of Corinth—to Rome. For this very reason he could depart, with regard to the Romans, from his usual practice of making his personal apostolic labor precede a written communication. This time he could send an epistle first, and write to the Roman Christians *τοληροτέρως ἀπὸ μέρους* (chap. xv. 15) without being embarrassed by the thought that he was entering upon a foreign field of labor (chap. xv. 20). Nevertheless, that delicacy with which he regarded the rights and independence of others, especially of believers, induced him to characterize his visit to Rome merely as a journey through that city to Spain. He could expect, with tolerable certainty, that Rome would be his principal station; but in case the prevailing peculiarities of the church should prevent this, he could not be denied in Rome the rights of Christian hospitality, by the aid of which he could proceed further. But the Judaizing element in

the church was not important nor far advanced, as appears from the fact that he found it necessary only to oppose legalistic anxiety in reference to fast-days and the eating of food—not arrogant Judaistic dogmas.

The congregation being composed of Jewish and Gentile Christians, it could easily occur that the theological opinions at one time leaned to one side, and then to another.

According to PALEY, HENKE, KOPPE, KREHL, BAUMGARTEN-CRUSIUS, and THIERSCH, the Jewish Christian element predominated in the church; and BAUR, favoring his well-known Ebionitic hypothesis, has attributed to the church a mild form of Ebionism.* For an extended refutation of this view, which is sustained by a distortion of different passages, see THOLUCK's *Romans*, p. 8 ff. MEYER, in his introduction, passes lightly over the attacks of BAUR. We have no right to judge the character of the congregation at the time of Paul by the Judaizing tendencies which subsequently gained the ascendancy there in conformity with the constitutional proclivity of the Roman nationality. And even in the second century the Roman church, as such, cannot be charged with Ebionism (see THOLUCK, p. 7).

According to NEANDER, RÜCKERT, DE WETTE, OLSHAUSEN, and MEYER, the Gentile Christian element was predominant. But even MEYER confounds this view with the preponderance of Pauline Christianity in Rome. We must discriminate thus: The Gentile Christian element was strong, but the Pauline element was evidently preponderant. This was also the case still later, when Paul wrote his Epistle to the Philippians during his captivity in Rome, although here, as elsewhere in the churches after the year 60, the Jewish element increased in strength (Phil. i). Subsequently, the short stay of Peter in Rome, as well as the larger elective affinity between Jewish Christianity and the Roman nationality, gradually weakened the Pauline type, and, in fine, obscured it.

If there had been already a large number of Jewish Christians in Rome, how could the chiefs of the Jews speak to the Apostle when he came to Rome just as they did, according to Acts xxviii. 21, 22? Their answer was plainly evasive, in which they adhere to two points: that no writing of complaint against Paul had been sent to them from Jerusalem; and that the Christians were everywhere opposed by the Jews as a sect. BAUR and ZELLER have endeavored to derive from this apparent "contradiction" between the Acts of the Apostles and the Epistle to the Romans, a decisive proof of the unhistorical character of the Acts. For a refutation of this argument, see KLING, *Studien und Kritiken* for 1837, p. 301 ff.; THOLUCK, *Comment.*, p. 10 ff.; MEYER, p. 20; my *Apost. Zeitalter*, i. p. 106, and others.

[The argument of the late Dr. BAUR, and ZELLER (his son-in-law), is this: The flourishing condition of the Christian Church at Rome, as described in the Epistle to the Romans (i. 8, 11, 12; xv. 1, 14, 15; xvi. 19), is irreconcilable with the tone used by the leading Roman Jews (*οἱ πρῶτοι τῶν Ἰουδαίων*) in their answer to Paul, Acts xxviii. 21, 22, where they plead ignorance of the antecedents of the Apostle, and contemptuously characterize the Christian religion as a sect (*αἵρεσις*) which met everywhere with contradiction (*πανταχοῦ ἀντιλέγεται*); consequently the author of the Acts must have misrepresented the real state of things in the interest of his doctrinal design, which was to effect a compromise between the Jewish Christian or Petrine, and the Gentile Christian or Pauline sections of the Church, by bringing Paul down to the Petrine or Jewish Christian standpoint, and by liberalizing Peter, and making both meet halfway. But, in the first place, the author of the Acts (which were certainly not written before 63 or 64—i. e., six or seven years after the Romans) must have known the Epistle to the Romans, and felt the contradiction, if there was any, as well as we, the more

* [The same view as to the preponderance of the Jewish element has been ably defended since by W. MANGOLD, *Der Römerbrief und die Anfänge der Röm. Gemeinde*, 1866, p. 35 ff.; but he justly denies the hypothesis of BAUR, that the Jewish Christians in Rome were *Ebionites*. SCHOTT, on the contrary, differs from BAUR and MANGOLD in assuming that the Epistle to the Romans was mainly intended for *Gentile* Christians. All three agree as to the aim and object of the Epistle, which was to justify Paul's apostolate to the Gentiles, by explaining the peculiar features of his doctrine and removing the objections to it, and thus to prepare the way not only for a personal visit to Rome, but also for a new missionary activity in the West, with Rome as the centre (comp. MANGOLD, l. c. p. 141). But MANGOLD objects to SCHOTT that such a justification was unnecessary for Gentile Christians, and hence he presupposes Jewish Chris-

so as he himself had previously mentioned the existence of the Christian congregation in Rome (xxviii. 15). Hence, the apparent contradiction, far from exposing a wilful perversion of history, only proves the simplicity and veracity of the narrative, and tends, like so many similar instances, to confirm rather than to weaken our faith. (2.) The very manner in which the Jews speak of Christianity as a sect *everywhere* spoken against, implies its general spread at that time, and so far corroborates the statement of Paul. (3.) The Jews did not say that they had never heard of Paul at all (which would be inconsistent with their own statement concerning the contradiction raised everywhere against Christianity), but only that they had received no (official) information from Palestine which affected his moral character, or was unfavorable to him personally (*τι περὶ σοῦ πονηρὸν*). And this was no doubt true; for the Sanhedrin of Jerusalem could have no reason to send official communication to the Jewish community in Rome concerning the case of Paul, before he had appealed to the tribunal of Cæsar, and after this appeal they could not well anticipate the arrival of the Apostle in Rome, as he left Cæsarea soon after the appeal, at an advanced season of the year, shortly before the *mare clausum* (comp. Acts xxv. 12, 13; xxvii. 1, 9), and, in all probability, before his enemies could even make out the necessary official papers. (4.) We must not forget the diplomatic and evasive character of the answer of the Jews, who, as prudent men, were reluctant to commit themselves unnecessarily before the trial, in view of the imperial court and authority, and the complicated difficulties of the case. The leaders of the Jews appeared on this occasion in an official capacity, and very properly (from their own standpoint) observed an official reserve.—P. 8.]

§ 3. THE CERTIFICATION OF THE EPISTLE TO THE ROMANS. ITS GENUINENESS AND INTEGRITY.

The Epistle of Paul to the Romans belongs to the most indisputable books of the New Testament.

Its *genuineness* is certified in the strongest manner by the unanimous testimony of the ancient Church, by the harmony of its contents with the historical character of Paul, by its internal weight, and its great influence upon the Church. Even the criticism of BAUR, which rejects the most of the New Testament books, acknowledges the genuineness of this Epistle (with the exception of the last two chapters), besides the Epistles to the Corinthians and that to the Galatians. But here, as elsewhere, the testimony of this criticism is not of much account. Significant allusions to the Epistle can be found in the (first) epistle of CLEMENT of Rome; in IGNATIUS, POLYCARP, JUSTIN MARTYR, etc. MARCION, the Gnostic, acknowledged it. A decided testimony in favor of this Epistle is rendered by the three great witnesses of the Church and of the New Testament in its principal parts—IRENÆUS, TERTULLIAN, and CLEMENT of Alexandria. ORIGEN wrote a commentary on this Epistle. Even the fact that the Judaizing sects rejected it, speaks indirectly in its favor; they hated the Pauline doctrine contained in it.*

On the other hand, the *integrity* of the Epistle has been variously opposed. MARCION rejected chaps. xv. and xvi. on doctrinal grounds. HEUMANN, in his exposition of the New Testament, maintains that the Epistle closed, as a first epistle, with chap. xi., and that the subsequent part is a new work of Paul. SEMLER wrote: *De duplici adpendice Epistola Pauli ad Romanos*. According to PAULUS of Heidelberg, chap. xv. is a special epistle to the *enlightened* Christians in Rome; chap. xvi. is a special writing to the officers. Diverse, and, in fact, very strange conjectures have been advanced by SCHULZ and SCHOTT on chap. xvi. J. C. CHR. SCHMIDT denied the genuineness of the doxology, chap. xvi. 25–27, because it is wanting in Codex F. etc.; because it is erased in other codices; and because, in Codex J., and in almost all the Minuscule MSS., it stands after chap. xiv. 23. REICHE supposes that the

* More recently, the Englishman EVANSON, in his book on the *Discrepancies of the Four Gospels*, has incidentally attacked the genuineness of the Epistle to the Romans, with trifling remarks unworthy of refutation; besides him, BRUNO BAUER (a half-cracked pseudo-critic of Berlin, not to be confounded with the far superior Dr. FERDINAND CHRISTIAN BAUER of Tübingen.—P. 8.)

public reading of the Epistle should only extend to chap. xiv. 23, because what follows is of less practical importance, and for this reason the former part has been concluded by the doxology, which subsequently was made to conclude the whole Epistle. It would have been more appropriate to reason: Since the public reading was often concluded with chap. xiv. 23, the doxology was transferred from the end of the whole Epistle to this place. This would explain the fact that it is to be found, in later codices, after chap. xiv. 23. BAUR, in his treatise on the *Purpose and Occasion of the Epistle to the Romans*, declares chaps. xv. and xvi. of the Epistle to be ungeniue. Certainly these chapters interfere with the application of his Ebionitic hypothesis to the condition of the Roman church. He was refuted by KLING in the *Studien und Kritiken* (1837, No. 2), and by OLSHAUSEN (1838, No. 4). Even the circumstance that the pseudo-Clementine Homilies seem to present a different picture of the Roman Church was made by BAUR a decisive argument against the genuineness of the last two chapters of the Epistle!

As far as the *language* of the Epistle is concerned, many Roman Catholic theologians have made use of the note of the Syrian scholiast on the Peshito: Paul wrote his epistle in *Roman*, in order to assert that it was originally written in Latin. GROTIUS, and others, with good reason, have understood the word *Roman* in the wider sense, as applied to the Greek language. "The Greek composition," says MEYER, "corresponds perfectly not only to the Hellenic culture of the Apostle himself, but also to the linguistic relations of Rome (see CREDERER, *Einl.* i., p. 383 ff.), and to the analogy of the remaining early Christian literature directed to Rome (IGNATIUS, JUSTIN, IRENEUS, HIPPOLYTUS, and others)." BOLTEN and BERTHOLD assert that the Epistle was originally written in the Aramæan language. For further information, see MEYER, REICHE, and others, especially also the Introductions to the New Testament.*

§ 4. OCCASION, PURPOSE, AND CONTENTS OF THE EPISTLE.

The origin of the Epistle to the Romans must be traced to the close connection between the call and consciousness of Paul as the Apostle to the Gentiles, and Rome as the great metropolis of the Gentile world. But the contents of the Epistle are determined by the fact that a church made up of both Jewish and Gentile Christians already existed in Rome, and that he had long ago prepared the way for his personal labors in Rome, and further west, by sending out his missionary assistants and companions. His Epistle starts with this preparation as a preliminary reflexion of his personal labors; that is, as the promulgation of the gospel both in its theocratic purpose and in its universal constitution. In other words, he exhibits the gospel in its eminent fitness to comprehend Jews and Gentiles in a common necessity of salvation, and to build them up, on the common ground of salvation, into a community of faith which would combine in perfect harmony both a theocratic purpose and a universal spirit.

It was natural that Paul, in view of his call to the Gentile world, should, very early in his career, look to the metropolis of Rome as his great aim. He longed and strove to go to Rome, ch. xv. 23; i. 11. The order of his apostolic labors required him first to exercise his apostolic office in the East, chap. xv. 19; Acts xix. 21. Accordingly, his three Oriental missionary journeys had to be undertaken first, though in them he gradually approached the West; and besides, after each of these missionary tours, he had to secure the connection of his work with the metropolis at Jerusalem by a return to this city; but, in addition to all this, he experienced many vexatious annoyances, and therefore he could well speak of the great hindrances to the execution of his design (chap. i. 13; xv. 22). Since it was his pur

* [On the general use of the Greek language in the age of the apostles, within the limits of the Roman Empire, comp. especially the learned work of Dr. ALEXANDER ROBERTS, *Discussions on the Gospels*, Cambridge and London, 2d ed. 1864, pp. 1-316. Dr. ROBERTS endeavors to prove, from the undeniable facts of the New Testament, that even in Palestine, at the time of Christ, Greek was the common language of public intercourse, and that Christ and the apostles spoke for the most part in Greek, and only now and then in Aramaic. If this be so, we have, in the Gospels, not a translation, but the original words of our Saviour as He spoke them to the people and to the Twelve.—P. 8.]

pose, after his third missionary journey, to proceed from Jerusalem to Rome, his arrest in Jerusalem and imprisonment in Cæsarea contributed to carry out this design, although it was for a time a new obstacle in his way; and his appeal to Cæsar (Acts xxv. 10) was not only a requirement of necessity, but a great step toward the consummation of his wishes. But in Rome, too, there had arisen a hindrance in the establishment of an important society of Christians without his coöperation. He removed this hindrance in a threefold way. First, by sending his spiritual friends, Aquila and Priscilla, in advance to Rome, in order to prepare a place of abode for him; secondly, by his letter; thirdly, by the extension of his missionary purpose to Spain; so that, at all events, he might visit the congregation in Rome without doing violence to his apostolic principle (chap. xv. 20). His imprisonment set aside the last difficulty, since it even compelled him to stay two years in Rome; although he did not give up his plan of going further to Spain.

The occasion and purpose of the Epistle to the Romans has been very much and very differently discussed both by commentators and in special treatises.*

"The dogmatic exposition of earlier times," says THOLUCK, "which was not at all interested in inquiring after the real historical purposes, mostly identified the aim and the argument of the Biblical books; in that which the Divine Spirit directed the writer to record, there lay the purpose for Christendom in all ages. The historical exposition of modern times seeks, by comparing the contents with the historical situation from which the writings arose, to disclose the nearest purpose to the original readers, although some writers of the rationalistic school put external cause in the place of the internal, and contented themselves with merely accidental causes, such as the good opportunity to send a letter to Rome by the departure of Phoebe, the Corinthian deaconess; the sight of the Adriatic sea from the high coast of Illyria, and the desire thereby awakened to go to Rome (PAULUS of Heidelberg)."

The further account by THOLUCK, however, does not fully harmonize with the assumption that earlier writers had in view only a doctrinal occasion, while the more recent commenta-
tion start from an historical one.†

* Among the essays on this subject are those by ORHRT, FRIED. SCHMID (*Tübinger Weihnachtsprogramm*, 1834, *De Paulinus ad Romanos Epistolæ consilio et argumento*); by BAUR (*Zweck und Veranlassung des Römerbriefs*, in the *Tübinger Zeitschrift*, 1836, No. 5), and his followers (see THOLUCK, p. 16); by OLSHAUSEN (in the *Studien und Kritiken*, 1838, p. 935); by HUTNER (*Zweck und Inhalt der zwölf ersten Kapitel des Römerbriefs*, 1846); and THEOD. SCHOTT (*Der Römerbrief, seinem Endzweck und Gedankengang nach ausgelegt*, Erlangen, 1868).—[Since then appeared D. WILHELM MANGOLD, *The Epistle to the Romans, and the Beginnings of the Roman Congregation: A critical Investigation*, Marburg, 1866, pp. 183; and W. BEYSCHLAG, *The Historical Problem of the Epistle to the Romans*, in the *Studien und Kritiken* for 1867, pp. 627-665. The views of the late Dr. BAUR on the Aim and Occasion of the Epistle to the Romans, were first published at Tübingen, 1836, and substantially reproduced in his work on Paul, 1845, p. 332 ff., as well as in his *Church History of the first three Centuries*, 2d ed., 1860, p. 63 ff.; but in this last work, and in the second edition of the monograph on St. Paul (1867), he moderates the alleged antagonism of the Jewish Christians at Rome against Paul, and no more insists on the opinion that chapters ix.-xi. constitute the doctrinal essence of the whole Epistle, to which the rest was made to serve merely as an introduction and an application. It must be admitted that Dr. BAUR, by striking critical combinations, broke a new field of investigation concerning the character and condition of the primitive Christians in Rome, and the aim and occasion of the Epistle to the Romans. THEODOF SCHOTT, of Erlangen, agreeing with BAUR as to the central significance of chaps. ix., x., and xi., but differing from his untenable assumption of the preponderance of the Jewish element in the Roman congregation, represents the Epistle as an apology of the Gentile apostolate of Paul before Gentile Christians of the Pauline school. But these did not need any such apology. MANGOLD, in the able treatise just referred to, substantially renews the view of BAUR as to the essentially Jewish Christian character of the Church of Rome, and the importance of chaps. ix.-xi., but he moderates its supposed antagonism to Paul. BAUR, SCHOTT, and MANGOLD agree in giving the Epistle an apologetic aim, viz., the defence of Paul's apostolate of the Gentiles (*Die Rechtfertigung des paulinischen Heidenapostolats*). In this, BEYSCHLAG differs from them, and, without denying this apologetic aim, he yet subordinates it (with THOLUCK, OLSHAUSEN, DE WETTE, and others) to the general dogmatic aim of a systematic exhibition of the gospel salvation to a preëminently Gentile Christian congregation in the metropolis of the world. In doing this, however, the Apostle had evidently his eye mainly upon the settlement of the difficult problem touching the relation of God's ancient people to the recently-engrafted Gentile world on the broad basis of God's infinite wisdom and mercy in the unfolding of His plan of redemption. Thus, chaps. ix.-xi. receive their proper position as an outline of a philosophy of church history, instead of being merely regarded as a parenthetical section. Compare Dr. LAMER's views in the text. The English commentators do not trouble themselves much with this introductory question.—P. 8.]

† [There were attempts at historical exegesis among the Greek fathers of the Antiochian school, THEODORE of MYPÆNESTIA, CHRYSOSTOM, THEODORET, and among a few Latin fathers such as JEROME, PSEUDO-AMBRASIUS, and PELAGIUS; on the other hand, with some of the modern commentators the doctrinal and practical element predominates.—P. 8.]

As far as the historical (more properly defined, special dogmatico-historical) occasions are concerned, AMBROSIASTER, AUGUSTINE, BULLINGER, and BUCER have ascribed to the Epistle a polemical attitude against the Jewish Christians (PELLICAN likewise, though only in the way of caution); and in modern times, EICHORN, SCHMID, BAUR, SCHWEGLER, ZELLER, KÖSTLIN, LUTTERBECK, DIETLEIN, and THIERSCH have, with many modifications, regarded the Epistle chiefly as a rectification of Jewish and Judaistic principles.

CHRYSOSTOM and THEODORET would find, on the contrary, in the Epistle decided polemic references to Gentile Christian Antinomian errors such as we find among the Marcionites, Valentinians, and Manichæans.

But those are nearer right who suppose that the Epistle was designed for the conciliatory counteraction both of Jewish Christian and Gentile Christian perversions. This view has been defended especially by MELANCHTHON, DU PIN, HUG, and BERTHOLDT. MELANCHTHON says "It can be seen that Paul wrote this Epistle from this cause: that the Jews would appropriate to themselves redemption and eternal life by their own righteousness through the works of the law; and again, the heathen insisted that the Jews were cast off for having rejected Christ."

In opposition to the historical (or better, the special dogmatico-historical) view concerning the occasion of the Epistle, we find the theory of a dogmatic, or, more properly, a universal dogmatico-historical occasion. When the Apostle Paul, in this view, without special references to particular embarrassments in the Roman church, would give to this church an outline of the first elements of the whole gospel—according to his conception of it—he did it under the steady conviction of his universal calling as the special Apostle to the Gentiles, who must extend his labors to the specific city of the Gentiles. On this side belong LUTHER's Preface to his Commentary on the Romans, HEIDEGGER's *Enchiridion*, p. 585, THOLUCK, in the earlier editions of his Commentary, OLSHAUSEN, RÜCKERT, REICHE, KÖLLNER, GLÖCKLER, and PHILIPPI. On the different modification of this view, see SCHOTT, p. 17. That of OLSHAUSEN is the most clearly defined. "We can affirm," says he [Commentary on the Romans, Introduction, § 5, p. 58, Germ. ed.], "that the Epistle to the Romans contains, so to say, a Pauline system of divinity, since all the essential topics to which the Apostle Paul, in his treatment of the gospel, is accustomed to give special prominence, are here developed at length." PHILIPPI: "The Epistle was designed to take the place of the personal preaching of Paul in Rome; therefore it contains a connected doctrinal statement of the specifically Pauline gospel, such as no other contains."

SCHOTT declares: "I must oppose decidedly, with BAUR, all these views." Yet his protest differs from that of BAUR. By his supposition concerning the Ebionitism of the Roman church, BAUR was misled to the monstrous conclusion, that the theme of the Epistle to the Romans first appears positively in the section from chaps. ix. to xi. (in direct opposition to THOLUCK, who, in his former editions, would find in the same part only a historical corollary). "The ever-increasing number of the Gentile Christians received by Paul must have so far excited the pretensions of the Judaists, that even the reception of the heathen, on condition of circumcision, was no more acceptable to them, and the reception of the heathen was regarded by them as an usurpation, so long as Israel was not converted." SCHOTT controverts the opinion that "the cause and object of the Epistle must be determined from its entire contents," and confines himself to the introductory remarks of the Apostle concerning the purpose and cause of his Epistle. The result of his inquiry into the Proœmium is the following: "As Paul sets out to proclaim his gospel for the Gentiles to the nations of the West, he designs to visit the Christian congregation at Rome, and to enter into a closer personal relation to it by reciprocal acquaintance, with a view to make this congregation of the metropolis of the West a solid base of operation for his Gentile mission work, which was now to begin in the West." But that understanding with the Roman church could be reached in no other way than by "a full exposition of the nature and character of his apostolic office, and the principles by which he was governed in his conduct." SCHOTT finds, therefore, in the Epistle, "not an exposition of the Pauline theory of Christianity, but a description and vindication of the Pauline system of missionary labors."

We object to this view, on the whole, that it puts the historical motive and the doctrinal in a strong contrast which is untenable. Then in particular :

1. The distinction between the East and the West, by which the former is described as the sphere of Jewish Christianity, and the latter, on the other hand, is the sphere in which the Apostle's purely Gentile Christian labors began (p. 102 ff.).

2. The supposition that the Apostle desired, in his Epistle, to lay before the church in Rome a complete apologetic programme of his missionary policy, in order to gain their recognition, and thereby find in them a point of support; but not to proclaim to the church in Rome the gospel as he understood it.

3. He would place the church in Rome, by means of his admonitions, in such a condition that it could become a basis for his Western missionary labors; but he did not intend that Rome itself should be his final object, but merely serve as a point of support for his labors in the West, above all in Spain.

It is above all things improper to separate the historical and the doctrinal cause, or to bring them into opposition. The Apostle to the Gentiles was under no obligation to legitimize himself before the Roman church concerning his missionary labors in the West; yet, according to the principle of Apostolic order, he had to justify himself when he wrote to the Romans *τολμησέν τις* (which certainly does not mean by way of defence, but, with more than usual boldness), and proclaimed to them the gospel. Plainly, the first fundamental thought of the Epistle is this: The call of the Apostle to the Gentiles is a call for Rome, and therefore the Apostle had long made the city of Rome his object. But the second fundamental thought, which limits the first, is the idea of apostolic regulation. The Apostle cannot lay claim to the church as exclusively his own, since it had already long existed without his coöperation. Therefore he describes his anticipated journey as one to the heathen West—to Spain, the limit of the Western pagan world—in which he designs that Rome should furnish him a hospitable stay. Nevertheless, the Apostle was filled with the confidence that he could venture to address Rome as his church, and assuredly as the church in which he had to perfect the universal union of Jewish Christianity and Gentile Christianity, of Jerusalem and Antioch. Accordingly, he unfolds the religious and moral strength of his gospel, as fully adapted to save Jews and Greeks, and therefore to unite them, since, with the same evidence, it (a.) makes Jews and Gentiles sinners alike; (b.) presents salvation in Christ with equal certainty to both; (c.) leads both from the same death to the new life, as the elect; (d.) makes plain their mutual dependence in the same divine economy of salvation (chaps. ix.-xi.); (e.) the gospel proves itself to be a power of sanctification for Jews and Gentiles, which can make both capable of being reciprocally sympathetic, and of setting them free from their Jewish and pagan prejudices (chap. xii. ff.). By these combined considerations the Apostle furnishes to the Christians in Rome a real and practical proof that he, as the universal Apostle to the Gentiles, was also called to be indirectly the Apostle of Israel (chap. xi. 13, 14), and of the unity of the Jewish and Gentile Christians; and that Rome, the universal church of Gentile Christians, was called, as such, to become the union church of Jewish and Gentile Christians. And this is to be brought about by the strength of the universal gospel, which unites all the elect, and which, after first announcing it by letter, he hopes soon to present orally, so as to make Rome the point of departure for this universal Christian Church.

The matter stands, therefore, thus: The Apostle, who began his labors as the Apostle to the Jews (Acts ix. 22, 28), and who was afterwards in a special sense the Apostle to the Gentiles (Acts xxii. 21; Gal. ii.), now enters upon the third stage of his activity as the Apostle to all nations, and devotes his attention to the development of a union Church, which should embrace in one Jewish Christians and Gentile Christians.

wrote the Epistle to the Romans from CORINTH, during his stay there, while on his third missionary journey.

According to Rom. xv. 25 ff., the Apostle, when he wrote this Epistle, was about to depart for Jerusalem in charge of the collection from Macedonia and Achaia. But he brought this collection to an end in Corinth, when on his third missionary tour, according to 1 Cor. xvi. 1-8; 2 Cor. ix. This combination refers to the last three months' stay of the Apostle in Achaia (Acts xx. 2), and especially in Corinth; since this city was the metropolis of the church of Achaia, and the Apostle desired to tarry here, according to 1 Cor. xvi. 1-7; 2 Cor. ix. 4; xii. 20; xiii. 2. It is also in favor of Corinth, that the Apostle sent the Epistle by the deaconess Phœbe from the Corinthian seaport Cenchræ (chap. xvi. 1, 2); that he greets the Roman Christians for his host, Gaius (chap. xvi. 23), whom we may identify with the Corinthian Gaius (1 Cor. i. 14); and also for Erastus, the treasurer of the city, who, according to 2 Tim. iv. 20 (comp. Acts xix. 22), had his home in Corinth. Dr. PAULUS has no ground whatever for arguing from chap. xv. 19, that the Epistle was written in a city of Illyria. MEYER justly supposes that the Epistle was written before the Apostle—who first had the purpose of travelling directly from Achaia to Syria and Jerusalem—was compelled by Jewish persecution to return through Macedonia (see Acts xx. 8); for he mentions, chap. xv. 25-31, nothing of this important matter.

The TIME of the composition of the Epistle was therefore about the year 59 after Christ. The notice, Acts xxviii. 21, which seems to imply that the Roman Jews knew nothing of an Epistle of Paul to Rome, by no means justifies the inference (drawn by TOBLER) that the Epistle was written at a later time; comp. against this FLATT and MEYER.

The Epistle was dictated by Paul to Tertius, an assistant (chap. xvi. 22). "The cause why Paul did not write his Epistles with his own hand, is not to be found in his want of practice in writing Greek,—which has no support whatever,—but in the apostolic condition when others were ready to aid him." MEYER. See Gal. vi. 11, and the note of the *Bible-Work in loc.*

§ 6. *The Meaning and Import of the Epistle to the Romans.*

OLSHAUSEN divides the Pauline Epistles into three classes: First, *dogmatical* didactic Epistles, then *practical* didactic Epistles, and finally, *friendly* expressions of his heart. This division is untenable, as appears from the fact that he includes the profound christological Epistles to the Ephesians and Colossians, together with the Epistles to the Philippians and to Philemon, in the class of "letters of friendship." It is also very insufficient to say that the Epistle to the Romans belongs to the *dogmatic* didactic class. OLSHAUSEN remarks correctly, that the Epistle to the Romans is most nearly related to that to the Galatians; yet he does not go quite to the point, when he says: "Both Epistles treat of the relation of law and gospel; but while, in Romans, this relation is viewed altogether *objectively*, the Epistle to the Galatians, on the contrary, is altogether *polemical* against the Judaizing Christians. Besides, the Epistle to the Galatians is limited solely to this relation, and treats of the same more briefly than is the case in the Epistle to the Romans. In the Epistle to the Romans, on the other hand, the relation of the law and gospel is developed didactically, and scientifically in the strict sense of the word," etc.

We have already remarked that the two Epistles are to be distinguished as specifically soteriological in the narrower sense of the word; but as the Epistle to the Romans describes justification by faith in Christ in antagonism with universal human depravity, the Epistle to the Galatians, on the contrary, is directed against false justification from the works of the law. At the same time, the Epistle to the Romans is constructed on a broader basis than that to the Galatians, since it deals both with heathenism and Judaism. The Epistle purposes to show, that neither the Gentiles were saved by God's revelation in nature and in the conscience, nor the Jews by the written law of the Old Testament; and he extends human depravity and the counteracting redemption through three stages of development in the mos'

universal and exhaustive contemplation, to which an equally comprehensive practical application must correspond.

Although the Epistle to the Romans belongs, in the chronological order, in the middle of the Pauline Epistles, yet its primacy has been recognized in manifest opposition to the alleged primacy of the Roman Bishop. The Epistle to the Romans, in its Pauline type, opposes, by its doctrine of justification by faith without the works of the law, the system of Rome; as that even to-day it can be regarded as an Epistle especially directed "to the Romans."

The early Church, in its disposition of the New Testament canon, especially the so-called "*Apostolos* [as distinct from the "*Gospel*"], placed the Epistle to the Romans, because of its importance, and with regard, at the same time, to the high standing of the Roman congregation, at the head of the Pauline Epistles. Still more did the Reformation bring it into its proper light. "It was," says THOLUCK, "from the fundamental truth developed in the Epistles to the Romans and Galatians, that the Reformation took its start in its opposition to the Judaism which had crept into the Christian Church. Thus the doctrine of justification by faith became its dogmatic centre. Hence the importance attached to this Epistle by the Protestant Church. The exposition of this Epistle was MELANCHTHON's favorite course of lectures, which he repeated again and again almost without interruption; and, as DEMOSTHENES did with THUCYDIDES, he twice transcribed this Epistle with his own hand, in order to impress it more deeply on his memory (STROBEL, *Literaturgeschichte der Loci Melanchthon's*, p. 18). Since he here found a development of the chief articles of the Christian faith, he based on the Epistle to the Romans the first doctrinal system of the renovated Church, MELANCHTHON's *Loci Communes*, 1521. Henceforth the Epistle was regarded as a compendium of Biblical dogmatics, and under this point of view, OLSHAUSEN also advises to begin exegetical studies with the same. But following the succession of thought from chap. i. 11, we would rather find in it a *Christian Philosophy of Universal History* (comp. BAUR, *Paulus*, p. 657)." By the latter construction, however, the christological ἀρχή, as well as the eschatological τέλος, would receive too little attention. The soteriology is certainly pictured forth with its opposite, ponerology, in the most comprehensive way; and both heathendom and Judaism are described under a point of view which comprehends them both. OLSHAUSEN is of the opinion that LUTHER commented only on the Epistle to the Galatians, because the relation between the law and the gospel are treated exclusively in it, and because he would avoid discussion on the mysterious doctrine of predestination (Rom. ix. ff.). But LUTHER certainly expressed himself pointedly enough elsewhere on predestination. [*De servo arbitrio*, against ERASMUS.] The Epistle to the Galatians lay nearer to his purpose, because this Epistle brings out the doctrine of justification by faith in the strongest and clearest contrast to the false justification by works. From LUTHER's own preface to the Epistle to the Romans we learn how highly he appreciated that Epistle. On the importance of the Epistle for the Church in its inclination to legalism, and in its relation to the personal experience of Paul, and on its difficulties, see OLSHAUSEN, p. 54 ff.

[S. T. COLERIDGE, in his *Table-Talk* (June 15, 1838), calls St. Paul's Epistle to the Romans "the most profound work in existence," and says: "The only fit commentator on Paul was LUTHER—not by any means such a gentleman as the Apostle, but almost as great a genius."—P. 8.]

§ 7. THE CONTENTS AND DIVISION.

A. The Contents.

The Epistle to the Romans—in its sixteen chapters the most comprehensive of the Pauline Epistles—unites most intimately the character of a dogmatic epistle of instruction with the character of an ecclesiastical address in a specific, personal relation. Proceeding from the standpoint of his apostleship to the Gentiles, and after a satisfactory conclusion of his apostolic labors in the East, the Apostle designs to prepare the Christian church in Rome to

be the centre and starting-point of labors reaching to the farthest West (Spain). His work in the West should be universal, not merely as it united the West and East in Christ, but also as it constituted in Rome the peculiar type for the united church of Jewish Christians and Gentile Christians. The Apostle to the heathen is, in his consciousness, perfectly ripened into the apostle for the nations; and in this sense he intends to clothe the church at Rome with the prestige of a church of the nations, which he might regard as of his own institution, and make use of as the home of his universal activity.

To this purpose, the change of the Roman church from uncertain authority into a fixed institution of Pauline authority, corresponds the universal soteriological doctrine of the Epistle, as related to the universal ecclesiastical call of Paul. All men, viewed under the antagonism of Jews and heathen, are, in consequence of the prostitution of the living Divine glory, regarded as sinners, destitute of righteousness and merit before God; and all men have a common mercy-seat for pardon in Christ; all should pass from the old life of death in sin, or in the flesh and under the law, to the new life in Christ, in the spirit and in liberty; all were included under the judgment of unbelief, and all should experience Divine compassion. On this dogmatic foundation the church at Rome should be completely based; and in accordance therewith, it should regulate its internal relation between Jewish Christians and Gentile Christians, as well as its external relation to the world; but it must also, in accordance with this principle, perceive that its call as the central city of the Western Church can only be actualized by first acknowledging the call of Paul, and committing itself to him, as a point of departure in his universal work.

This Epistle has a unique character in relation to the Apostle, since he wrote it to a church which he had not established, and had not even once visited. But the anomalous character of this fact may be thus explained: The church was, on one hand, still perfectly vacant from all apostolical authority, and it was thus far not yet fully organized as a church; and, on the other hand, it was not only naturally related to the Apostle to the Gentiles as the church of the world's metropolis, but had been long previously visited by him in spirit, and was accordingly taken possession of by his pupils and assistants as his sphere of labor (see chap. xvi.). The case was similar with the Epistle to the Colossians, though the Apostle may be regarded as the indirect founder of this church (by Epaphras).

In its dogmatic aspect, the Epistle to the Romans possesses a decidedly *soteriological* character. As to its form, it resembles, in its cautious tone, the Epistle to the Galatians; for the Apostle probes the former church, and asks whether it be *already* his church? and of the latter, he asks whether it *still* be his church? (Rom. xv. 15, 16; Gal. iv. 19, 20).

[The Epistle to the Romans, and that to the Galatians, treat of the same theme, viz., justification by free grace through faith in Christ, or rather, the deeper and broader doctrine of a personal life-union of the believer with Christ; but the latter is apologetic and polemic against the Judaizing pseudo-apostles, who labored to undermine Paul's authority, and to enforce the yoke of legalism upon a church of his own planting; while the former, written to strangers, opposes no particular class of men, but only the corrupt tendencies of the human heart. Both supplement each other, and constitute the grand charter of evangelical freedom in Christ.—P. S.]

The Epistle to the Romans has this in common with the Epistle to the Ephesians, that it shows how salvation in Christ transforms Gentiles and Jews into one Church of God; but in the Epistle to the Ephesians he establishes this unity on the christological principle, while in the Epistle to the Romans, it is effected by the soteriology. The relation of the Romans to the Colossians is similar to the one just described. [But with this difference, that the christological element prevails in the Epistle to the Colossians, the ecclesiastical in that to the Ephesians.—P. S.]

In its ecclesiastical and practical character the Epistle to the Romans resembles those to the Corinthians. But in the former case the Apostle has yet to establish an authority and institution, while in the latter he has to maintain them.

In the section from chap. ix. to x., this Epistle approaches the eschatological contents of

the Epistles to the Thessalonians. The greetings in chap. xvi. remind us of the Epistle to the Philippians; the practical portion reminds us of the Pastoral Epistles.

In this Epistle the idea of piety or of righteousness, as a living worship of God, is peculiarly prominent; perhaps produced by the decided predominance of the practical element in the Roman conception of *cultus*. The fall of man commenced with the great *peccatum omisit*: Men, regardless of the natural revelation of God, forsook the living worship and praise of God (chap. i. 21). Therefore the development of corruption among the heathen is shown in an external symbolism, which more and more sinks into a mythical idolatry, and results in a growing perversion and decay of morals (chap. i. 22-32); but among the Jews, in the fearful caricature into which even its religious zeal is turned by its fleshly fanaticism (chap. ii. 17-24). Therefore is salvation for faith represented by the mercy-seat in the Holy of Holies (chap. iii. 25), and faith is a priestly free access to grace (chap. v. 2), which converts the whole subsequent life of the Christian into a song of praise (vers. 8-11). Therefore the crown of the new life is a revelation of the glory of the children of God, which is guaranteed by the spirit of prayer on the part of the faithful (chap. viii.). Therefore, finally, must the economically limited judgment of God on Israel, and the whole economy of salvation in reference to the dark history of the world, contribute to the glory of God (chap. xi. 36). The new life is consequently represented as the direct contrast to the fall of man. As the living service of God ceased with the latter, so now is the true spiritual service of God restored in the lives of Christians, since they dedicate their bodies as living sacrifices to God (chap. xii. 1 ff.). The temporal authority (chap. xiii. 1 ff.) stands in a subservient (ver. 4) and liturgical (ver. 6) relation to the living divine service of Christians. In its great moral significance, which also requires a moral and free recognition (ver. 5), it is unconsciously subject to the highest aim and goal of human history—the glory of God through Christ. The Church must be conformed to this glory; it must be an instrument for the object that all nations should praise God (chap. xv. 11). The Epistle is directed to this end: it is a priestly work to make the heathen an acceptable offering of God (chap. xv. 16). It finally corresponds to this conception of the kingdom of God as a restored and real worship, that the Apostle concludes with a liturgical doxology, in which faith in the promises and announcements of the gospel responds to the living God of revelation with an eternal Amen (chap. xvi. 25-27)—a passage which may be explained by a comparison with 1 Cor. xiv. 16; 2 Cor. i. 20; Heb. xii. 22; xiii. 15; Rev. iv. 10.

The church at Rome must, therefore, in accordance with its call, become a focus for the restoration of the living, real, and universal worship of God by the nations, as the institution of Paul, the universal Apostle of the nations. It must become the point of departure of the Church of the Western nations, in the sense in which the word *catholic* had been originally used; that is, in harmony with the religious and moral necessities of humanity, in harmony with the moral significance and mission of the state, in harmony with the free as well as with the anxious consciences of the faithful on the basis of justification by faith without the works of the law.

B. *The Arrangement.*

THE INTRODUCTION AND FUNDAMENTAL THEME.

The apostolate of Paul appointed for the glory of the name of God by means of the gospel of Christ, and of the revelation of the justice of God for faith throughout the whole world, among Jews and Gentiles, chap. i. 1-17.

1st Section.—The inscription and greeting. The Apostle; his call; his apostolic office; his greeting of the saints in Rome, vers. 1-7.

2d Section.—The point of connection. The fame of the faith of the Christians at Rome in all the world; and his desire and purpose to come to them to announce the gospel to them. vers. 8-15.

3d Section.—The fundamental theme. The joyful readiness of the Apostle to proclaim the gospel of Christ, since it is the power of God to save Jews and Gentiles—as a revelation of the righteousness of God by and for faith, vers. 16, 17.

Part First.

The doctrine of righteousness by faith, as the restoration of the true worship of God chap. i 19–chap. xi.

FIRST DIVISION.

Sin and grace in their first antagonism. The real appearance of corruption and salvation Righteousness by faith. The wrath of God on all injustice of men; that is, the actual corruption of the world in its growth for death hastened by the judgment of God; and the antagonistic justification of sinners by the propitiation or pardon in Christ, through faith chap. i. 18–v. 11.

1st Section.—The beginning of all real corruption in the world, and of the Gentiles in particular, and God's judgment on the same; the neglect of the general revelation of God by the creation, in the omission of the real worship of God by praise and thanksgiving, chap. i. 18–21.

2d Section.—The development of heathen corruption under the judicial abandonment on God's side (the withdrawal of His Spirit). From symbolism to the worship of images and beasts; from theoretical to practical corruption; from natural sins to unnatural and abominable ones, to the development of all vices and crimes, to the demoniacal lust for sin, and to evil maxims themselves, chap. i. 22–32.

3d Section.—Transition from the corruption of the Gentiles to the corruption of the Jews. *The genuine Jews. The higher universal antagonism above the antagonism of heathendom and Judaism: striving and opposing men.* The universality of corruption, and, with the universality of guilt, the worst corruption: judging the neighbor. The guilt of this uncharitable judgment is intensified by the continuance of a general antagonism of pious, striving men, and of stiff-necked enemies of the truth throughout the world, within the general corruption, over against the righteous and impartial government of God; this, too, by virtue of the continuance of God's general legislation in the conscience. The revelation of the antagonism of Gentiles true to the law, and of Jews who despised the law on the day of the proclamation of the gospel, chap. ii. 1–16.

4th Section.—*The real Jews.* The increased corruption of the Jew in his false zeal for the law (a counterpart of the corruption of the heathen in his symbolism). The fanatical and wicked method of the Jews in handling the law with legal pride, and of corrupting it by false application and unfaithfulness, an occasion for defaming the name of God among the heathen, chap. ii. 17–24.

5th Section.—The use of circumcision: an adjustment of the need of salvation by the knowledge of sin. The circumcision which becomes the foreskin, and the foreskin which becomes circumcision; or, the external Jew can possibly become an internal Gentile, while the external Gentile can become an internal Jew. It is not the dead possession of the law, but fidelity to the law, that is of use. It does not produce a pride of the law, but knowledge of sin—that is, of the necessity of salvation. The advantage of circumcision consists herein: that to the Jews are committed those declarations of God, that law, by which all men are represented under the penalty of sin. Sin represented as acknowledged guilt over against the law, chap. ii. 25–iii. 20.

6th Section.—The revelation of God's righteousness without the law by faith in Christ, for all sinners without distinction, by the representation of Christ as the Mediator (Propitiator) the righteousness of God as justifying righteousness, chap. iii. 21–26.

7th Section.—The abrogation of the vain glory (or self-praise) of man by the law of faith

Justification by faith without the works of the law. First proof from experience: God is the God of the heathen as well as of the Jews; which fact is shown by the faith of the Gentiles, as well as by the true renewal of the law by faith, vers. 27-31.

3th Section.—Second proof of the righteousness by faith: from the Scriptures, and this from the history of the faith of Abraham, the ancestor of the Jews themselves. Abraham is the father of faith to the Gentiles as well as to the Jews, because he had been justified in the foreskin as a heathen, and because he had received circumcision as a seal of justification by faith. David is also a witness of righteousness by faith. Abraham in his faith in the word of the personal God of revelation, and especially in the promise of Isaac, a type of all believers in the miracle of the resurrection of Christ, chap. iv.

9th Section.—The fruit of justification. Peace with God and the development of new life to the fulfilment of Christian hope. The new worship of God by the Christians. They have free access to grace in the Most Holy. Therefore they boast of their hope in the glory of God; and glory even in the afflictions they suffer, by which this hope is perfected. The love of God in Christ as the guaranty of the realization of Christian hope. Christ's death our reconciliation: Christ's life our blessedness. Its bloom: the joyous glorying that God is *our God*, chap v. 1-11.

SECOND DIVISION.

Sin and grace in their second antagonism (as in their second power), according to their operations in human nature and in nature generally. The sinful corruption of the world proceeding from Adam and made the common inheritance of man; and the life of Christ as the internal vital principle of the new birth for new life in single believers, in all humanity, and in the whole created world. The principle of death in sin, and the principle of the new life; as well as the glorification of all nature in righteousness, chap. v. 12-viii. 39.

1st Section.—The sin of Adam as the mighty principle of death, and the grace of God in Christ as the mightier principle of the new life in individual human nature, and in whole humanity. The law as the medium of the completed consciousness of sin and guilt, chap. v. 12-21.

2d Section.—Call to the new life in grace. The contradiction between sin and grace. The vocation of the Christians to new life, since they, by baptism in the death of Christ, are changed from the sphere of sin and death into the sphere of righteousness and life, chap. vi. 1-11.

3d Section.—The essential emancipation and actual departure of Christians from the service of sin unto death into the service of righteousness unto life, by virtue of the death of Christ. Believers should live in the consciousness that they are dead to sin, vers. 12-28.

4th Section.—The essential transfer and actual transition of Christians from the service of the letter under the law to the service of the Spirit under grace, by virtue of the death of Christ. Believers should live in the consciousness that they (by the law) are dead to the law, chap. vii. 1-6.

5th Section.—The law in its holy appointment to lead over, by the feeling of death, to new life in grace. The development of the law from the exterior to the internal. The experience of Paul a life-picture of the battle under the law as the transition from the old life in the law to the new life in faith, vers. 7-25.

3th Section.—The Christian life, or life in Christ as the new life according to the law of the Spirit, as walking in the Spirit. The fulfilment and exaltation of the law to be the law of the Spirit in Christ. The law of the Spirit as principle of the new life of adoption, and of the exaltation of the faithful and of humanity to the liberation and glorification of the creature, to the new world of life in love, chap. viii.

a. The Spirit as the Mediator of the atonement and witness of adoption, vers. 1-16.

b. The Spirit a surety of the inheritance of future glory. (1.) The subjective certainty

of future perfection, or the spiritualization and glorification of Christian life, vers 17-27. (3.) The objective certainty of future perfection in glory, vers. 28-39.

THIRD DIVISION.

Sin and grace in their third antagonism (in their third power). The hardness of heart and the economical judgment on hardness of heart (the historical curse on sin), and the turning of the judgment to the rescue by the power of Divine sympathy at the progress of universal history. The historical development of sin to the execution of the judgment, and the revelation of salvation in demonstration of mercy. The intimate connection of God's acts of judgment and rescue; the latter being conditioned by the former, chaps. ix.-xi.

1st Section.—The dark mystery of the judgment of God in Israel, and its solution, chap. ix.

a. The painful contrast of the misery of the Jews in opposition to the portrayed happiness of the Christians, who, for the most part, came from the Gentiles. The sorrow of the Apostle at the evident failure of the destiny of his people, chap. ix. 1-5.

b. The ecstasy of the Apostle in the thought that the promise of God would nevertheless hold good for Israel. The proofs therefor, chap. ix. 6-23.

2d Section.—More decided explanation of the mysterious fact: The unbelief of Israel. The faith of the Gentiles, already foretold in the Old Testament, chap. x.

a. The fact is no fatalistic destiny, vers. 1, 2.

b. It rests rather on the antagonism between the self-righteousness as the supposed righteousness from the law, and the righteousness which is by faith, vers. 3-5.

c. The righteousness by faith, although proceeding from Israel, is nevertheless, according to Old Testament prophecy, accessible to all men because of its nature. Proof: The unbelief of the Jews as well as the faith of the heathen is foretold already in the Old Testament, vers. 6-21.

3d Section.—The concluding gracious solution of the mystery, or the turning of judgment to the rescue of Israel. The judgment of God on Israel is not a judgment of reprobation. God's economy of salvation in His Providence over the chosen of Israel and of the multitude—Jews and Gentiles—over the intertwining of judgment and rescue, by which all Israel should come, through the fulness of the Gentiles, to faith and happiness. The universality of judgment and compassion. Doxology, chap. xi.

a. Israel is not rejected; the elect (the kernel) are saved, vers. 1-6.

b. The hardening of the hearts of the remainder becomes a condition for the conversion of the Gentiles, vers. 7-11.

c. On the other hand, the conversion of the Gentiles became also a means for the conversion of Israel, vers. 11-18.

d. The fact itself is a conditional one. The Gentiles can yet individually become unbelieving, and the Jews, on the other hand, believing, vers. 19-24.

e. The last word, or the mystery of Divine Providence in its economy of salvation. All will contribute to the glory of God, vers. 25-36.

Part Second.

The practical theme: The vocation of the Roman Christians, on the ground of their accomplished salvation or of the mercy of God (which will be extended to all) to represent the living worship of God in the consummation of the real burnt offering, and to constitute a universal Christian church-life for the realization of the call of all nations to praise and glorify God; so that they may also acknowledge and maintain the universal call of the Apostle. The recommendation of his companions, assistants, and friends, in the sending of his greetings to them for the purpose of the true development of the Church, and as a com-

terpart, his warning against Judaizing or paganizing errorists. Greetings, invocation of blessings, chap. xii. 1-xvi. 27.

FIRST DIVISION.

The call of the Roman Christians to a universal Christian deportment, chap. xii. 1-xv. 18.

1st Section.—The practical theme, vers. 1, 2. The proper conduct of the Christians toward the community of the brethren for the establishment of a harmonious church life, chap. xii. 1-8.

2d Section.—The true conduct of the Christians in all personal relations. For their own life, toward the brethren, toward everybody, and even toward enemies, chap. xii. 9-21.

3d Section.—Christian universalism (Roman Catholicism in Paul's sense) in the proper conduct toward those in authority (the heathen state), which also possesses an official and liturgical service in the household of God. The object and aim of government, chap. xiii. 1-6.

4th Section.—Proper conduct toward the world in general. Legal fellowship with the world. The recognition of the rights of the world in the justice and also in the strength of the love of our neighbor. The separation from the ungodly nature of the old world (the dark character of heathendom). The universality and its sanctification by the true separation, vers. 7-14.

5th Section.—The true practice of the living worship of God in the management and adjustment of the differences between the weak or perplexed (the slaves of the law) and the strong (inclined to disregard, and Antinomian transgression in freedom). The Christian universality of social life (to *take* and *give* no offence), chap. xiv. 1-xv. 4.

a. Reciprocal regard, forbearance, and recognition between the weak and the strong. Special warning against giving offence to the weak, chap. xiv. 1-18.

b. Of giving offence, and despising forbearance to the weak, chap. xiv. 18-xvi.

a. Reciprocal edification in self-denial after the example of Christ, chap. xv. 2-4.

6th Section.—Admonition to the harmony of all the members of the congregation to the praise of God on the ground of the grace of God, in which Christ has accepted Jews and Gentiles. Reference to the vocation of all nations to praise God even according to the Old Testament, and encouragement of the Roman Christians to an unbounded hope in this relation, in agreement with their call, chap. xv. 5-18.

SECOND DIVISION.

The call of the Apostle to a universal apostleship, and his consequent relation to the Roman church, as the point of departure for the universal apostleship in the West, chap. xv. 14-38.

a. The Apostle declares, almost apologizingly, that his writing to the Romans was the result of his call to make the heathen in priestly operation an acceptable offering to God; and he gives information on the general completion of his work in the East (to Illyria), and the results of the same, vers. 14-19.

b. His principle not to invade the sphere of others (a conduct opposite to that of all sect-makers). The consequent impediment to come directly to Rome, where Christian congregations already existed. Nevertheless, his desire to labor for them, which was in harmony with his call. His hesitation not being completely removed, he describes his anticipated visit to Rome as a temporary stay for the better prosecution of his journey through Rome to Spain; that is, to the limits of the West, without doubt in expectation that the church will welcome him and commit itself to his direction, vers. 20-24.

a. His last hindrance from his journey to Rome. The mention of the collections, a proof of his love to the believing Israelites, an expression of the proper conduct of Gentile Christians to Jewish Christians. Another announcement of his journey

through Rome and of his visit in the spirit of apostolical refinement. *Forbidding* reference to the animosity of the unfaithful in Judæa, and a request for prayer that he might be permitted to accomplish his purpose of coming to them, vers. 23-28.

THIRD DIVISION.

The recommendation of his predecessors, companions, and assistants, in a succession of greetings, united with a warning against separatistic heretics (Jews and Gentiles), who could hinder and even destroy Rome's destiny and his apostolic mission. *Yet the God of peace will shortly bruise Satan under their feet.* Invocation of blessing, chap. xvi. 1-20.

a. The deaconess Phœbe, vers. 1, 2.

b. The greetings, vers. 3-16. The warning, and the invocation of blessing, vers. 17-20.

CONCLUSION.

The greetings of the Pauline circle to the church at Rome, and the invocation of blessings by Paul himself. His doxological sealing of the gospel of the justifying grace of God in Christ for all nations, vers. 21-27.

a. The greetings.

b. The doxological sealing of the gospel for eternity in accordance with the fundamental devotional thought of his Epistle. The Amen of the Church through Christ, as the response to the gospel of Christ, vers. 25-27.

Now to Him that is of power (in the gospel) to establish you

According to my gospel, etc.

According to the revelation of the mystery, etc.

According to the commandment of the everlasting God.

To God only wise,

Be glory through Jesus Christ

For ever! Amen!

APPENDIX.—TABLE OF PERICOPES, OR SCRIPTURE LESSONS FOR THE YEAR, IN THE EPISTLE TO THE ROMANS.

1. Advent.....	Rom. xiii. 11-14.	4th Sunday after Trinity.....	Rom. viii. 18-23.
2. ".....	Rom. xv. 4-13.	(Visitation of Mary.)	Rom. xii. 9-16.
1st Sunday after Epiphany...	Rom. xii. 1-6.	6th Sunday after Trinity.....	Rom. vi. 3-11.
2d " " ".....	Rom. xii. 7-16.	7th " " ".....	Rom. vi. 19-23.
3d " " ".....	Rom. xii. 17-21.	8th " " ".....	Rom. viii. 12-17.
4th " " ".....	Rom. xiii. 8-10.	27th " " ".....	Rom. iii. 21-25.
Trinity.....	Rom. xi. 33-36.		

§ 8. LITERATURE ON THE EPISTLE OF PAUL TO THE ROMANS.*

See the foregoing catalogues of Pauline literature in general. Also the catalogues in LILIENTHAL'S *Bibl. Archivarius*, p. 247 ff., where there is a rich catalogue of the older works on single passages of the Epistle; FUHRMANN'S *Handbuch der theol. Literatur*, ii. p. 326; WINER, *Handbuch der theol. Literatur*, vol. i. p. 255 ff.; ii. p. 121; Supplement, p. 39; DANZ, in his *Universalwörterbuch der theol. Literatur*, p. 846, and in the supplementary number, p. 96, who gives an extensive catalogue of literature, not only to the entire Epistle, but on single divisions and chapters; GUERICKE, *Neu-testamentliche Isagogik* [8d ed., 1868, pp. 276 and 309]; REUSS [*History of the Holy Scriptures of the New Testament*, 4th ed., 1864, p. 18]. REICHER [*Commentary on the Romans*, 1838, vol. i.] p. 95 ff. [Comp. the catalogue of English works on all the Epistles, and on the separate portions of the same, in DARLING, *Cyclopædia Bibliographica* (subject: Holy Scriptures), London, 1859.]

* (In the original, this section is § 7, and precedes the one on the Contents and Division.—P. S.)

COMMENTARIES.—THOLUCK enumerates, p. 26 ff., as expositors : *

1. Among the Church fathers: ORIGEN [†251, only in the mutilated Latin version of RUFINUS, ORIG. *Opera*, ed. Delarue, tom. iv.—P. S.], CHRYSOSTOM [†405, *Homil. xxxii. in ep. ad Rom. Opera*, ed. Bened. tom. ix., an English translation in the *Oxford Library of the Fathers*, vols. vii., 1841], THEODORET [†457, *Comment. in ep. ad Rom.*], THEODORE OF AOPSVESTIA [†429, Fragments, collected by FRIED. FRITZSCHE, in *Theod. Mops. in N. T. Comm.*, 1847], THEOPHYLACT [eleventh century], EKUMENIUS [tenth century], Greek scholiast of the *Moskow Codd. in Matthæi* [and in J. A. CRAMER'S *Catenæ in S. Pauli ep. ad Rom.*, Oxon. 1844]. Among the Latin fathers: AUGUSTINE [†430],† PELAGIUS,‡ HILARIUS (the AMBROSIASTER).§

2. Expositors of the Middle Ages: HERVEUS [middle of the twelfth century], HUGO OF ST. VICTOR [†1141], ABÆLARD [†1142], THOMAS AQUINAS [†1274, ignorant of Greek, but very profound and acute].

3. Roman Catholic expositors since the Reformation: ERASMUS [†1536], W. ESTE [†1613], a number of Jesuit expositors, among whom BEN. JUSTINIAN [1612], CORNELIUS A LAPIDE [1614, 14th ed., Lugd. 1688], CALMET [†1757], are prominent. For later ones, see below.

4. Protestant expositors down to the beginning of the seventeenth century:

a. REFORMED (Calvinistic) commentators: CALVIN [new ed., Halle, 1831], "a model of simple and precise exposition" (German translation by E. W. KRUMMACHER and L. BENDER, Frankfurt-am-Main, 1837), BEZA [4th ed., 1598], ZWINGLI [*Opera*, tom. iii.], PELLICANUS, BULLINGER [1587], BUCER [1586], ARETIUS [1608], PAREUS [1608], PISCATOR [1601].

b. Lutherans: LUTHER (his celebrated *Preface* to the Epistle to the Romans), MELANCHTHON (*Annotaciones*, 1522; *Commentarii*, 1532),† BUGEHNHAGEN, BRENZ, CAMERARIUS, HUNNIUS, BALDUIN.

5. Protestant expositors to the middle of the eighteenth century:

Reformed: DRUSIUS [†1612], DE DIEU [†1642], HEINSIUS [†1655], the two CAPELLUS, HAMMOND [1653], CLERICUS [1698], COCCEIUS [†1669], (very prominent).

* [The dates and editions are added by the American editor.]

† [St. AUGUSTINE has only commented on the first seven verses of the Epistle to the Romans, in his *Inchoata expositio ep. ad Rom. Opera*, ed. Bened., tom. iii. p. 926 sqq., and on some select passages, in *expos. quarundam propositionum ex ep. ad Rom.*, i. c. p. 903 sqq. It is a remarkable fact that AUGUSTINE, who, of all the fathers, came nearest the Protestant evangelical doctrines of sin and grace as taught by St. Paul, held essentially the Roman Catholic view of justification as being identical with sanctification, while his antagonist, PELAGIUS, like the Reformers, explained Paul's justification as a forensic act that consists in the remission of sins. Comp. my *History of the Christian Church*, vol. iii. p. 812, 846. In his anti-Pelagian writings, AUGUSTINE makes frequent use of the Epistle to the Romans, and the other Pauline Epistles, which contributed much to his conversion. But he was a profound theologian rather than a learned commentator, and had a very imperfect knowledge of the Greek, and no knowledge whatever of the Hebrew. Upon the whole, the Epistles to the Romans and to the Galatians in their true genius and import remained a sealed book to the Church at large till the Reformation of the sixteenth century. The sense of the Scriptures unfolds itself gradually to the mind of the Church, and every book has its age in which its peculiar power is felt in the life, and brought out in the knowledge and exposition of congenial divines more clearly and forcibly than ever before.—P. S.]

‡ [The commentary of the heretical PELAGIUS on the Pauline Epistles is brief and superficial, but betrays no mean talent for plain, popular, and practical common-sense exposition of the Scriptures. By a singular irony of history, the commentaries, together with some other writings of PELAGIUS in which he develops his heretical system (the *Epistola ad Demetriadem*, and his *libellus fidei* addressed to Pope Innocent I.), have been preserved as supposed works of his bitter antagonist, St. JEROME (in the eleventh tome of Vallart's edition; comp. my *Church Hist.*, iii. p. 791 and p. 965). The commentaries, however, have undergone some emendations by the hand of Cassiodorus (comp. Cass., *De institut. divot. Necr.*, c. 8).—P. S.]

§ [The commentary of AMBROSIASTER, so called, or PSEUDO-AMBROSIUS, on the Pauline Epistles, is incorporated in the works of AMBROSE, and is generally ascribed to a Roman deacon, HILARY, of the fourth century (about 380). Augustine refers to it twice under this name, *Contra duas Epp. Pelag.* iv. 7, *Opera*, x. p. 472. AMBROSIASTER exhibits some talent for historical exposition (like PELAGIUS), but is obscure and inconsistent. Upon the whole the patristic exegesis was not grammatical and historical, but dogmatical and practical.—P. S.]

† [English translation of CALVIN on the Romans, by CHRISTOPHER ROWDELL, F. SIBSON, and JOHN OWEN. Edit. Calvin Transl. Soc., 1844 and 1849.—P. S.]

‡ [MEYER (Preface to the 4th ed. of his Com.) calls MELANCHTHON'S "Enarratio" of 1556, "his ripest exegetical fruit." The "Commentaries" of MELANCHTHON appeared also in 1640, and in a new edition by NICOLAI in 1861. Likewise following THOLUCK, refers to older editions.—P. S.]

Lutherans of the seventeenth century: ERASMUS SCHMID [†1637], CALIXTUS [Posthumous Lectures, 1664], CALOVIUS [†1688, author of the *Biblia Illustrata*, 1672, against GROTIUS] SPENER [†1705], CHRIST. WOLF [*Opera Philologica et Critica*, 1732], BENIGL's *Gnomon N. T.* (1742); "on account of its great worth, lately edited several times, both in the original Latin, and in German and English translations."*)

Arminians: GROTIUS [*Annotationes in Nov. Test.*, 1645], LIMBORCH [†1712], TURRETINE [†1787], (numbered by THOLUCK in this school, though perhaps unjustly), WETSTEIN (in his edition of the Greek Testament, with parallel passages from the classical authors, 1751).

Socinians: CRELL [†1683], SCHLICHTING [†1661], PRZYZOV.

6. Evangelical expositors, from the middle of the eighteenth century down to the present time:

Period of transition: HEUMANN [†1764], MOSHEIM [†1770], JOH. BENJ. CARPZOV ("the fourth of this name," 1758), MORUS [†1794], CHRISTIAN SCHMID [†1774]; above all, SEMLER [1791]. KOPPE [3d ed., 1824] also belongs here.

Latest period: THOLUCK (1st ed., 1824),† FLATT [1825], STENERSSEN (Danish, 1829), KLEE [Roman Catholic, 1830], BENECKE [1831], RÜCKERT [2d ed., 1839], PAULUS, MOSES STUART [Andover, Mass., 1832], CHARLES HODGE [Princeton, New Jersey, 1835], REICHE [1834], KÖLLNER [1834], GLÖCKLER [1834], OLSHAUSEN [2d ed., 1840, English translation, Edinburgh and New York, 1860], DE WETTE [4th ed., 1847], STENGEL [Roman Catholic, 1836], FRITZSCHE [8 vols., in Latin, 1836-'43, very thorough and critical], H. A. W. MEYER,† OLTAMARE (French), NIELSEN (Danish, in German by MICHELSEN), [1848], BAUMGARTEN-CRURIUS [1844], REITHMAYER [Roman Catholic, Regensb., 1845], A. L. G. KREHL [Leipzig, 1849], ADALB. MAIER (Roman Catholic), PHILIPPI [a strict Lutheran, 1848, 2d ed., revised, 1856; 3d ed., 1867].

On the merits of the most important later commentators, see THOLUCK, pp. 32, 33.—[FRITZSCHE and MEYER are the best philological commentators; DE WETTE excels in power of condensation and good taste; THOLUCK, OLSHAUSEN, PHILIPPI, and HODGE in doctrinal exposition.—P. 8.]

This catalogue may be enlarged, among others, by the following commentaries: BISPING (Rom. Cath.), *Der Brief an die Römer*, 2d ed., Münster; BEELEN (Rom. Cath.), *Commentarius in Ep. St. Pauli ad Romanos*, Lovani, 1854; VINKE, *De Brief van den Apostel Paulus an den Romeinen*, 2d ed., Utrecht, 1860; MEHRING, *Der Brief Pauli an die Römer*, Stettin, 1859; SCHOTT, *Der Römerbrief, seinem Endzweck und Gedankengang nach ausgelegt*, Erlangen, 1858; VAN HENGEL, *Interpretatio Epistolæ Pauli ad Romanos*, Leyden und Leipzig, 1 vol. 1854; 2d vol., 1859; HALDANE, *Auslegung des Briefes an die Römer, mit Bemerkungen über die Commentare Macknight's, Stuart's, und Tholuck's*, from the English, Hamburg, 1839-'43; UMBREIT, *Der Brief an die Römer, auf dem Grunde des Alten Testaments ausgelegt*, Gotha, 1856. [H. EWALD, *Die Sendschreiben des Ap. Paulus übers. und erkl.*, Gött. 1857.—P. 8.]

THEOLOGICAL-EXEGETICAL MONOGRAPHS ON THE EPISTLE TO THE ROMANS.—See REUSS, p. 95; JÄGER, *Der Lehrgehalt des Römerbriefs*, Tüb. 1834; WINZER, *Adnotatt. ad loca quædam Epist. P. ad Rom.*, Leipzig, 1835; E. G. BENIGL, *Rom. ii. 11-16*, Tüb.; MICHELSEN, *De Pauli ad Rom. Ep. duobus primis capitibus*, Lübeck, 1835; MATTHIAS, *The Third Chapter of*

* [THOLUCK (p. 31) says of BENIGL's *Gnomon*, that it was prepared with the devotion of an enthusiastic lover, whose searching eye noticed and admired even the most unseemly feature of the beloved, and carried out with a precision which weighed even the smallest particle.—P. 8.]

† [The first edition of THOLUCK's Commentary on the Epistle to the Romans, which appeared in 1824, when the author was but twenty-five years of age, created quite an epoch in the exegetical literature of Germany, by breaking the way for a return to a reverent treatment of the New Testament as the revealed word of God, and by reopening the exegetical treasures of the fathers and reformers. In the subsequent editions it has been repeatedly rewritten and gained in ripe scholarship. The last edition is the fifth, Halle, 1856. Between the first and the fifth edition, about forty commentaries on the same Epistle have made their appearance. An English translation of THOLUCK by the Rev. ROBERT MURRAY was published in London, 1842, 2 vols.; but this is superseded by the later editions of the original.—P. 8.]

‡ [Fourth edition, 1865, improved and enlarged (by thirty pages). Dr. LANGE has used the third, which appeared in 1860. The American editor has throughout compared the last edition of this important work.—P. 8.]

Romans, Cassel, 1857; SEYLER, *Dissert. Exeg. in Ep. P. ad Rom., c. IV.*, Halle, 1824; GREEN on Chap. V. 1-11, Amsterd., 1855; R. ROTHE, *Neuer Versuch einer Auslegung der paulinischen Stelle, Röm. V. 12-21*, Wittenberg, 1836; MANGOLD, *Exeg. Versuch über Röm. V. 11-21*, Erfurt, 1841; KÄUFFER, *Examinatur novissima Bretschneideri de loco Rom. V. 12 sententia*, Dresden 1834; HUGENHOLTZ, *Disp. de Cap. VI. Ep. P. ad Rom.*, Utrecht, 1821; KOHLBRÜGGE, *Das siebente Kap.*, etc., Leyden, 1840; FISCHER, *Ad loc. Rom. VIII. 18-24*, Wittenberg, 1806; GRIMM, *De vocabulo crisis Rom. VIII. 19 commentatio*, Leipzig, 1812; REICHER, *De natura gemebunda, Rom. VIII. 19*, Göttingen, 1830-'32; GADOLIN, *Rom. VIII. 28-30*, Helsingfors, 1834; BECK, *Versuch einer pneumatisch-hermeneutischen Entwicklung des IX. Kap.*, Stuttgart, 1839; RANFFT, *Deutliche Erklärung des IX.-XI. Kap. der Epistel Pauli an die Römer*, Leipzig, 1750; E. KRUMMACHER, *Das Dogma von der Gnadenwahl (nebst Auslegung des IX.-XI. Kap.)*, Duisburg, 1856; on the same chapters, STEUDEL, in the *Tübinger Zeitschrift*, 1836, i.; BAUR, in the same, iii.; HAUSMERT, in PELT's *Mitarbeiten*, 1838, iii.; MEYER, in the same; HOFMANN, *Schriftbeweis*, i. p. 212 [in the 2d edition, vol. i. p. 238 ff.—P. S.]; BOBBER, *De parte Epist. ad Romanos parametica*, Leyden, 1840; PHIL. SCHAFF, *Das neunte Kapitel des Römerbriefs übersezt und erklärt*, Mercersburg, 1852 (in SCHAFF's *Kirchenfreund*, vol. v. p. 378 ff., and p. 414 ff.); WANGEMANN, *Der Brief an die Römer nach Wortlaut und Gedankengang*, Berlin, 1866; [W. MANGOLD, *Der Römerbrief, und die Anfänge der Römischen Gemeinde*, Marburg, 1866. A valuable critical essay. For a very large number of English essays and sermons on special chapters and verses of the Epistle to the Romans, see JAMES DARLING's *Cyclopædia Bibliographica*, Lond. 1859, pp. 1263-1818.—P. S.]

PRACTICAL COMMENTARIES AND HOMILETICAL LITERATURE.*—Among these we mention the works on the Romans by ANTON (1746), SPENER (new ed., by SCHOTT, 1839), STORR (1828), KRAUSSOLD (1830), GEISLER (1831), LOSSIUS (1836), KOHLBRÜGGE (1839), ROOS (new ed., 1860), WINKEL (1850), DIEDRICH (1856), BESSER (*Bibelstunden*, vol. vii., 1861); the *Bible Works* of GERLAUGH, LISCO, CALW., and BUNSEN (vol. viii., 1863); HEUBNER's *Practical Exposition of the N. T.*; ORTLOPE, *Epistle to the Romans*, Erlangen, 1865-'66.

[This list of commentaries on the Romans, by Drs. THOLUCK and LANGE, is almost exclusively Continental, and must be supplied by Anglo-American works, of which only three are mentioned by Dr. THOLUCK—the commentaries of HAMMOND, STUART, and HODGE. Comp. DARLING's *Cyclopædia Bibliographica*, London, 1859, p. 1286 ff. We notice the most important:

I. General English commentaries on the *whole Bible*: MATTHEW POOLE (*Synopsis Criticorum*, etc., 4 vols. in 5 fol., Lond. 1669-'76, and Francof. ad M. 1712, 5 vols. f.; *Annotations upon the Holy Bible*, 4th ed., 1700, new ed., Lond. 1840, reprinted by R. CARTER in N. Y.); PATRICK, LOWTH, ARNOLD, WHITEY, and LOWMAN (*Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha*, a new ed., Philad. 1844, in 4 vols.); M. HENRY (in many editions of 3, 4, and 6 vols., the most original, interesting, and edifying among the popular and practical commentators); JOHN GILL (first ed., Lond. 1763, in 9 vols., full of rabbinical learning and ultra-Calvinism); THOS. SCOTT (several editions, in 6 vols. or less); A. CLARKE (new ed., Lond. 1844, in 6 vols.); D'O'LY and R. MANT (Lond. 1845; gives the comments of the Anglican bishops and divines); *Comprehensive Commentary* (compiled from HENRY and SCOTT, and other sources, by W. JENES, Philad. 1855, in 5 vols.).

II. Commentaries on the *New Testament*, including the Epistle to the Romans: H. HAMMOND (4th ed., Lond. 1675); D. WHITEY (4th ed., Lond. 1718, and often since); W. BURKITT (Lond. 1704, and often since; very good for practical and homiletical use); P. DODDRIDGE (*Family Expositor*, Lond. 1739, in 7 vols., and often); ALBERT BARNES (*Notes Explanatory and Practical*, New York and Lond. 1850, and often, 11 vols., prepared for Sunday-school teachers, and circulated in many thousands of copies); S. T. BLOOMFIELD (*The Greek Testament, with Notes Critical, Philological, and Exegetical*, first published in 1829, 9th ed., Lond.

* (We have omitted or abridged the German titles of these books.—P. S.)

1855); H. ALFORD (*Greek Testament*, with a critically revised text, a digest of various readings, marginal references to verbal and idiomatic usage, prolegomena, and a critical and exegetical commentary; first published in 1849, 5th ed., Lond. 1865, in 4 vols.; in the 5th edition, the Codex Sinaiticus has been collated. Dean ALFORD follows in the track of TISCHENDORF as to the text, and DE WETTE and MEYER in the exposition, yet with independent judgment, good taste, and reverent spirit); WEBSTER and WILKINSON (*N. Test. Gr.*, with brief grammatical and exegetical Notes, Oxon., 1851, in 2 vols.); CHR. WORDSWORTH (canon of Westminster, high-Anglican, patristic, devout, and genial, but given to excessive typologizing and allegorizing, and avoiding critical difficulties: *Greek Testament, with Notes*, 1st ed., Lond. 1856; 4th ed., Lond. 1866, in 2 large vols.). Of these English commentators the American editor has especially compared the latest editions of ALFORD and WORDSWORTH. ELLICOTT, who is more critical than either, has not yet reached the Romans.

III. Commentaries on the Epistles of *St. Paul*: W. PALEY (*Horæ Paulinæ*, or the truth of the Scripture history of St. Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another, in many editions); JOHN FELL (*A Paraphrase and Annotations upon all the Epistles of St. Paul*, 3d ed., Lond. 1708); JOHN LOCKE (*A Paraphrase and Notes on the Galatians, Corinthians, Romans, and Ephesians*, Lond. 1742, and in LOCKE's Works); G. BENSON (Lond. 1752-'56, 2 vols.); JAMES MACNIGHT (*A new literal translation, from the original Greek of all the apostolical Epistles, with a commentary, etc.*, Lond. 1795, and other editions of 1, 4, or 6 vols.); T. W. PEILE (*Annotations on the Apostolical Epistles*, Lond. 1848-'52, 4 vols.); Abp. SUMNER (*Apostolical Preaching considered in an Examination of St. Paul's Epistles*, 9th ed., Lond. 1845); CONYBEARE and HOWSON (*Life and Epistles of St. Paul*, Lond. 1852, reprinted in New York in several editions); B. JOWETT (*The Epistles of St. Paul to the Thessalonians, Galatians, Romans, with critical notes and dissertations*, Lond. 1855); VAUGHAN (*The Epistles of St. Paul, for English Readers*, Lond. 1864).

IV. *Special commentaries on the Epistle to the Romans*: A. WILLET (*Hexapla*: that is, a sixfold commentarie upon the most divine epistle of the holy Apostle St. Paul to the Romans, etc., Lond. 1620); Bp. TERROT (Lond. 1826); R. ANDERSON (3d ed., Lond. 1837); Bp. PARRY (Lond. 1832); MOSES STUART (Congregationalist, 1st ed., Andover, 1832; 2d ed., 1835, 6th ed., Lond. 1857); CHARLES HODGE (O. S. Presbyterian, 1st ed., Philad. 1835, new edition, enlarged and revised, 1866); THOMAS CHALMERS (*Lectures on the Epistle to the Romans*, Glasgow, 1837, 4 vols. 12mo.); R. HALDANE (new ed., Lond. 1842, in 3 vols.); Abp. SUMNER (*A Practical Exposition of the Epistle to the Romans and 1 Corinthians*, Lond. 1843); W. WALFORD (*Cursus Romana*, Lond. 1846); W. W. EWBank (*Commentary, etc.*, Lond. 1850-'51, 2 vols.); S. H. TURNER (Episcopalian, *The Epistle to the Romans, in Greek and English; with an analysis and exegetical commentary*, New York, 1853); ROBT. KNIGHT (*A Critical Commentary, etc.*, Lond. 1854); E. PURDUE (Dublin, 1855); A. A. LIVERMORE (Boston, 1855); JOHN CUMMING (*Sabbath Evening Readings on the Romans*, Lond. 1857); JOHN BROWN (*Analytical Exposition of the Epistle of Paul to the Romans*, Edinb. 1857); JAMES FORD (*St. Paul's Epistle to the Romans, illustrated from Divines of the Church of England*, Lond. 1863); JOHN FORBES, LL.D. (*Analytical Commentary on the Epistle to the Romans, tracing the train of thought by the aid of Parallelism* Edinb. 1868). The work of FORBES is based upon the discovery that Parallelism is not confined to the poetry of the Bible, but extends also to many portions of its prose. It is not a full commentary, but an illustration of those passages alone which Parallelism seems to place in a new and clearer light.—P. S.]

[SAINT PAUL.]

CHRIST! I am Christ's! and let the name suffice you;
Aye, for me, too, He greatly hath sufficed;
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yea, without cheer of sister or of daughter—
Yea, without stay of father or of son,
Lone on the land, and homeless on the water,
Pass I in patience till the work be done.

Yet, not in solitude, if Christ anear me
Waketh Him workers for the great employ;
Oh, not in solitude, if souls that hear me
Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,
Quick on the earth or hidden in the sod;
Lo, every heart awaiteth me, another
Friend in the blameless family of God.

Yea, thro' life, death, thro' sorrow and thro' sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

From a poem by FREDERIC W. H. MYERS, 1899

THE EPISTLE OF PAUL

TO THE

R O M A N S .

THE INSCRIPTION, INTRODUCTION, AND FUNDAMENTAL THEME.

CHAP. I. 1-17.

THE APOSTLESHIP OF PAUL, APPOINTED FOR THE GLORY OF THE NAME OF GOD THROUGH THE GOSPEL OF CHRIST, AND FOR THE REVELATION OF THE RIGHTEOUSNESS OF GOD FOR FAITH IN ALL THE WORLD, AMONG THE JEWS AND GENTILES, AND ESPECIALLY ALSO IN ROME.

I.

Inscription and Salutation.

CHAP. I. 1-7.*

TO THE ROMANS.¹

- 1 Paul, a servant of Jesus Christ,¹ called *to be* an apostle [a called, chosen apostle, *κλητὸς ἀπόστολος*], separated [set apart, *ἀπερισμέτος*] unto the gospel of
2 God (Which he had promised afore [which he promised beforehand, *προσηγγεῖλατο*] by [through] his prophets in the holy Scriptures²) [*omit parenthese*],
3 Concerning his Son Jesus Christ our Lord [*omit here the words: Jesus Christ our Lord, and transfer them to the close of ver. 4*], which [who] was made [born³] of [from,
4 *ἐκ*] the seed of David according to the flesh; And [*omit And*] declared *to be* [who was installed]⁴ the Son of God with [in] power,⁵ according to the Spirit of holiness, by [from, *ἐξ*] the resurrection from [of] the dead⁶ [—Jesus Christ our
5 Lord] By [through] whom we have received [we received] grace and apostleship, for [unto, *εἰς*, *i. e.*, for the purpose of, with a view to, in order to bring about] obedience to the faith [of faith]⁷ among all [the] nations, for his name [name's sake]:
6 Among whom are ye also the called [, the chosen ones] of Jesus Christ:⁸
7 To all that be in Rome,⁹ beloved of God [To all the beloved of God who are in Rome], called *to be* [chosen] saints: [.]¹⁰
Grace to you,¹¹ and peace, from God our Father, and the Lord Jesus Christ.

TEXTUAL.

¹ [Ἰπὸς Ῥωμαίων. This is the oldest and simplest title of Codd. N. (Sin.) A. B. C., and has been adopted by Lachmann, Tischendorf, Alford, Lange, &c., in the place of the title of the *testus receptus*: Ἰσταντων τοῦ ἀποστόλου ἐν Ῥώμῃ. For other titles, see the *apparatus criticus* in Tischendorf—P. 8.]

* [It was thought best to separate the three distinct sections embraced in chap. I. 1-17, viz.: I. The Address and Salutation, vers. 1-7. II. The Epistolary Introduction, vers. 8-15. III. The Theme of the Epistle, vers. 16, 17. Dr. Lange presents them as one whole, which, with our numerous additions, would make it too long and inconvenient for abridgement.—P. 8.]

² Ver. 1.—The reading Ἰησοῦ Χριστοῦ is confirmed by most authorities [Codd. N. A. E. G., and adopted by Lachmann, Alford], against the reading, *Christ Jesus* (Cod. B., Tischendorf).

³ Ver. 2.—(ἐν γραφαῖς ἁγίας, literally in *sacred writings* (without the article), but better, with the E. V., in the *Holy Scriptures*. γραφαίς was sufficiently defined by ἁγίας to be understood by the readers as referring to the Old Testament. So is πνεῦμα ἁγίων, ver. 4, and πνεῦμα ἄγιον repeatedly without the article. Comp. Winer, *Gr. of the N. T.*, § 19, 2 b. (p. 113, 6th ed., p. 119, 7th ed., by Lünemann). Meyer insists that the omission of the article (καί) indicates that only those portions or passages of the Old Testament were meant here, which contain Messianic prophecies, and he refers in proof to γραφὴν προφητικὴν in chap. xvi. 26 (where, however, the prophetic portions of the Old Testament are meant). But Fritzsche, De Wette, Tholuck, Philippi, Alford, Lange (*Exeg. Notes*), and most commentators regard γραφαί ἁγίας as a proper noun for the whole Old Testament. And, in fact, it is the whole Bible, as an organic unit, from Genesis to Malachi, which bears witness to Christ, comp. John v. 46.—P. S.]

⁴ Ver. 3.—(γενόμενον can only be said of the human nature of Christ which began in time, while His divine nature is without beginning and without end. Mark the difference between ἐγένετο and ἦν in John i. 1, 3, 6. Comp. also Gal. iv. 4: ἐγένετο ἵνα δὲ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον. Some Minuscule MSS. read γεννημένον for γενόμενον.—P. S.]

⁵ Ver. 4.—(ἀρισθέντος, decreed, constituted, ordained, inaugurated. Bengel: "ἀρισθέντος multo plus dicit quam ἀφορισμένος, ver. 1: nam ἀφορίζεται unus e pluribus, ἀρίσεται unicuique quipiam, Acts x. 42." ἀρίστω (from ἀρε, to limit) means, 1. to limit, to set bounds; 2. to define (of ideas); 3. to fix, to appoint or constitute, especially with the double accusative (Acts x. 42; xvii. 31). The last meaning alone can apply here. Dr. Lange translates *festgestellt, established*. Some of the best commentators (Chrysostom, Luther, Fritzsche, Olshausen, Philippi, Robertson, Alford, Hodge, and even Meyer) understand it here of a mere declaration, or a subjective manifestation and recognition of Christ as the Son of God in the hearts of men. But there is confessedly no instance where ἀρίστω means *to declare, to manifest, to prove*. And then the human recognition of the Messiahship of Christ was the result of an act of God. Paul speaks here not of the preexistent, but of the incarnate Christ, of the God-Man. Under this view Christ was divinely decreed and objectively fixed, constituted, and inaugurated as the Son of God in power or majesty (ἐν δυνάμει) is to be connected with *vis*, not with the verb) at His resurrection, which implied the principle and germ of the resurrection of all believers, and by which the man Jesus was exalted and made partaker of the divine glory of the Logos in His preexistent state. Comp. Phil. ii. 9-11; John xvii. 5. In a similar sense *posuisti* is used, Acts ii. 36: "God hath made this Jesus whom ye have crucified, Lord and Christ." Paul had probably in mind the divine decree (Π. I., Sept. ἀποσταγμα), Ps. ii. 7: "Thou art my Son: this day have I begotten thee," which he expressly refers to the resurrection, Acts xiii. 33; comp. Heb. i. 5; v. 5. This is, of course, not to be understood in the Socinian sense, which denies the eternal Sonship of Christ; on the contrary, the eternal Sonship (Rom. viii. 3; Gal. iv. 4; Col. i. 15; Phil. ii. 7) precedes and underlies the historical Sonship, just as the Divinity of Christ is necessarily implied in His incarnation; for He could never have become God-Man, if He had not been God before. The eternal, metaphysical Sonship of the Logos, which is coequal with the Father, was indicated by Paul in ver. 3, τοῦ υἱοῦ αὐτοῦ, before speaking of the incarnation, and is, in its nature, incommunicable; but the historical Sonship of the God-Man, which dates indeed from the incarnation (Luke i. 35), but was not fully developed, publicly established, and made manifest till the resurrection, is communicated to believers; first germinally in regeneration, whereby they are made "sons of God," Rom. viii. 14, and fully in their resurrection, viii. 23, when what is here sown in *weakness* will be raised in *power* (ἐν δυνάμει), i. Cor. xv. 43. Hence the risen Saviour is called "the first-born among many brethren," Rom. viii. 29; "the first-born from the dead" (πρωτότοκος ἐκ τῶν νεκρῶν), Col. i. 18; Rev. i. 5. Comp. Dr. Lange, *Exeg. Notes*, p. 61. Forbes, *Analyt. Com.*, p. 94, and Cræmer, *Bibl. theol. Wörterbuch*, sub. ἀρίστω. The translation of the Vulgate: *qui predestinatus est Filius Dei*, rests on a false reading or gloss: *προορισθέντος*.—P. S.]

⁶ Ver. 4.—(ἐν δυνάμει may be connected adverbially with ἀρισθέντος (= τοῦ ἐν δυν. ὁρ.), with power, powerfully, effectually, *kräftig*, *gewaltig* (Luther, Olshausen, De Wette, Meyer, Alford, Hodge), or better adjectively with the preceding noun *υἱὸς θεοῦ*, in power (Melancthon: "Declaratus est esse Filius Dei potens," Philippi, Hofmann, Lange). In the former case, the words refer to the resurrection as an exhibition of the Divine power; in the latter, they contrast the majesty and power of the risen Son of God with the weakness of His human nature, the ἀσθένεια, implied in σάπ.—P. S.]

⁷ Ver. 4.—[Dr. Lange translates *ἐξ* *con-aus, from, out of*, as indicating the origin, corresponding to *ἐκ σπέρματος*, ver. 3. Bengel: "*ἐκ non modo tempus, sed etiam rerum denotat.*" The preposition *ἐκ* marks in both cases, vers. 3, 4, the source *from* or *out of* which the relation springs. The seed of David is the source of the human nature of Christ; the resurrection is the starting-point of His divine nature, not in its preexistent state, of course, but in its objective historical manifestation and public recognition among men. Comp. *Exeg. Notes*.—P. S.]

⁸ Ver. 4.—(ἀνάστασις νεκρῶν, the resurrection of the dead, *Todtn-aufstehung*, is not identical with ἀνάστασις ἐκ νεκρῶν, resurrection from the dead (E. V.), but is a stronger summary expression which comprehends the resurrection of Christ and the believers as one connected whole or single fact, inasmuch as the resurrection of Christ, who is "the Resurrection and the Life" itself, implies and guarantees the resurrection of all the members of His mystical body; comp. John xi. 25; Acts ii. 24; xvii. 32; xxiii. 6; xxvi. 23; 1 Cor. xv. 12. Alford: "We must not render as E. V. 'the resurrection from the dead,' but 'the resurrection of the dead,' regarded as accomplished in that of Christ." Comp. also Philippi and Wordsworth.—P. S.]

⁹ Ver. 5.—(ἐν ὑπακοῇ πίστει (without the article) occurs once more, Rom. xvi. 26, and may be translated as a compound noun: *Glaubensgehorsam*. The words express the design and object of Paul's apostleship, viz., that through its instrumentality all the nations be brought to a saving faith in Christ. The different views on the meaning of *πίστις*, whether it be objective faith, *fides qua creditur*, or subjective faith, *fides qua creditur*, do not affect the translation. See *Exeg. Notes*.—P. S.]

¹⁰ Ver. 6.—[The E. V. and Dr. Lange make a comma after *ὅμοις*, and regard *καὶ οἱ ἄλλοι* 'I. Xp. as being in apposition to *ὅμοις*. So also the New Testament of the Am. Bible Union, which, however, omits the article before *καὶ*, and renders: *among whom are ye also called of Jesus Christ*. But Lachmann, Tischendorf, De Wette, Meyer, Alford, omit the comma and connect *καὶ οἱ ἄλλοι* as the predicate with *ἐστί*: "Among whom ye also are called of Jesus Christ;" Meyer: "Unter welchen auch ihr Berufene Jesu Christi seid." Alford thinks that the assertion among whom are ye, with a comma after *ὅμοις*, would be flat and unmeaning. This, however, is not the case. See *Exeg. Notes*.—P. S.]

¹¹ Ver. 7.—(ἐν Πάμψ, ver. 7, and τοῖς ἐν Πάμψ, ver. 15, are omitted in Cod. G. Börn. and Schol. Cod. 47, but this omission is too isolated to have any critical weight. Comp. Meyer against Reiche's inference.—P. S.]

¹² Ver. 7.—[According to the usual construction still adhered to by Wordsworth, who makes a comma after *ἁγίους*, the first seven verses form but one sentence, in which case we would have a double subject, viz., Παῖδες and χάρις καὶ εἰρήνη instead of *χάρις καὶ εἰρήνη* (ἀέως), and a repetition of the persons addressed, viz., τοῖς ἐν Πάμψ and ὑμῖν. But it is impossible that such a gross grammatical irregularity should occur not only here, but in all the Pauline Epistles, as also in 1 and 2 Peter, Jude, and Apoc. i. 4. The nominative *χάρις* and *εἰρήνη*, as well as the *ὑμῖν*, clearly indicate that the second clause of ver. 7 (which should be divided into two verses) forms a complete sentence by itself and contains the salutation proper, while the preceding words form the inscription. Hence there should be a period before *χάρις*. So Knapp-Goeschen, Lachmann, Tischendorf, Theile-Stier, Alford, in their editions, as well as most of the modern commentators. Tholuck is wrong when he says that Fritzsche was the first to suggest this division. Beza already did it. "Nunc hic periodum incipio, adscripto puncto post ἁγίους."—P. S.]

¹³ Ver. 7.—[Grace to you, without *be*, is in accordance with the Greek and the Vulg. (*gratia vobis et pax*) and preferable. The E. V. is inconsistent, sometimes inserting *be* and sometimes omitting it. The verbal form to be supplied after *χάρις* in this case would not be the annunciative or mandatory *estote*, *be*, but the optative *εἰ*, *may be*; for the *χάρις ὑμῖν* is not an elliptical doxology, nor an authoritative benediction, but a prayer or earnest wish; comp. 1 Pet. i. 2, *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*; Jude 2, *ἐλεος . . . πληθυνθείη*.—P. S.]

EXEGETICAL AND CRITICAL.

FIRST SECTION.—*Inscription and greeting.*—Paul, a servant of Jesus Christ, called to be an Apostle, set apart for the Gospel of God.—His gospel in harmony with the Old Testament (of the Jews): A gospel of Christ, who, in His human nature and His historical pedigree, is the Son of David; but who, in His spiritual glory, appears as the principle of the resurrection of the dead, and as the one appointed to be the Son of God in power (majesty). By this glorified Christ the Apostle has received his Christian and apostolic call, for the purpose of calling all nations to obedience to the faith.—All the believers in Rome belong to this totality. He accordingly greets the Christians in Rome with the apostolic salutation.

[GENERAL REMARKS ON THE APOSTOLIC SALUTATIONS.—On the grammatical structure of the two sentences, vers. 1-7, see textual note * to ver. 7. St. Paul opens his Epistles with his name and official title, by which he challenges respectful attention to his inspired teaching, and with the assurance of his brotherly regard and love for the readers, by which he wins their affections. The ancient epistolary style unites in a brief inscription what we now distinguish as address, greeting, and subscription. Paul combines the heathen and the Hebrew form of salutation, and inspires both with a deep Christian meaning.

The Greek and Roman epistolary inscription contained simply the name of the writer in the nominative, and the name of the receiver in the dative (e. g., *Μιλῶντος Διονυσίου, Cicero Attico*), frequently with the addition of the wish for health and prosperity, by the words *εἰς πρᾶττον*, more usually *χαίρειν*, or *χαίρειν λέγει, salutem, or salutem dicit*. This form we find in the New Testament three times: once in the heathen sense, in the letter of Lysias to the Roman governor Felix, Acts xxiii. 26 (*Κλαύδιος Αἰσίας τῷ . . . Φήλικι χαίρειν*), and twice in the Christian sense, namely in the circular letter of the Apostolic Council of Jerusalem, which was probably written by James, Acts xv. 23 (*οἱ ἀπόστολοι . . . τοῖς . . . ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν*), and in the Epistle of James, chap. i. 1 (*Ἰακώβος . . . ταῖς δώδεκα φυλαῖς . . . χαίρειν*).^{*} From 2 John, ver. 10 (*χαίρειν αὐτῷ μὴ λέγεται*), it appears that Greek Christians were in the habit of greeting one another with the usual *χαίρει* (Vulg., *ave*, comp. Matt. xvi. 49; xxvii. 29; xxviii. 9; Mark xv. 18; Luke i. 28; John xix. 3). But the heathen formula, as implying a prayer to the gods, had in it a taint of idolatry, or, at all events, it referred only to temporal prosperity, and had to give way before long to a change in accordance with Christian feeling.

The Hebrew (and Arabic) form of salutation is *שלום, ειρήνη, Peace*, or *לך שלום, LXX., ειρήνη σοι, Peace be with you*; comp. Gen. xxix. 6; xliii. 28; Ex. xviii. 7; Judges vi. 23; 1 Sam. x. 4; Dan. x. 19; Luke x. 5, 6, &c. (With the later Jews the usual formula was *יריבך*). The risen Saviour greeted thus the assembled disciples, John xx. 19, 26, bringing the true peace of the soul with God, which He,

the Prince of Peace, had bought by His atoning death and triumphant resurrection (comp. John xiv. 27; xvi. 33; Matt. x. 12, 13).

Combining the Græco-Roman inscription and the Hebrew salutation, we would have this form: "*Paul to the Romans. Health and peace be with you.*"

But Paul transforms the Greek *χαίρειν* and the Hebrew *shalom* from the prevailing idea of physical health and temporal comfort, into the deep meaning of the saving grace and peace of God in Christ, and comprehends in the two words *χάρις* and *ειρήνη* the richest blessings of the gospel; *χάρις* being the objective cause of the Christian salvation, and *ειρήνη* its subjective effect in the soul of man. At the same time, there is, no doubt, a reference in this epistolary greeting to the Mosaic, or rather Aaronic benediction, Num. vi. 25, 26: "The Lord make His grace shine upon thee, and be gracious unto thee (*יְהוָה יְבָרֶכְךָ, from בָּרַךְ, gratious fruit*, hence *בָּרַךְ, χάρις*), the Lord lift up His countenance upon thee, and give thee peace (*וְיָשִׁיב לְךָ שָׁלוֹם, ειρήνην*)." We find this salutatory grace and peace not only in the Epistles of Paul, but also in those of Peter and of John in the Apocalypse. In the Pastoral Epistles, 1 Tim. i. 2; 2 Tim. i. 2, and Titus i. 4 (*text. rec.*), Paul, with reference probably to the Greek version of the Aaronic benediction, Num. vi. 25 (*עֲלֶיךָ שֵׁשׁ: for שָׁלוֹם*), adds to the prayer for *grace* and *peace* that of *mercy* (*ἐλεος*), which ministers of the gospel need more than any other class of men. This threefold blessing, corresponding to the threefold Aaronic benediction, we find also in 2 John 3.*

In the Epistle to the Romans, where Paul, contrary to his habit, addressed a congregation which he had not founded, or even visited, he amplifies the Græco-Hebrew inscription and salutation still more, and inserts parenthetically some of the fundamental doctrinal ideas of the Epistle, as suggested by the mention of "the gospel of God," namely: (1.) The connection of the gospel with the Old Testament revelation, ver. 2; (2.) the divine-human nature of Christ, who is the subject of that gospel, vers. 3, 4; (3.) his call to the apostleship of all the Gentiles by Christ, which gives him a right to address himself also to the Romans, ver. 5. In the richness of this salutation we see the overflowing fulness of Paul's mind, and the importance he attached to this Epistle. Calvin: *Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit.*—P. S.] †

Ver. 1.—Paul.—Saul as PAUL, i. e., the SMALL, in opposition and contrast to BAR-JESUS, ELYMAS THE SORCERER of Cyprus, Acts xiii. 8. [SAUL and PAUL. PAULOS is the Hellenistic, PAULUS the Latin form for the Hebrew SAUL, though differing from it in meaning. It was chosen as the nearest allusive and alliterative equivalent, and as a name already

* [In post-apostolic literature, Clement of Rome wishes the Corinthians *χάρις και ειρήνη*. Polycaep, *ad Phil.*, instead of this, has *ἔλεος και ειρήνη* (comp. Gal. vi. 16: *ειρήνη τοῖς ἀγαπῶσι θεόν*). The *Martyrium Polycaepi*, in its inscription, prays for *ἔλεος, ειρήνη και ἡγάπη*, which corresponds with the formula in Jude 2. In the epistle of the congregations of Southern Gaul, A. D. 167 (Eusebius, *H. E.* v. 1-4), we have *ειρήνη και χάρις και δόξα*.—P. S.]

† [Besides the commentaries, comp. J. B. Bittinger: *The Greetings of Paul*, in the *Am. Presb. and Theol. Review* for Jan. and April, 1867; and especially J. O. Theo. Otto: *Ueber den apostolischen Segensgruss χάρις και ειρήνη, und χάρις, ἔλεος, ειρήνη*, in the *Jahrbücher für Deutsche Theologie*, vol. xii. No. 4 (Gotha, 1867), pp. 678-697.—P. S.]

* [Outside of the New Testament the salutatory *χαίρειν* is also found in several epistles of Ignatius, in the epistle of (pseudo-) Barnabas, and in other ancient Christian documents; comp. Eusebius, *H. E.* v. 4; iv. 26.—P. S.]

familiar to the Greeks; while SAUL, as a proper name, was unknown to them. The name *Saul*—the most distinguished name in the genealogy of the tribe of Benjamin, to which Paul belonged (Rom. xi. 1; Phil. iii. 5; comp. Acts xiii. 21)—the Apostle used among the Jews, the name *Paul* among the Gentiles, and in the later part of his life exclusively. The Jews and early Christians often had two names, either similar in sound and identical in meaning, as *Silas* and *Silvanus* (the former occurring uniformly in the Acts thirteen times, the latter four times in the Epistles), *Lucas* and *Lucanus** (Col. iv. 14; 2 Tim. iv. 11; Philem. 24); or similar in sound but different in meaning, as *Jesus* and *Justus* (Col. iv. 11), *Saul* and *Paul*, *Hillel* and *Pollio*; or different in sound but identical in meaning, as *Cephas* (Hebrew) and *Peter* (Greek); or different both in sound and meaning, as *Jacob* and *Israel*, *Simon* and *Peter*, *Bartholomew* and *Nathanael*, *John* and *Mark* (Acts xii. 12, 25), *Simoon* and *Niger* (xiii. 1), *Barsabas* and *Justus* (i. 25). It is possible that the Apostle Paul, as a Roman citizen, received this name in early youth in Tarsus (Lightfoot), or inherited it from some ancestor, who may have adopted it in becoming a freedman, or in acquiring the Roman citizenship; *Paul* being the well-known cognomen of several distinguished Roman families, as the *gens Amilia*, *Fabia*, *Julia*, *Sergia*, &c. It is more probable, however, that he chose the name himself after he entered upon his labors among the Gentiles, as a part of his missionary policy to become a Greek to the Greeks, in order to gain them more readily to Christ (1 Cor. ix. 19-23). At all events, the name *Paul* is first mentioned during his first great missionary journey, when he, taking henceforth precedence of Barnabas in words and in acts, struck Elymas the sorcerer with blindness, and converted Sergius Paulus, the pro-consul of Cyprus, to the Christian faith (Acts xiii. 8). After this striking fact, he is uniformly called *Paul* in the latter chapters of the Acts, and in all the Epistles. But we have no right, for this reason, to infer (with Jerome, Olshausen, Meyer, Ewald, and others) that the name *Paul* was a memorial of the conversion of Sergius Paulus as his first-fruit. For (1.) he may have converted many Jews and Gentiles before that time; (2.) pupils are called after their teachers and benefactors, and not *vice versa*; (3.) Luke gives no intimation to that effect, and connects the name *Paul*, not with that of the proconsul of Cyprus (xiii. 7, 12), but with that of Elymas the sorcerer (ver. 8). The last circumstance favors the ingenious hypothesis of Dr. Lange, that the name expresses the symbolical significance of the victory of Paul, the *small man* of God, over Elymas, the *mighty magician* of the devil, as a New Testament counterpart of the victory of David over Goliath, or of Moses over the sorcerers of Egypt. Dr. Lange, however, admits the probability that Paul had his Roman name before this occasion. At all events, the change of name has nothing whatever to do with his conversion; and all allegorical interpretations of Chrysostom, Augustine, Wordsworth, and others, which go on this assumption, are merely pious fancies, which are sufficiently refuted by the fact that the Apostle is repeatedly called *Saul* long

after his conversion, as in Acts ix. 25, 30; xii. 25; xiii. 1, 2, 7, 9; and that it is said of *Saul* in one passage (xiii. 9), that he was "filled with the Holy Ghost."—P. S.]*

A servant of Jesus Christ.—עֲבָד יֵהוֹשֻׁעַ. This is not merely the general designation of the pious man (Fritzsche: *Christi cultor*, Eph. vi. 6), but the designation of his office (Tholuck; 1 Cor. iv. 1; Phil. i. 1; James i. 1. Reiche: The word implies unlimited obedience. Schott: "δούλος denotes the Christian, so far as he, in the discharge of a special Christian calling, surrenders himself completely to God's will, and excludes his own preference." Here the Christian call in its universal character is meant, just as it appears in the apostleship, after the absolute service of the one great servant of God, Is. liii. Nevertheless, there is no tautology in the addition: *called to be an apostle*. Calvin: *Apostolatus ministerii est species*. The same office, related to Christ, makes the δούλος, in the absolute sense (comp. Is. liii.); but, related to the world, it makes the ἀπόστολος. [A *servant*, literally *bondsman* (δούλος, from δέω, to bind), denotes generally, like the corresponding Hebrew עֲבָד יֵהוֹשֻׁעַ, a relation of dependence on God, and cheerful obedience to His will. Paul glories in this service, which is perfect freedom. The more we feel bound by the authority of Christ, the more we are free from the bondage of men. *Deo servire vera libertas est* (Augustine). In a wide sense, the term applies to all believers, who are both *children* and *servants* of God (Is. lxxv. 13; Dan. iii. 26; Rom. vi. 22; xiv. 4; Eph. vi. 6; 1 Cor. vii. 22; 1 Peter ii. 16; Rev. xix. 2, 5); in a special and emphatic sense, it is used of the chosen office-bearers in the kingdom of God, as Moses, the prophets, and kings in the Old Testament (Deut. xxxiv. 6; Josh. i. 1; Is. xlix. 6; Jer. xxv. 4), and the ministers of the gospel in the New, particularly the apostles (so here; Phil. i. 1; Tit. i. 1; Col. iv. 12; James i. 1; 2 Pet. i. 1; Rev. i. 1). Hodge: "Servant is a general official designation, of which, in the present case, *apostle* is the specific explanation." Paul "rejects all human authority in matters of faith and duty, and yet professes the most absolute subjection of conscience and reason to the authority of Jesus Christ." Wordsworth: "Other men, in the beginning of their epistles, especially those which they addressed to the Roman people, recited their own titles as rulers, kings, or conquerors; but the apostles claim to be heard as δούλος, *bondsmen*,

* [*Lucanus* does not occur in the Greek Testament, but in several Latin MSS. the third Gospel is inscribed: *Evangelium secundum Lucanum*. The Greek Λουκάς is, no doubt, a contraction of the Latin *Lucanus*, as *Λίας* is of *Silvanus*. Some commentators, however, identify the names *Lucas* and *Lucius* (Acts xiii. 1; Rom. xvi. 21).—P. S.]

* [I add, as a curiosity, a quotation from Dr. Wordsworth, who, in his Com. on Acts xiii. 9, unartificially combines all the various interpretations of the name (except Dr. Lange's, which was then not yet known to him), and assigns no less than eight reasons for the change of *Saul* into *Paul*: (1.) Because Σαῦλος was a purely Jewish name. (2.) Because among the Greeks it might expose him to contempt, as having the same sound as σαῦλος, *wanton* (see Homer, *Hymn. Mercur.*, 28, and Ruhnken in loc.). (3.) To indicate his change and call to a new life; from a Jew to a Christian; from a persecutor to a preacher of the gospel. (4.) But in the change much of the original name was left and commemorated what he had been. The fire of zeal of Σαῦλος still glowed in the heart of Παῦλος, but its flame was purified by the Holy Ghost. (5.) His new name denoted also his mission to the Gentiles, the Romans being familiar with the name *Paulus*. (6.) It was a token of humility, *Paulus-parvulus* (1 Cor. xv. 9). (7.) It commemorated the cognomen of Paul's first (?) convert, *Sergius-Paulus*, and was a good augury of his future success in the Roman world. (8.) It indicates Paul's intended supremacy in the Roman or Western Church as distinct from the Aramaic name *Cephas*, and the Greek name *Peter*.—P. S.]

bondsmen of Jesus Christ." Comp., however, my annotation on ἀπόστολος, which is a title of dignity and authority.—P. S.]—**Jesus Christ.** That is, Jesus is the Christ. Dealing with the Roman Christians, the Apostle had no ground for saying the reverse: Christ Jesus, i. e., The Christ is Jesus.

Called to be an apostle.—As he had had to defend his call before the Corinthians and Galatians on account of opponents, he does it here because he was not yet personally known to the Roman Church. [Called; chosen, appointed, not self-called, but called by Christ, in opposition to an arbitrary self-constituted authority (αὐτόκλητος, self-appointed), and called directly by Christ, without the intervention of church authority, comp. Gal. i. 1: "Not of men (ἀπὸ ἀνθρώπων), nor by any man (δὲ ἀνθρώπου), but by Jesus Christ," &c. The word refers to the historical call, not to the eternal election. Calvin: *Negus enim is assentior, qui eam de qua loquitur vocationem ad eternam Dei electionem referunt.*—P. S.] The expression, *apostle*, has here its widest significance. Christ, the Risen One, has called him; he is therefore, in the most positive sense, a witness of His resurrection, and this implies the apostolic witness of the whole of His miraculous person and work. [Apostle is a title of dignity, signifying the highest order of servant; every apostle being a servant of Christ, but not every servant an apostle of Christ. The one brings out the dependence of Paul on Christ, the other his authority over the congregations, and the latter is conditioned by the former. The term *apostle* may designate, etymologically, any delegate, commissioner, or missionary, but more particularly, as here, and in most passages, a chosen eye and ear witness of the life of Christ, who was personally instructed and selected by Him for the work of laying the foundation of the Christian Church, and teaching her through all subsequent generations. The apostles were inspired messengers of Christ, not to a particular charge, but to the whole world. The term is therefore generally restricted to the twelve (Luke vi. 13), and to Paul, who was likewise directly called by the Lord (Gal. i. 1, 12; Acts ix. 15; xxvi. 17). The sudden call of the persecuting Paul to the apostleship of the Gentiles corresponds to the sudden call of the Gentiles to Christianity, just as the gradual instruction of the Jewish apostles accords with the long training of the Jewish nation for the gospel.—P. S.]

Separated, set apart.—Not equal to *chosen of God* (De Wette), nor to *appointed by the Church* (with reference to Acts xiii. 2; Olshausen),* but directed to and appointed for this particular calling, through the whole providential course of his life (comp. Gal. i. 15). An ἀφορίσθαι first took place with him [at his birth, comp. Gal. i. 15: ὁ ἀφορίσθαι με ἐκ κοιλίας μητρός μου, καὶ πατέρας, κ.τ.λ.; then.—P. S.] when he was sent from Tarsus to Jerusalem [?]; a second [third], at his conversion and retreat into Arabia; and a third [fourth], at his special appointment as the Apostle to the Gentiles (Acts xiii. 2 ff.; Gal. ii.). The bib-

lical ἀφορίσθαι must be distinguished from προγινώσκειν or ἐκλέγεσθαι, as well as from καλεῖν; it denotes the Divine determination of the historical career of the man (see Acts xvii. 26). [Meyer refers ἀφορισμένος to the historical call at Damascus, and compares σκίθος ἐλογής, Acts ix. 15; xxvi. 16 ff. The word is an explanation of κλητός ἀπόστολος, and gives us the additional idea of destination. It implies that Paul was selected from the world, singled out, consecrated to, and destined for the gospel service, at the time of his conversion. It refers to the Divine appointment for the apostolic office in general, while ἀφορίσθαι, in Acts xiii. 2, refers to a special mission. ἀφορίσθαι, like καλεῖν, looks to the historical call, προορίσθαι to the eternal decree, but the former is only an execution in time or actualization of the latter.—P. S.]

Unto the gospel of God.—That is, not the gospel having God for its object (Chrysostom), but the gospel given by God (2 Cor. xi. 7) for promulgation. [It is the genitive, not of the object, but of origin and possession; God's gospel, whose author is God, and whose theme is Christ and His salvation by free grace; comp. vers. 8, 4; xv. 16; 1 Thess. ii. 2, 8, 9.—P. S.] **Gospel.*** Without the article.† According to De Wette and Schott, it is here not the internal matter or contents of the gospel, but the εὐαγγελίζεσθαι. [De Wette: *zur Verkündigung des Evangeliums.*—P. S.] Tholuck, on the contrary: "Εὐαγγέλιον does not stand for the infinitive εὐαγγελίζεσθαι, as we learn from the relative ὁ, but it is only an indefinite method of expression, as 2 Cor. ii. 12; x. 14." We would say, rather, that it is the concrete method of expression, implying that the knowledge of salvation cannot be without preaching, and preaching cannot be without the matter of the gospel.

Ver. 2. Which He promised before by His prophets in the holy Scriptures.—[So that God stood pledged, as it were, to reveal the gospel.] The second verse must not be read, with Beza [and the authorized English version, which often closely follows Beza], as parenthesis. The same expression occurs, 2 Cor. ix. 5 [τῇ προκηγγελμένῃ εὐλογίᾳ ἡμῶν, your bounty before promised.—P. S.] The mention of the Old Testament promise of the gospel must not only authenticate the Apostle to the Jewish Christians, but it must also enforce the gospel for the Gentile Christians. This preceding promise lay specifically in the Messianic passages (De Wette); and, at the same time, according to the New Testament view, in the meaning of the whole of the Old Testament, which promised the universal Pauline gospel (see ch. x.). The expression γράφαί, without the article, does not denote passages of Scripture (Dr. Paulus [Meyer]), but γραφαὶ ἁγίας has become, according to De Wette, a *nomen proprium*.‡ [The second verse teaches that the gospel is no abrupt innovation or afterthought, but the forethought of God, the fulfilment of His promise, and "the desire of all nations." This harmony of the New and Old Dispensations should be a con-

* [Wordsworth, also, explains the word from Acts xiii. 2, where the Holy Ghost says: 'ἀφορίσθαι (the word here used by Paul) ὁ μὲν τὸν βασιλεὺς καὶ τὸν λαόν ἐκ τοῦ ἔργου ὁ προκηλῆσαι αὐτόν, so that he was both κλητός and ἀφορισμένος. Paul was not only called by God, but was also visibly set apart for the apostolic office by an outward mission and ordination at His command. But Acts xiii. 2 evidently refers to a special and joint mission of Barnabas and Saul.—P. S.]

* [The Anglo-Saxon *gospel*, i. e., either good spell, or God's spell, is the precise equivalent for the Greek εὐαγγέλιον, i. e., good news, glad tidings (of salvation). Geo. P. Marsh, in his *Lectures on the English Language*, New York, 1860, p. 30, has a note on the two derivations, either from the name of the divinity *God*, or from the adjective *good*, and leans to the latter.—P. S.]

† [Comp. Winer, *N. T. Grammar*, p. 118 f ed. 7th, and Textual Note 2.—P. S.]

‡ [Comp. Textual Note 2.—P. S.]

vincing proof of the Divine origin of Christianity, not only to the Jews, who already believe in the Old Testament, and need only be convinced that Jesus of Nazareth was really the promised Messiah, but also to the heathen, who well know that it is the exclusive prerogative of God to foresee and prearrange the future. In this view, Christianity is the oldest as well as the latest religion, going back to the first promise in Paradise, and even beyond the beginning of time, to the eternal counsel of God. Augustine says: "The New Testament is concealed in the Old; the Old Testament is revealed in the New." By his prophets, is not to be confined, of course, to the sixteen prophetic books, but extends to the whole Old Testament Scriptures, as far as they contain the gospel, from the promise of the serpent-bruise, Gen. iii. 25, to Mal. iv. 2. In fact, the entire Scripture is one organic system of prophecies and types bearing testimony to Christ; John v. 39. —P. S.]

Ver. 3. Concerning his Son.—This refers to εὐαγγέλιον, gospel, ver. 1,* and not to promised, ver. 2, as Tholuck, Meyer [Alford, Hodge], and others would have it. For the question further on

is concerning the gospel in its complete New Testament development, and not merely in its Old Testament outline. Meyer says that the connection of περι with εὐαγγέλιον [instead of the *gen objecti*] does not elsewhere occur in the New Testament. But it must be noticed that here the act of preaching the gospel of evangelization is connected with the gospel itself. Besides, the parenthesis has its influence upon the expression.

Ver. 3, 4. Who was born, &c.—The words from γενόμενον to νεκρῶν (vers. 3 and 4) are not an abrupt parenthesis (according to Griesbach and Knapp), but part of the sentence.* They characterize the Son of God, not according to the antithesis of the human and divine nature of Christ in itself, but according to the revelation of this antithesis in the national Old Testament limitation, and in the universal New Testament expansion and elevation of the person of Christ to heavenly majesty, in accordance with the analogy of Phil. ii. 6. Yet that ontological antithesis is reflected in this historical antithesis. The historical Christ has a double genealogy and history, which is represented in the following analogies and antitheses:

γενόμενος
ὁρισθεὶς υἱὸς θεοῦ ἐν δυνάμει

ἐκ σπέρματος Δαυὶδ
ἐξ ἀναστάσεως νεκρῶν

κατὰ σάρκα.
κατὰ πνεῦμα ἁγιασμένης.

[This antithetic parallelism, already hinted at by Bengel, is also brought out by Forbes (*Analyt. Com.* p. 97), and may be more clearly and fully set forth in this way:

"Concerning His Son,
Who was born (Son of Man in weakness)
from the seed of David,
as to the flesh,
Who was installed Son of God in power
from the resurrection of the dead,
as to the Spirit of holiness,—
Even Jesus Christ our Lord."—P. S.]

The γενόμενος denotes not merely the *being born*, but, in a wider sense, the genealogical procession from the seed of David (see Matt. i. 1 ff.). [The house of David represented the flower of the Jewish nation, and foreshadowed the kingdom of Christ. That the Messiah was to proceed from this royal family, was predicted in the Old Testament, Is. xi. 1; Jer. xxiii. 5; Pa. cxxxiii. 11; and generally expected by the Jews, Matt. xxii. 42; John vii. 42; Acts xiii. 23. Meyer, without good reason, confines ἐκ σπέρματος Δαυὶδ to the male line of descent, and refers both genealogies of Matthew and Luke to Joseph; Melancthon, on the contrary, identifies *ex semine David* with *ex virgine Maria*; and Wordsworth infers from the words that Mary, as well as Joseph, was of the lineage of David. Comp. Com. on the genealogies in Matt. i. and Luke iii. Alford: "The words ἐκ σπέρματος Δ. cast a hint back at the promise just spoken of. At the same time, in so solemn an enunciation of the dignity of the Son of God, they serve to show that, even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king." —P. S.]

In distinction from this appearance of Christ in human nature, the idea of the exalted Christ is expressed by the words, ὁρισθεὶς υἱὸς θεοῦ ἐν δυνάμει, established as Son of God in

power. The attempt to analyze and divide this one conception (for example, in Luther's German translation) has obscured the passage very much. The Son of God, in distinction from His Old Testament origin, is absolutely destined (ὁρισμένος, Acts x. 42) to be the Son of God in majesty, or in the majestic exercise of his power (see Phil. ii. 6 ff.) The ὁρίσιν of God constitutes the central point of all kindred conceptions—of the ὁροθεσία, Acts xvii. 26; of the προορίσιν, Rom. viii. 29; and of the ἀπορίσιν, Gal. i. 15. It expresses here God's absolute determination or establishment concerning Christ as the centre of all the historical developments of the new world, the Head of all things (Matt. xviii. 18; Eph. i. 20 ff.). The expression refers not to the Son of God as such simply, but to the Son of God as exalted to heavenly majesty. As such, He is ὁρισθεὶς, not merely προορισθεὶς, *prædestinatus* (Ambrose, Augustine,† Vulgate, &c., according to the Greek fathers, and the gloss προορισθέντος). But as He is the γενόμενος ἐκ σπέρματος Δαυὶδ, his descent from David being the human and historical antecedence for his higher dignity; so is He ὁρισθεὶς υἱὸς θεοῦ ἐξ ἀναστάσεως

* [Grotius: "Hoc refertur ad illud quod præcessit evangelium; explicat nempe, de quo apud ille sermo non habetur." So also Calvin, Bengel, the E. V., and all who regard ver. 2 as a parenthesis. The sense in either case is the same. Christ is the great subject of the gospel.—P. S.]

* [So Lachmann, Tischendorf, Alford, who, in their editions, omit the parenthesis, and Meyer *in loc.* Comp. Winer: *Grammar* N. T. p. 525, 7th ed.: *Viele längere Einschaltungen sind nicht Parenthesen, sondern Digressionen, sofern sie nur den Gedankenfortschritt, nicht der Lauf der Construction aufhalten.*—P. S.]

† [De præd. sanct. c. 25. Augustine had but a superficial knowledge of Greek, and was here, as in Rom. v. 13 and in other passages, misled by the translation of the Vulgate, which reads: *prædestinatus* (προορισθέντος).—P. S.]

νεκρῶν. The *ἐκ*, according to the analogy of *ἐκ σπέρματος*, cannot merely mean *since* the resurrection, or *through* (by) the resurrection, but it indicates the origin: *out of* the resurrection. The *σπέρμα Δαυὶδ* is the whole genealogy, or "the root of Jesse" (ch. xv. 12), as it became manifest by the birth from the Virgin. Thus, likewise, the resurrection is not merely the fact of the resurrection of Christ, but with the fact of the resurrection there are brought to light the strength and root of the resurrection of the dead in the world, (Eph. i. 19 ff.). It is in accordance with this that Christ can say: "I AM the resurrection and the life." Deep in the heart of the first world—for which Christ is the *first-born of every creature* (πρωτότοκος πάσης κτίσεως, Col. i. 15)—there is at work the power, proceeding from the Logos, of a new world (Rom. viii. 23), for which Christ is the *first-born from the dead* (πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18). And this world of the resurrection, which became manifest in His personal resurrection, continues now to operate dynamically, and will continue to do so until the flower of the new world appears in the first resurrection of the elect (1 Cor. xv. 23), and the fruit in the last general resurrection. The Apostle therefore means here the power of the resurrection as the christological principle of life in the world, which has become manifest by the resurrection of Christ, and acts and works as the historical principle of the universal resurrection of the dead. Christ arose from his death and resurrection as the fixed and established, or instituted Son of God in power. (Comp. the Messianic passage, Ps. ii.: "This day have I begotten Thee;" which denotes the very day of the seditious rebellion against the Messiah as the grand day of his glorification). The *destination* which Christ had from the beginning, became *inauguration or institution* at His resurrection. The *ἀποδείξει* therefore, does not merely mean "shown," "declaratively established" (Meyer, according to Chrysostom, *δειχθέντος*);* the *ἐκ* does not mean merely *since* or *after* (Theodoret, Erasmus, and others); and the *ἀνάστασις νεκρῶν* does not mean merely *ἀνάστασις ἐκ νεκρῶν*. And Philippi, following Melancthon, and others,

* [Comp. my textual note No. 5. Chrysostom: *Τὸ δὲ ἐκ τῆς ἀποδείξεως τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ἐκδηλωθέντος κατὰ τῆς ἀνάστην γυνῆς καὶ ψυχῆς*. So Theophylact. Luther: *erweisen*. Meyer agrees with this as to the sense, but insists that here as elsewhere *ἀποδείξει* institute some one for something (Acts x. 42). Philippi (3d ed.): "Christus ist als Sohn Gottes DARGESTELLT, ERWIESEN, insofern er von den MENSCHEN, oder in der UEBERZEUGUNG DER MENSCHEN, durch die Auferstehung von den Toten dazu eingesetzt ist. Ganz parallel ist der Gedanke, Acts xiii. 33." Alford: "The *ἀποδείξει* here spoken of is not the objective 'fixing,' 'appointing' of Christ to be the Son of God, but the subjective *manifestation* in men's minds that He is so. Thus the objective words *νοεῖν* (Acts ii. 36), *γινώσκειν* (Acts xiii. 33), are used of the same *proof* or *manifestation* of Christ's Sonship by His resurrection. So again *ἐκκαλέσθαι*, 1 Tim. fil. 18." But all this is contrary to the meaning of *ἀποδείξει*, which denotes the objective fixing and appointing. Wordsworth explains somewhat differently: "Who was *defined* (as distinguished from all others) by a divine decree, and proclaimed to be the Son of God." He refers to Ps. ii. 7 as the best exposition of this text. "I will declare the decree (πρὶν) whereby the Lord said unto me, *Thou art my Son, this day have I begotten Thee*" Bengel refers to the same passage and remarks that πρὶν here means the same as *ἀποφύγε*, and that the divine decree implies, that the Father has most determinately said, *Thou art my Son*. The *ἀποδείξει*, the *approving* of the Son, follows in the train of this *ἀποφύγε*. P. 81.]

has very properly connected the *ἐκ διανύσεως* with *κατὰ σάρκα*, and did not follow Luther, Meyer, and others in connecting it with *ἀποδείξει*. Meyer has therefore no ground for opposing the explanation of Bengel—that our resurrection is comprehended in Christ's resurrection—by remarking that the term *the resurrection from the dead* is only the general expression of the category.

In the third antithesis, *κατὰ σάρκα*, "according to the flesh," means the fleshly or physical origin of Christ, but not according to the first conception of *σάρξ*, i. e., the sensuous, susceptible, vital fullness of corporeity, as distinct from and subjected to the spirit, or, in a more general sense, the "earthly man," *ἀνθρώπος χοϊκός* (1 Cor. xv. 47; Gen. ii.). Still less has flesh here the second meaning, viz. sinful sensuousness and susceptibility, as opposed to the spirit, and without it; or, in the more general sense, the "natural man," *ἀνθρώπος ψυχικός* (John iii. 6; 1 Cor. ii. 14). But *σάρξ* has here its third meaning, and expresses the physical human nature under the influence of the spirit (John i. 13; vi. 51), yet in historical relations, or man in his historical finiteness, limitation, and qualification (Gal. iv. 4). For Christ's incarnation, and the growth of His physical nature, evidently involved no opposition to the "Spirit of holiness," but took place under its consecrating influence.

[*Flesh* (*σάρξ*, *שרץ*) is here, and in all the passages where it is used of the incarnation (Rom. ix. 5; 1 Tim. iii. 16; John i. 14; 1 John iv. 2), a strong Hebraizing term for *human nature*, with the implied idea, perhaps, of weakness and frailty, though not necessarily of sin (somewhat analogous to the occasional use of the German der *Sterbliche*, and the English *mortal*, for *man*). It is as correct to say: Christ became *man* (*Menschenwerdung*), as to say: Christ became *flesh* (*incarnatio, incarnation, Fleischwerdung*), but the latter expression is more emphatic; it exhibits more strongly the condescension of Christ, the identity of His nature with our own, and the universalness of His manhood. The word *σάρξ*, therefore, when applied to Christ, must not be understood in an Apollinarian sense, as if Christ merely assumed a human body with the animal soul, but not the rational soul, whose place was supplied by the divine Logos. It implies the *entire* human constitution, body, soul, and spirit, sin only excepted, which does not originally and necessarily belong to man. It is not the flesh, as opposed to the spirit, that is here intended, but the human, as distinct from the divine. The flesh, as an organized system of life, is the outward tabernacle and the visible representative of the whole man to our senses. The *σάρξ* of Christ was the seat of a human *ψυχή*, with its affections, and of a human *νοῦς* or *πνεῦμα*, with its intelligence (comp. Matt. xxvii. 50; John xi. 33; xix. 30), but not of the *ἀμαρτία*. He was subject to temptation, or temptable (Heb. ii. 18; iv. 15), but neither *σαρκικός* (Rom. vii. 14), nor *ψυχικός* (1 Cor. ii. 14). He appeared not "in the flesh of sin," but only "in the likeness of the flesh of sin" (Rom. vii. 2). At the same time, the limitation, *κατὰ σάρκα*, plainly implies the divine nature of Christ. "Were He a mere man," says Hodge, "it had been enough to say that He was of the seed of David; but as He is more than man, it was necessary to limit His descent from David to His human nature."—P. S.]

Ver. 4. According to the Spirit of holiness. *κατὰ πνεῦμα ἁγίωσίνης*.—We accept, with Bengel, against Tholick, that the *ἁγίωσίνης* is

certainly distinguished from the *ἀγιότης*—just as *sanctimonia* is from *sanctitas*—in expressing the operation of the Spirit, though in a more comprehensive relation. This is the Spirit of God, who, as the sanctifying Spirit in the world, constitutes the complete opposition and counteraction to the entire corruption of sin; who was first the cause of the holy birth of Christ, and then of His resurrection; and who now proceeds from the glorified Christ as the principle of the sanctification of humanity and the world. Bengel: *Ante resurrectionem latebat sub carne Spiritus; post resurrectionem carnem penitus abscondit Spiritus sanctimonia.** We accept this statement in a wider sense. From the *divina natura* of Christ as *sanctificationis omnis causa* (Melancthon, Calov, [Bengel, Olshausen], and others), we must distinguish the expression so far as it does not denote the individual, but the universal vital principle of the new birth of humanity. And we must distinguish it from the Holy Spirit, the *πνεῦμα ἅγιον* (Chrysostom, and most commentators; see Meyer),† so far as it denotes this principle, not merely according to its complete New Testament revelation, but also according to the Old Testament preparation of the divine-human life. But we must not make the distinction so that the *πνεῦμα ἁγιοσύνης* will represent the difference between the absolute communication of the Spirit to Christ and the relative operation of the *πνεῦμα ἅγιον* (Tholuck, Baur). We shall be secure against confounding the ideas, *πνεῦμα ἁγιοσύνης*, λόγος or ἐκὼν τοῦ Θεοῦ (Rückert, Reiche), if we observe the difference between the universal and individual divine principle of life in revelation. This difference is most decidedly ignored by Baur, when he understands by the *πνεῦμα ἅγ.* the *Messianic Spirit*. When Clements Romanus, Ep. ii., terms Christ *the first Spirit*,‡ he means the *individual* designation of the divine nature of Christ, yet according to its universal relation, just as the spirit of a man is the individual himself, but according to his universal relation.

[Κατὰ πνεῦμα ἁγιοσύνης is evidently the antithesis or counterpart of κατὰ σάρκα, and as σὰρξ here means the human nature of Christ, πνεῦμα must mean His divine nature, which is all Spirit, and intrinsically holy. ἁγιοσύνης is the genitive of qualification, showing that holiness is the essential characteristic of Christ's Spirit, and yet it distinguishes this from the πνεῦμα ἅγιον, which is the technical designation of the third person of the Trinity. Comp. John iv. 24: "God (i. e., the divine being or nature which the three persons of the Trinity have in common) is Spirit;" 2 Cor. iii. 17, where Christ Himself is called "the Spirit;" 1 Tim. iii. 16: "justified in Spirit" (ἐν πνεύματι); Heb. ix. 14: "Who with an eternal Spirit (διὰ πνεύματος αἰωνίου) offered Himself without spot to God;" and 1 Peter iii. 18, where a somewhat similar distinction is made between the flesh and the spirit, or the human and divine nature of Christ: "Being put to

death in the flesh, but quickened by the Spirit," although this passage is not exactly parallel. Meyer takes πνεῦμα ἁγιοσύνης to mean the ἴσω ἀνθρώπου, the whole inner life of Christ, which was elevated above all purely human spirits, filled with the Spirit of God, sinless and perfect. De Wette: "The *spiritual* side of the life of Christ, yet with the attribute of holiness partly as a quiescent quality, partly as an efficacious power emanating from it." Substitute for this: "The *Divine* side of Christ's person with the essential characteristic of holiness," &c., and we can adopt this explanation. If *flesh* means the whole human nature, it implies a human spirit, but not the πνεῦμα ἁγιοσύνης, which is essentially Divine.—P. S.]

Of Jesus Christ our Lord.—[Ἰησοῦ Χριστοῦ τοῦ τοῦ κυρίου ἡμῶν, ver. 4, in apposition with τοῦ υἱοῦ Θεοῦ, anticipated in the E. V. ver. 3]. This expresses the relation of the exalted Son of God to the Apostle and the Roman Christians as the ground and bond of their union. They together accepted Jesus as the Christ of God, and served Him as their common Master. [Alford: "Having given this description of the person and dignity of the Son of God, very man and very God, he now identifies this divine person with Jesus Christ, the Lord and Master of Christians—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office." De Wette: "Ἰησ. Χρ. bezeichnet den Sohn Gottes als historisch-kirchliche Erscheinung." So Tholuck, Philippi. Jesus is the personal, Christ the official name; the former expresses His true character and mission and relation to the world, the latter His connection with the Old Testament and the promise of God. Jesus, i. e., Saviour, was the Hebrew name, announced by the angel before His birth, Matt. i. 25; Luke i. 31, and given at His circumcision, Luke ii. 21; Christ, the Greek equivalent for the Hebrew Messiah, i. e., the Anointed, exhibits Him as the fulfiller of all the prophecies and types of the Old Testament, as the divinely promised and anointed Prophet, Priest, and King of Israel, who had for ages been the desire of all nations and the hope of all believers. Lord is here, and often, applied to Christ in the same sense in which the Septuagint uses κύριος for the Hebrew מָלִיךְ and מֶלֶךְ. See the Lexica. Christ is so called as the supreme Lord of the New Dispensation, or the sovereign Head of Christendom, to whom all believers owe allegiance and obedience.—P. S.]

Ver. 5. Through whom we received.—After stating the common relation of believers to Christ, there follows the account of the special relation of the Apostle to Him. It is plain that neither ver. 5 nor ver. 6 can be parenthetical; but here is prepared the whole treatment of the Epistle on the relation between the call of the Apostle and the call of the church at Rome. δὲ οὖν. Christ is the personal means of communicating his call on God's part [or the mediatorial agent in conferring grace from God to man, comp. Gal. i. 1; 1 Cor. i. 9.—P. S.]. ἐλάβομεν (received) denotes not only the free divine gift, but also the living religious and moral appropriation by faith. It is plain that the plural here has reference to the call of Paul alone (not to the apostles in general, according to Bengel), from the following signature of his apostleship, by which he is the Apostle to the Gentiles.*

* [Bengel has a large note on πνεῦμα ἁγιοσύνης which is well worth reading in full. He regards ἁγιοσύνη, sanctimonia, as a kind of middle term between ἀγιότης, holiness, and ἁγιασμός, sanctification.—P. S.]

† [Wordsworth and Forbes also wrongly identify the πνεῦμα ἁγιοσύνης with the πνεῦμα ἅγιον, the third person in the Holy Trinity, and thereby destroy the obvious contrast of κατὰ πν. ἁγιοσύνην and κατὰ σάρκα.—P. S.]

‡ [Epist. ad Cor. II. c. 9: "Ὁς Χριστὸς δὲ κύριος, ὁ σώσας ἡμᾶς, ὃν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ, καὶ ὥσπερ ἡμᾶς ἐκάλειν οὕτως καὶ ἡμῖν ἐν ταύτῃ τῇ σαρκὶ ἀποκληρώμεθα τὸν μυσθόν. The Clementine origin of the second Epistle to the Corinthians is very doubtful.—P. S.]

* [Comp. the note of Meyer in loco against Reiche, and of Alford against Paile, who infers that the subject of ἐλά-

Grace [in general] and apostleship [in particular.—P. S.]. *Grace*, as the operative call to salvation and to the full experience of salvation in justification, is the preliminary condition for every Christian office, and, above all, to the apostleship. The grand unfolding of his apostleship was therefore preceded by an extraordinary degree of grace [in his conversion]. The explanation, *χάρις ἀποστολῆς, grace of apostleship* (Hendiady, so Chrysostom, Beza, Philippi, and others), obliterates the force of that preliminary condition: * but when the *grace* is regarded merely as pardoning grace (Augustine, Calvin), the fundamental part is mistaken for the whole. Thus, also, the extraordinary apostolic gifts (*χαρίσματα*) to which Theodoret, Luther, and others refer *χάρις*, presuppose grace (*χάρις*) already. Meyer understands the expression to mean Divine grace in general; that is, the translation into the communion of the beloved of God.

Unto obedience of faith [*εἰς ἰσχυρήν πίστιν*, *sum Glaubensgehorsam*, comp. Rom. xvi. 26.—P. S.]. That is, for the purpose of establishing obedience to the faith. The *εἰς* denotes not merely the purpose, but also the operation of the apostleship;—an instance of Pauline conciseness. It may be asked here, whether the genitive *πίστει* indicates the object, or must be read as apposition: the faith which consists in obedience [to the Word and Will of Christ.—P. S.].† But this question is limited by the second, whether *πίστις* can stand in the objective sense as *fides quæ creditur* [*quod credendum est, doctrina Christiana*.—P. S.].? Meyer denies this, and asserts that *πίστις*, in the New Testament, is constantly subjective faith [*fides quæ creditur, fides credens*.—P. S.], though it is often made objective, as here, and is regarded a power, or controlling principle.‡ But this would give us the idea of obedience toward the faithful. The obedience here meant is either identical with faith (the obedience which consists in faith, according to Theophylact, Calvin §), or it is obedience to faith in its objective form. The latter interpretation is supported by the expressions *ὑπακοή τοῦ Χριστοῦ*, 2 Cor. x. 5 [*ὑπακοή τῆς ἀληθείας*, 1 Peter i. 22], and particularly Acts vi. 7 ["a great company of priests ὑπήκουον τῇ πίστει, became obedient to the faith," comp. Rom. x. 16: ὑπήκουσαν τῷ εὐαγγελίῳ.—P. S.]. Comp. 1 Peter i. 2, 14. But this

ἰσχυρὰ must be the same as the preceding, ἡμῶν, overlooking the *formulary* character of the phrase ὁ κύριος ἡμῶν.—P. S.]

* [Alford: "Keep the *χάρις* καὶ ἀποστολὴ separate, and strictly consecutive, avoiding all nonsensical figures of Hendiady, Hypallage, and the like. It was the general bestowal of grace which conditioned and introduced the special bestowal (καὶ, as so often, coupling a specific portion to a whole) of apostleship; cf. 1 Cor. xv. 10." Augustine: "Gratiam cum omnibus fidelibus, apostolatium autem non cum omnibus communem habet."—P. S.]

† [Or rather: the obedience which consists in faith, in the act of believing.—P. S.]

‡ [Meyer, 4th ed. 1863, p. 43: "πιστις ἢ DOCTRINA FIDELIS annehmen (Bem., Folei., Estius, Bengel, Heum., Grimmer, Rosenm., Flatt, Fritzsche, Tholuck, u. M.), ist durchaus gegen den Sprachgebrauch des N. T., in welchem die πίστις stets der subjektive Glaube ist, obwohl oft, wie hier, OBJECTIVERT, als Potens gedacht. Vrgl. xvi. 26; Gal. i. 23. Die πίστις ist, nach P., die Überzeugung und Zuversicht (ASSENSUS und FIDUCIA) von Jesus Christus als dem einzigen und vollkommenen Vermittler der göttlichen Gnade und des ewigen Lebens, durch sein Verdienstwerk."—P. S.]

§ [So also Hodge: "The obedience of faith is that obedience which consists in faith, or of which faith is the controlling principle." Wordsworth: "That I might bring all nations to that faith which manifests itself in hearkening to the Word, and in obedience to the Will, of God"—P. S.]

πίστις cannot mean only *doctrina fidei*. Even obedience to the gospel (Rom. x. 16) does not express the most definite form of the objective *πίστις*: this is Christ Himself. An Epistle, sent to Rome by the ambassador of a Lord and King, who declared himself appointed to call all the peoples of the Roman Empire to obedience or allegiance, must have been planned in full consciousness of the antithesis, as well as of the analogy, between the earthly Roman Empire and the Kingdom of Christ. Therefore the Apostle expresses the analogy when he characterizes himself as an ambassador who appeals to the nations to be obedient to his Lord. But the antithesis lies in his denoting this obedience as an obedience to the faith. We must admit that the idea of the subjective faith also has here a good sense in itself. Faith is not at all arbitrary, but an obligatory obedience incumbent upon the inmost soul and conscience; yet its obedience is not slavish, but the joyous act of free faith, as it is *assensus* and *fiducia*. And if we accept this, the expression would be an oxymoron, like the expression: law of the Spirit. But since the question is concerning a characterization of the apostleship, the fuller idea must be expected: obedience toward the object of faith, especially as the freedom of faith is thereby also declared. Even the Christian's hope can be used in an objective sense (Col. i. 5).

Among all the nations (*ἐν πᾶσιν τοῖς ἔθνεσιν*).—Since this expression constitutes one definition with the preceding, it is an improper alternative to refer it either to *ἐλπίς* (Beza) or to *εἰς ἰσχυρὰ πίστιν* (Meyer [Hodge]). We translate here, *among all the nations* (with Rückert, Reiche, Baur); not *among all Gentiles* (Tholuck, Meyer), because, from the following salutation, the Jews are included in the designation, and because it is in harmony with the purpose of the whole Epistle to establish a united congregation from among Jews and Gentiles. With this view, the subordinate idea of *heathen nations* is immediately introduced, yet not clearly before vers. 13, 14, &c. [Hodge: "The apostles were not diocesan, restricted in jurisdiction to a particular territory. Their commission was general. It was to all nations,"—yet with an amicable division of the immense field of labor; comp. Gal. ii. 9; Rom. xv. 20; 2 Cor. x. 16.—P. S.]

For the sake of his name.—(See Acts v. 41). Not for "the good" of His name; nor for the glorifying of the same (Meyer), which would have been expressed in the form of a doxology,* but for the spread of His name (Phil. ii. 10). Therefore the words are not an addition, but an explanatory parallel to the expression, "for obedience to the faith," &c., and relate, in common with this, to the antecedent. His name is the object of the faith to which the nations should render obedience in His name.

Ver. 6. Among whom are ye also.—We place here a comma, and read the words, *the called, the chosen ones of Jesus Christ*, as an address (with Rückert, Philippi, &c.); but not, *among whom are ye also called of Jesus Christ* (with Lachmann, Meyer [Alford], and others). For the principal weight

* [Not necessarily; comp. Acts ix. 16; xv. 26; xxi. 13, where the same phrase, *ἐν τοῖς ἐκλεκτοῖς τοῦ κυρίου Ἰησοῦ*, occurs in the sense: for the glory of Christ. Meyer's interpretation is also adopted by Alford and Hodge. The words aptly express the final end of Paul's apostleship, which was, to promote the knowledge and glory of Christ. In the "name" of Christ is summed up all that He was, did, and suffered.—P. S.]

rests on the thought, that the Roman Christians were included in the totality of nations to which the Apostle was sent. He did not need to say first to them that they were the called of Jesus Christ. Thus we have the beautiful antithesis: I am the chosen Apostle for all nations: you are the chosen believers in the midst of all nations: we are therefore directed toward each other.

The called of Jesus Christ.—Not, whom Christ has called (Luther, Rückert, and others); but who, as the called [by the accepted call of God through the gospel], belong to and are subject to Him (the genitive of possession; Erasmus [Calvin, De Wette], Meyer, and others).^{*} Paul refers the call (through Christ) to God (Rom. viii. 30, &c.; see Meyer). The Apostle seems, by this address, to anticipate the salutation itself; but the address must prepare the way for the salutation by the reminder that he can salute them as pertaining to him. [Hodge: "Οἱ κλητοί, the called, means the effectually called; those who are so called by God as to be made obedient to the call. Hence the κλητοί are opposed to those who receive and disregard the outward call. . . . Hence, too, κλητοί and ἐκλεκτοί are of nearly the same import; κατὰ πρόθεσιν κλητοί, Rom. viii. 28; comp. Rom. ix. 11; 1 Cor. i. 26, 27. We accordingly find κλητοί used as a familiar designation of believers." This is not quite correct. κλητοί and ἐκλεκτοί (a paronomasia in Greek, like the German *erwählt* and *auserwählt*) are clearly distinguished, Matt. xx. 16 and xxii. 14: πολλοὶ γὰρ ἔσαν κλητοί, ὀλίγοι δὲ ἐκλεκτοί, many are called, but few chosen; in the last passage they are even put in antithesis. All the members of the visible Church are κλητοί, though they may ultimately be lost; but only the members of the invisible Church, or the true believers, are ἐκλεκτοί, or κλητοί κατὰ πρόθεσιν (Rom. viii. 28). Comp. the notes on Matt. ix. 16, in vol. i. p. 352 and 354 f.—P. S.]

Ver. 7. To all that are in Rome.—The address and the salutation.† The Epistle is addressed to all Christians in Rome. Residence in Rome and connection with the body of Roman Christians are certainly presupposed (see ver. 8). But the Roman Christians are saluted according to the condition of things, as an incipient church not yet fully organized, but destined to become so—an end to which this very Epistle was directed. The Apostle expresses himself otherwise in the Epistles to the Corinthians, Galatians, and Thessalonians. There he salutes the Christians as a church, or churches. [The Christians residing at Rome, whether born there or not, are viewed as one community, however imperfectly they may have been organized at the time; but they no doubt worshipped in different parts of the city, and were thus divided into various domestic congregations, ἐκκλησίαι κατ' οἶκον, xvi. 5. The population of the city of Rome at the time of Christ is variously estimated from one to two millions. In his earliest five epistles, Paul addresses himself τῇ ἐκκλησίᾳ, x. 2.; in all the others, τοῖς ἁγίοις.—P. S.]

Beloved of God, called to be saints.—The

root of their Christian faith is, that they know themselves beloved of God by the experience of His reconciliation; the goal and crown of their Christian faith is holiness. But they are not merely called to be saints (De Wette). As truly called, they are actually saints first in this sense: that, according to the analogy of theocratic holiness, they are separated from the ungodly world and consecrated to God; secondly, in the sense that Christ dwells in them as the principle of increasing holiness, and that they are characterized according to the ruling principle of their new life (1 Cor. vii. 14). This general designation does not imply that the Apostle could say it of every individual, still less that he should ascribe to individuals a personal holiness of life. [κλητοί has the same relation to ἁγιοί as κλητός has to ἀπόστολος, in ver. 1, and expresses the vocation of the Roman Christians to holiness, which is both an actual possession as to principle, and a moral aim to be realized more and more by daily growth in Christ.—P. S.]

Grace to you and peace.—The Greek χαίρειν (Acts xv. 23; James i. 1), and the Hebrew שָׁלוֹם, are here reflected unitedly in the infinitely richer Christian salutation. The grace which, as the cause of peace, has its source in God and Christ; the peace, as the operation of this cause, which becomes the source of new life in believers. The more definite Christian conception is destroyed if we substitute (with Meyer, against Olshausen, Philippi, and many others) salvation instead of peace, and kindness instead of grace. [Grace and peace are related to each other as cause and effect, and constitute the chief blessings of Christianity, embracing all that we need. The profound Christian meaning of χάρις—the redeeming love of God in Christ—and of εἰρήνη—the peace with God by the redemption—compared with the ordinary meaning of the Greek χαίρειν and the Hebrew shalom, affords a striking example of the transforming power which the genius of Christianity exercised over ancient language and custom. See the General Remarks on p. 57.—P. S.]

From God our Father.—The expression of the specifically Christian consciousness of God. The experience of pardon through Christ produces the consciousness of the νιοθῆσια (sonship, adoption) as a result.

And [from] the Lord.—[Κυρίου 'Ι. Χρ. is not dependent on Πατρός and parallel with ἡμῶν, but is ruled by ἀπὸ and is coördinate with Θεοῦ Πατρός. God is nowhere called "our and Christ's Father," and Christ never addresses God "our," but "My Father," owing to His peculiar relationship which is rooted in the ὁμοουσία, or equality of essence. This frequent coördination of Christ with the Father, as equally the object of prayer and the source of spiritual blessing, implies the recognition of the divinity of Christ. No Hebrew monotheist could thus associate, without blasphemy, the eternal Jehovah with a mere man. So also Philippi, Hodge, and others.—P. S.] Not of the Lord (Erasmus, Glückler). Nevertheless, we would not read, with Meyer: καὶ ἀπὸ κυρίου, and not merely view Christ as *causa mediana*, in distinction from the Father, as the *causa principalis*. For the dominion of the exalted Saviour must be distinguished from the mediatorship of Christ as *causa mediana*. [God the Father is the author, Christ the mediator and procurer, the Holy Spirit the applier or impartor, of

* [Alford takes ἡμεῶν Χριστοῦ not as the *genit. possess.*, but as equivalent to *by* Jesus Christ. But the call of believers is uniformly referred to the Father. Alford quotes John v. 25 and 1 Tim. i. 12; but these passages are not to the point.—P. S.]

† [The salutation commences with χάρις, and should form a verse by itself. The first clause of ver. 7 connects with ver. 1 and indicates the readers. See Text. Note 12.—P. S.]

grace and peace. The Spirit takes them from Christ and shows them to the believer (comp. John xvi. 14). The latter may be the reason why the Holy Spirit is not especially mentioned in the epistolary salutations, except 2 Cor. xiii. 13, 14; 1 Peter i. 2. P. S.]

DOCTRINAL AND ETHICAL.

1. The Epistle of the Apostle to the Romans on the righteousness of faith is still in a special sense a new message to the Romans, and a witness against Romanists. [It connects admirably with the concluding verses of the Acts, chap. xxviii. 30, 31, as a specimen of Paul's preaching in Rome, and to the Romans.—P. S.]

2. The significance of the Epistle to the Romans: (1.) As the first of the New Testament Epistles; (2.) in the group of the Pauline Epistles; (3.) as an original record of the missionary activity of the Apostle, and as an example for evangelical missions; (4.) as the central point of the Christian doctrine of salvation, and thus as the starting-point of the Western (Latin) Church, and especially of the Protestant Evangelical Church (see the *Introduction*).

3. The epistolary inscription of ancient writers contrasted with the subscription of recent ones. The former characterizes the Epistle as a substitute for personal intercourse; the latter has become an independent form of personal communication. Frankness predominates in the former, courtesy in the latter.

4. *Servant of Jesus Christ*, called to be an apostle. The extent of one idea is determined by that of the other.—*Gospel of God*: glorious unity.—Connection of the Old and New Testaments.—The apostles, unlike the Pharisees, acknowledge no traditions in connection with the Old Testament.—Grace and office must not be separated.—Just as little can we separate the experience of God's love and the beginning of sanctification.—Neither can grace and peace be separated; nor the paternal authority of God and the authority of Christ.

5. The importance of the inscription of this Epistle. The importance of the salutation. The adaptation of the great Apostle of the Gentiles and of the Christian congregation of the great metropolises to each other. See the *Exeg. Notes*.

6. The antithesis: Christ born of the seed of David, and appointed the Son of God in majesty and honor (also over the Roman world), is an economical antithesis, at the foundation of which lies the ontological antithesis: that Christ is the temporal Son of David and the eternal Son of God.

7. The resurrection was historically accomplished and essentially finished in Christ. As the ideal and dynamical productive energy of the Logos, its roots and impulse pervade the whole history of the world and of man, and especially the history of the kingdom of God. The same may be said of the Spirit of holiness. See the *Exeg. Notes*. The Logos lighteth every man that cometh into the world (John i. 9).

8. Paul, as the ambassador of Jesus Christ, the Son of God in regal power, announces to the believers of the imperial city of Rome that it is his business to call the world to obedience to the faith and to subjection to Christ

HOMILETICAL AND PRACTICAL.

An apostolic salutation: 1. From whom does it come? 2. what is its import? 3. to whom is it addressed? (vers. 1-7).—The one gospel of God: 1. Promised by His prophets; 2. fulfilled by His Son (vers. 3, 4).—The missionary preaching among the Gentiles was a preaching of obedience to the faith for the glorifying of the name of Jesus Christ (ver. 5).—Every office is a gift of grace. The servants of Christ must remember this: 1. For their humility; 2. for their elevation and encouragement (ver. 5).—How can preachers of the gospel guard against bitterness toward the members of their congregation? By considering that the congregation are: 1. Beloved by God; 2. called by Jesus Christ (ver. 7).—*Grace and peace*: on one side different in manifestation, but, on the other, one in origin.

LUTHER:—The Spirit of God was given after Christ's ascension, since which time He sanctifies Christians and glorifies Christ in all the world as the Son of God in power, in word, miracle, and sign (ver. 4).

STARKE:—The preachers of the gospel must preach both the law and the gospel in their respective order, and especially the gospel (ver. 1).—He who does not become a saint on earth, will not be numbered among the saints in heaven (ver. 7).

QUESNEL:—Every thing that comes to light is not therefore new: the oldest errors are continual novelties, and the newest truths are ever old.

OSIANDER *Bibl.*:—Christ, according to His human nature, is our brother. O great consolation! (ver. 8).

CRAMER:—Worldly peace is a great treasure, but, after all, it is not sufficient for us. When Christ communicates His peace to us (John xiv. 27), it is grace in God; and then have we peace with God (ver. 7).

BENGL: The Gospel of God is also the Gospel of Christ (ver. 1).—*Jesus Christ is the Son of God* (vers. 3, 4). This is the ground of all legitimate address of Christ to His Father and God, and of our legitimate address, through Him as our Lord, to His Father and our Father, His God and our God, who hath made us His own. He was Son of God before His humiliation; but His Sonship was veiled during His earthly life, and not fully unveiled till after His resurrection. On this rests His justification, 1 Tim. iii. 16; 1 John ii. 1, and this is the ground of our justification, Rom. iv. 25.

GERLACH:—According to the flesh, the Son of God belonged to the Jews alone. But by the completion of His atonement, through the resurrection, He became the universal King of the human race, Lord of heaven and earth, according to the Spirit which dwelt in Him, and has perfectly pervaded His human nature (vers. 3, 4).

HEUBNER:—Prophets and apostles had one calling, one work (ver. 2).—The apostolic benediction—of what fulness of spiritual gifts, of what a holy heart, does it give witness! It is grand to express such a wish for a church; it presupposes the personal possession and appreciation of these gifts, but also a serious zeal to apply them to the congregation (ver. 7).

ROOS:—If the theme of Paul's preaching had been only virtue, and a supreme Being whom we call God, he would have pleased the Greeks; and if he had preached on a Messiah yet to come and on

the works of the law, the Jews would have been contented with him. But he preached on the Son of God. That was the voice of his gospel (ver. 4).

BESSER :—The Spirit of holiness is the very force by which Christ has taken away the power of death, and has destroyed mortality, through the triumph of His imperishable life (ver. 4).

J. P. LANGR :—How Christ exhibits His power as Lord by the Spirit of sanctification : 1. As the Risen One ; 2. as the Son of God (vera. 1-4).—*The same* : Like man, like salutation.—The joy with which the Apostle announces the majesty of Christ in imperial Rome : 1. How foolish this joy appeared ; 2. how gloriously it was justified ; 3. how it must be fulfilled once more.—The internal connection between the power of the resurrection and the Spirit of holiness in Christ.

[BURKITT :—Paul declares : 1. The person from whom he received authority to be an apostle, namely, Christ ; 2. how free and undeserved a favor it was ; 3. the special duty and office of an apostle ; 4. how he puts the Romans in mind of their condition by nature before the gospel was revealed to them and received by them ; hence it is the duty of both ministers and people to be mindful of what was their condition by nature.—*Why is the Holy Ghost excluded in the salutation of ver. 7 ?* He is not excluded, though He be not named ; but is necessarily implied in the forementioned gifts. Besides, in other salutations the Holy Ghost is expressly mentioned ; 1 Cor. xiii. 13, 14.—**HENRY** :—The Apostle describes : 1. The person who writes the Epistle ; 2. the gospel itself ; 3. the persons to whom it is written ; and 4. pronounces the apostolic benediction.—**DODDRIDGE** :—We are called to partake of the privileges of God's people ; we belong to the society of those who are eminently beloved of God, and who lie under great obligations, as they are called a holy nation, a peculiar people. May we not dishonor the sacred community to which we belong, and may we finally enjoy the important privileges of that state of everlasting glory in which the kingdom of the Son of God at all terminate !—**CLARKE** :—The Apostle invokes upon the Romans all the blessings which can flow from God as the fountain of grace ; producing in them all the happiness which a heart filled with the peace of God can possess ; all of which are to be communicated to them through the Lord Jesus Christ.—*Comprehensive Comm.* :—The Christian profession is not a notional knowledge, or a naked assent, or useless disputings ; but it is obedience to the faith. The act of faith is the obedience of the understanding to God revealing, and the product of that is the obedience of the will to God commanding.—**BARNES** :—From Paul's connecting the Lord Jesus Christ with the Father, we see : 1. That the Apostle regarded Him as the source of grace and peace as really as he did the Father ; 2. he introduced them in the same connection, and with reference to the bestowal of the same blessings ; 3. if the mention of the Father implies a prayer, the same is implied by the mention of Christ, and hence was an act of worship to the latter ; 4. all this shows that Paul's mind was familiarised to the idea that Christ was divine.—These seven verses are a striking instance of the manner of Paul. While the subject is simply a salutation to the Roman church, his mind seems to catch fire, and to burn and blaze with sig-

nal intensity. He leaves the immediate subject before him, and advances some vast thought that awes us, and fixes us in contemplation, and involves us in difficulty about his meaning, and then returns to his subject.—**HODGE** :—God is called our Father, not merely as the author of our existence and the source of every blessing, but especially as reconciled toward us through Jesus Christ.—If Jesus Christ is the great subject of the gospel, it is evident that we cannot have right views of the one without having correct opinions concerning the other.—**J. F. H.**]

[SCHAFF :—The epistolary addresses generally bear on the doctrine of the ministerial office and its relation to the congregation, and furnish suitable texts for *ordination* and *installation* sermons.—Ver. 1. **PAUL**, a model for a Christian minister : I. In his *humility*—a *SERVANT* (bondsmen) of Jesus Christ. II. In his *dignity*—a chosen *APOSTLE*. His sense of *dependance* on Christ (servant) precedes and underlies his sense of *authority* over the congregation (apostle).—Only the true servant of Christ can be a true servant of the people.—Ministers derive their authority from Christ, not from the people, but for the people.—A *SERVANT OF CHRIST*. The service of Christ is perfect freedom, John viii. 36. St. Augustine : "*Deo servire vera libertas est.*"—A *CHOSEN APOSTLE*. The apostle and the ordinary minister : I. The *unity* : (a.) Both are called by God ; (b.) both are servants of Christ ; (c.) both labor for the same end—the glory of God and the salvation of souls. II. The *differences* : (a.) An apostle is called *directly* by Christ ; a minister, through the medium of church authority ; (b.) an apostle is *inspired* and *infallible* ; a minister is only enlightened, and liable to err ; (c.) an apostle has the world for his field ; a minister is confined to a particular charge.—**CHOSEN, SET APART**. The necessity of a Divine call for the ministry : I. The *inner* call by the Holy Ghost. II. The *outward* call by the authority and ordination of the Church.—The regularly called minister contrasted with the self-constituted minister and fanatic.—**SET APART UNTO THE GOSPEL**. The preaching of the gospel : I. The chief duty of the minister, to which all others must be subordinated. II. The highest work, in which Christ Himself and all the apostles engaged. III. The inconsistency of connecting any secular calling with the holy ministry.—Ver. 2. The close connection of the Old and New Testaments. Christianity a new, and yet an old religion.—The *historical* character of Christianity—in opposition to the Gnostic and fanatical theory of a magical, abrupt descent from the clouds.—Vera. 3, 4. **JESUS CHRIST** the great theme of the gospel. His double nature, the human, earthly, historical, and the divine, heavenly, eternal—both inseparably united in one person.—The importance of the *RESURRECTION* as an argument for the Divinity of Christ.—Ver. 5. Christ, the mediator of all grace.—Ver. 7. The Christians are *SAINTS*—i. e., separated from the world and consecrated to the service of God ; holy in principle, and destined to become more and more holy and perfect in their whole life and conduct.—The redeeming *GRACE* of God in Christ—the fountain of *PEACE* with God and with ourselves.—First grace, then peace.—No grace without peace ; no peace without grace.—The coordination of Christ with God the Father in the epistolary inscriptions—as indirect proof of the Deity of Christ.]

II.

The Introduction.

СНАР. I 8-15.

8 First [of all],¹ I thank my God through Jesus Christ for [concerning]² you
all, that your faith is spoken of throughout the whole world [in all the world].
9 For God is my witness, whom I serve with [in] my spirit in the gospel of his
Son, that [how, *ὥς*]³ without ceasing I make mention of you [how unceasingly
10 I remember you;]⁴ always in my prayers; Making request, [; always asking in
my prayers,]⁵ if by any means now at length [if haply now at last]⁶ I might
have a prosperous journey [I may be prospered]⁷ by the will of God to come
11 unto you. For I long to see you, that I may impart unto you [share with you,
μετέδοω] some spiritual gift, to the end ye may be established [in order that ye
12 may be strengthened];⁸ That is, that I may be comforted together with you,
by the mutual faith both of you and me [among you by each other's faith, both
13 yours and mine].⁹ Now [But] I would not¹⁰ have you ignorant, brethren, that
oftentimes [often] I purposed to come unto you (but was let¹¹ [hindered]
hitherto)¹² that I might have some fruit among you also, even as among other
14 Gentiles [the rest of the Gentiles]. I am debtor both to the Greeks, and to the
Barbarians; both to the wise, and to the unwise [Both to Greeks and to Barba-
15 rians; both to wise and to unwise, I am debtor]. So,¹³ as much as in me is [as
far as lies in me], I am ready¹⁴ to preach the gospel to you [also] that [who] are
at Rome also [*οὗτοι* also].

TEXTUAL.

¹ Ver. 8.—(ἐπαύρον μὲν, *primum quidem, subordera, first of all*. The *εὖ* & *δὲ* is omitted in the pressure of thought and flow of speech, as in Acts 1; Rom. iii 3; 1 Cor. xi 18. Comp. Winer, *Grammar*, p. 508 (6th ed), and Alex. Buttmann, *Grammatici des N. T. Sprachgebrauchs*, p. 318. Alford finds the corresponding *δὲ* in ver. 13, and connects thus: "Ye indeed are prospering in the faith; but I still am anxious *further* to advance that fruitfulness." But this anxiety was already expressed in ver. 10, and the *δὲ* in ver. 13 is simply *peraeque*—P. S.]

² Var. 8.—*rept* is best supported in opposition to *εἰς*. [The prepositions *rept* and *εἰς* both occur in this connection (1 Cor. 1. 4; Col. 1. 3; 1 Thess. 1. 2; 2 Thess. 1. 3), though *εἰς* more rarely (Eph. 1. 16; Phil. 1. 4), with substantially the same meaning; the difference is, that *rept*, concerning, implies simply that the Roman Christians are the subject of thanks; while *εἰς*, for, in behalf of, for the sake of, gives the idea of intercession and aid. But *rept* has also the latter meaning. They are often confounded by the MSS., but the best codices (A. B. C. D.^e. K.) and critical editors (Griesbach, Lachmann, Tischendorf, Meyer, Alford, Wordsworth) are here in favor of *rept* against the *εἰς* of the *lectus receptus*.—P. S.]

³ Ver. 9.—(*ἐν* differs from *ἐν* and expresses the mode or degree. Comp. Phil. i. 8; 2 Cor. vii. 15; 1 Thess. ii. 10; Acts x. 28, and Meyer and Philippi *in loc.*—P. 8.)

⁴ Ver. 10.—[The translation depends here upon the punctuation, which is left to critical conjecture; the ancient MSS. having no punctuation. I make a comma or semi-colon after *τοῦτο*, and connect *ἡρώδης*, κ.τ.λ. with *ἀδελφεοῖς*. So Meyer, Philippi, Alford (in his notes). Dr. Lange, however, in his version and *Exeg. Notes*, follows Tischendorf, who makes a comma after *προσφώνησέν* μου, like the R.V. In this case *ἡρώδης* must be taken as an intensification of *ἀδελφεοῖς* = *aspidius semper, aspidiusque*; but this would require a different position of the words, viz. *οἱ ἀδελφεοὶ τοῦ ἡρώδης*, κ.τ.λ. As it is, *ἡρώδης* *ἐπὶ τῶν προσφώνησέν μου ἀδελφεοῖς* is better taken as an explanation of *ἀδελφεοῖς* *ἡρώδης* *ὅτιν τοῦτο*, so as to mark at the same time a progress of the idea, the incessant remembrance of the Romans culminating in direct prayer.—P. 8.]

* 10. *etiam* 38. *et* 38. *ob* *etiam* *enclitic* *enimal* (Meyer, Olshausen, Lange, &c.); *Alford*: *if by any means* *before long*. *was*, *happy*, *possibly*, implies the possibility of new delays and hindrances. *For*, *already*, may mean *finally* or *at last*, with reference to things long hoped for and delayed, and in connection with *was*, *landmark* *aliquando*. See Hartung, *Particellare* 1. 338. The Apostle's desire in this respect was granted about three years afterwards, A. D. 61. — P. 8.]

* Ver. 10.—(Or succeed, *εὐδοκῆσθαι*. The original meaning of ὁδός, way, journey, is lost in the verb. See *Eng. Notes*. But the parting wish in Greece to travellers is even now καλὸν κατευόδιον, as in Italy, buon viaggio, a happy journey.—P. S.]

Ver. 11.—[Dr. Lange inserts after *gift*: *personal, peculiar grace*, and after *established*: *for your world-historical calling*. See his explanation below, which I cannot adopt.—P. 8.]

⁸ Ver. 12. — *συνηγαγεσθαι* to *ἐπι* *δὲ* *τοῖς* *ἐκ* *ἀλλήλων* *πίστεως*, *ἐμὴν* *καὶ* *ἐκ* *ἐμοῦ*. The infinitive *συνηγαγεσθαι* (which compound verb only occurs here in the N. T.) is parallel with the preceding *ἐκλήθησθε*, the subject *ἐμὴ* being understood from *ἐκλήθησθε*, ver. 11. The *συμ* is generally resolved into *ἐμὴ* *καὶ* *ἐκ* *ἐμοῦ*, you and I, but Meyer, on account of *ἐμὴ*, makes Paul the only subject of *συνηγαγεσθαι*. This would require the omission of *together* in the E. V. The *ἐμὴ* (which is politely put first) and *ἐκ* *ἐμοῦ* explain *ἐκ* *ἀλλήλων*, which is a little more emphatic than *ἀλλήλων*, showing that faith dwelled in the hearts of the Roman Christians. The *mutual faith* of the E. V. suggests the wrong sense *faith which each has in the other*. Dr. Lange, in accordance with his specific interpretation of *ἐκ* *ἐμοῦ*, adds to *converted*: *made joyful for the common call for the conversion of the world*. — [E. S.]

* Ver. 13.—[For οὐ θέλω, Codd. D*. E. G. and Ital. read οὐκ οἶμαι.—P. 8.]

¹⁴ Ver. 13.—[The verb to *let*, is used here, and 2 Thess. ii. 7, by the R. V. in the same sense to *hinder*, to *forbid*, to *prevent* (μαλαίειν, καθέχειν), as in Tennyson's lines:

" Mine ancient wound is hardly whole,
And lets me from the saddle."

But the word is now generally used in the opposite sense, to *allow*, to *permit*. On the contrary, the verb to *prevent*, in the R. V. (and in the Anglo-Saxon Liturgy), means to *proceed*, to *anticipate* (*pra-venire*); while in modern English it signifies the reverse, to *hinder*, to *obstruct*.—P. S.]

¹¹ Ver. 13.—[The words *καὶ ἕνα ἴσον ἔχει τοῦ δέου*, are a parenthesis, since *ἕνα* must depend upon *σπουδάζω*, &c. It is not necessary on this account to take *καὶ* in the adversative sense, to which Fritzsche and Meyer object. *Scilicet* is only here in the N. T. a particle of time, although often in Plato and later writers.—P. S.]

¹² Ver. 15.—[Or: *And so, Hence*. The force of *οὕτως* is: Since I am a debtor to all the Gentiles, &c.—P. S.]

¹³ Ver. 15.—*οὕτως* *τὸ*, *κατ' ἐμὲ*, *σπουδάζω* (no. 1071). On the different interpretations of this phrase which do not materially alter the sense, comp. *Exeg. Notes*. As may be inferred from my punctuation, I connect (with the E. V., Calvin, Philippi, Wordsworth, Meyer, in his last edition) *τὸ* with *σπουδάζω*, and take *σπουδάζω* as equivalent to the substantive *σπουδή* (as *τὸ* *χρηστὸν* for *ἡ* *χρηστότης*, ii. 4; comp. *τὸ* *μυαδὸν*, *τὸ* *δεδεῖται*, 1 Cor. i. 25), and as the subject of the sentence: *This being so (οὕτως), there is, on my part, or, as far as I am concerned (κατ' ἐμὲ), quantum ad me, a willingness or desire (σπουδάζω); or I, as much as in me is, am willing (Calvin: Itaque, quantum in me est, paratus sum).* Comp. *τὸν* *κατ' ἐμὲ* *πιστὸν*, Eph. i. 15; *τὸν* *κατ' ἐμὲ* *παρακαλῶν*, Acts xiii. 23; 1 Cor. iii. 8; xv. 32). *κατ' ἐμὲ* is more expressive than *μου* (after *σπουδάζω*) would be; the Apostle laying stress on his dependence and submission to a higher power, as if to say: As far as it depends on me, I am anxious to come and preach to you, but my will is subject to the will of God, who may have decreed otherwise.—P. S.]

EXEGETICAL AND CRITICAL.

SECOND SECTION.—*The connecting link in the form of doxology, and the transition of the author to his designed argument in the fundamental topic. The praise of the faith of the Roman Christians known all over the world, and the desire and purpose of the Apostle to visit them.*

Ver. 8. **First of all, I thank.**—De Wette: "In all his Epistles, with the exception of Galatians, 1 Tim., and Titus,* the Apostle pursues the natural course of first placing himself, so to speak, in relation with his readers; and his first point of contact with them is gratitude for their participation in Christianity." [So also Alford *in loc.* Comp. also 1 Thess. i. 2; 2 Thess. i. 3; 1 Cor. i. 4. This means more definitely that the Apostle, in his epistles, with thanksgiving to God, seizes the point of connection for his subsequent argument; and this point of connection is in general a recognition of what has been already attained, but it takes its peculiar form from the condition of the different churches. Köllner calls this, *captatio benevolentia*. Tholuck: The Apostle opens his way to the hearts of the church by a declaration of his love. [Wordsworth: "As usual, the Apostle begins with a sentiment by which he expresses his gratitude to God, and conciliates the good will of those to whom he writes."—P. S.] According to Tholuck [De Wette] and Meyer, we would properly expect an *εἰς αὐτὸν δεῖ* [or *ἐν αὐτῷ δεῖ*] after *πρωτὸν μὲν*, but not in point of fact, since the *πρωτὸν* marks the emphasis of the following introductory word.—**My God.** Not only the expression of genuine feeling (De Wette), but also of the thought that God has shown Himself as the God of his apostolic call, by opening before him a path in Rome for the cause of Christ (Acts xxviii. 15). [The language of personal application, with a corresponding sense of personal obligation: the God who, with all His blessings and promises, belongs to me, as I belong to Him, and am bound to serve Him. Comp. Acts xxviii. 23: *τοῦ θεοῦ οὗ ἐμῶν, καὶ λατρίῳ*, 1 Cor. i. 4; Phil. i. 3; iv. 19; Philimon 4.—P. S.]—**Through Jesus Christ.** [Not to be connected with *μου* (Koppe, Glöckler), but with *εὐχαριστῶν*.—P. S.] Comp. Rom. vii. 25; Col. iii. 17; Heb. xiii. 15; 1 Peter ii. 5. Origen: Christ, as the mediator of the prayer, also presents the thanksgiving. [*Vetus per pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre.*"] So

* [1 Tim. is no exception, comp. 1 Tim. i. 13-17; nor is 2 Cor., as Olshausen thinks, for in 2 Cor. i. 3-22 we have an equivalent. The absence of the usual praise and thanksgiving in the Epistle to the Galatians, is to be explained by their apostasy from the simplicity of the gospel. P. S.]

also Calvin, who refers to Heb. xiii. 15, Bengel, Olshausen, and Hodge, who justly says that it is the clear doctrine of the Bible that, in all our approaches to God in prayer or praise, we must come in the name of Christ as the ground of our acceptance.—P. S.] Meyer objects to this view as not justified by Paul's usual method, and explains that he renders thanks for what has come to pass by Christ. [Similarly Alford.] But what is meant by giving thanks for every thing in the name of Jesus Christ? (Eph. v. 20.) The thanksgiving, as well as prayer, must be sanctified by the spiritual communion with Christ, and thus come before God; by this means, all selfish interests, and all human and passionate joy at the obtained results are excluded.—**For you all.** The *περι* and *ἐν* were often confounded or changed by the copyists; therefore the *Recepta* has *ἐν* here. Here, as at the beginning of ver. 7, the Apostle emphasizes the fact that he has in view all the believers in Rome, and will not appeal to or favor any partisan tendency.—**That your faith is spoken of.** Mention is made of it, and it has become famous among Christians in the whole world (see chap. x. 18; xvi. 19). The expression, which has the outward appearance of being hyperbolic, acquires its complete significance chiefly in consequence of the powerful position of the metropolis of Rome, by the weight which Christianity gained in all the world by the conquest of this central home of the world, and by the Apostle's views of the future of this apostolic station. See the quotations from Grotius and Calvin in Tholuck. [Meyer: "*ἐν ὅλῳ τῷ κόσμῳ*—a popular hyperbole, but admirably suited to the position of the congregation in the metropolis of the world, to which the eyes of all were directed." Remember the adage: *Orbis in urbe continetur*.—P. S.]

Ver. 9. **For God is my witness.** The *for* establishes the foregoing. Here, therefore, the thanksgiving through Christ is also explained (Phil. i. 3; Col. i. 3; 1 Thess. i. 2). The sense of the solemn asseveration is: My declaration is before the face of God. The free asseverations of this character arise in the Apostle's case from the inner character of his work and the loftiness of his position. He cannot adduce earthly witnesses of the peculiarity of the facts which he has to assure; they are of heavenly origin, and he calls on God as their witness: that is, his whole knowledge of God, and his apostolic conscience, must be pledged. Pareus: "*Ignotus ad ignotos scribens jurat.*" Against this, Meyer quotes Phil. i. 18 [and 2 Cor. i. 23.—P. S.] as decisive. The necessities for such strong expressions of the fervent man were indeed very different; but one species of them is that adduced by Pareus. The general constraint of the Apostle to let his readers sometimes look into the sanctity of his inner life, is secured by the solemn asseveration against all danger of profanation. Meyer adduces as a mo

tive "the strange fact that he, the Apostle to the Gentiles, had not yet become active in the church at Rome, although it belonged to his school." [Bengel: "A pious asseveration respecting a matter necessary and hidden from men, especially from those who were remote and unknown." Alford: "There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savor of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Ephesians, Philippians (see, however, Phil. i. 8), Colossians, Thessalonians, he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul; see ref. in E. V." The Apostle's frequent appeal to God (2 Cor. i. 23; xi. 31; Phil. i. 8; 1 Thess. ii. 5, 10; Gal. i. 20) is a devout recognition of God's omniscience, and hence an act of worship. It disproves the literal interpretation of Matt. v. 33 ff., which prohibits perjury, and all useless and thoughtless swearing. Comp. Tholuck, *Die Ber. predigt*, p. 263 ff. (8d ed.).—P. S.]

Whom I serve in my spirit. The idea of the real service of God, which so powerfully pervades the Epistle to the Romans, first appears with the *λατρεύω* (see ver. 21; chap. ii. 22; iii. 25; v. 2; xii. 1; xv. 16; xvi. 25-27; comp. Acts vii. 7). As such a *λατρεύω*, he stands before God. But he serves Him *in his spirit*; that is, his priesthood is not merely external, but the living service of God by a spiritually awakened, vital, and steadfast consciousness.* Grotius and Reiche have found in the *λατρεῖν* an antithetical relation to the Jewish *λατρεία* in the law. Meyer thinks such an idea far-fetched. But we are rather of the opinion that the Apostle is still thinking of all external character of worship, and especially that of the heathen Romans. [Umbreit, approvingly quoted by Alford: "The Apostle means that he is an intelligent, true priest of his God, not in the temple, but in his spirit; not at the altar, but at the gospel of His Son." *λατρεύω* (לָבַד) and *λατρευοῦν* (לָבַד) are used in the Septuagint of the ministrations of the Jewish priesthood in the temple (comp. Luke i. 23; Heb. viii. 6; ix. 21), and in the New Testament applied to the Christian ministry, and to worship generally (Matt. iv. 10; Phil. ii. 17). The words *ω λατρεύω*, &c., give additional force to his solemn asseveration, and attest its sincerity.—P. S.]—**In the gospel of his Son.** (Genitive of the object.) His spirit is the temple, the sphere of his service; the gospel of the Son of God in the great work of evangelization, is the substance and form of his service of God.—**How without ceasing.** Meyer: *ὡς* does not stand for *ὅτι* (as it is usually taken, even by Fritzsche), but expresses the mode (the degree). This *thanking without ceasing* is not only more precisely defined, but more exactly conditioned by what follows.

Ver. 10. Always in my prayers. His spiritual longing and striving are directed toward Rome; therefore he is ever (and everywhere. Bretschneider: *Ubiqueque locorum et quovis tempore*. Lu-

ther: in all places) praying with his mind fixed on Rome. The thought is thus defined, if, with Tischendorf, we place a comma after *προσευχῶν μου*. We prefer this view to that of Meyer: *Always asking in my prayers*. [Comp. here my Textual Note 'in defence of Meyer's punctuation.—P. S.] There was, during his prayers, an *unceasing* remembrance of the Romans (the *ἐνι* is the determination of the time or the occasion), and this became a specific and urgent prayer.—**If haply now at last I.** The expression declares at the same time the earnestness of the petition, and humble resignation.—**Might have a prosperous journey** [better: *may be prospered*.—P. S.] Meyer: "The active *εισοδοῦν* seldom has the exact signification, to lead well, *expeditum iter præbere*; . . . but the passive never means *via recta incedere, expeditum iter habere*, but always [even in Prov. xvii. 8] metaphorically, *prospero successu gaudere*. [Meyer then quotes a number of passages.—P. S.] Therefore the explanation, which anyhow gives a trivial idea, *prospero itinere utar* (Vulgate, and others), must be rejected." [So also Alford.] Nevertheless, the choice of the word was suited to the allusion that the prosperity which the Apostle desired would consist in a successful journey to Rome; and we have sought to express this in the translation (*Wohlfahrt*). The affair is a subject of his prayerful solicitude, for it is not from selfishness, but only in accordance with God's will that he will come to Rome. (Schott connects the *ἐν τ. θεῷ τ. θεοῦ* not with *ἐλθεῖν*, but with *εισοδοῦσθαι*; but then the word would not seem to have been well chosen.)

Ver. 11. For I long to see you, *Ἐπιπρόσθω*. Fritzsche: simply *cupio*. [Not *valde* or *ardenter cupio*; comp. 2 Cor. v. 2; for *ἐνι* does not intensify, but simply expresses the direction of the *πόθος*, which itself means strong desire. So also De Wette, Meyer, and Alford.—P. S.] Schott, *πόθος ἔχω ἐνι*. According to Schott, the *see you, ἰδεῖν ὑμᾶς*, would indicate that Paul did not design to stay in Rome. But yet it constitutes an antithesis to the Epistle now about to be written.—**Some spiritual gift,** *χάρισμα πνευματικόν*. De Wette: *χάρισμα* is simply a gift, without special reference to Divine grace. [De Wette understands by it the *παράκλησις*, ver. 12, and is followed by Alford.—P. S.] But the word must be explained by Paul's use of language, especially by 1 Cor. xii. 4. The specific gift of Paul consists in his being the Apostle to the Gentiles; and without doubt this expression means not only that the Roman Church is to receive a general spiritual blessing from him, but shall also share in this special spiritual gift. [But such specific reference seems to be excluded by *τι*, nor was the apostolate of the Gentiles strictly communicable to a congregation. Hence I prefer, with Tholuck, Olshausen, and Philippi, to give *χάρισμα* a more general application: spiritual invigoration of the whole Christian life, *πίστις, ἀγάπη, ἐλπίς, γνώσις*, &c. So Hodge: "Any increase of knowledge, of grace, or of power."—P. S.] The adjective *πνευματικόν*, especially in connection with *χάρισμα*, can only denote a spiritual quality of the gift which proceeds from the communion of the divine Spirit. ["Springing from the Spirit of God, and imparted to the spirit of man;" Alford]. The following explanations are one-sided: Miraculous gifts (Bengel, &c.); gifts of the human spiritual life (Köllner, &c.). The *τι*, some, expresses not only the Apostle's modesty

* [De Wette: "Das innere lebendige Element und somit die Wirkhaftigkeit des Dienstes." Meyer: "in spiritualem, in meinem höheren sittlichen Selbstbewusstsein, welches die lebendige innere Wirkstätte dieses Dienstes ist." On spiritual service of God. comp. John iv. 24.—P. S.]

(Meyer), but an acknowledgment that the Romans were already in the faith, together with an intimation that something was still wanting in them.—In order that ye may be strengthened (see chap. xvi. 25). This is the object of the charismatic communication. [Paul uses the passive *στηριχθήναι*, since he is simply the instrument through which God Himself strengthens and invigorates the spiritual life in man; comp. xvi. 25: *τῷ ὁρωμένῳ ὑμῶν στηριχθῆναι*, and 2 Thess. ii. 17.—P. S.]

Ver. 12. That is, that I may be comforted together with you, &c. The connection of the two objects serves to explain one as well as the other. The Apostle wishes that the Romans be strengthened by him (the choice of the passive is not merely an expression of modesty, but also of the information that the matter is not of human choice, but that the blessing must come from the Lord), not only in their faith in general, but also in their particular calling as Roman Christians in their central relation to the world. And the result therefrom will be, that the Apostle will be encouraged and aided in his universal apostleship. *The addition, that is, &c.*, is therefore not a *sanda adulatio* (Erasmus), nor a safeguard against the appearance of presumption (Meyer),* but the statement of his whole purpose. This purpose is not to seek comfort and consolation among them, as the *συμπαρακλήθηνας* (*ἀπαξ λεγόμενον* in the New Testament) is explained by many, in harmony with the Peshito and Vulgate; but he will find Christian encouragement among them when they are strengthened (Meyer). Yet this is not only "in general," but with a view to his Western mission. The *συμ* does not include the readers (Fritzsche), but is related as a termination to the *στηριχθήναι* of the Romans. This can be seen by the following: By our common (reciprocal) faith, both yours and mine. This is a brief form of expression (Reiche, Van Hengel, and others, supply the *ἐν ἀλλήλοις* with an *ἐνεργουμένης*). He declares the fact that the communion of faith should serve for the reciprocal promotion of the faith. Fritzsche and Schott miss *ἐμὲ*, but this is implied in the words of the first person in ver. 11.

Ver. 13. But I would not have you ignorant. Well-known form of announcement, especially of something new and important (chap. xi. 25; 1 Cor. x. 1; 1 Thess. iv. 18).—That oftentimes I purposed, &c. Together with the Apostle's other impediments, it is of special consideration that, after every missionary journey, he found it necessary to return to Jerusalem in order to establish the unity of his new congregation with the mother church. Many delays were occasioned also by the necessary inspection and review of his organized churches, their internal disturbances, and the persecutions on the part of the Jews. The fact that he desired first to establish his mission in the East, he could not call an impediment. Meyer points to chap. xv. 22. [So does Alford.] But the Apostle seems to intimate here (according to vers. 20, 21) that he must prepare the church at Rome, as a church already existing, for his visit (by sending out his friends in advance). Meyer's remark is odd: "Therefore hindered neither by the devil (1 Thess. ii. 18), nor by the Holy Ghost (Acts xvi. 6);" for his general hinderance is specified in these terms.—

* [So also Wordsworth, who explains *οὐδὲ δὲ ὁρῶν*: "Think not that I am so presumptuous as to imagine that the benefit will be wholly yours."—P. S.]

That I might have some fruit. Harvest-fruit, as a laborer. The figure is frequent (Phil. i. 22) [John iv. 36; xv. 16; Col. i. 6]. The "fruit" is not the result of Paul's labor, or his reward, but the good works of the Roman Christians who have been planted to bring forth fruit to God. This fruit the Apostle expected to gather and to present to God Alford.—P. S.] The choice of the expression is evidently a new evidence of his delicacy and modesty. We cannot urge that *σῶς* is the antithesis of *have* (Meyer: *gehabt hätte*) and *obtain* (Köllner).—Among you also. The *καί* intensifies the comparison, in lively expression. The expression, *ἐσθῆ*, is used here to indicate definitely the Gentiles; first, because the Romans, as Romans, are Gentiles, from whom the remaining Gentiles are distinguished as such; then, because he has hitherto labored as the Apostle to the Gentiles. See the *Exeg. Note* on ver. 14. Schott: "There runs, from vers. 11–13, this thought: The Apostle Paul, in preparing himself for apostolic preaching in the midst of the Western Gentile world, regards it necessary to secure the Roman Church as a point of support and departure—so to speak, as a base of operations." While this opinion is correct enough as far as the definiteness of his aim is concerned, the Apostle was far from regarding Rome merely as the means for an end, without first having chiefly in view the purpose of edifying the Roman Church for its own sake.

Ver. 14. To Greeks and to Barbarians. What is the desire of his heart and his effort, is at the same time his calling and the duty of his office. His apostleship belongs to the whole Gentile world, and for this reason incidentally also to the Jews. Therefore, in consequence of the existing unity of Grecian and Roman culture, the Greeks and the Romans are combined under the term Greeks, in antithesis to the so-called Barbarians (Cicero, *De Fin.* ii. 15: *Non solum Græcia et Italia, sed etiam omnis barbaria*), just as the term *wise* comprehends Jews and Greeks (1 Cor. i. 26), and the *unwise* those barbarian nations who stood lowest in intellectual culture.* The antithesis of Greeks and Barbarians means, according to the original Greek usage, Greeks and non-Greeks—the latter as uncultivated Barbarians in a national sense. It is in this sense that the present passage is interpreted by Reiche and others. But at a time when Greek was written in Rome, and to Rome, the word undoubtedly indicated an historical antithesis of culture, according to the expression quoted from Cicero; and Paul, with his refined feeling, could hardly have chosen the word in the former restricted sense. (Ambrosiaster, and others.) Meyer objects that the Romans were nowhere enumerated as Hellenes. But this is certainly the case in ver. 16, where the Hellenes represents heathendom in general. Comp. chap. ii. 9, 10; x. 12; and the many antitheses of a similar

* [*Βάρβαρος*—an onomatopœtic word imitating a rough sounding, unintelligible language—means originally simply a foreigner, a man speaking a strange tongue (1 Cor. xiv. 11; comp. Ovid's "*Barbarus hic ergo sum, quia non intelligit ulli*"), and does not necessarily imply reproach, but the Greeks, with their pride of race and culture, and the Romans, with their pride of power, looked down with sovereign contempt upon all other nations. *Hellen* and *Barbarian* refers to the distinction of language and race; *wise* and *unwise*, to the difference of natural intelligence and culture in every nation. Rome, being "an epitome of the world," included representatives of all nations, and all shades of culture and ignorance. The Jews should not be mixed in here; the Apostle speaks simply of his indebtedness to the whole Gentile world without distinction of race and culture.—P. S.]

character in the Acts of the Apostles, and in the other Pauline Epistles. Therefore Meyer's statement is unsatisfactory, that Paul would only express his Gentile-apostolic obligation in its universality, and that he does this in double *merismatic* form, as well according to nationality as according to the degree of culture. The sense certainly is, that he is pledged to all Gentiles. In this relation, he is *ὀφειλέτης* in the sense of *indebtedness*, which he assumed at his call. See 1 Cor. ix. 10.*

Ver. 15. So, as far as lies in me, I am ready. So far as it depends on him, he is not only willing, but determined; his inclination corresponds to his indebtedness (*πρόθυμον* = *προθυμία*). τὸ κατ' ἐμὲ is variously explained. 1. Οὕτως, τὸ κατ' ἐμὲ: *πρόθυμον* (sc. *προθυμία* ἔστι). 2. Οὕτως τὸ (κατ' ἐμὲ) *πρόθυμον*. 3. Οὕτως τὸ κατ' ἐμὲ *πρόθυμον* (= τὸ *πρόθυμόν μου*). 4. Οὕτως: τὸ κατ' ἐμὲ *πρόθυμον*. De Wette and also Meyer [in the third edition of 1859, but not in the fourth. —P. S.] are for the first: As far as I am concerned, there is readiness. [This explanation connects τὸ with κατ' ἐμὲ, and takes *πρόθυμον* as the predicate and a substantive = *προθυμία*. —P. S.] Reiche [Calvin, Philippi, Van Hengel, and Meyer, in the fourth edition of 1866, where he gives up his former view. —P. S.] are for the second: And so am I —as far as lies in me—ready. Fritzsche is for the third: My readiness, or desire, is. [κατ' ἐμὲ in this case is taken as a mere periphrase for ἐμοῦ, but it has an emphasis, and expresses Paul's sense of dependence on a higher will. —P. S.] Tholuck is for the fourth: So, for my part, I am ready. [Tholuck, though not very decidedly, follows Beza (*Quidquid in me situm est, id promptum est*), Grotius, Bengel, and Bücker, and takes τὸ κατ' ἐμὲ as the subject of the sentence = ἐγὼ, and *πρόθυμον* as an adjective and as the predicate: I am ready. But Meyer objects that τὸ κατ' ἐμὲ is never used as a periphrase for the personal pronoun; τὰ ὑμῶν for ὑμεῖς, and τὰ ἐμὰ for ἐγὼ not being parallel. —P. S.] I think the explanation of Reiche the correct one.† For further particulars, see De Wette, Tholuck, and Meyer. Theodore Schott explains the οὕτως, under such circumstances, and translates thus: Under such circumstances it is my present inclination. But Paul has not at all spoken of circumstances. He asserts that οὕτως, used absolutely, never means *itaque*, but always "under this condition, these circumstances." But as the circumstances may be attending, so they may be causative; comp. Rom. v. 12.—To you also who are in Rome. Schott thinks that by these words are meant, not the Christians in Rome, but the Gentile inhabitants of Rome! The natural conclusion from this view would be, that his Epistle also must have been designed for the Gentiles in Rome. Certainly he had in view from the start, besides the Christians,

those Gentiles also who were yet to be converted [τοῖς ἐν Ῥώμῃ is emphatically added, since Rome, the "*caput et theatrum orbis terrarum*," could least of all be excluded from that general apostolic commission. Bengel and Meyer.—P. S.]

DOCTRINAL AND ETHICAL.

1. The point of connection (ver. 8). Every Pauline Epistle has its definite point of connection. So, too, has every apostolic sermon of Peter, Paul, and John. And this is as much a vital law for proper Christian preaching, as for missions. See the connecting point in Acts xvii. The doxological character of this section. Without gratitude for what is given, there is no real continuance, still less any real progress. Gratitude must also be sanctified by working in Christ.

2. Asseverations, prayers, proofs of the Apostle's prayer. See the *Exeg. Notes*.

3. The difference between the longing of the Apostle for Rome, and the longing of the modern world for Rome. If the Pauline Christianity of the Evangelical Church were not so much paralyzed by the indifference of humanitarianism, by the hatred and ignorance of rationalism, and by the morbid literalism of confessionalism and sectarianism, it would be able to wield the weapons of the Spirit as heroically against mediæval Papal Rome—which is now besieged at so many points—as Paul, the poor tent-maker, combatted pagan, imperial Rome. Still, the gospel of God will triumph in the end.

4. The great missionary thought of the Apostle (vera. 11, 12). See the *Exeg. Notes*. Ver. 12: The Popes do not write thus to the Romans.

5. The impediments (ver. 13). Although the Apostle knew well that on the absolute height of faith all impediments are only means of advancement for believers (Rom. viii. 28), he yet speaks of impediments with a truly human feeling. But each of these impediments marks a point where he surrenders to God his desire to pass beyond those sacred limits through which an enthusiast would have violently broken.

6. How Paul subsequently attained the object of his wishes, though not according to human purposes, but according to the counsel of God; first as a prisoner, and last as a martyr.

HOMILETICAL AND PRACTICAL.

How the Apostle introduces himself to the Church at Rome: 1. As remembering it in prayer (vera. 8-10); 2. as desiring its personal acquaintance (vera. 11, 12); 3. as previously prevented from visiting it and fulfilling his obligation (vera. 13-15).—The truly Christian manner of introducing one's self to strange people.—Praise without flattery (ver. 8).—Under what circumstances can we call on God to witness? 1. When we are conscious that we serve Him; 2. when the matter in hand is sacred (ver. 9).—We cannot always do what we would (vera. 11-13).—For what purpose should Christian friends visit each other? 1. To give; 2. to receive (vera. 11, 12).—Paul a debtor to the Greeks and to the Barbarians, to the wise and the unwise: 1. In what did his obligation consist? 2. when did he acknowledge it? 3. how did he desire to discharge it?

* [We mention, as an exegetical curiosity, that Dr. Wordsworth finds in this passage proof of the universal gift of language for preaching the gospel: "How could St. Paul be said to owe the debt of the gospel to all the world, if he had not the means of paying it? And how could he pay it, without the coinage of intelligible words?" It would be hard for Dr. Wordsworth to prove that Paul preached in the Chinese, the Sanscrit, the Teutonic, and Celtic languages, to nations who understood no other, and whom he never visited. From Acts xiv. 11, 14, it would seem that he did not understand the popular language of Lycaonia. The knowledge of Greek and Hebrew was sufficient for his apostolic mission within the limits of the whole Roman empire.—P. S.]

† [Comp. my Textual Note 12 on ver. 15, p. 68.—P. S.]

(vers. 14, 15).—The obligation of Christians to the heathen (ver. 14).

STARKE: We have greater occasion to thank God for spiritual than for temporal blessings (ver. 8).—We must not always be brief in prayer, but we must continue until the heart becomes warmed (ver. 10).—Complete sovereignty over auditors does not belong to any teacher or preacher (ver. 13).—QUEST: Thankfulness is one of the most excellent, but one of the most neglected duties. Preachers must supply this deficiency on the part of their flocks (ver. 8).—The oath may be allowed, if God's honor requires it (ver. 9).—CRAMER: The presence and living voice of teachers can accomplish more than the mere reading of their writings. Therefore Christians should not think that they have done enough, when they read God's word in sermons at home; but, whenever they can, they should hear their instructors personally, and industriously attend public worship (ver. 11).—OSIANDRI *Bibl.*: We should do no less than our calling directs; but we should not include therein any thing that does not belong to it, lest we trespass on the office of another (ver. 15).

LISCO, on vers. 9–12: The fruits of the (apostolical) sense of gratitude: (a.) Continual remembrance of the Roman Christians in prayer; (b.) prayer that, by the will of God (ver. 10), an open way might be made for his personal acquaintance with the church.

HUBNER, on ver. 8: 1. There is an extended Christian celebrity in the estimation of others; yet it must not be sought nor circulated designedly, but come of itself; 2. we learn that Christian churches should take knowledge of each other. Metropolitan cities can exert an important influence on the whole country. So with Rome at that time.—On ver. 9: Sacred fidelity to one's calling is true service of God.

LANGS: The justification of praise: 1. So far as it corresponds to the truth; 2. is embraced in thanksgiving; 3. is sanctified as an incitement to greater success.—The estimation of good human conduct is not ignored by the exclusion of the merit of works, but secured against profanation.—Rome formerly a celebrated congregation of believers.—The different phases of Rome in universal history.—*The apostoli-*

cal longing for Rome: 1. An image of the longing of Christ (Luke xii. 49); 2. a life-picture of human destination.—The sanctification of longing.—The proper estimate of impediments in life: 1. We should distinguish between imaginary and real hinderances; 2. we should not become discouraged by them, but we should not stubbornly force our way through them; 3. we should overcome them by prayer; 4. we should transform them into helps. (The Epistle to the Romans, besides other blessings, arose from the Apostle's hinderances.)

[BURKITT: From the Apostle's longing to see the Romans, learn: 1. That the establishment in faith and holiness is needed by the holiest and best Christians; 2. that the presence of the ministers of Christ with their people is necessary for their establishment; 3. that the Apostle desired to be personally present with the Church and saints at Rome for his own benefit as well as for their advantage.—HENRY: Ver. 8. The faith of the Roman Christians came to be talked of because of the prominence of Rome. That city being very conspicuous, every thing done there was talked of. Thus, they who have many eyes upon them need to walk very circumspectly; for, whether they do good or evil, it will certainly be reported. How is the purity of Rome departed! The Epistle to the Romans is an argument *against* them.—SCOTT: The most of us must own with shame that we are not so earnest or particular, even in our narrow circles, as Paul was in respect to his most extensive connections and multiplied engagements. We ought to long for opportunities of usefulness, as worldly men do for a prosperous trade, or occasions of distinguishing themselves and acquiring celebrity.—CLARKE: Ver. 9. Paul presents the *spiritual* worship of God in opposition to the *external*. Our religion is not one of ceremonies, but one in which the life and power of the eternal Spirit are acknowledged and experienced.—BARNES: 1. One effect of religion is, to produce the desire of the communion of saints; 2. nothing is better fitted to produce growth in grace than such communion; 3. the firm faith of young converts is very much calculated to excite the feeling and strengthen the hope of Christian ministers; 4. the Apostle did not disdain to be taught by the humblest Christians.—J. F. H.]

III.

The Fundamental Theme.

CHAP. I. 16, 17.

16 For I am not ashamed of the gospel of Christ¹ [*of* Christ]: for it is the power of God [God's power] unto salvation to every one that believeth; to the
17 Jew first,² and also to the Greek. For therein is the righteousness of God [God's righteousness] revealed from faith to faith: as it is written, The just [The righteous] shall live by [of] faith (Hab. ii. 4).³

TEXTUAL.

¹ Ver. 16.—The Codd. A. B. C. D., &c., read *τὸ εὐαγγέλιον* without the addition of *τοῦ Χριστοῦ*. (Codd. Sin. likewise omits *τοῦ Χριστοῦ*, as do nearly all the critical editors, Mill, Bengel, Griesbach, Lachmann, Tischendorf, Alford, Wordsworth, &c. The words are found in the Complutensian Text and in Elzevir, and are defended by Weiststein and Matthæi.—P. 8.)

* Ver. 17.—The *παῖς* is left out by Codd. B. and G. [not A., as Lange has it]; probably because it had an offensive appearance. [MSS. N. A. C. D. K. L. have it. Tischendorf, Meyer, Alford, and others retain it. Lachmann puts it in brackets.—P. S.]

* Ver. 17.—[This is a free translation of the Hebrew (Hab. ii. 4): *צַדִּיק בְּאֵמָנָתוֹ יִחְיֶה*, lit., the righteous shall live in (by) his faithfulness. The Masoretic accentuation, however, connects the first two words: The righteous in his faith, shall live. The Hebrew *צַדִּיק בְּאֵמָנָתוֹ* and the Christian *πίστις* both rest on the fundamental idea of trust in God. Paul follows in his rendering the Septuagint, but properly omits the *πῶς* which these insert: *ὁ δίκαιος μὴ ἐκ πίστεως ὀφείλει*. Vulgate: *justus in fide sui vivet*. Most commentators connect *ἐκ πίστεως* with the verb *ζήσεται*. But Dr. Lange, with Beza and Meyer, connects *ἐκ πίστεως* with *ὁ δίκαιος*, and translates: He that is righteous by faith, shall live. See the *Exeg. Notes*.—P. S.]

EXEGETICAL AND CRITICAL.

THIRD SECTION.—*The fundamental theme. The joy of the Apostle to proclaim the gospel of Christ, since it is a power of God for Jews and Gentiles as a revelation of the righteousness of God—a righteousness by and for the faith.*

Ver. 16. **For I am not ashamed** [not even in the metropolis of the heathen world.—P. S.]. Evidently, this general declaration refers not merely to ver. 15, but also to ver. 14. There could be no difficulty to the Apostle to preach to the believers in Rome; but it was difficult to preach to the whole Gentile world, especially to its wise men, who were so much inclined to despise the gospel as foolishness. And finally, it was particularly difficult to preach to the Gentiles in the proud metropolis of Rome, the central seat of the culture and pride of the ancient world. It is plain from ver. 15, *you that are at Rome*, that he would not confine himself to the congregation of Christians in Rome. The designation of his disposition is exact in relation to that pride of wisdom which everywhere opposed him, as he had experienced particularly in Athens and Corinth. He is not afraid of the threats of the world; he does not avoid the offence of the Jews; nor is he ashamed in view of the contempt of the Greeks and of the wise men. And this is not only expressive of his real joy in general, but of his Christian enthusiasm, by which he could glory in the cross of Christ (Rom. v. 2; Gal. vi. 14). [*I am not ashamed*, is an answer, by anticipation, to an objection which was readily suggested by the word *Roma*, with all its associations of idolatry, worldly power, pride, pomp, corruption, decay, and approaching persecution of Christians. Tacitus, the heathen historian, says of Rome, that there *cuncta undique atrociora aut pudenda confluent celebranturque* (Annal. xv. 44). See Chrysostom, Alford, Wordsworth, Hodge in loc. Meyer explains the term more with reference to the past experiences of Paul in other heathen cities, as Athens, Corinth, Ephesus, and to the general character of the religion of the cross (1 Cor. i. 18). It is true that human nature, as such, in its carnal pride, is apt to be ashamed of the gospel. But this carnal pride culminated at the time in Rome, and found a fit expression in the blasphemous worship of the emperors as present deities. That Paul has special reference to Rome, is also evident from his definition of the gospel as a *power* of God, which puts to shame the world-power of Rome (*δύναμις*, strength). Dealing with the Greeks, who excelled in wisdom, he defines the gospel to be the *wisdom* of God, which turns the wisdom of this world into folly. When afterwards a prisoner in Rome, Paul was not ashamed of his bonds (2 Tim. i. 12), in which he felt more free, mighty, and happy than the emperor on the throne.—P. S.]

Of the gospel of Christ. Here, also, we can-

not separate the concrete unity of the gospel and its promulgation.

For it is a power of God.* The *for* announces the reason: it is the highest manifestation of the power of God—the highest manifestation of the compassionate love and grace of God; it is the blessing of salvation for faith throughout the world. *The power of God.* This cannot apply to the preaching of the gospel alone, but to the objective gospel itself, which combines with evangelization for complete operation. The question whether there is a metonymy † here (see Tholuck), becomes important only when that unity is dissolved. The gospel, in the objective sense, implies: 1. The revelation of God in Christ; 2. redemption by Christ; 3. the victory, the glory, and the kingdom of Christ; 4. the presentation of this salvation through the medium of the Church in word and sacrament, under the operation of the Holy Spirit. ‡

Unto salvation. Both the negative and positive sides of the idea of the *σωτηρία* must be elucidated, the former denoting redemption, the latter adoption. The operation of *σωτηρία* reaches from the depths of hell to heaven. When man is truly delivered, he is always delivered from the depths of hell, and raised to the heights of heaven; because he is saved from the condemnation of his conscience, and from the judgment of wrath, and is made a participant of salvation through the righteousness of faith which leads to righteousness of life. The expression, *blessedness*, denotes the highest effect and the highest aim of the *σωτηρία*. Comp. Acts iv. 12; xiii. 26; Rom. x. 1. The opposite is *ἀπώλεια*, *θάνατος*, and similar terms.

To every one that believeth. De Wette: "The *πᾶσι* is opposed to Jewish particularism, and the *πιστεύοντι* to Jewish legalism." § The highest operation of God's power is not at all a fatalistic or mechanical operation; it is a personal dealing of love, and presupposes personal relations. For

* [To *δύναμις* θεοῦ, comp. 1 Cor. i. 24, where Christ is called θεοῦ δύναμις and θεοῦ σοφία.—P. S.]

† [i. e., here *vis per instrumentum effectus pro instrumento*, as if we say, the knife cuts, while it is the hand of man that cuts with the knife. So it is the Holy Spirit that operates through the gospel as the instrumentality.—P. S.]

‡ [*δύναμις* θεοῦ is not to be resolved into *divine power* (Jowett), but the gospel is a power in and through which God Himself works efficaciously, i. e., so as to save the sinner by rousing him to repentance, faith, and obedience. θεοῦ is *gen. auctoris* or rather *possessivus*. Comp. 1 Cor. i. 18. Alford explains: "The bare substantive *δύναμις* here (and 1 Cor. i. 24) carries a *superlative* sense: the highest and holiest vehicle of the divine power, the *δύναμις κατ' ἐξουσίαν*." Umbreit remarks that the law is never called God's power, but a light or teaching, in which man must walk.—P. S.]

§ [Or rather: *every one*, implies the *universality*; *that believeth*, the subjective *condition*, of the gospel salvation; *faith* being the apprehending and appropriating organ. Paul says not: to every one who is *circumcised*, or *baptized*, or *obeys the law*, but, to every one that *believeth*. Without faith, sacraments and good works avail nothing. But true saving faith is of course a living faith, including knowledge of the truth, assent to the truth, and trust or confidence in Christ; it submits to all the ordinances of Christ and necessarily produces good works.—P. S.]

as it cannot be said, on the one hand, that faith completes objective salvation, so we cannot say, on the other, that it is a compulsory operation of salvation. It is the condition of the efficacy of salvation (John iii. 16, &c.; see Gen. xv.), the *causa apprehendens*.

To the Jew first. This priority is *economical*, as it rests upon the Old Testament revelation of God, and the faith of Abraham (chap. iv. 9); and as such it is: 1. The *genetic* priority. "Salvation is of the Jews" [John iv. 22]. 2. The *historical* priority (Chrysostom, and others). 3. A *legal* priority (as to form) of the nearest claim to the gospel in accordance with the direction given to the apostles, Acts i. 8 (Calov, De Wette, Tholuck). But notwithstanding all this, the Jew had no real right to the gospel, since salvation, 1. is not a product of Judaism, but of free grace; 2. faith is older than Judaism (chap. iv.); 3. faith itself is the reality and substance of which Judaism was only the symbol.*

And also to the Greek. The *Ἕλλην* is here the representative of all who are not Jews. [*Jew* and *Greek* here refer not to the national distinction, as *Greek* and *Barbarian*, ver. 14, but to the religious antagonism of the world at the time, so that *Greek* is equivalent to *Gentile*. *Ἕλλ. κ. βαρβ.* is the *Greek*; *Ἰουδ. κ. Ἕλλ.* the *Jewish*, designation of all mankind; comp. Acts xiv. 1; 1 Cor. x. 32.—P. S.]

Ver. 17. For therein is the righteousness of God. Proof of the previous proposition. The *δικαίωμα θεοῦ εἰς σωτηρίαν* is ἀποκάλυψις of the *δικαιοσύνη θεοῦ*, &c.

[PRELIMINARY PHILOLOGICAL REMARKS ON *ΔΙΚΑΙΟΣΥΝΗ* AND THE COGNATE TERMS.—These are of primary importance in Paul's Epistles, especially the Romans and Galatians. Their root, according to Aristotle (*Eth. Nic. v. 2*), is *δίκη* = twofold; hence *δικάω*, to divide into two equal parts, to judge; *δικαστής*, judge, dispenser of justice. Others derive them from *δίκη* (the daughter of Zeus and Themis), custom, right, judgment. At all events, the fundamental idea of *δικαιοσύνη* is an even relation between two or more parts where each has its due, or conformity to law and custom, a normal moral condition. According to Homer, he is *δικαιοτάτος* who best fulfils his duties to God and men. Plato develops the idea of righteousness in his *Politeia*, and identifies it with moral goodness. In the Bible, the will of God, as expressed in the written law, and more fully in the perfect life of Christ, is the standard both of morals and religion, which are always viewed as essentially connected. God Himself is righteous—i. e., absolutely perfect in Himself, and in all His dealings with His creatures, and requires man to aim at this perfection (Matt. v. 48). Accordingly, we may define the several terms (referring to the dictionaries and concordances for passages) as follows:

δικαίος, *צַדִּיק*, conform to the law, inwardly as well as outwardly, holy, perfect. It is used in the absolute sense of God, in a relative sense of man, also of things. Du Cange: "*Δικαίος dicitur vel de re vel de persona, in qua nec abundat aliquid nec*

deficit, quæ muneri suo par est, numeris suis abesse ita."

δικαιοσύνη, *צְדָקָה*, *justitia*, the normal moral and religious condition. If used of man, it means conformity to the holy will and law of God, godliness, or true piety toward God, and virtue toward man. If used of God, it is one of His moral attributes, essentially identical with His holiness and goodness, as manifested in His dealing with His creatures, especially with men.

δικαίω (*λογίζω εἰς δικαιοσύνην*), *צַדִּיק*, *justify*, to put right with the law, i. e., to declare or pronounce one righteous, and to treat him accordingly. Etymologically, the word ought to mean, to *make just* (since the verbs in *ω*, derived from adjectives of the second declension, signify, to make a person or thing what the primitive denotes, as *τιπλόω*, *δουλόω*, *ὀρθόω*, *φανερόω*, *τελειόω* = *τιπλόν*, &c., *ποιεῖν*). But in Hebrew and Hellenistic, and often also in classical usage, it has a forensic sense, to which, however, when used of God, the objective state of things, either preceding or succeeding, must correspond, for God's judgment can never err, and His declaration is always effective. More of this, *ad ii. 13* and *iii. 21-31*. Now for the particular explanation of *δικαιοσύνη θεοῦ* in our passage.

δικαίωσις (*λογισμός τῆς δικαιοσύνης*) *justification*, the act of putting a man right with the law or into the state of *δικαιοσύνη*.

δικαίωμα, a righteous decree, judgment, ordinance.—P. S.]

In view of the widely divergent explanations, it is necessary to make close distinctions. The righteousness of God, understood absolutely in its complete New Testament revelation, or ἀποκάλυψις, cannot apply immediately to righteousness *before* God (*ἐνώπιον τοῦ θεοῦ*), in which case the genitive is taken objectively in a wider relation (thus Luther, Fritzsche, Baur, Philippi). For this righteousness of faith presupposes justification. Nor can the word of itself denote the act of justification, even if we connect with it the result, the *righteousness of faith*, the genitive being taken in this case subjectively* in this sense: "the rightness which proceeds from God, the right relation in which man is placed by a judicial act of God" (Meyer, after Chrysostom, Bengel, De Wette, and others).† For the justification presupposes the atonement (chap. iii. 25), and the atonement is founded on the exercise of God's righteousness. To this exercise the Apostle evidently refers in chap. iii. 25, 26, and he therefore does it here also in the theme, which, from its very nature, must encompass the whole idea of the Epistle. Absolute righteousness, like absolute grace and truth, is first revealed in Christianity. It is the righteousness which not only institutes the law of the letter, and requires righteousness in man, and, in its character of judge, pronounces sentence

* [Or as genitive of origin and procession. See Meyer.

—P. S.]

† [So also Alford: "God's righteousness—not His attribute of righteousness, 'the righteousness of God,' but righteousness flowing from and acceptable to Him." He then subjoins De Wette's note. Hodge: "The righteousness which God gives, and which He approves." He also quotes the remark of De Wette: "All interpretations which overlook the idea of imputation, as is done in the explanations given by the Romanists, and also in that of Grotius, are false." M. Stuart confounds *δικαιοσύνη* with *δικαιώσις*, and explains: "*δικαιοσύνη θεοῦ* is the justification which God bestows, or the justification of which God is the author."—P. S.]

* Alford: "Not that the Jew had any preference under the gospel; only he inherits and has a precedence." Wordsworth: "First, in having a prior claim, as the covenanted people of God: first, therefore, in the season of its offer, but not in the condition of its recipients after its acceptance." Dr. Hodge refers *πρῶτον* merely to the priority in time, which is not sufficient.—P. S.]

and kills, but which at last reveals itself in union with love, or as grace in the form of righteousness, and produces righteousness in man. It accomplishes all this: 1. As law-giving—that is, establishing the right—it institutes the law of the Spirit; that is, it reveals it in the life of Christ as the personal power of the atonement. 2. In the power and suffering of this personal righteousness, it satisfies the demands of the righteousness of the law, and thus changes the symbolical *δικαιοσύνη* into a real one. The atonement. 3. It communicates to believers the work and efficacy of Christ's righteousness, by the spirit of His righteousness, as a gift of grace and principle of the new life in creative, operative justification.

Or briefly: The righteousness of God is the self-communication of the righteousness which proceeds from God, which becomes personal righteousness in the person of Christ, which, in His passion as propitiation, satisfies the righteousness of the law (in harmony with the requirement of conscience), and, by the act of justification, applies the atonement to the believer for the sanctification of his life.

As the *δόξα*, which avails before God, can be none other than the *δόξα*, which proceeds from God, and became personal in Christ, so can the righteousness which avails before God be none other than a righteousness which comes from God. It is the *δικαιοσύνη ἐκ Θεοῦ*, in opposition to the *δικ. ἡ ἐμὴ*, Phil. iii. 9; and therefore the *δικαιοσύνη ἐνώπιον Θεοῦ*, Rom. iii. 21, in opposition to the *δικαιοσύνη ἐκ τοῦ νόμου*, chap. x. 5. Therefore it is God's righteousness also in this sense, that man can never make out of it a righteousness of his own, though the Divine justification becomes the principle of his new life. Tholuck likewise allows a combination of the objective and subjective meanings, but decidedly rejects the interpretation of *δικαιοσύνη*, as an attribute of God, which he considers incompatible with the prophetic passage adduced. But this quotation does not explain righteousness, but faith. The statement of Tholuck, that Hofmann (*Schriftbeweis*, i. 625 f.) describes the *δικαιοσύνη Θεοῦ* as an attribute of God, is not exact; he declares it only as a righteousness existing on the part of God.* We go so far as to understand by righteousness here a synthesis of righteousness and of love—a synthesis which, as grace according to its different relations under the supremacy of righteousness, and as the grace that establishes the new and the absolute right of the Spirit, is called righteousness, but which, under the supremacy of love, as the fountain of the new life, is called love. This impartial righteousness is revealed to believers as grace, and to unbelievers as wrath. When Tholuck says that *δικ.* is not the righteousness of God in fulfilment of the promises (Ambrose), nor retributive justice (Origen), nor the essential righteousness which belongs to God (as Osiander once taught, and recently Hofmann), nor the goodness of God (Morus), nor impartiality toward Jews and Gentiles (Semler), he has collected into one all the *disjecta membra* of the

central idea, that the *δικαιοσύνη* (from *δίκη*, a relation between two, according to the Aristotelian derivation of the word), establishes, maintains, and restores the relation between the personal God and the personal world according to their respective character (for the protection of personality). The omission of the article does not justify us in reading here, a *righteousness of God*; being inseparably connected with *Θεοῦ*, it means rather the proper righteousness of God (see Winer's *Gramm.*).*

[Upon the whole, I agree with this interpretation. The majority of evangelical commentators restrict the *δικαιοσύνη Θεοῦ* to God's justifying righteousness; some even ungrammatically identify it with justification (*δικαίωσις*), or God's "method of justification." The fundamental idea of the Epistle as set forth in the theme, every expression used in vers. 16 and 17, and the contrast presented in ver. 18, point to a more comprehensive meaning, answering to the definition of the gospel as "the power of God unto salvation," full and final, from "all ungodliness and unrighteousness of men." This implies a righteousness impartable as well as imputable, or sanctifying as well as justifying—a righteousness inherent in God, and manifested in Christ, which, by a living union with Christ, is to become the personal property and higher nature of the believer, so that, at the final judgment, no trace of unrighteousness will remain. Wordsworth (an Anglican) and Forbes (a Scotch Presbyterian LL.D.) independently arrive substantially at the same view with Lange. Wordsworth *in loco* says: "This significant phrase, the *righteousness of God*, is not to be lowered, weakened, and impaired, so as to mean only the *method of justification* by which God acquits and justifies mankind. But it is the very righteousness of God Himself, which is both imputed and imparted to men in Jesus Christ 'the Righteous' (John ii. 1), who is 'the Lord our righteousness' (Jer. xxiii. 6; xxxiii. 16), and who, being God from everlasting, and having also taken the nature of man, is made righteousness to us (1 Cor. i. 30), and does effectually, by His incarnation, and by our incorporation into Him, justify us believing on Him, and making Him ours by faith, so that we may not only be acquitted by God, but may become the righteousness of God in Him (2 Cor. v. 21)." Forbes, in a long and able dissertation (*Anal. Com.*, p. 102 ff.), combines here the three Scripture meanings of *δικαιοσύνη*, when used of God, viz.: "1. God's retributive righteousness or justice (now manifested in God's condemnation of sin, shown in giving His Son to die for man's sin on the cross—to induce thereby the believer to concur cordially in its condemnation in himself); 2. God's justifying righteousness (now manifested in Christ's exhibiting in the character of man a perfect righteousness—imputable to and appropriable by the believer, for his pardon and acceptance with God); 3. God's sanctifying righteousness (also manifested in Christ as 'the Lord our righteousness,' changing the believer's heart the moment he is united by faith to Christ, and progressively mortifying within him all sin, and imparting eventually to him universal righteousness—appropriable in like manner through faith by the believer)." For further information, comp. the *Exeg*

* [Hofmann says, l. c., p. 626: "Einerseits bezeichnet *δικαιοσύνη Θεοῦ* eine Gerechtigkeit, welche Gottes ist; andererseits muss nach dem Zusammenhange etwas gemeint sein, das uns zu Theil wird." He takes the word to mean, not an attribute of God, but a righteousness which God has established, and which constitutes the subject of the gospel preaching, and makes it a power of God unto salvation to every believer. Hence the apostolic office is called *ἡ διακονία τῆς δικαιοσύνης*, in opposition to the *διακονία τῆς κατακρίσεως*, 2 Cor. iii. 9.—F. S.]

* [Seventh ed. by Lünemann, § 19, No. 26, p. 118. The article is often omitted before such substantives as are followed by a genitive of possession, e. g., *εἰς ἐπαγγελίαν Θεοῦ* Rom. i. 20; *ἐπὶ πρόσωπον αὐτῶν*, Matt. xvii. 6; *τοῦν κυρίου* 1 Cor. ii. 16, &c.—F. S.]

Notes on chaps. ii. 18, and iii. 21-31; *Doctrinal and Ethical* on iii. 21-31, No. 5; also the following works: Winzer, *Progr. de voc. δικαιοσύνη et δικαιούν* in *P. ad Rom. Ep.*, Leipzig, 1831; Rauwenhoff, *Disquisitio de loco Paulino, qui est de δικαιοσύνη*, Lugd. Bat., 1852; Lipsius, *Die Paulinische Rechtfertigungslehre, mit Vorwort von Liebnier* (who differs from Lipsius), Leipzig, 1853 (220 pp.); * Schmid, *Bi'sische Theologie*, Stuttg., 1853, vol. ii. p. 331 ff.; Wieseler, *Com.* on Gal. ii. 16, Gütt., 1859, p. 176 ff. (who very learnedly and ably defends the orthodox Protestant view); Hodge, on *Romans*, iii. 20 (new ed., Philad., 1866, p. 126 ff.); Forbes, on *Romans* (Edinb., 1868), pp. 102-144. The doctrinal treatises on justification by faith will be mentioned below, *ad* iii. 21-31, *Doctrinal and Ethical*, No. 5, pp. 138 f.—P. S.]

Is revealed [ἀποκαλύπτται is being revealed; the present tense marks the continuous, progressive revelation of righteousness.—P. S.]. The ἀποκαλύπτται is distinguished from the φανεροῦν by being God's revelation, which proceeds from God, and addresses itself to the inward spiritual world (Gal. i. 16); while the φανεροῦν denotes the same revelation as manifested in the outward life from the inward spiritual world (John ii. 11). The revelation of wrath is also an ἀποκάλυψις (ver. 18), although the wrath is revealed in external manifestation; for it is only by the conscience, that the facts connected therewith are first recognized as the phenomena of wrath, and it is only in the light of the New Testament truth that they are recognized completely. ἐν αὐτῷ. The gospel is the medium.

From faith to faith. [It is connected with the verb ἀποκαλύπτται by De Wette, Meyer, Tholuck (ed. 5), Alford; with the noun δικαιοσύνη (sc. οὐσία or γινόμενη) by Bengel, Philippi, Hodge, Forbes. The former agrees better with the position of the words, and with εἰς πίστιν, the latter with ἐκ πίστεως, comp. Rom. ix. 30; x. 6.—P. S.] The idea of faith appears here in accordance with the comprehensive idea of righteousness, and therefore as a hearty, trustful self-surrender (to rest and lean upon, נִשְׁעָנָה), which includes both knowledge and belief, assent and surrender, appropriation and application. [Faith is neither the efficient cause nor the objective ground of justification, but the instrumental cause and subjective condition; as eating is the condition of nourishment. As the nourishing power is in the food, which, however, must be received and digested before it can be of any use, so the saving power is in Christ's person and work, but becomes personally available, and is made our own, only by the appropriating organ of faith. This appropriation and assimilation must be continually renewed; hence ἐκ πίστεως εἰς πίστιν.—P. S.] The distinction between from faith and to faith is variously explained. Origen refers it to Old Testament and New Testament faith.† Eusebius [Olshausen, De Wette, Alford, Philippi]: ἀπὸ πίστεως εἰς πιστεύοντα [for the believer; comp. iii. 22, where the δικ. θεοῦ is said to be εἰς

πάντας τοὺς πιστεύοντας.—P. S.]. Theophylact and others: For the promotion of faith. Luther: From weak to strong faith.* Barmgarten-Crusius: From faith as conviction to faith as sentiment. De Wette: 1. Faith as conditional; 2. faith as receptive. For other meanings, see Tholuck (also the view of Zwingli, that the second πίστις means the faithfulness of God). [Meyer: The revelation of righteousness proceeds from faith and aims at faith, ut fides habeatur (similarly Fritzsche, Tholuck). Bengel and Hodge connect ἐκ πίστεως εἰς πίστιν with δικαιοσύνη, and take it as intensive, like the phrase, "death unto death," "life unto life," so as to mean fidem meram, entirely of faith, without any works. Ewald understands ἐκ πίστεως of Divine faith (?), εἰς πίστιν of human faith, which must meet the former.—P. S.] It may be asked, if the key to the passage may not be sought in chap. iii. 22, since the second half of that chapter is in general a commentary on this passage. Comp. Heb. xii. 2: "The author and finisher of our faith." At all events, the Apostle acknowledges, like the author of the Epistle to the Hebrews, the difference between degree of faith which receives the revelation prophetically and apostolically, in order to proclaim it, and a more general degree of faith, which, through the agency of preaching, extends into the world. Comp. Heb. xi. 1 f.

As it is written. The same quotation from Hab. ii. 4 is found in Gal. iii. 11 and Heb. x. 38. The Apostle will here (as in ver. 2 and chaps. iv. and x.) prove the harmony of the gospel with the Old Testament. The passage in the Prophet Habakkuk declares: The just shall live by his confidence, his faith (Is. xxviii. 16). Therefore the most of the elder expositors, and some of the recent ones (Philippi, and others), thus explained the maxim of the Apostle: The just shall live by his faith. But according to Beza, Meyer [Hodge], and others, the Apostle's expression must be construed thus: The man who is justified by faith, shall live. Meyer properly says: Paul had a good reason to put this meaning into the prophetic expression: since the just man, if he would live by faith, must have been justified by faith. We read in Habakkuk two concrete definitions: "Behold, puffed up [נִפְחָזָה], not upright is his soul [his life] within him [נִפְחָזָה בְּיָדָיו]. But the just man, he shall live by his faith." That is, as the puffed-up soul is puffed up because it is not upright, and has no sound life, so is it the mark of the just man that he acquires his life by faith. The additional profundity which the New Testament gives to this Old Testament expression, does therefore not really change even the expression, much less the sense. [I prefer the connection of ἐκ πίστεως with ζήσεται, which is more agreeable to the Hebrew (although the other is favored by the Masoretic accentuation), and this is adopted also by Tholuck,

* [This is only a modification of the preceding explanation, and is substantially held also by Erasmus, Melancthon, Calvin, Beza, Wordsworth, Forbes. The sense is: Beginning and ending with faith, from one degree of faith to another; faith is a vital principle and constant growth, receiving grace for grace, going from strength to strength, till it is transformed from glory to glory. Development is the law of spiritual as well as physical life; but in all the stages of growth of Christian life, the vital principle is the same; hence ἐκ πίστεως εἰς πίστιν, from or out of faith as the root, unto faith as the blossom and fruit; faith, as Bengel says, the prora et puppis, the fore-deck and hind-deck of a ship.—i. e., all in all. Comp. ἀπὸ δόξης εἰς δόξαν, "from glory to glory," 2 Cor. iii. 18, and "from strength to strength," Ps. lxxiv. 7.—P. S.]

* [Lipsius says, p. 22, without proof: "The general Greek significance of the word δικαιοσύνη remains justum favore, and must therefore have the preference before justum habere." To this Dr. Liebnier, and Wieseler, on Gal. ii. 16, p. 179, justly object. Lipsius admits, however, that δικαιοσύνη in Paul means justum habere, only not always, nor exclusively.—P. S.]

† [So also Chrysostom and Theodoret. A modification of this view is Tertullian's: *Ex Ade legis in Ad — evangelii.*—P. S.]

De Wette, Philippi, Delitzsch (ad Hab. ii. 4), Ewald, Forster. See Textual Note * above. The sense, however, is not essentially altered. The emphasis lies, at all events, on *πίστις*, which is, of course, *living faith*, *ζήσους*, is to be taken in the full sense of the *ζήσους αἰώνιος*, as revealed in Christ. The Apostle, as Delitzsch remarks, puts no forced meaning into the words of the prophet, but simply places them into the light of the New Testament. Habakkuk ends where Paul begins.—P. S.]

DOCTRINAL AND ETHICAL.

1. *The fundamental theme.* The joyfulness of the Apostle in anticipation of preaching the gospel without shame even in Rome, the central seat of the conceit of human wisdom. The source of this cheerfulness: The gospel is the power of God, &c. The heroic spirit of faith, philanthropy, and hope, elevates him above all hesitation. But how far is the gospel a power of God? See ver. 17, and the *Exeg.* Notes thereon. Especially on the righteousness of God, and the two fundamental forms of faith (the faith which has established preaching, and the faith which is established by preaching).

[2. St. Bernard: *Justus (a fide sua vivit, utique si vivat et ipsa: aliter quomodo vitam dabit, si ipsa sit mortua* (The just man shall live by his faith, if his faith itself live; otherwise how shall that which is itself death, give life?).—P. S.]

[3. "If the subject of the Epistle is to be stated in few words, these should be chosen: *τὸ ἐπαγγελίον, δι' αὐτοῦ Θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*. This expresses it better than merely '*justification by faith*,' which is, in fact, only a subordinate part of the great theme—only the condition necessitated by man's sinfulness for his entering the state of salvation: whereas the argument extends beyond this, to the death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion;" Alford. Forbes (*Anat. Com.*, p. vii.) likewise denies that justification by faith, especially if presented in a bare, forensic form, is the leading doctrine of the Epistle. "The grand truth here enunciated is the warm, living reality of a personal union with CHRIST (contrasted with the previous union with Adam), by which, in place of the sin unto death communicated by the first head of humanity, Christ's righteousness and life are communicated to the believer, and become the inward quickening mover of every thought, feeling, and action. Thus is the distinction preserved, yet the indissoluble connection clearly evinced, between *justification* and *sanctification*, as being but two aspects of one and the same union of the believer with CHRIST—just as the dying branch ingrafted into the living vine is then only reckoned, and may justly be declared to be, a sound, living branch, when the union has taken place—because the assurance is then given of its being made so finally and fully, the vital juices of the vine having already begun to circulate within it."—P. S.]

HOMILETICAL AND PRACTICAL.

Whence is it that many are ashamed of the gospel of Christ? Either, 1. They do not know it fully; or, 2. If they know it, they have not the courage to confess it.—Why do we not need to be

ashamed of the gospel of Christ? Because, 1. It is of Divine origin; 2. of Divine import; 3. of Divine operation.—He who is ashamed of the gospel, is also ashamed of the Lord. True shame comes from God, false shame from the devil. Shame and shame.—Christianity the universal religion.—The shades of the law vanish; the stars of Greece grow pale at the rising sun of the gospel.—The righteousness which God approves is the chief import of the gospel.—The fundamental thought of the Epistle to the Romans is also the fundamental thought of the Reformation.

LUTHER: The power of God is such a force as to elevate man from sin to righteousness, from death to life, from hell to heaven, from the kingdom of the devil to the kingdom of God; and gives him eternal salvation.

STARKE: As the gospel is a power of God, he denies it who constantly appeals to his weakness, and presents it in opposition to the gospel.—Though the gospel is the power of God, no one will be compelled to be saved, but every one possesses his own freedom to resist, and is therefore responsible.—

HEDINGER: Who would be ashamed of medicine when he is sick? or of light when he is blind, and would like to see? Wo to those who are ashamed of the words and office of Christ!

LANGKE: Many a person is not ashamed of the gospel of Christ; but yet, if he is ashamed to follow Christ, he is in reality ashamed of the gospel itself in its true application and appropriation.—Faith is like a bucket, by which we draw grace for grace from that fulness of Jesus which contains the gospel.

SPENER: Faith in Christ, confidence in the grace of God in Christ, is the beginning of our salvation, and will remain its instrument to the end. Therefore, faith must always endure and increase, and will thus grow from faith to faith—from one degree of light and power to another.

BENGEL: No one need be ashamed of what is mighty and Divine (ver. 16).

GERLACH: There is something in the gospel of which the natural man is ashamed; therefore the Apostle confesses that this shame is conquered in his own case.—The effective power of God is not merely in the gospel, but it is the gospel itself. It is not merely a strength, from God, but it is His own strength. He works in and through the gospel.

LISCO: The gospel is a *power of God*; that is, a power in which He operates Himself. Therefore it is a holy, mighty, creative force, capable of saving all who believe it. On our part, *faith* is the condition that we must fulfil, the way to which we must conform, in order to obtain real salvation and deliverance from temporal and eternal destruction by the gospel.

HEUBNER: The danger of being ashamed of the gospel is easily incurred. Yet it is a shame which is very reprehensible; for, 1. It is a miserable weakness and want of principle to be ashamed of what is best; 2. It is the grossest contempt of God to place the world higher and fear it more than Him; and, 3. It is the meanest ingratitude toward God.

FR. A. WOLFF: The more the world boasts of its unbelief, the less should true Christians be ashamed of their faith. This is required: 1. For the honor of the truth; 2. the conversion of unbelievers; 3. the salvation of our own souls.

J. P. LANGE: How sad the contrast between the

shame of Christians and the boldness and shamelessness of the world.—Who should be ashamed of the gospel? i. e., 1. Of God's power and honor; 2. of the deliverance of men for their final salvation; 3. of the grand task of uniting Jews and Greeks (the law and culture) into a higher life.—The twofold confirmatory power of the gospel: 1. The first *for*: its Divine operation (ver. 16); 2. the second *for*: its Divine import (ver. 17).—The threefold *for* vers. 16, 17), or the *three* grounds of joyous, evangelizing activity.—The righteousness of faith: 1. Very old (Habakkuk); 2. eternally new (Paul, Luther); 3. always confirmed by true life.

[BURKITT: The power of the gospel is not from the preachers of the gospel; therefore do not idolize them. But they are God's instruments, and their words are the organ of the Spirit's power; therefore do not think meanly of them.—A justified man lives a more holy, useful, and excellent life than all others; but the life that a justified man lives is always one of faith.—HENRY (condensed): The reason why the Apostle made such a bold profession was, that

sinner might be saved and believers edified.—MAC KNIGHT: The Apostle insinuates with great propriety that the gospel is not an institution like the heathen mysteries, which were concealed from all but the initiated. The precepts of the gospel, being honorable in themselves and beneficial to society, cannot be too openly published.—HODGE: The salvation of men, including the pardon of their sins and the moral renovation of their hearts, can be effected by the gospel alone.—The power of the gospel does not lie in its pure theism, or perfect moral code, but in the cross—in the doctrine of justification by faith in a crucified Redeemer.—Whether we be wise or unwise, orthodox or heterodox, unless we are believers, and receive "the righteousness which is of God" as the ground of acceptance, we have no share in the salvation of the gospel.—Sermons on ver. 16, by B. WHICHCOTE, JOHN OWEN, BISHOP WARD, G. ESTY, J. ERSKINE, BISHOP GILBERT, ISAAC WATTS, BISHOP STILLINGFLEET, ZOLLIKOFFER, E. BRACKENBURY, GEO. BURDER, W. E. CHANNING, R. MCCHEYNE, and THOMAS ARNOLD.—J. F. H.]

PART FIRST.

The Doctrine of Justification by Faith as the Restoration of the true Glorification of God.

CHAPTERS I.-XI.

FIRST DIVISION.

SIN AND GRACE IN THEIR FIRST ANTITHESIS, THE REALLY RELIGIOUS AND MORAL LIFE. THE ACTUAL ENTRANCE OF CORRUPTION AND SALVATION. GOD'S WRATH AT ALL HUMAN UNRIGHTEOUSNESS; THAT IS, THE WORLD'S REAL CORRUPTION MATURING FOR DEATH, AND HASTENED BY THE JUDGMENT OF GOD; AND THE OPPOSING JUSTIFICATION OF SINNERS THROUGH THE MERCY-SEAT, OR PARDON IN CHRIST IN RESPONSE TO FAITH. THE RIGHTEOUSNESS OF FAITH.

CHAPTERS I. 18-V. 11.

FIRST SECTION.—*The beginning of all the real corruption of the world, and of the Gentiles in particular together with the judgment pronounced on it. The neglect of the general revelation of God in creation by the neglect of the real worship of God in thanksgiving and praise (chap. i. 18-21).*

SECOND SECTION.—*The development of Gentile corruption under God's judicial abandonment (the departure of His Spirit, and the decree of ripeness for judgment). From arbitrary symbolism to the worship of images and beasts; from theoretical to practical corruption; from natural to unnatural and abominable sins, to the completion of all kinds of crimes and iniquities, and to the demoniacal lust of evil, and even of evil maxims (chap. i. 22-32).*

18 For the wrath of God [God's wrath] is revealed [in opposition to that revelation of God's righteousness, ver. 17] from heaven against all ungodliness [godlessness] and unrighteousness [iniquity] of men, who hold [hold back] the truth in unrighteous

- ness; Because^a that which may be known [which is known]^a of God is manifest in them; for God hath shewed [God manifested]^a it unto [to] them. For the invisible things of him [his unseen attributes] from the creation of the world are [are, since the creation of the world,]^a clearly seen,^a being understood by the things that are made [by means of his works], even his eternal power and Godhead [Divinity,^a θεϊότης, not θεότης]; so that^a they are without excuse
- 21 [inexcusable, ἀναπολόγητους]. Because that, when they knew God [because, knowing God, or, although they knew God, διότι γινώσκοντες τὸν θεόν], they glorified him not as God, neither were thankful [they did not glorify him as God, nor give thanks to him as God]; but became vain in their imaginations [thoughts], and their foolish heart was darkened.
- 22, 23 Professing themselves to be wise, they became fools, And changed [exchanged] the glory of the uncorruptible God into an image made like to corruptible man [for a likeness of an image of corruptible man], and to [of] birds, and fourfooted beasts [quadrupeds], and creeping things [reptiles].
- 24 Wherefore God also¹⁰ gave them up to uncleanness, through the lusts of their own hearts [God delivered them over, in the lusts of their hearts, to uncleanness], to dishonor their own bodies between themselves [so that their bodies were dishonored among them].¹¹ Who changed [They who exchanged].¹² the truth of God into [for] a lie, and worshipped and served the creature more [rather] than the Creator,¹³ who is blessed forever. Amen. For this cause God gave them up [delivered them over] unto [to] vile affections [shameful passions]:¹⁴ for even their women did change [exchanged] the natural use into [for] that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust [lustful excitement] one toward another; men with men working that which is unseemly [working the (well known) indecency, τὴν αἰσχρυσμένην], and receiving in themselves that recompense of their error which was meet [the due reward of their error].
- 28 And even as they did not like [And as they did not deem it worthy, or worth while, οὐκ ἔδοκίμασαν] to retain God in their knowledge, God gave them over to a reprobate [worthless, ἀδόκιμος]¹⁵ mind, to do those things which are not convenient [becoming];¹⁶ Being filled with all unrighteousness, fornication,¹⁷ wickedness [malice], covetousness, maliciousness [badness]; full of envy, murder, debate [strife, ἐριδος], deceit, malignity; whisperers, Backbiters [slanderers], haters of God,¹⁸ despiteful [insolent], proud, boasters, inventors of evil things [villanies], disobedient to parents, Without understanding, covenant-breakers [truce-breakers], without natural affection, implacable,¹⁹ unmerciful: Who, knowing [although they well know] the judgment [just decree] of God, that they which [who] commit [practice, πράσσοντες] such things are worthy of death, not only do the same, but have pleasure in them that do them [approve of those who practise them, συνευδοκοῦσιν τοῖς πράσσουσιν].

TEXTUAL.

^a Ver. 18.—[Or hinder. So Lange and Meyer: *aufhalten*. This is the meaning of *κατέχουσιν* here, as in 2 Thess. ii. 8, 7; Luke iv. 42. Comp. the *Exeg. Notes*, as also the note of Alford in loc.—P. 8.]

¹⁰ Ver. 19.—[δὲ ὅτι, contracted from δὲ ὅτι, means (like δὲ) originally, *propter quod, quam ob rem, qua re, on account of which, wherefore*, and draws an inference from the preceding sentence; but in the N. T. it is always, and in the classics occasionally, used in the sense of *quia, quod, quia, because that, because*, and assigns a reason for a preceding assertion, like γὰρ, *for*. It may here give the reason why the wrath of God is revealed (Meyer), or it may explain the words τὴν αἰσχρυσμένην (De Wette, Tholuck, Alford). See *Exeg. Notes*. Lechmann, Tischendorf, Meyer, Alford separate *ὅτι* from ver. 18 simply by a comma; Tholuck, Fritzsche, Theile, Philippi, by a period.—P. 8.]

¹¹ Ver. 19.—[τὸ γινώσκοντες τοῦ θεοῦ, *quod notum est Dei* (Vulg.). This is the sense of *γινώσκοντες* in the N. T., the Sept., and the Apocrypha (Luke ii. 44; John xviii. 15, 16; Acts i. 19; ii. 14; iv. 16, &c.), as *γνωστός* means *unknown* (Acts xvii. 23); while, in the classics, *γινώσκω* usually signifies *knowable, erkennbar*, as distinct from *γινώσκω, known* (which word does not occur in the Greek Testament). The authorized version, therefore, is inconsistent with the biblical (though not with the classical) usage of the term, and conveys a false idea; for the heathen did not know all that may be known of God, but, as clearly appears from what follows, they knew only that which may be learned from the general revelation in the book of nature and reason, as distinct from the special revelation in the Bible and in the person of Christ. To retain the E. V., and to supply (with Robinson, *sub γινώσκοντες*), *without revelation*, is arbitrary. Lange translates *Kenntnisse, knowledge*; but *γινώσκοντες* is objective, *γινώσκω* is subjective, and does not suit *φανερὸν ὅτι ἐν αὐτοῖς*. There is no warrant in the *usus loquendi* for identifying the two, unless it be Gen. ii. 9, LXX.: *γινώσκοντες καὶ αὐτοὶ τὸν θεόν*. The Apostle purposely avoided the term *γινώσκω* or *ἐγινώσκοντες* τοῦ θεοῦ, which is used in the N. T. of the true knowledge of God in Christ (comp. John xvii. 3), and chose the more general and objective term *γινώσκοντες*, that which is patent to all men in the works of creation.—P. 8.]

¹² Ver. 19.—[*φανερόν ἐστιν ἐν αὐτοῖς*, *in illis* (Vulg.), i. e., *ἐν ταῖς καρδίαις αὐτῶν*, *in their hearts*; comp. ii.

18; Gal. i. 16. It refers to the inborn consciousness of God which is inseparable from our reason, and it contains the germ of the ontological argument of Anselm. Dr. Lange, however, renders, with Erasmus and others: *inter alia, among them*. See *Exeg. Notes*. Luther's version (*ihnen*) ignores the preposition *ἐν*.—P. S.]

⁹ Ver. 19.—[*ἡ φάραξ αὐτοῦ*, the historic aorist, referring to the original creation.—P. S.]

¹⁰ Ver. 20.—[*τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς νοουμένοις νοούμενα καθορᾶται*. *κτίσις* here means the act of creation, *νοούμενα* (*dativus instrumenti*), the things created, or creatures, and hence *ἀπὸ* is here not = *ex*, which would be tautological, but, like the Hebrew *מֵ*, from the time of, or since, a *conditio mundi*.—P. S.]

¹¹ Ver. 20.—[Alford objects to the E. V. and translates *are perceived*; but this destroys the striking oxymoron, *ἀόρατα καθορᾶται*, *invisibleta videntur*, das Unschaubare wird erschaut, the invisible becomes visible, or the unseen is seen, *vis*, by the mind's eye (*νοούμενα*). The compound *καθορᾶν* (*ἀναγλόμενον* in the N. T.) means to look down from a higher place, to take a survey, and hence often intimates the simple verb = *ἀπερίσβητος ὁρᾶν*, *perdere, perspicere, to see clearly*.—P. S.]

¹² Ver. 20.—[*θεοτότης*, *Göttlichkeit*, from *θεός*, *divinus*, refers to the Divine attributes, such as majesty, power, wisdom, goodness, which are manifest in creation; while *θεότης*, *deitas, Deity, Godhead, Gottheit*, from *θεός*, refers to the Divine Being itself, who created the world and dwelt in Christ.—P. S.]

¹³ Ver. 20.—[*εἰς τὸ* with the infinitive (used by Paul seventeen times in the Romans alone), like the Latin *ad* with the gerund, indicates properly the intention, *in hoc ut*, in order that (comp. Rom. i. 11; iii. 26; iv. 11, 16, 18, &c.); but here it must indicate the (intended) result, = *ut, ita ut, so that* (vi. 12; vii. 4, 5; 2 Cor. i. 4; comp. the *Exeg. Notes*, and Buttman, *N. T. Gr.*, p. 227).—P. S.]

¹⁴ Ver. 24.—*Kai* is retained by Meyer on account of its adaptation. [It indicates the correspondence between men's guilt and God's judgment; but the external authorities, K. A. B. C., Vulgate, Orig., &c., are against it. P. S.]

¹⁵ Ver. 24.—[*τοῖς ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς*. The reading *ἐν αὐτοῖς* is sustained by K. A. B. C. D^e, against the *text. rec.*, *ἐν ἑαυτοῖς*, among themselves, reciprocally. Meyer defends the latter reading (referring it to the persons, *αὐτῶν*), in view of the frequent neglect of the reflex pronoun by the transcribers; e. g., ver. 27.—*ἀτιμάζεσθαι* is passive (Besa, De Wette, Meyer, Lange, Alford), and not middle (Erasmus, Luther, E. V.); and hence *αὐτῶν* is preferable to *αὐτῶν*, and *ἐν αὐτοῖς* to *ἐν ἑαυτοῖς*, which may have arisen from imagining that "they," instead of *τὰ σώματα*, was the subject to *ἀτιμάζεσθαι*. The genitive, *τοῖς ἀτιμάζ.*, may be taken simply as *gen. oppositionis*, explaining *ἀκαθάρτια*, which consisted in their bodies being dishonored; or as implying the purpose of God: *in order that* (= *εἰς τὸ*); or as denoting the consequence: *so that*. I prefer the last.—P. S.]

¹⁶ Ver. 25.—[*οἷτινες* is used *αιτιαστικῶς*, *quippe qui*, seeing that they, such as, indicating the class to which one belongs, and implying the reason of the preceding statement. *μετέλλαξαν*, *umtauschen*; the compound is stronger than *ἔλλαξαν*, *tauschen*; ver. 22.—P. S.]

¹⁷ Ver. 25.—[*παρὰ τὸν κτίσαντα*, beyond, rather than, so as eventually to exclude the Creator altogether; comp. *παρ' ἑαυτοῦ*, Luke xviii. 14, and *παρὰ φύσιν*, ver. 28. The nature of the case here decides for the exclusive rather than the comparative sense of *παρὰ*, since idolatry is incompatible with the worship of the true God, who shares His honor with no creature. See the *Exeg. Notes*.—P. S.]

¹⁸ Ver. 26.—[Or shameful lusts, lusts of dishonor, *πάθη ἀτιμίας*, "stronger than *ἀτιμία πάθη*, as setting forth the *status*, *ἀτιμία*, to which the *πάθη* belonged" (Alford). Luther: *schändliche Lüste*. Lange: *Leidenschaften der Schande*. Meyer: *schandbare Leidenschaften*.—P. S.]

¹⁹ Ver. 28.—[The periphrasis between *δοκιμάζει* and *ἀδόκιμος*, which strikingly brings out the adjustment of the punishment to the sin, is lost in the E. V. The Vulg. renders it imperfectly: *Non probaverunt—reprobum sensum*. Lange: *Nicht würdig hielten—unwürdige (nichtnützige) Sinnart*. Conybeare and Howson: "As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind." Alford: "Because they reprobated the knowledge of God, God gave them over to a reprobate mind." But both Conybeare and Alford omit the *ἐπεὶ*.—P. S.]

²⁰ Ver. 28.—[*τὰ μὴ καθήκοντα*, not becoming, or unbecoming, indecent, immoral. The E. V. follows the Vulg.: *ea quæ non conveniunt*. But *convenient* is one of those words in the E. V. which have changed or modified their meaning, like *provenit*, *let*, &c., and are apt to bewilder the reader, and to mislead him by a false light. Comp. *τὰ οὐκ ἀνέχοντα*, Eph. v. 4; and on the difference between *μὴ* and *οὐκ*, Winer, § 55, b, p. 449 (7th ed.).—P. S.]

²¹ Ver. 29.—As *πορνεία* has already been mentioned, it is here probably inserted for completeness's sake by Cod. L. and others, or substituted for *νομία*. See Tischendorf. [It is omitted by K. A. B. C. K., Lachmann, Tischendorf, Alford, Meyer, Lange. It may have arisen from *νομία*, but may as easily have been overlooked on account of the similarity. Where the unnatural *πορνεία*, which was mentioned before, prevails, the ordinary *νομία* abounds also. Upon the whole, I would retain it.—P. S.]

²² Ver. 30.—[*θεοσυμφορία* always used in the passive sense: *θεοσυμφορῶν*, *hated by God* (meaning the highest degree of reckless wickedness, and so taken here by Fritzsche, De Wette, Philippi, Meyer, Alford; while the majority of commentators (Theodore, Eusebius, Luther, Calvin, Grotius, Tholuck, Ewald, Wordsworth, Hodge) and versions (Syriac, Luth., E. V.) incline to the active sense: *μισεῖσθαι*, *Dei omnia, nemini de G'd, Gottesfeinde*. So Suidas: *θεοσυμφορία* *μισεῖσθαι*, *οἱ ἀπὸ θεοῦ μισούμενοι* *καὶ οἱ ἀπὸ θεοῦ μισοῦντες* *παρὰ δὲ τὸ ἀποστρέφειν θεοσυμφορίαν* *οὐκ οἱ ἀπὸ θεοῦ μισούμενοι*, *ἀλλ' οἱ μισοῦντες τὸν θεόν*. The advocates of the active sense refer to *θεομυρία* and *βροτοσυμφορία* as analogies; but Meyer insists that these, too, have the passive meaning, especially *θεομυρία* = *θεοσυμφορία*, the opposite of *θεοφιλία*. Usage is undoubtedly in favor of the passive; but the connection, and the Scripture idea of God, are in favor of the active sense. The Apostle here describes the sins of the heathen, and not their punishment; and God hates sin, but loves the sinner. See the *Exeg. Notes*.—P. S.]

²³ Ver. 31.—[*ἀποδόσεις* (in the *text. rec.* after *ἀποδόσεις*) is not sufficiently sustained by Cod. C. D., *al.* and sounds rather weak between these strong terms. [Omitted by K. A. B. D^e. G., and cancelled by Mill, Lachmann, Tischendorf, Meyer. Alford regards it as a gloss in margin to explain *ἀποδόσεις*; Meyer as an insertion from the similar catalogue, 2 Tim. iii. 3.—P. S.]

GENERAL REMARKS.—The whole section, in its progress to the end of the chapter, relates more particularly to the heathen world (Tholuck, Meyer). Yet it describes the corruption in its original form as a general corruption of humanity. The antithesis: Heathendom and Judaism was a subsequent development. Ver. 24, with its causality in vers. 22 and 23, constitutes the more definite beginning of heathenism. Tholuck recommends the treatise of Adam, *Exercitationes Exegeticae*, 1712, pp. 501-788, on the section vers. 18-32. Tholuck remarks: "What the Apostle says of the relations of the Gentile world, and afterwards of the Jews, to God, naturally applies to their universality, but to individuals only in a greater or less degree." We add: So that a relative opposition is embraced within the general judgment (see chap. ii. 6 ff.).

EXEGETICAL AND CRITICAL.

FIRST SECTION, VERS. 18-31.

Ver. 18. For God's wrath is revealed. The *ἀποκάλυψις* of the *ὀργή* *θεοῦ*, as the revelation which was historically earlier, is contrasted with the revelation of the righteousness of God from faith. It is therewith intimated that that righteousness denotes grace, or justifying righteousness; but that the *ὀργή* *θεοῦ* is an exercise of penal righteousness which precedes it.* The *wrath of God*, as an emotion of God,

* [The *wrath* of God is an anthropopathic but most truthful expression of the punitive justice and holiness of God over-against sin, and perfectly harmonious with His love, which is holy, and repels the evil with the same ex-

in His personal displeasure at sin as *ἀσέβεια*, as conscious transgression, as apostasy, as unbelief, and therefore as the limitation of His personal revelation in the world. It is a displeasure which is revealed by such decrees of penal justice as death and the terrors of death, especially in retribution for obstructions placed in the way of the divine life (Exod. iv. 14, 24; Ps. xc. 7, 8), by a decree of blindness in retribution for the hinderances to His truth (the present passages; Is. vi. 10; Rom. ix.; 2 Cor. iii. 14; Matt. xiii. 14; John xii. 40; Acts xxviii. 26), by the abandonment to the lusts of the flesh in retribution for the general resistance to His Spirit (Eph. ii. 8), and finally, by a decree of reprobation and condemnation in retribution for the hinderances to salvation by apostasy and unbelief (Matt. iii. 7; xiii. 18; John iii. 36; Rom. v. 9). Comp. my article, *Zorn Gottes*, in Herzog's *Realencyklopädie*. This *ὀργή Θεοῦ* has its *ἀποκάλυψις* immediately, so far as it is declared to the conscience of man as God's decree from heaven; but it becomes especially an *ἀποκάλυψις* by the witness of the law, and is perfected in the light of the gospel. It is revealed in a real manner from heaven, as a message from the height of the holy, supernatural world, and from the throne of Divine government. And it is revealed in an ideal way by the light of righteousness, which, like a flame of wrath from the kingdom of the Spirit, shines down into the realm of consciously guilty human life, and explains its dark fate. The older writers understood by *ὀργή*, punishment alone, taking metonymically the operation for the cause [*metonymia causae pro effectu* = *κόλασις, τιμωρία*]. But we must unite both. The opposite of *ὀργή* is not merely *ἀγάπη* (Tholuck), but *ἔλεος* (see my *Positive Dogmatik*, p. 109). According to De Wette [and Alford], *wrath* is only an anthropopathic conception of the righteousness of God in punishment; but by this interpretation its procession *ἀπ' οὐρανοῦ* is obliterated. The internal *ἀποκάλυψις* of wrath involves its external *φανέρωσις*, but it is one-sided to confine it to the punishment which God has determined for the heathen world (De Wette), or the wretched condition of the world at that time (Köllner), or to the manifestation of the punishment in the conscience (Tholuck), or in the gospel (Grotius). From the beginning, the deeds of wrath have ever succeeded the *ἀσέβεια* in its opposition to God's government and revelation. But the complete *ἀποκάλυψις* thereof does not appear before the New Testament *ἀποκάλυψις* of grace. The reason of this is, that the world's guilt reaches its climax in the crucifixion and death of Christ. The *ἀσέβεια*—the rebellion of unbelief to the revelation of the divine light and life (chap. ii. 4, 6; viii. 6, 7)—sums up the whole idea of sin which incurs the guilt of God's wrath. The idea of the *ὀργή* itself is God's abandonment of man to the judgment of death. And the idea of the *ἀποκάλυψις* of this *ὀργή* is the entire revelation of the judgment of God in the corruption of the world amid the light of the gospel,

for the conscience of humanity, especially the body of believers. The idea of the *οὐρανός* is the heavenly world in its ideal laws, which lie also at the foundation of the earthly world, and react against all abnormal conduct with punishment and death. The present, *ἀποκαλύπτεται*, must be emphasized, it is neither merely a historical reference to the misery of the old world (Köllner, and others), nor, with Chrysostom, and others) a reference to the future day of wrath. It means, rather, a progressive revelation of the judgment in opposition to which the progressive revelation of the righteousness of salvation in the gospel acquires its perfect significance and clearness. The *ἀπ' οὐρανοῦ* certainly refers chiefly to *ἀποκαλύπτεται*, but it is indirectly declared thereby that the *ὀργή Θεοῦ* is from heaven, although, as a judgment immanent in life itself, it breaks forth from its internal state, or is caused by it. Special interpretations of the *ὀργή*: The religion of the Old Testament (Bengel); storms and natural disasters (Pelagius); external and internal necessities of the times (Baumgarten-Crusius).

Against all ungodliness and unrighteousness. The *ἀσέβεια* [godlessness, impiety] is the fundamental form of personal misconduct toward God; but the word is more especially significant in that it describes ungodliness as the *absence of reverence for God*. See ver. 21. The *ἀδίκια* [unrighteousness, iniquity] is the correspondent fundamental form of misconduct toward God's law in life, and therefore not toward our neighbor alone. Theophylact, Tholuck, and many others: *Profanitas in Deum, injuria in proximum*. [So Hodge *ἀσέβεια*, impiety toward God; *ἀδίκια*, injustice toward men.—P. S.] Meyer, on the contrary: Irreligiousness and immorality, which is supported by the following description. [*ἀσέβεια* is the fountain of *ἀδίκια*, but both act and react upon each other.—P. S.]—**Of men.** Antithesis of *ὀργή Θεοῦ*. The word signifies, first, the universality of guilt; second, the weakness of man's enmity against Almighty God.

Who hold back the truth. Description of the obstructions which, as the wicked reaction against the revelation of God, cause the reaction of Divine displeasure in the form of the *ὀργή*. The *truth* is the revelation of God in its most general sense, as the *unity and harmony* of all the single Divine acts of revelation, with a special reference here to the natural revelation of God (vers. 19, 20); although the doctrines of the gospel (of which Ammon explains *ἀλήθεια*) must not be excluded from the general idea, nor must the natural knowledge of God be substituted for the revelation of God. The *κατ' ἔχουσιν* (to grasp, to hold, here with the accessory idea of holding back) strikingly denotes hinderance, *keeping back* (Meyer, improperly, *keeping down*); as is the case with *καταλαμβάνουσιν* in John i. 5.* An odd explanation is this: "Who possess the truth with unrighteousness; that is, sin against better knowledge" (Michaelis, Koppe, Baur).—In

gy with which it attracts the good. No man can love, who cannot hate. Wrath, or hatred, is inverted love. But while the wrath of man is a passion, and destroys the sinner, God's wrath is a calm and holy energy, and restores the sinner by destroying sin. Meyer in loc.: "*Der Zorn Gottes ist die Liebe des heiligen Gottes zu allem Guten in ihrer entgegengesetzten Energie gegen alles Böse.*" He quotes Laotintius, *De ira Dei*, v. 9: "*Si Deus non irascitur impiis et injustis, nec pios justosque diligit; in rebus enim diversis aut in utroque partem moveri necesse est, aut in neutram.*" Comp. also Tholuck on Matt. v. 22, and Harless on Eph. iii. 3.—P. S.]

* [Wordsworth in loc.: "*Holding, keeping down, the truth in ungodliness, as in a prison-house. Men have incarcerated the truth, and hold her a captive under restraint and duress, with the bars and bolts of a depraved will and vicious habits, so that she cannot go forth and breathe the air and see the light, and do works suitable to her own nature.*" The passage implies, however, that man has the remnants of the Divine image in him, and that, though fallen in Adam, he may fall still deeper by obscuring and suppressing the elements of truth in his reason and conscience. The reference to *καταλαμβάνουσιν*, John i. 5, is questionable. But see Lange in loc.—P. S.]

unrighteousness. Not adverbial (Reiche, *et al.*), but instrumental (Meyer).^{*} The word must be understood here in the wide sense, according to which all sin is *ἀδικία*. See 1 John iii. 4. The sentence must be understood, however, in its general force, though with special reference already to the Gentiles. The history of this *κατέχων* is the history of the kingdom of darkness in humanity, which is consummated in the *ἀντικείμενος*, 2 Thess. ii. 8; comp. especially also 2 Thess. i. 8. According to De Wette, the *κατέχων* operates so as not to let the truth come to appearance and development. But it also so operates as to pervert the individual elements of the truth into distortions, errors, and strong delusions, and thereby calls down the wrath of God. We must observe how decidedly the Apostle here views the *ἀπιστία* ethically as *ἀπειθεία*; and how he derives the errors of unbelief from unrighteousness, and from misconduct toward the ethical laws of the inner life.

Ver. 19. **Because that which is known of God.**† The *δοῖς* in ver. 19 may be regarded as an explanation of the statement in ver. 18, with special reference to the holding back of the truth of God; the *δοῖς* in ver. 21 as the explanation of the preceding *ἀναπολογήτοις εἶναι*; and the *δοῖς* in ver. 24, as well as the *διὰ τοῦτο* in ver. 26, as the explanation of the revelation of God's wrath. Though the *δοῖς* of ver. 19 is not to be regarded exactly the same as *γὰρ*, it does not serve specially as a proof of the motive for Divine wrath. For more particular information, see Tholuck and Meyer.‡

The knowledge of God.§ Tholuck distinguishes three meanings of *γνωστόν*: 1. That which is *known* of God (Itala, Vulg., and De Wette [Meyer, Philippi, Alford, Wordsworth.—P. S.]); 2. what may be *known* (Photius, and many others; Rückert); 3. *knowledge* [= *γνώσις*. Fritzsche, Tholuck, Hodge.—P. S.]. He shows that *γνωστός*, according to the classical use of the language, means, *what may be known*; while *γνωτός* means, *what is known*. But in the Septuagint and New Testament the signification, *known*, is undoubted. Nevertheless, many expositors, from the time of Origen down to the present [Theophylact, Œcumenius, Erasmus, Calvin, Beza, Grotius, Ewald], have pronounced in favor of the translation, *what may be known*. But this signification does not make good sense, since it is difficult to distinguish between what may, and what may not be known of God, and since every thing that may be known of God was by no means revealed at the beginning to the nations (see Meyer). We understand what is known of God concretely as *knowledge* [*Kenntnisse*, *γνώσις*], *notitia dei*—which should become true knowledge [*Erkenntnis*, *ἐπίγνωσις*] by living appropriation. Luther has made the

untenable distinction, that the reason of man can know that God is, but cannot know who or what He is. Tholuck justly remarks that the Apostle immediately afterward speaks of a certain knowledge of the nature of God. [The book of nature is a *παιδείημος διανοησις*, as Basil! *Hezaëmeron*, i.) calls it, a school of the general knowledge of God, and there is no nation on earth which is entirely destitute of this knowledge.—P. S.]

Is manifest among them.* Erasmus, Grotius, Köllner, and Baumgarten-Crusius, adopt this explanation.† On the contrary, Tholuck, Meyer, and De Wette—with reference to chap. ii. 15; Gal. i. 16—strongly advocate Calvin's interpretation, *cordibus insculptum*. [So also Beza: "*In ipsorum animis, quia hæc Dei notitia recondita est in intimis mentis penetralibus*," and Hodge: "It is not of a mere external revelation of which the Apostle is speaking, but of that evidence of the being and perfection of God which every man has in the constitution of his own nature, and in virtue of which he is competent to apprehend the manifestations of God in His works."—P. S.] But *ἀποκαλύπτει* stands in Gal. i. 16; and in Rom. ii. 15, the question is God's manifestation by conscience, and not by creation. De Wette says: If the knowledge of God had been something common among them, it would not have been suppressed (*κατεχόμενον*).‡ But this is not conclusive. We could say with more propriety: If there had been no general knowledge of God among them, there would have been no common guilt. We must admit, however, that *among them* presupposes *in them*, or the existence of a knowledge of God in their hearts.—**God manifested it to them.** This was not first of all *ἀποκαλύπτεις*, but *φανέρωσις*—manifestation through creation. And thus there arose from individuals a manifest knowledge of God—a *φανερὸν*. The reference of this *φανερὸν* to the gnosis of the philosophers (Erasmus, Grotius) is too contracted. But there was a tradition of the knowledge of God among men which preceded the development of heathenism. (It is hardly worth while to mention the explanation of Luther, Koppe, Flatt, that *ἐν αὐτοῖς* is the mere dative.) [There is a threefold revelation of God: 1. An internal revelation to the reason and conscience of every man (comp. ii. 15; John i. 9); 2. an external revelation in the creation, which proclaims God's power, wisdom, and goodness (Rom. i. 20); 3. a special revelation, through the Holy Scriptures, and in the person and work of Christ, which confirms and completes the other revelations, and exhibits the justice, holiness, and love of God. The first two are here intended.—P. S.]

Ver. 20. **For his invisible attributes** [*τὰ ἀόρατα αὐτοῦ*]. Explanation of the declaration: "God manifested it to them." Meyer: "*That may not be seen of Him (sein Unschaubares)*, the invisible attributes which constitute His essence, not *actiones Dei invisibiles*." (Theodoret and Fritzsche: In relation to both creation and providence.) The pictures of creation, however, are also permanent!

* [Also Alford, who justly remarks that the pregnant *ἐν*, "in and by," implies that their *ἀδικία* is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.—P. S.]

† [Vers. 19, 20, as also vers. 20-26, and ver. 27 of this chapter, are quoted by Hippolytus, in his recently discovered *Philosophumena*, or *Refut. omnium hæres.*, lib. ix. c. 3, p. 44, and v. 7, p. 140, ed. Duncker and Schneidewin.—P. S.]

‡ [These two commentators, however, differ in their exposition of *δοῖς*. See Textual Note 2. The Apostle proves first that men had the *ἀλήθεια* (19, 20), and then that they held it back, and perverted it into a lie (21-23), and that therefore (*δοῖς*) God's wrath came upon them (24 ff.).—P. S.]

§ [So Dr. Lange translates *τὸ γνωστόν τοῦ θεοῦ*, but I am of course for Textual Note 2. P. S.]

* [So Dr. Lange translates *ἐν αὐτοῖς, unter ihnen, among them*, instead of *in them*. See Text. Note 4.—P. S.]

† [Erasmus and Grotius, with the restriction to the superior knowledge of heathen philosophers, as Pythagoras, Socrates, Plato; or others in the sense that the knowledge of God was a common revelation, accessible to all. Dr. Lange takes the latter view, as appears from what follows.—P. S.]

‡ [Precisely the same remark is made by Alford, & he often follows De Wette very closely.—P. S.]

actions, and so far providence is at least indicated. [The *ἀόρατα* is subsequently explained by *δύναμις* and *θειότης*, and the *εἰς*, followed by *καί*, as Tholuck remarks, does not annex a new idea (*and also*), but it partitions the *ἀόρατα* into the two ideas of *δύναμις* and *θειότης*. Paul has in view simply some of the Divine attributes, not the whole Divine being (which would rather require *τὸ ἀόρατον*); the pagan knowledge of God is only partial and fragmentary, though sufficient to leave those who possess it without excuse.—P. S.]

From the time of the creation of the world. Not out of the creation (Luther, and others). This idea is contained in *τοῖς ποιήματι*. (De Wette). *κτίσις*, moreover, is here equal to *καταβολή* (Fritzsche).—Being understood by the things that are made.* An oxymoron, Arist. *De mundo* C. [vi.]: [*πάντη θνητῇ φύσει γινόμενος*] *ἀδιώρητος* ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεός.† Meyer thus paraphrases the *νοούμενα καθόρατα*: It is beheld by being perceived with the reason. We might ask: Should the sentence read, The invisible becomes visible by knowledge, as the means; or, it becomes visible as something known, perceptible to the reason? The latter thought is preferable here, since it is better adapted to the participle, and presupposes the import of the power, the thought-life of man. Philippi also limits himself to the middle form: "The invisible is seen; an oxymoron which is explained and qualified by the addition of *νοούμενα*. It is not seen by the bodily eye, but by the eye of the Spirit, the *νοῦς*, the reason." Our view is favored by the original sense of *καθορᾶν*, a conception which passes through looking down and looking over into looking at.—By the things that are made [by and in (his) works, *τοῖς ποιήμασιν*, instrumental dative.—P. S.]. These are therefore signs of the attributes of God. Schneckenburger (after Episcopus, and others) includes among them the government of God in history. But the conception of *ἔργον*, creature, is against this view. Baumgarten-Crusius, following the Syriac and other versions, takes *ποιήματα* in an ablative sense—by the creature—which is quite untenable.—His eternal power and divinity. [*αἰδιος*, from *αἶν*, ever-enduring, eternal, belongs to both nouns. Here is the germ of the physico-theological argument for the existence of God, as in ver. 19 the ontological argument is intimated.—P. S.] Here, as in the Creed [I believe in God the Father Almighty], omnipotence serves as the representative of the attributes of God. Tholuck: "In the contemplation of nature, the first thing which strikes man with overpowering weight is the impression of an infinite, supernatural omnipotence (Book of Wisdom xiii. 4). All religion has its root in the feeling of dependence on supernatural powers (?). To the patriarchs God first revealed Himself as *אלהים*, as the Almighty; Ex. vi. 3" (Gen. xvii. 1).‡

* [Lange: Die Unschaubarkeiten werden als Erkannte angeschaut. Comp. Textual Note 7.—P. S.]

† [Similar passages are quoted from Cicerone, *De Divin.*, II. 73: "Eae praesentem aliquam eternamque naturam pulchritudo mundi ordoque rerum coelestium cogit confiteri," and Quæst. Tusc., I. 20: "Deum non vides, tamen Deum agnoscis ex ejus operibus." Comp. also Bengel in loc.: "Incomparabile oxymoron. Invisibilia Dei, si unquam, certe in creatione facta essent invisibilia: sed tum quæque non nisi per intelligentiam videri caperunt."—P. S.]

‡ [Alford: "Eternal, and Almighty, have always been recognised epithets of the Creator."—P. S.]

—And his Divinity. *θειότης*, from *θεός*, is the summary of the divinities, or divine excellencies, and must be distinguished from *θεότης*, the term which denotes the Divine Being itself. The omnipotence is completed by the remaining Divine attributes, through which it really becomes omnipotence in the full ethical as well as metaphysical sense. It is onesided if Schneckenburger refers it only to God's goodness. Reiche's thought is better, that wisdom and goodness are chiefly meant.

So that they are without excuse. Meyer does not regard the *εἰς* as expressing a consequence—as most commentators do [Vulg.: *Ita ut sint inexcusabiles*; Chrysostom, Luther, Reiche, De Wette, Fritzsche, Tholuck, Philippi, Ewald, Alford, Wordsworth, Hodge]—but a purpose (in harmony with Calvin, Beza, and others): *In order that they may be without excuse*. But this rendering leads to a monstrous view of the purpose of the creation of the world. It is too fatalistic even for the conception of predestination, which it was once designed to support. Meyer urges in its defence that *εἰς*, in the Epistle to the Romans, when used with *τό* and the infinitive, has always a teleological sense, against which [De Wette and] Tholuck (p. 67) protest. Then he insists that the results must also be determined beforehand. But this would be a kind of predestination which is self-contradictory: Predestinated—to have no excuse; that is, predestinated for guilt. The other explanation implies by no means a *sufficientia religionis naturalis ad salutem*, but it permits the possibility of another form of the course of development from Adam to Christ. [The object here is to show man's guilt, not God's sovereignty. Comp. on *εἰς τό* the Textual Note 9. Hodge: "Paul does not here teach that it is the design of God, in revealing Himself to men, to render their opposition inexcusable, but rather, since this revelation has been made, they have in fact no apology for their ignorance and neglect of God. Though the revelation of God in His works is sufficient to render men inexcusable, it does not follow that it is sufficient to lead men, blinded by sin, to a saving knowledge of Himself." Wordsworth: "It can hardly be thought that the conviction, confusion, and condemnation of men was any part of the Divine plan in creation, although it followed as a consequence from it."—P. S.]

Ver. 21. Because, although they knew God, &c. The *διότι* explains first of all how far they are without excuse; then, indirectly, how their guilt of holding back the truth in unrighteousness commenced. Incorrect construction: *cum cognoscere potuissent* (Ecumenius, Flatt).* Meyer has no ground for opposing the solution of the participle *γινώσκεις* into the sentence: *although they knew God* (not, *perceived* Him). The contradiction between knowing God and the designated neglect of Him is obvious indeed; but herein precisely consists the inexcusableness. The ignorance (*ἄγνοια*) of the Gentile world, Eph. iv. 18, &c., is improperly regarded by Tholuck as an apparent contradiction, for the Gentile world was not such at the outset, and its ignorance is the result and punishment of its great sin of neglect. They lost even their imperfect knowledge (*γινώσκεις*), because they did not raise it to

* [Alford: "γινώσκεις, 'with the knowledge above stated.' This participle testifies plainly that matter of fact, and not of possibility, has been the subject of the foregoing verses. From this point, we take up what they might have done, but did not."—P. S.]

full knowledge (*ἐπιγνώσις*) through the labor of the heart. [*τὸν θεόν*, the one true God, in opposition to the false *θεοί* whom the heathen worshipped.—P. S.]

They glorified him not as God. According to His divinity (John iv. 24). They were not wanting in worship, but in worship suitable to God. Melancthon refers *δοξάζειν* to theoretical, and *ὑπακούειν* to practical conduct toward God (as recognition and reverence); but Tholuck very justly rejects such an interpretation, and regards *δοξάζειν* as the general term for worship, and *ὑχ.* as the special designation of that species in which the feeling of dependence exhibits itself in the most tender and truly human way. In our opinion, the former denotes rather all worship, so far as it should be preëminently the glorification of God; the latter denotes the same worship as the grateful recognition of the Divine government for human welfare.*

But became vain [*ἡματαύθησαν*]. They became idle, foolish, in devising vanities (Is. xlv. 9), vain idols, *μάταια* (Acts xiv. 15). [*ματαύτης*, *מָתַיִת*, *vanitas*, is a characteristic term for idol-worship; Deut. xxxii. 21; 2 Kings xvii. 5; Jer. ii. 5; Acts xiv. 15.—P. S.] "As man, so his God." The axiom may also be reversed: As his God, so man himself (Ps. cxv. 8): *They that make them are like unto them*. The human mind is made dumb, wooden, and stone-like, by dumb, wooden, and stone idols (comp. Acts xvii. 29). But that vanity began in the inward life.—In their imaginations [thoughts, reasonings, speculations, *διδασκαλίας*]. Tholuck: "We can scarcely coincide with the Vulgate, Fritzsche, Meyer, and Philippi, in translating *διδασκαλίας* simply by *cogitata*. But since the word is used usually *malo sensu*, and the antithesis is more expressive, we may translate it, with Luther: 'In their imagining;' Beza: *rationibus suis*. We need not think exclusively of the reasonings and conclusions of the philosophers (Philippi)." Mythology was complete with its growth of ideals and images long before philosophy proper was conceived.

And their foolish heart was darkened. The supposition that "foolish" (*ἄσυνετος*) is used proleptically in the sense that their heart was darkened so as to lose its understanding (De Wette), is not only unnecessary (Tholuck), but altogether irrelevant (Meyer: "because it destroys the climax").† Positive darkness was the result of the negative neglect of the heart to regard the Divine tokens, and to weigh them understandingly. The *καρδία*, the centre of life, is first darkened; then the *διάνοια*, the developed thought-life (Eph. iv. 18). Tholuck: In this section the Apostle coincides so fully in word and thought with the Book of Wisdom, chaps. xiii.—xv., that Nitzsch regards it "almost impossible" to ascribe perfect originality to him. Yet he himself admits that the fundamental thought—the tracing of idolatry back to sin—was unknown to the Alexandrine author, &c. (comp. Nitzsch, *Deutsche Zeitschrift*, 1850, p. 387; Bleek, *Stud. und Kritiken*, 1853, p. 340).

SECOND SECTION, vers. 22-31.

Ver. 22. **Professing themselves** [i. e., while not *because*, they professed themselves, *φάσιν* or *τε*, or pretended] **to be wise**. De Wette: "This is referred by many, and also by Tholuck, to the philosophers of ancient Greece and Rome. But these were above idolatry, and, besides, were later than the origin of idolatry," &c.* The latter remark requires special attention. The question here is concerning the very ancient origin of heathenism, as characterized by the far-fetched ingenuities of symbolical mythicism. Nor could Paul have had in thought merely the pride of Grecian wisdom. But in contemplating it, he could also judge concerning the origin of heathenism. Comp. 1 Cor. i. 19-25; iii. 19. Calvin: "*Negus enim id proprie in philosophis competit, etc., sed aque commune est gentium ordinumque omnium. Nemo enim fuit, qui non voluerit Dei maiestatem sub captum suum includere, ac talem Deum facere, qualem percipere possent suapte sensu.*"—**They became fools**. Not, they have by this means shown themselves to be fools (Köllner), which weakens the thought. [Their folly was in proportion to their boast of wisdom. There can be no greater folly than to worship a beast rather than God. Wordsworth in *loc.*: "Intelligence is no safeguard against superstition. Knowledge puffeth up (1 Cor. viii. 1). It often engenders pride, and pride is punished by God with spiritual blindness, which is the mother of idolatry."—P. S.]

Ver. 23. **And exchanged, &c.** They have abandoned the real *δόξα* [*דְּבָרֵי יְהוָה*],—the contemplation of God's glory—which was communicated to them through the spiritual contemplation of the creation, which was manifested to the Israelites in the Shekinah in the exalted moments of vision, and which was finally communicated to Christians in the righteousness of Christ for faith. They exchanged this glory for their religious images—that is, for vanity, folly, and darkness. "The *ἐν* cannot be taken for *εἰς* (Reiche [E. V.]), but is instrumental" (Meyer). It denotes the external element of their exchange. [The verb *ἀλλάσσειν*, when it means to *exchange*, is usually construed with *τι τινα* or *ἀντι τινα*, *permutare rem per rem* or *re*, but in the LXX. with *ἐν*, after the Hebrew *בְּיָדָא*, as in Ps. cvi. 20: *ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιωμάτων ἰδούλου, κ.τ.λ.* Tholuck quotes also Sophocles, *Antig.*, ver. 936, for the same construction. The contrast of *ἀφ' ὧν* and *ἐν ὧν* sets forth the folly of such an exchange.—P. S.] Grotius: *ὁμοίωμα ἰδούλου, figura, qua apparet in simulacro*. Meyer quotes Rev. ix. 7 in favor of this view. But the expression seems to indicate that the worship of images proceeded from an arbitrary, self-created symbolism. They believed that they wisely expressed and maintained the *δόξα* of God in the symbol or likeness of a human image. For this purpose they naturally made use of the image of the external and therefore perishable form of man. This was specially the case among the Greeks. There were also the Egyptian images of beasts: of birds

* (Bengel: "GRATIAS AGERE (ἐὐχαρ.) debemus ob beneficia: GLORIFICARE (δοξάζ.) ob ipsas virtutes divinas."—P. S.)

† [Alford: "THEIR HEART (*καρδία* of the whole inner man, the seat of knowledge and feeling) BEING FOOLISH (unintelligent, not retaining God in its knowledge) BECAME DARK (lost the little light it had, and wandered blindly in the mazes of folly).—P. S.]

* [In like manner, Meyer and Alford refer the words not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general (1 Cor. i. 21), which is always connected with an alienation from the truth of God. Tholuck, also, in his 7th edition, refers the passage expressly to the whole civilized heathen world which looked down upon the rest of mankind as outside barbarians.—P. S.]

—the bird Ibis; of four-footed beasts—the Apia, the dog and the cat; and of creeping things—the crocodile and the serpent. Tholuck: The Egyptian worship was at that time domesticated at Rome;* and the expression of Paul relates as well to the adoration of the symbol, generally practised by the cultivated classes, as to the adoration of the image itself, as a real idol, which prevailed among the great masses (see Tholuck). [The common people saw in the idols the gods themselves, the cultivated heathen, symbolical representations, or, at best, only the organs through which the gods operated. A similar difference of a gross and a more refined superstition is found in the Roman Catholic Church with regard to the images of saints. The Scriptures make no account of this distinction, and denounce all image-worshippers as idolaters.—P. S.] The Apostle traces the downward tendency of heathendom, by passing, first, from the likeness to the image, and, second, from the image of man to the images of creeping animals. [Wordsworth: “*xai—xai—xai*—observe this repetition, marking successive stages of their moral and intellectual degradation: ending in the transmutation of the living God of heaven into the likeness of unclean reptiles crawling upon the earth!”—P. S.]

Ver. 24. **Wherefore God also gave them up to uncleanness.** The Apostle evidently distinguishes two degrees of this abandonment; ver. 24 and ver. 26. As the unnatural sins of lust are not mentioned before ver. 26, so may we understand ver. 24 as referring to the natural forms of sensuality. But lewdness is the sin common to both degrees of corruption. That the Apostle should regard sins of lust as the immediate result of religious apostasy, rests: 1. On the Hebrew idea of whoredom, according to which religious whoredom—that is, idolatry—leads to moral whoredom as its most immediate result (Num. xxv.; Ezek. xxiii.); just as, reversely, moral unchastity leads to religious lewdness (Solomon, Henry IV. [of France]). The heathen forms of worship are therefore connected in various ways with the practice of lust, or they are even the worship of lust. 2. On the ethical law, that moral principles stand in reciprocal connection with religious principles. The image of corruptible man is an image of the natural man, who, like Jupiter, indulges in love intrigues. The image of the bull likewise indicates the deification of the generative power of nature.

Wherefore God gave them up [*παρέδωκεν*, delivered them over]. The abandonment must not be regarded, with the Greek expositors [since Jrigen], as a mere permission† (*συγχώρησις*—see Chrysostom's remarks, quoted by Tholuck [who dissents from him]), nor, on the other hand, as referring to a Divine predestination of abandonment to the judgment of condemnation. (Tholuck, the editor of Calvin's Commentaries, calls this the Calvinistic view, according to which God is the effective author of sin;—but this he could certainly not prove

from Calvin's exposition of the present passage. The abandonment is rather the first stage in the exercise of punitive authority (see my *Positive Dogmatics*, p. 468). God executed this punishment on a grand scale in the origin and growth of heathendom. He allowed the Gentiles to walk in their own ways (Acts xiv. 16; Ps. lxxxi. 13; cxlvii. 20). The *permittere* in this punishment becomes an *effective* operation by God's withdrawal of His Spirit; which measure His holiness requires.* Paul has already said that this withdrawal is retributive; but he now makes it especially prominent: **in the lusts of their hearts**, *ἐν ταῖς ἐπιθυμίαις*, &c. The *ἐν* must not be understood as instrumental [*by or through*] (Erasmus [E. V.], and others), nor like *in* (Piscat., Estius, and others) [but signifies the element or moral condition in which they were already when God, by a judicial act, delivered them over to a still worse condition.—P. S.]. The negative punitive judgment becomes positive in this, that they can no longer control the lusts of their heart after God's Spirit is withdrawn from them. It is in harmony with God's righteousness that sin should be punished by sin.—**To uncleanness.** The sins of thought and heart became sins of deed. The expression *filthiness* (*Unflättheit*, Meyer) seems too strong for the beginning of the development of uncleanness. In Gal. v. 19 (to which Meyer refers), the description passes from the grosser to the more subtle forms.

So that their bodies were dishonored. De Wette and Tholuck [Meyer, Alford, *al.*] maintain that *ἀτιμάσθαι* does not occur in the middle (Erasmus, Luther [E. V.]), but only in the passive voice. The bodies were already dishonored by natural lewdness, by which they lost their dignity as temples of God, and were degraded into instruments of sensual lust (and not merely “woman;” Tholuck). See 1 Cor. vi. 16.—**Between themselves.** Three explanations: 1. The *ἐν* is instrumental (Theophylact, Köllner). Then the moral subject is wanting. 2. The *ἐν αὐτοῖς* has a reciprocal signification equal to *ἐν ἀλλήλοις*, *reciprocally* (Erasmus, De Wette, Tholuck, and others). Meyer: One dishonors the other. This construction is favored by the reciprocal sexual intercourse which disappears in the unnatural lewdness described in ver. 26. 3. Reflexive (Vulgate, Luther, Calvin, and others). Tholuck remarks on this, that *to themselves* does not give clear sense. Comp., on the contrary, 1 Cor. vi. 16. We may adopt the second explanation, and yet the third need not be given up—namely, that in natural lewdness not only does one dishonor the other, but each dishonors himself.

Ver. 25. **They who exchanged the truth of God.** According to Meyer and Tholuck, Paul re-

* [Calov: “*Traditi sunt a Deo non EFFECTIVE, nec solum PERMISSIVE, nec tantum ἐφεστικῶς, sed δικαστικῶς et judicialiter.*” So Tholuck, Philippi, Alford (“not merely permissive, but judicial”). Meyer, stronger: “*σπῆσις* expresses the real active abandonment (*die wirkliche active Preisgebung*) on the part of God.” Both the Bible and daily experience teach that sin is punished by sin, as virtue is rewarded by virtue; and this is a Divinely instituted law in perfect harmony with our personal freedom and moral accountability; for man's will is in every act of sin as well as of obedience, and hence what is represented in one passage as the work of God, is in another passage just as properly represented as the work of man, comp. Eph. iv. 19: *οἱ οὖτοι τὰς ἐαυτοῦ σπῆσις ἐν τῇ ἀσελγείᾳ, κ.τ.λ.* God hardened Pharaoh's heart, Exod. vii. 13; ix. 12; x. 1, 20, 27; xi. 10; Rom. ix. 18, but Pharaoh first hardened his own heart, Exod. viii. 15, 32; ix. 24, 25, so that God punished him by his own sin. Comp. *Doctrinal and Ethical*, No. 1.—P. S.]

* [Tholuck quotes from Lucan (*Phars.* viii. 83):

*Nec in templa tuam Romana recipimus Iovem
Semideosque carnes.*—P. S.]

† [*σπῆσις* = *classe* (Chrysostom), or = *συγχώρησις* (Theodoret). This interpretation of the Greek fathers was followed by the rationalists, and is contrary to the meaning of the word (see Meyer). It explains nothing, for if God permits the sinner to sink deeper into vice, He does it, of course, with wise intention as a sovereign and righteous Judge.—P. S.]

turns expressly to the cause of the abandonment. But by this they overlook the definite progress of thought—namely, the argument for the abandonment of the second degree which follows in ver. 26. As a punishment of the heathen for squandering the *doxa* of God for the paltry sum of images, their own bodies have lost their *doxa*. But they are further charged with bartering the truth of God for the lie of idolatry, since they have served the creature *παρὰ τὸν κτίσαντα*. Therefore God gave them up to a *lie of sexual lust*, to a lust *παρὰ φύσιν*. It is from this parallel, which the commentators have overlooked, that exact exegetical definitions on this passage arise.—They who exchanged, *Οἰτινίς, Quippe qui*. The expression denotes them as the same, but characterizes them more fully. The sense is, *they exchange for (sie tauschten um)*, *μετέλλαξαν*, which is not merely "more emphatic" (Meyer) than *ἔλλαξαν*. It includes, with the exchange, a very strong conception of change, of variation.—The truth of God. Explanations: 1. The truth revealed to the Gentiles (Camerarius, Reiche, and others). 2. *θεοῦ* is *genit. object.*; therefore the true knowledge of God (Piscat., Usteri. [Alford: the true notion of Him as the Creator]). 3. *θεοῦ* is *genit. subject.*; the truth or reality of God, the true Divine essence, according to the analogy *τὴν δόξαν τοῦ θεοῦ* (Tholuck, Meyer). Tholuck (with Theophylact, Luther, and others) takes it exactly as *ἀληθινὸς θεός* [and *ψεῦδος* for *οἱ ψεῦδεις θεοὶ*]. So also Hodge: a periphrase for the God—P. S.]. The *δόξα* of God is God's revelation in glory, and so is God's truth in the *φανέρωσις* (see ver. 19) of his essential truth in the truthful relations of creation. The name of God is the revelation of His nature; not His nature in and of itself. But this revelation divides itself into the *δόξα* when we have in view the whole majesty of His name, and into the *ἀλήθεια* when we look at the real harmony of its antitheses. They have forsaken the general manifestation of this truth of God. They have, indeed, utterly squandered it for the gain of a mere lie—for the lying idols. [*ψεῦδος* = *פֶּזֶז*, is used emphatically for idols in the Scriptures; Jer. xiii. 25; xvi. 19; Isa. xxviii. 15; xlv. 20; because the heathen gods do not even exist, and yet they are worshipped in the place of the only true God, who is the Cause of all existence, and the Author of all truth.—P. S.] Idols are lies not simply as *dii imaginarii* (Grotius). They are embodied lies. Man must make them, and they pretend to represent Him who made man (Isa. xl. 19, 20). They have mouths, but they speak not; eyes have they, but they see not (Ps. cxv. 5; cxxxv. 16; Wisdom xv. 15). The worshipper of idols has a dark consciousness of this contradiction. Even his worship is mendacious. Tholuck quotes Philo, *De Vita Mosi*, i. 3 [where it is said of the Israelites who had made the golden calf], Moses wondered *ὅσον ψεῦδος ἀνθ' ὅσης ἀληθείας υπηλλάξαντο*. Comp. also Isa. xlv. 20; Jer. iii. 10; xiii. 25; xvi. 19.—And worshipped. *σεβάσθαι* [only once in the N. T.] denotes religious reverence in general; *λατρεῖν* denotes worship [with sacrifice, and other acts and rites]. The conception of the *σεβ.* passes from fear and reverence to worship. Of kindred but not of identical character is the distinction of Theophylact, and others: internal and external worship.—The creature rather than the Creator. [*τίσει*, *any created being or thing*, belongs to both verbs, but is conformed to *λατρεῖν* as the nearest, while *σεβάσθαι* would require the accusative.—P. S.]

The *παρὰ τὸν κτίσαντα* has been interpreted in three ways: 1. *More* than the Creator [in the relative sense], (Vulgate, Erasmus, Luther [E. V. Grotius], and others); 2. *against* the Creator [*contra creatorem*; comp. *παρὰ φύσιν*, ver. 26], (Hammond, Fritzsche, and others); 3. In the sense of comparison [and exclusion], *pro creatori, praterito, or relicto creatore* (Hilarius, Theophylact, Beza, Tholuck, Meyer [Olshausen, De Wette, Philippi, Alford, Wordsworth, Hodge], and others). The third explanation is correct in the sense that it includes the second: Passing by one with the disregard and rejection of the same (see Luke xviii. 14). The *παρὰ φύσιν* in ver. 26 perfectly corresponds to this rendering. In both cases, the statement must not be understood absolutely; otherwise heathendom would have been the negation of all religion, and unnatural lust the negation of all propagation of the human race. It denotes the outbreathing sovereignty of a religious vice, which is completed in a sensus one. [Wordsworth derives from this text an argument against the Arians, who assert Christ to be a creature, and yet profess to worship Him; and against those who pay religious worship to any creature, since no one is to be worshipped, according to the Scriptures, who is not God by nature, and since there is no middle between Creator and creature.—P. S.]

Who is blessed forever. Tholuck: "The doxology is added to the name of God by Jews and Mohammedans when they must state something that is unworthy of Him, as though the writer would remove all suspicion of any share in the statement," &c. It is more natural to seek the explanation of this custom in the indignation of religious feeling, and in its confidence that God is exalted above the profanation of His name.* Tholuck informs us that an Arabian writer added, after every heresy which he mentioned: "God is exalted above all that they say!" The Apostle's expression, at all events, must not be regarded as a mere form, but as candid emotion (Meyer); which yet does not exclude the thought indicated above (Chrysostom, Grotius).—*εὐλογητός, בָּרֵךְ*.† Who is blessed, with reference to all future eternity, is likewise an expression of the confident expectation that *he shall be blessed* (Meyer therefore rejects, without good reason, the explanation of Fritzsche: *celebrandus*).

Ver. 26. For this cause God gave them up. The *διὰ τοῦτο* refers specifically to ver. 25, and takes its place with the *διὸ* of ver. 24 and the *διότι* of ver. 21 as a subdivision under ver. 18.

Unto shameful passions. The *ἀτιμία* was already in ver. 24, but now it becomes a passion. Meyer: *πάθη ἀτιμ., genit. qual.* Since whoredom is also a shameful passion, the substantive must be retained: Passions of the shameful and degraded

* [So also Meyer (*Erguss der errigten Fiedr*), Alford, and others. The doxology is the natural outburst of a holy indignation which puts the sin of idolatry in a more striking light and holds it up to the abhorrence of all pious minds. Comp. similar doxologies ix. 5; 1 Tim. i. 17; 2 Tim. iv. 18 comp. Gen. ix. 26; xiv. 20; xxiv. 37.—P. S.]

† [It is in the Bible only applied to God, while *μακάριος* and the corresponding Hebrew *בָּרֵךְ*, happy, is applied to man, very rarely to God (only in two passages of the N. T. 1 Tim. i. 11; vi. 15). The E. V. renders *εὐλογητός* (and *εὐλογημένος*; always and properly *blessed*, but varies in its translation of *μακάριος* between *happy* and *blessed*; using the latter in those passages where spiritual happiness or the future glory of saints or the blessedness of God is intended as Ps. l. 1; xxxii. 1; Luke l. 48; Matt. v. 3-11; 1 Tim. i. 11; vi. 15; Titus ii. 13.—P. S.]

condition. There was first a departure from honor to simple dishonor; then still further downward, to a passionate course of dishonor, which might almost be described as passion for villainess. The unnatural sins of lust rest upon unnatural passions, and these spring from the root of the unnatural, lying deification of creatures and images. Man is for God in a religious sense, as the man and woman are for each other in a moral point of view: this is the natural condition, the truth of the relations (Eph. v. 25). Therefore the perversion of nature, unnaturalness, or the lie of the service of the creature and of the idols, is punished by the perversion of nature, unnaturalness, or the lie of sexual gratification. Tholuck praises the modest reticence of the Apostle in the expression, although his expression is clear enough. He also says: "The self-degradation and self-condemnation of man appears most strikingly in the peculiarly (?) Grecian sin of pederasty (*ἀρσενοκοίται*, 1 Cor. vi. 9), which, at the time when Paul wrote, was largely practised also in Rome. After Xenophon, *De Lacedæm. Republ.*, ii. 14, has mentioned that this vice was forbidden by Lycurgus, he adds, that this is not believed by some, *ἐν πολλαῖς γὰρ τῶν πόλεων οἱ νόμοι οὐκ ἐναντιοῦνται ταῖς πρὸς τοῖς παῖδας ἐπιθυμίαις*. Even the most distinguished men have incurred grave suspicions in this matter, some justly, others unjustly. Comp. Gessner, *De pederastia Socratis in vet. diss. Got.* ii. p. 125. Seneca, a contemporary of Paul, writes in Rome, *Ep. 35: Transeo puerorum infelicitum greges, quos post transacta convivia alius cubiculi contumelia exspectant; transeo agmina exoletorum per nationes coloresque descripta*. The most hideous and yet the most accurate picture of Roman licentiousness at that time, is given by Petronius, a contemporary of the Apostle. Even women (called *tribades*) committed the same outrage, which was called by a smoother term after a famous predecessor in the crime, "Sapphic Love." [Seneca writes, *Ep. 95: "Libidine vero ne maribus quidem cedunt, pati nata; dii illas deaque male perant, adeo perverum commenta genus impudicitia viros incunt."*]

For even their women. *Θήλειαι* and *ἄρσενες*, instead of *γυναῖκες* and *ἄνδρες*, on account of the sexual reference. Reiche says erroneously: In a contemptuous sense, for description of the bestial. The expression *χρησται* is euphemistic for *usus venereus*, and therefore we must not supply *τοῦ ἄρσενος*, or *τῆς θηλείας* (Fritzche). Tholuck explains thus: The Apostle places the female sex first, because the abomination of the crime is most horrible in *that* sex, whose noblest ornament is modesty (1 Tim. ii. 9) [similarly Hodge]. It may

* [Comp. the fearful and yet truthful description of the horrible vice of *raubpatria* among the highly civilized Greeks, in Döllinger's learned work: *Heidenthum und Judenthum*, 1857, p. 684 ff. "Bei den Griechen," he says, "tritt das Laster der Päderastie mit allen Symptomen einer grossen nationalen Krankheit, gleichsam eines ethischen Miasma auf; es zeigt sich als ein Gefühl, das stürker und heftiger wirkte, als die Wertheiliebe bei anderen Völkern, massloser, leidenschaftlicher in seinen Ausbrüchen war. Rasende Mißsucht, unbedingte Hingebung, sinnliche Gluth, sdrliche Tödtetei, nächstliches Welten vor der Thüre des Geliebten, Alles, was zur Caricatur der natürlichen Geschlechtsliebe gehört, Andet sich dabei. Auch die ernstesten Moralisten waren in der Beurtheilung des Verhältnisses höchst nachsichtig, mitunter mehr als nachsichtig, sie behandelten die Sache häufig mehr mit leichtfertiger Scherze, und duldeten die Schuldigen in ihrer Gesellschaft. In der ganzen Literatur der vorchristlichen Periode ist kaum ein Schriftsteller zu finden, der sich entschieden dagegen erklärt hätte. Vielmehr war die ganze Gesellschaft davon angesteckt, und man schmeckte das Miasma, so zu sagen, mit der Luft ein."—P. 8.]

be observed, on the contrary, that the Apostle here generally passes from the less to the more abominable crime. He probably alludes, in ver. 26 (as Tholuck remarks), to the debauchery of the *tribades* (*frictrices*, "the Lesbian vice," *λεβιάζων*), where women commit abuses with women, but perhaps he included the more secret sin of onanism. This appears from the antithesis in ver. 27: Men *with men*. This sin is referred in a two-fold way to the deification of the creature: by *μετήλλαξαν* and by *παρά φύσιν*.

Ver. 27. **And likewise also the men.** The construction indicates that the unnatural burning (*ἐκκαίεσθαι* = *ποροῦσθαι*, 1 Cor. vii. 9) was inflamed by unnatural excitement in the shameful act itself. The *κατεργαζόμενοι* means the complete perpetration of the abomination.—"Receiving in themselves the due reward of their error." According to Ammon and others, the destructive consequences of lust. According to Tholuck, the self-degradation. According to Meyer, the designated lusts themselves, as the punishment for the *πλάνη*, vers. 21-23. [Alford and Hodge likewise refer the *πλάνη* to their departure from God into idolatry.—P. S.] But the *πλάνη* is certainly the godless aberration into unnaturalness—that is, into a lie against nature, and we must think of the punishment as proportionate thereto; therefore not only the absolute self-deception, but also the shameful perversion of the sexual character (a man in a horrible way "the woman of all men"). Therefore, in *themselves*, not *through* themselves (Tholuck); nor "reciprocally" (Meyer). Meyer erroneously excludes here from consideration the destructive results of debauchery.

Ver. 28. **And as they did not deem it worth while** [*οὐκ ἰδοκίμασαν*] **to retain God.** A further and more general development of moral corruption, based on a further and more general unfolding of religious corruption. *Καθώς*. The comparison is at the same time causal—which Tholuck denies. On the correspondence between the darkening of knowledge and practical corruption, see the quotations from the heathen writers, in Tholuck [and Wetstein. Cicero says, *De Nat. Deor.* 12: "*Ha d scio, an, pietate adversus Deos sub lata, fides etiam et societas, et una excellentissima virtus iustitia tol'atur*." The assertion of modern deists, rationalists, and infidels, that morality is independent of religion, is an idle delusion. The wise heathen knew better. Religion is the backbone of morality, and irreligion the mother of immorality and vice. He who is most true to God, is most true to himself and his fellow-men; and he who denies God, is not likely to recognize any binding obligation to man, except on purely selfish and utilitarian grounds. Immoral religionists and moral irreligionists are exceptions, and confirm the rule.—P. 8.] The *δοκιμαῖαν* = *δοκιμον ἡγνίσθαι* [here, *to think it worthy, or worth while*; comp. 1 Thess. ii. 4; 1 Cor. xvi. 8].—**To retain God in (their) knowledge** [*ἐν ἐπιγνώσει*, *Erkenntnis*]. Tholuck makes the *ἐπιγνώσκων* equal to the *γινώσκων* in ver. 21. But here the question is concerning perception—that is, the reception of knowledge into the inner life. Besides, the *ἔχειν ἐν ἐπιγνώσκῃ* is stronger than *γινώσκων*. Here again the punish-

* [Meyer: *κατεργαζέσθαι* is used in the good as well as the bad sense, but in distinction from *ἐργάζεσθαι* it always expresses the idea of carrying out, or completing.—P. 8.]

ment corresponds to the guilt; therefore the ἀδόκιμος νοῦς is not a mind incapable of judgment or discernment [*judicii expertus*], (Beza, Piscat. [Bengel]), but the adjective is passive, according to the use of language: worthless (good-for-nothing) mind. [δόκιμος, from δέχομαι, *receivable, worthy of reception*; ἀδόκιμος, *worthless, worthy of rejection*. The heathen did not lose the moral faculty of discerning between right and wrong, good and bad, but in spite of it they practised the bad, and encouraged its practice in others (ver. 32), thereby increasing their guilt. "It is the *video meliora proboque*, which makes the *detiora sequor* so peculiarly criminal."—P. S.] The οὐκ ἰδοιμασάν and ἀδόκιμος νοῦς are a paronomasy. The νοῦς is the perceiving and deciding intelligence, and mediates all the impressions for moral self-determination and action.—**Things which are not becoming.** The μὴ καθήκοντα, in the technical sense of the philosophical schools, are things contrary to duty, or immoral; but in a more popular sense here, they are an expression of moral abhorrence.

Vers. 29–32. **Being filled with all unrighteousness.** Tholuck: "The accusatives *πεπληρωμένους, μιστοὺς*, &c., depend on *ποιεῖν*, as Erasmus has already remarked: *because* their thoughts are so impure, they also commit unbecoming things." [Some connect the following accusatives with αὐτοῖς of the preceding verse, so as to express the state in which, and the reason why, God abandoned them; but it is better to connect them with the subject of *ποιεῖν*, understood, so as to express the consequences of such abandonment, and the various forms of τὰ μὴ καθήκοντα which they practised. *πᾶσα ἀδικία*, all manner of immorality, is general; the following terms are specifications. Similar catalogues of sins: 2 Cor. xii. 20; Gal. v. 19–21; Eph. v. 3; 1 Tim. i. 9, 10; 2 Tim. iii. 2–4.—P. S.] De Wette remarks that the following catalogue of sins, like a similar one in Gal. v. 19, is unsystematic; though ἀδικία stands first, as the principal conception. Likewise Tholuck (against Bengel's and Glückler's attempts at classification) maintains that the Apostle states a "συναθροισμὸς [rhetorical accumulation] of manifestations of sin," and cites the paronomasies *φθόνου* and *φόνου*, *ἀνιέντοις* and *ἀνιέντοις*. But the paronomasies are no proof, and so we attempt the following construction: *

I. **Vices.** The chief vice, ἀδικία, unrighteousness, at the head. This is divided into *πονηρία*, malice [disposition to inflict evil], wickedness—bold form; and into *πλεονεξία*, avarice, covetousness; *κακία*, badness, malice—pusillanimous form. On the addition of *πορνεία* to the

* [The classification of Dr. Lange is certainly original and ingenious, and decidedly preferable to any other, although perhaps somewhat artificial. The next best classification is that of Bengel in Rom. i. 29: "Tota enumeratio ordinem habet supradictam, per membra nosem, in affectibus: tria, in sermone: tria, respectu Dei, et sui, et proximi; et duo, in rebus gerendis: scilicet, respectu necessitudinum." He also remarks that ἀδικία, the opposite of *justitia*, is put first, *immiserationis* last; justice has life, injustice death; ver. 32. But it seems to me that the Apostle, in this catalogue of vices, had regard not so much to systematic order, as to rhetorical effect, with the view to bring out more strikingly the absolute necessity of redemption. It is a rapid accumulation and rising climax to the crisis of the disease, which was the turning-point of the cure. Man's extremity was God's opportunity. Christ appeared "in the fulness of time," just when He was most needed, and when the way for His coming was fully prepared, both negatively by the hopeless corruption of society, and positively by the mission of the law and the promise in Israel, and the aspirations of the better class of heathen.—P. S.]

above, see Textual Note [7]. The expression *πεπληρωμένους* means, that every wicked person had not merely one crime. By the vices are here meant permanent and cold traits of character, in distinction from deeds of impulse, in which the guilty persons appear as *μιστοί*, full and drunken.

II. **Evil deeds, or criminal acts.** The chief sin, *φθόνος*, *envy*, at the head; divided into *φόνος*, *murder*; *ἔρις*, *strife*, contention; *δόλος*, *deceit*, or fraud; *κακοήθεια*, *maliginity*, treacherous conduct. The chief source is *φθόνος*; but in all these evil deeds they appear as drunken.

III. **Wicked characters according to their deeds.** *ψιθυρισταί*, *whisperers*, backbiters [one who slanders *secretly*]; *καταλάλοι*, *slanders*, calumniators; *θεοστυγείς*, *haters of God*, despisers of God, scorning God (*Gottverächter*). Tholuck: Promethean characters. In the classic literature, and especially the tragic department, the word occurs only in the passive meaning: *hated by God*, *hateful to God* [see the quotations of Meyer *in loc.*]; but the context plainly declares in favor of the active rendering, which has been adopted by most commentators from Theodoret down to the present, and which alone is in harmony with the Christian spirit. Classic usage also favors the accessory thought: *ungodly*, *wicked*. *ἰβρησταί*, *insolent*, *overbearing*, those who perpetrate criminal *ἔβρη*; *ὑπερήφανοι*, those who are *proud*, self-conceited, those who conduct themselves arrogantly above others; *ἀλαζόνες*, *boasters*, who do not design, like the previous class, to crush others by the force of their greatness, but make a lying show of it; *ἐφευρέται κακῶν*, *inventors of villainies*, or crimes, swindlers, and adventurers; *γονεῦσιν ἀπειθεῖς*, *disobedient to parents*; apostasy from the piety and affection due to parents is a fountain of corruption (see Malachi iv. 6; Luke i. 17). [Hodge: "That such should be included in this fearful list, shows the light in which filial disobedience is regarded by the sacred writers."—P. S.]

IV. (Ver. 31.) **Wicked characters according to their sentiments**, in leading psychological types. *ἀσύνετοι*, *without understanding* [or insight into moral things, blinded, besotted]; *corrupted intelligence*; *ἀσύνθετοι*, according to Philippi, and others, *quarrelsome*, implacable; according to Meyer, *covenant-breakers* [perfidious]; we construe the expression psychologically: *unstable*, *unreliable*—*corrupted will*. *ἀστοργοι*, *destitute of affection*, *heartless*; wanting even in natural feeling and natural love—*corrupted feeling*. (*ἀσπονδοι*, *implacable*, irreconcilable. Probably an insertion). *ἀνελήμονες*, *unmerciful*, without pity and compassion: a totally corrupted state of feeling (Matt. xxv. 31 ff.).

V. **Wicked maxims** (ver. 32). Demoniacal pleasure in wickedness on the part of those who are conscious of the deadly guilt of sin (for example, heathen philosophers, magistrates, judges, etc.); and who not only commit sins worthy of death, but also approve them in others by their endorsement and principles.—The οἰκτιρῶνς announces a new element, a new degree. This degree was of course not reached or thoroughly accomplished by all, but the generality were guilty to this degree—a fact which is shown by the crucifixion of Christ. Grotius has alluded to the defence of many crimes by the philosophers [e. g., the defence of hatred, revenge, even pederasty and sodomy]; and Heumann [and Ewald] to lax criminal justice. The δ. καί

of God in the knowledge of the Gentiles is in part the institution of law and in part God's punitive dealing, so far as the latter is referred by the heathen conscience to Divine justice. [*δικαιοσύνη* (comp. Luke i. 6; Rom. ii. 26; viii. 4; Apoc. xv. 5, in the Septuagint often for the Hebrew *דִּקְיָה, דִּקְיָה, דִּקְיָה*) is here the righteous decree or sentence of God as the Lawgiver and Judge, declaring what is right and wrong, and connecting death with sin, and life with righteousness. Meyer: *Rechtsbestimmung*; Lange: *Rechtstheil*; Alford: *sentence*; Wordsworth and Hodge: *decree*. This decree is inscribed not only on the revealed law of the Old Testament, but also on the conscience or moral sense of every man. The latter is here meant.—P. 8.]

Ver. 32. **Are worthy of death.** Photius: According to the Mosaic law. The Socinians: Civil punishment by death. Meyer: Eternal death, by which Paul has in mind the heathen notion of the state of punishment in Hades.* Fritzsche and De Wette: The misery of sin, and similar results. But the meaning is the general idea of death in the Gentile consciousness of guilt, as the punishment of the most varied forms of sin. [Alford: *θάνατος*, a general term for the fatal consequence of sin; that such courses lead to ruin. Hodge: All evil inflicted for the satisfaction of justice. This passage shows that the judicial abandonment of God does not destroy the free agency or responsibility of men. The stream which carries them away is not without, but within; it is their own corrupt nature. Umbreit: Life and death are ever set over against one another in the Old and New Testaments, the one as including all good, the other as all evil.—P. 8.] The *πράσσειν* is a stronger expression. [It brings out more clearly the idea of repetition and continuance of action than *ποιεῖν*.—P. 8.]

The progress is very apparent from wicked passions to wicked acts; from these, to wicked characters, according to the positive methods of action; from these, to wicked characters in whom the inclination for what is good is extinguished; and from these, finally, to wicked maxims. This progress is also expressed by the change of the forms. The same sins are not described throughout these different categories. According to the fundamental conception of unrighteousness, the first category may be regarded as the general category. The second describes sins against our fellow-men in their individual relation; the third, those against human society; the fourth passes on to settle the character of self-corruption in its psychological forms of sentiment; and the fifth, to the complete demoniacal consciousness and approval of sin.

[This dark picture of heathen corruption (which does not exclude honorable exceptions; comp. Rom. ii. 14, 26) is by no means overdrawn, and can be fully verified by testimonies from the first writers of the classical age of ancient Greece and Rome, such as Thucydides (iii. 82-84, on the moral state of Greece during the Peloponnesian war), Aristophanes, Horace, Catullus, Juvenal, Persius, Salust, Seneca, Tacitus, Suetonius. Comp. my *Church History*, vol. i. p. 302 ff., and the works quoted there. I shall only refer to a passage from Seneca, the philosopher and contemporary of Paul, *De Ira*,

ii. 8: "All is full of crime and vice; there is more committed than can be healed by punishment. A monstrous prize contest of wickedness is going on. The desire to sin increases, and shame decreases day by day. . . . Vice is no longer practised secretly, but in open view. Villeness gains in every street and in every breast to such an extent, that innocence has become not only rare, but has ceased to exist." It is true, the history of Christian countries often presents a similar picture of moral corruption (with the exception of those unnatural vices described vers. 26 and 27, which have almost disappeared, or greatly diminished within the pale of Christian civilization). Think of the state of the Latin Christians in the fifth century as described by the priest Salvianus, who charges them with every vice, and puts them, in a moral point of view, beneath the barbarians; of the condition of Catholic France under Louis XIV. and XV.; and of the large capitals of Europe and America in our days. Yea, in some respects the most diabolical forms of sin are brought out by contrast under the Christian dispensation, and apostasy from Christianity is worse than heathenism (comp. 2 Tim. iii. 1-9). But there remains this radical difference; the heathen corruptions were produced and sanctioned by the heathen mythology and idolatry; while Christian nations are corrupt in spite of and in direct opposition to Christianity, which raises the highest standard of virtue, and acts continually on the world as a purifying and sanctifying power.—P. 8.]

DOCTRINAL AND ETHICAL.

1. The revelation of God's salvation is at the same time a revelation of God's wrath. One conception is eclipsed by the other. It is a vain delusion to imagine that we can separate the doctrine of redemption from that of wrath. The conception of wrath is the conception of the *absolute and personal energy* of the Divine government of love in punitive righteousness. Redeeming love is the absolute and personal energy of Divine righteousness in the saving exercise of love. Can a soul enjoy the experience of salvation by faith, without passing through an internal judgment, and feeling of Divine displeasure? For further information, see the *Exeg. Notes*; Tholuck, pp. 56, 57; Meyer, p. 49; the article *Zorn Gottes*, in Herzog's *Realencyklopädie* [vol. xviii. p. 657 ff.], together with the literature on the subject enumerated there [especially the monograph on the Wrath of God by Ferdinand Weber, with prolegomena on the doctrine of the atonement by Frans Delitzsch, Erlangen, 1862.—P. 8.]

2. The essential characteristic of all forms of *unbelief* consists in men's holding back or hindering the truth in *unrighteousness*. "Modern culture" attempts to separate the ideas *ἀνομία* and *ἀπίθεια* utterly from each other. But the biblical view will not allow such a separation. Unbelief is misconduct toward the moral claims within the horizon of the internal life. This misconduct has its degrees. The germ and principle is sin as transgression (*παράβασις*) in general. The definite determination is apostasy, which manifests itself also as opposition to Divine truth. Therefore the two fundamental forms of specific unbelief are: apostasy, and hostile attack. The third degree is hardness of heart. But the measure of power in human obstacles to the revelation of God is related to the power

* [Philippi likewise refers to the heathen myth of Hades with its punishments, and quotes from *Æschylus, Æumenid.* vv. 250-265.—P. 8.]

of Divine reaction against these obstacles, just as the power of man (as weakness) is related to the omnipotence of God.

3. The idea of the *revelation of God by nature* pervades the entire Bible. See Ps. viii., xix., civ., and others; Isa. xl. According to Schneckenburger (*Beiträge zur Einleitung in's Neue Testament*, 10th essay: *Paul's Natural Theology, and its Sources*), Philo was Paul's source. See thereon, Tholuck, p. 64. The pamphlet of Hebart also belongs here: *Die natürliche Theologie des Apostels Paulus* (Nürnberg, 1860); likewise Zöckler's *Theologia Naturalis, or Entwurf einer systematischen Naturtheologie*. [Frankfurt a. M., 1860, 2 vols.] The latter has viewed natural theology in a more primitive than usual sense. We must bear in mind that natural theology, since the revelation of salvation, has assumed a different form from what it had before the revelation of salvation, and especially as the basis of the original revelation. The symbolical natural religion which prevailed down to Abraham is distinguished from the revelation of salvation herein, that God revealed Himself there specially by symbols and signs, but here by the Word. See also the article *Raymond of Sabunde*, in Herzog's *Real-encyklopädie* [vol. xii. p. 571].

4. According to Paul, as according to all the Holy Scriptures, humanity has fallen from its original ideal height; but according to the majority of those who set themselves up as the advocates of "modern culture," it has risen from a rough, beast-like state. Wherefore Reiche also (p. 157) has expressed the opinion that the Apostle has here expressed only a contemporary opinion of the Jews. The testimony of history is against the view of "modern culture." It proves the gradual decay of the Hindus, the Arabians, the Ethiopians, the Indians, and, finally, even of the Greco-Roman world, with all its relative glory.

5. It is improper to regard the description of the Apostle as a description only of the corruption of the heathen world. It shows us first how the *Gentile world arose*, and then *what became of it*; but it does not commence with a *Gentile world*. Therefore it goes back, fundamentally, to the genesis of sin in the fall of man; but then it shows how the fall of man in its second form (with the self-boasting of man after the flood) became the *genesis of real heathendom*. The corruption arose from the original symbolical religion which prevailed from Adam down to Abraham. For men magnified the simple symbolism of nature—which God had given—by their own arbitrary symbolizations, and then mythicized the symbols; that is, they deified them. Thus mythology arose from symbolism, and idolatry and then image-worship arose from the symbolical view of nature. Recent research has commenced to exhume from the ruins of myths the gold of the original symbolism. Comp. my treatise *On the Relation between General and Ecclesiastical Symbolism*, in the *Deutsche Zeitschrift für Christliche Wissenschaft*, &c., 1855, Nos. 4-6; and the recent writings on heathendom by Wuttke [*Geschichte des Heidenthums*, 1852 ff.], Döllinger [*Heidenthum und Judenthum*, 1851], Stiefelhagen, Lasaulx, and others. [Schelling, *Philosophie der Mythologie*, 1857; Fabri, *Die Entstehung des Heidenthums*, 1859; Nägelsbach on the *Homeric*, and *Post-Homeric Theology*, 1840, 1857; Gladstone, *Studies on Homer*, 1858; W. S. Tyler, *The Theology of the Greek Poets*, 1867.—P. S.]

6. The description of the original form of natural religion does not justify the conclusion that the revelation of God in Christ would not have occurred

under the presupposition of human righteousness. But it leads us to conclude that the progress from the one to the other would have been effected in the form of a historical continuity.

7. The explanation of Gentile corruption from the great *peccatum omissionis*. "They have not honored and thanked God" (ver. 21); this is a penetrating glance which sheds its light also upon the first fall, as well as upon every genesis of sin. On the significance of this passage for the whole Epistle, see the Introduction and the *Exeg. Notes*.

8. God's positive government, which impels evil through trial and temptation into the process of development from righteous judgment (sin punished by sin) and to righteous judgment (Rom. xi. 32), corresponds with God's negative abandonment, in which the first ground for the punishment is revealed, not only because God, as the Holy One, must withdraw His Spirit from the consciousness of sinful man, but also because He regards man in his freedom, and leaves him to its action (see my *Positive Dogmatics*, p. 468).

[*Sin punished by sin*. The Rabbinical tract, *Pirké Aboth*, c. 2, ver. 1, says: "*Festina ad præceptum leve tanquam ad grave, et fuge transgressionem; præceptum enim trahit præceptum, et transgressio transgressionem; quia merces præcepti præceptum est, et transgressionis transgressio*." Seneca (Ep. 16): "The first and greatest punishment of any commission of sin is the sin itself which is committed." De Wette, ad Rom. i. 24: "This view (that sin is punished by sin) is no mere Jewish doctrine, but it is universally true from the absolute standpoint of religion." Schiller:

"This is the very curse of evil deed,
That of new evil it becomes the seed."

But this judicial punishment of sin with sin does not make God the author of sin in any sense. Dr. South (Serm. ii. on 2 Thess. ii. 11) says: "God may make one sin the punishment of another, though it still is to be remembered that it is one thing for God to give a man over to sin, and quite another for God to cause him to sin; the former importing in it no more than God's providential ordering of a man's circumstances, so that he shall find no check or hindrance in the course of his sin; but the latter implying also a positive efficiency toward the commission or production of a sinful act; which God never does, nor can do; but the other He both may, and, in a judicial way, very often does. . . . In all which God is not at all the author of sin, but only pursues the great work and righteous ends of His providence, in disposing of things or objects in themselves good or indifferent, toward the compassing of the same; howbeit, through the poison of men's vicious affections, they are turned into the opportunities and fuel of sin, and made the occasion of their final destruction; ix. 17, 22." Dr. Hodge: "God often punishes one sin by abandoning the sinner to the commission of others. Paul repeats this idea three times, vers. 24, 26, 28. This judicial abandonment is consistent with the holiness of God and the free agency of man. God does not impel or entice to evil. He ceases to restrain. He says of the sinner, Let him alone; vers. 24-28."—P. S.]

9. The deep truth in the proof of the connection between religious and moral corruption.

10. The intimate connection between the denial of the *δόξα* of God and the degradation of the *δόξα* of the human form by whoredom, and between the

denial of the truth of God and the degradation of the true relations of human nature, as represented by Paul, has not been properly observed. See *Ezeg. Notes*.

11. Other enumerations of sins and crimes in the Scriptures: see 2 Cor. xii. 20; Gal. v. 19; Eph. v. 3; 1 Tim. i. 9; 2 Tim. iii. 2.

12. Sin reaches its climax in wicked maxims and principles. They are demoniacal in their character, and the intellectual side of the service of the devil, which may be known not only in its gross forms, but also in the subtle form of cowardly idolatry of what is base, and which in this shape is widely diffused. [Yet, even in the most reprobate sinner, the voice of conscience cannot be entirely extinguished ("knowing the judgment of God," ver. 32). It makes him uneasy and miserable on earth, and will be his condemnation in the other world.—P. S.]

13. While the Apostle has here described the dark side of heathendom, the second chapter shows that the whole of heathendom does not appear to him under this dark aspect. In the first chapter he describes the prevailing Antinomian tendency of heathendom, in opposition to the prevailing legalistic tendency of Judaism.

HOMILETICAL AND PRACTICAL.

VERS. 18-21.

In what does the beginning of all the real sinful corruption of the world, and of the Gentiles in particular, consist? 1. In the neglect of the general manifestations of God by creation; 2. in neglect to worship God by praise and thanksgiving.—Against what will God's wrath be sent from heaven? 1. Against all ungodliness; 2. against all unrighteousness of men who hold back the truth in unrighteousness (ver. 18).

The revelation of *wrath*, and the revelation of *love*, as they, 1. Are opposed to each other; 2. are closely connected with each other.—The revelation of God in nature is a revelation of His invisible nature—that is, of His eternal power and Godhead (vers. 19, 20).—He who knows God, should praise and thank Him.—The knowledge and worship of God.—Neglect of the worship of God leads to obscuring the knowledge of God (ver. 21).

LUTHER: Where there is no faith, reason falls from one depth to another, until it is totally blinded in its speculations, as is the case with all self-conceited and heated brains (ver. 21).

STARKE: Even after the fall, every man has a natural knowledge of the nature and works of God; yet this is not sufficient to lead him to salvation (ver. 19).—God esteems our knowledge according to the means we have of obtaining it. Thus He demands more knowledge from the Jews than from the Gentiles, and still more from us Christians (ver. 21).—As God is a living God, so must our knowledge of Him also be vital, and express itself in praise and thanks (ver. 21).—LANGH *Op. Bibl.*: Whoever denies the wrath of God, and describes God alone according to mere love, thereby obscures also the greatness of the grace and love of God, and leads others to despise this grace and love (ver. 18).—HEIDINGER: God does not leave Himself without a witness among the heathen. All creatures eloquently testify to His might and wisdom (ver. 20). From QUENNEL: *Hugo de Arca*: *Omnis creatura tribus*

vocibus nobis loquitur: prima est famulantis, accipit beneficium; secunda admonentis, reddere debitum et vitium; tertia comminantis, fuge supplicium (ver. 20).

BENGEL: Whatever is under heaven, and not under the gospel, is under the wrath (ver. 18).—The heart of man conforms to its thoughts (ver. 21).

GERLACH: The sin against which God's wrath is directed shows itself in the double form of *ungodliness* and *unrighteousness*, according as man sins more directly against God, or against himself and his neighbor (ver. 18).—As soon as man ceases to direct himself to the *holy* and *gracious* God, he worships only God's *power* and *beauty* (?), and makes *Nature* his God (ver. 21).

HUBNER: The denial of God can never be excused, for man can know God (ver. 19).

THE PERICOPHE for the 11th Sunday after Trinity (vers. 16-20).—HUBNER: The joy of the Christian in the confession of faith: 1. Disposition; 2. necessity; 3. how are we fitted for it?—How shall we learn to estimate properly the value of the gospel? 1. When we experience its power in our own hearts; 2. when we perceive properly the wretched condition of the human race without Christianity—its religious as well as its moral condition; 3. when we learn the insufficiency of natural religion, which reveals God's existence and power, but not His mercy toward sinners.—The relation of natural and revealed religion: 1. Harmony; 2. difference; 3. inference.

LANG: For the wrath of God. Wrath a proof of the gospel: 1. Of its necessity; 2. its truth; 3. its glory.—On the difference between the knowledge and perception of God.—The general manifestation of God, or the relation between natural religion and revealed religion in its narrower sense.—The beginning of all sin is always at bottom a sin of neglect.—The two sides of piety: to praise God, and to thank Him.

[TILLOTSON: Vers. 18, 19. If it were only the wrath and displeasure of men that the sinner were exposed to, there might be reason enough for fear but the wrath and vengeance of men bears no comparison with the wrath of God. Their arm is short, and their power small; they may shoot their most poisonous arrows at us, and at last kill us; but they cannot pursue us into the other world. But the wrath of God has none of these limits.—*The fear of God's wrath*: Men may harden their foreheads, and conquer all sense of shame; but they cannot perfectly stifle and subdue their fears. They can hardly so extinguish the fear of hell, but that some sparks of that fire will ever and anon be flying about in their consciences.—SOUTH (sermon on *Natural Religion without Revelation*, sufficient to render a sinner inexcusable (ver. 20): I heartily wish that all young persons would lodge this one observation deep in their minds: That God and nature have joined wisdom and virtue by such a near cognation, or, rather, such an inseparable connection, that a wise, prudent, and honorable old age is seldom or never found but as the reward and effect of a sober, virtuous, and well-spent youth.—SCOTT: Even to this day, if any nations seem to be sunk into so entire a stupidity as to have no notions of a God remaining among them, this still more clearly proves, not man's want of rational powers, but his carnal enmity to God and religion, through which he becomes more and more the besotted and blind slave of Satan.—CLARKE: Paul's purpose is to show: 1. That all the heathen nations are utterly corrupt, and

deserving of punishment; 2. that the Jews, notwithstanding the greatness of their privilege, were no better than the Gentiles.—HODGE: The folly and darkness of which the Apostle here speaks are expressive of want of Divine knowledge, which is but the effect and cause of moral depravity.—J. F. H.]

VERS. 22-32.

Abandonment of the Gentile world: 1. Why did God abandon them? *a.* Because they changed His glory into something transitory and corruptible; *b.* His truth into a lie. 2. In what respect did God abandon them? *a.* In pollution of the flesh and spirit; *b.* in utter hardness of heart (vers. 22-32).—How dreadful to be abandoned by God! Because 1. His Spirit departs; 2. sin becomes punishment.—Has Paul described the moral pollution of the Gentile world in too dark colors? No. For what the Apostle says is corroborated by witnesses from its very midst. 1. Of ancient times (Aristophanes, Horace, Juvenal); 2. of the present day (modern Hindu literature, &c.).—He who would describe sin, must be strengthened by looking up to God (ver. 26).—The heathen world of the present day is the same as that at the time of Paul, and therefore can be converted only by the same means (the gospel).—He who knows how to do good, and does not do it, sins (ver. 32).—What men are hardened? Those who (1) know God's righteousness, (2) yet do what deserves death, and (3) are not contented to have pleasure in those who do it (ver. 32).

LUTHER: The real Epicureans are those who live as if there were no God; who boast much, and would have others boast of them that they are something extraordinary, when they really are not (ver. 30).

STARKE: It was a crime of pride, when they said, We are not so foolish (ver. 22).—To consider one's self wise and shrewd, and yet to possess foolish *principia*, is the greatest folly; especially when exhibited by the world's wise men in published writings (ver. 22).—The wisest and most learned are often also the most perverted.—It is absolutely unreasonable to worship God under the image of a beast; for what king, prince, and honorable man would permit himself to be represented in the form of an ox, or hog (!). How much less can God be treated thus (ver. 23).—He who forsakes God, will be forsaken also by God (ver. 24).—The most direct path to atheism, is to regard God unworthy to be known (ver. 28).—Goodness goes gently, but evil goes violently, and will be host in the house. It foams and ferments like new wine (ver. 29).—HEDINGER: Sin is sometimes the punishment of sin (ver. 24).—OSLANDER *Bibl.*: Teachers and preachers must be careful to speak of sins against God and nature in such a way that those sins be prevented and guarded against, rather than learned and committed (ver. 26).—CRAMER: Although the neglect to know God is regarded by the world as no sin, or, if a sin, the least of all,

it is really a fountain of all sin, and, finally, of all the penalties consequent upon sin (ver. 28).

HEUBNER: The ruin of the Gentile world is a warning for Christians: Apostasy from the word of God induces similar aberrations at all times—a new though more refined heathenism (ver. 23).—God for sakes only those who will not hear Him (ver. 24).—A wicked state of heart leads to absolute pleasure in wickedness itself (ver. 32).

BESSER: Unnaturalness follows from the deification of nature (ver. 27).

LANG: The connection between religious and moral ruin is exhibited also in the world at the present time.—The barbarous disregard of the human person in all sexual sins, as often concealed beneath the most refined masks of culture, is closely connected with the irreligious disregard of the personality of God and man.—A fundamental sanctification of the sexual relations can arise only from the vital knowledge of the dignity of personal life.—Sin taking on the form of the devilish nature in wicked maxima.

[SCOTT: Religion moderates and regulates natural affections, but excess of depravity extinguishes them. It is a proof of more determined impiety for men to take pleasure in the company of the enemies of God, than to commit many crimes whilst the heart and conscience protest against them.—CLARKE: We see what the world was, and what it would ever have been, had not God sent a divine revelation of His will, and established a public ministry to proclaim it. Were man left to the power and influence of his fallen nature, he would always be what the Apostle here describes as the condition of the Gentile world.—*Comprehensive Comm.*: No wickedness so heinous, but a reprobate mind will comply.

HODGE (condensed): 1. It is the very nature of sin to be inexcusable, and worthy of punishment; 2. as the works of God reveal His eternal power and Godhead, we should accustom ourselves to see in them the manifestations of His perfections; 3. the human intellect is as erring as the human heart; 4. as the light of nature is insufficient to lead the heathen to God and holiness, it is our obvious and urgent duty to send them the light of the Bible; 5. sins of uncleanness are peculiarly debasing and demoralizing; 6. to take pleasure in those who do good, makes us better; as to delight in those who do evil, is the surest way to become even more degraded than they are themselves.—Compare two sermons by R. SOUTH on *The Heinous Guilt of Taking Pleasure in Other Men's Sins*; and sermon by C. GIRDLESTONE on *Pleasure in the Sight of Sin* (*Parochial Sermons*).—J. F. H.]

[Ver. 32. SOUTH (Sermon on the text): That sin (which sympathizes with and patronizes the sinner) is a pitch beyond all other sins, and such an one as must nonplus the devil himself to proceed farther. It is the very extremity, the fulness, and the concluding period of sin; the last line and finishing stroke of the devil's image, drawn upon the soul of man.—P. S.]

THIRD SECTION.—*Gradual transition from the corruption of the Gentiles to that of the Jews. The universality of the corruption, and, with the universality of guilt, that worst corruption, the judgment of others. This judgment is likewise judged by the continuance of a universal antagonism, within the universal corruption, between pious, earnest men, and obstinate rebels, both among Gentiles and Jews, in view of the righteous, impartial government of God by virtue of the continuance of the universal legislation of God in the conscience. The revelation of the antagonism of loyal Gentiles and disloyal Jews on the day of the proclamation of the gospel.*

CHAP. II. 1-16.

- 1 Therefore [Wherefore] thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another [the other, thy neighbor, τὸν ἕτερον], thou condemnest thyself; for thou that judgest doest the same things.
- 2 But we are sure that the judgment of God is according to truth against them
- 3 which [those who] commit such things. And [But] thinkest thou this, O man, that judgest them which do [those who practise] such things, and doest the
- 4 same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing [not considering] that the goodness of God leadeth [is leading] thee to repentance?
- 5 But, after thy hardness and impenitent heart, treasurest up unto [for] thyself wrath against [in] the day of wrath¹ and revelation² of the righteous judgment of God;
- 6, 7 Who will render to every man according to his deeds: To them [those] who by patient continuance in well-doing [by endurance in good work] seek for glory and honour and immortality [will he render, ἀποδοίσει, ver. 6], eternal life: *
- 8 But unto them that [to those who] are contentious [self-seeking, or partisans], and do not obey [disobey] the truth, but obey unrighteousness, [shall be rendered]
- 9 indignation and wrath [wrath and indignation],³ Tribulation and anguish, [omit], upon every soul of man that doeth evil [is working out to the end the evil, τοῦ κατεργαζομένου τὸ κακόν], of the Jew first, and also of the Gentile;
- 10 [Greek.] But glory, honour, and peace, to every man that worketh good [is working the good, τῷ ἐργαζομένῳ τὸ ἀγαθόν], to the Jew first, and also to the
- 11 Gentile [Greek]. For there is no respect of persons⁴ with [before] God.
- 12 For as many as have [omit have] sinned without law shall [will] also perish without law; and as many as have [omit have] sinned in [under] the law shall
- 13 [will] be judged by the law; [.] (For not the hearers of the law⁵ [of law] are just [righteous] before God, but the doers of the law [of law] shall [will]
- 14 be justified [declared righteous]. For when [whenever] the [omit the]⁶ Gentiles, which have not the law [Gentiles having no law, ἔσθῃ τὰ μὴ νόμον ἔχοντα], do⁷ by nature the things contained in the law [the things of the law, τὰ τοῦ νόμου, i. e., the things pertaining to, or required by, the law], these, having not the law [not having
- 15 (the) law, νόμον μὴ ἔχοντες,⁸ are a law unto [to] themselves: Which [Who] shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) [their thoughts between one another, or alternately, μεταξὺ ἀλλήλων,
- 16 accusing or also, ἢ καὶ, excusing.]⁹ In the day when God shall judge the secrets of men by [through] Jesus Christ according ¹⁰ to my gospel.

TEXTUAL.

¹ Ver. 5.—(ἐν ἡμέρᾳ ὀργῆς, i. e., wrath which will be revealed in the day of wrath. It belongs to ὀργῆς, not to ἡμετέρας. The B. V. confounds ἐν with εἰς, which is inadmissible, unless we take it as a *constructio pignans*, so that εἰς includes ἐν.—P. 8.)

² Ver. 5.—καὶ after ἀποκαλύψουσιν is nowise sustained either by the Codd. or by the connection. [Probably inserted to relieve the number of genitives. Meyer: The καὶ would make the sense: the appearance of God and His righteous judgment. But the term ἀποκαλύψουσιν τοῦ θεοῦ is unusual. Paul speaks only of the ἀνοκ. Χριστοῦ, 1 Cor. 1. 7; 1 Thess. 1. 7.—P. 8.]

³ Ver. 7.—(On the different constructions see the *Eng. Notes*.—P. 8.)

⁴ Ver. 8.—The rec. θεμικὸς καὶ ὀργή. [The reverse order is intrinsically preferable and sustained by K. A. B. D^e. G. Vulg. Syr., &c., and adopted by the critical editors. The change in the construction from the accusative ὀργῆς αἰσίων (ἀποδοίσει), ver. 7, to the nominative ὀργή καὶ θεμικός (ἀποδοίσει or ἔσθῃ), ver. 8, is no doubt intentional

God gives eternal life, and wills all men to be saved; but condemnation is man's own guilt, and comes, so to speak, *De merito*. Comp. (Eusebius, Wordsworth, Hodge, and Forbes in *loc.* Bengel, on Matt. vii. 24, says: "*Salvatis Deum ad se referi; mala a se remouet.*"—P. 8.]

* Ver. 11.—[Literally, *acceptance of faces*. For *προσωποληψία*, several Codd. (A. D. G. and Sinaiticus) read *προσωποληψία*, with an *μ*, and this reading has been adopted by Lachmann, Alford, and others here and elsewhere (Acts x. 34; James ii. 9). The insertion of a *μ* is probably Alexandrian usage, and due to a vicious pronunciation of *β* and *π*.—P. 8.]

* Ver. 13.—The article [before *νόμον* in both cases, which is found in the *text. rec.*] is wanting in A. B. D. E. (and in Cod. Sin., and is probably inserted to indicate that the written law of Moses is meant here. Nevertheless the article before *law* may be properly retained in the E. V. Alford proposes to omit the article before *hearers*, and *doers*, since *a* in both cases is generic. *οἱ ἀκούοντες νόμον* and *οἱ ποιῶντες νόμον* form properly one word: *Gesetzeshörer, Gesetzethäter* law-hearers, law-doers.—P. 8.]

* Ver. 14.—[*ἐν νῷ*, not *τὰ ἔννοιαν*. The omission of the article is important to avoid the appearance of conflict with the general moral depravity of the heathen, as taught i. 22 ff.—P. 8.]

* Ver. 14.—[Dr. Lange translates. *etwa thun*, and so renders the force of the subjunctive *προσέσθαι*, which is better attested (A. A. B.) than the indicative *προσέσθαι*, and is adopted by Lachmann, Tischendorf, Alford. Others read the singular *προσέσθαι* with reference to the neutral plural *ἐν νῷ* (Meyer, Wordsworth).—P. 8.]

* Ver. 14.—[There is, as Meyer remarks, a difference of emphasis between *μὴ νόμον ἔχ.* and *νόμον μὴ ἔχ.*; the first denies the possession of the law, the second the possession of the law. This difference can perhaps best be rendered in English by: *having no law*, and *not having the law*.—P. 8.]

* Ver. 15.—[The inward monitor of the heathen condemns or acquits their moral conduct. The *καὶ* after *ἡ* is concessive, and implies that the acquittal is the exception, the condemnation the rule. *μετὰ δὲ ἀλλήλων* must not be separated, and *μετὰ* is to be taken not as adverb, as in the E. V., but as preposition, *inter se*, *between one another*, *invisum*, *alternately*; comp. Acts xv. 9: *ἐδικρίνε μετὰ ἑαυτῶν καὶ αὐτῶν*; Matt. xviii. 15: *μετὰ σοῦ καὶ αὐτοῦ*. The *ἀλλήλων* may refer either to the *ἐθνῶν*, as the preceding *αὐτῶν* (Meyer, Lange), or to the following *τῶν διαλογισμῶν*, i. e. thought against thought in inner strife. See *Exeg. Notes*. Omit the parenthesis vers. 13, 14, and 15 (E. V.), or of 14 and 15 (Lachmann, Meyer), which only disturbs the connection. See *Exeg. Notes* on ver. 14.—P. 8.]

EXEGETICAL AND CRITICAL.

Summary.—These are the parts of this highly important section: 1. Every judgment pronounced on another becomes the self-condemnation of the one judging; for he is in the same condemnation with the one who is judged by him. Herein the sin of the Jews is already presupposed (vers. 1-5). 2. The righteousness of God is exalted above all partial righteousness; and in its retribution it distinguishes between men who earnestly long after righteousness, and those who obstinately resist; between men who constantly look toward things eternal, and those whose principle of life is contention and party spirit (vers. 6-11). This opposition constitutes a higher ideal and dynamic opposition between pious and ungodly people above the historical antagonism of Jews and Gentiles, and independently of it, so that, on the day of the declaration of the gospel, Jews may appear as Gentiles, and Gentiles as Jews (vers. 12-16).

FIRST PARAGRAPH, VERS. 1-5.

Ver. 1. Wherefore thou art inexcusable. It may be asked, To what does *διό*, wherefore, refer? 1. To the fundamental thought of the whole section of chap. i. 18-32 (Meyer, and others). 2. *διό* refers back to the *δικαίωμα* in ver. 32 (De Wette, Philippi [Alford, Hodge]). 3. *διό* points proleptically to the sins of the Jews (Bengel, Tholuck). We need hardly mention Bullinger's explanation: It is *continuationis particula; proterea*. We here find a definite reference to chap. i. 32. The *οὕτως* indicates chiefly the climax of Gentile corruption; but Gentile and Jewish corruption meet together at this climax. Gentile corruption culminates in the approval of evil, and Jewish in judging. But their common corruption is the perfect moral self-contradiction: sin against better knowledge and conscience. Therefore *ἀναπολόγητοι*, inexcusable, are not merely those who contribute aid to evil-doers, but those also who pronounce sentence on them. In other words, not the *διό*, but ver. 32 is proleptic, especially in connection with the *ἀνελήμονες* in ver. 31.

O man, whosoever thou art. To whom is this address directed? 1 To the *Gentiles*. especially

Gentile authorities (Chrysostom); their better-minded ones (Olshausen, Melancthon); their philosophers (Clericus). 2. The *Jews* (De Wette, Rückert, and others). Meyer: "Judging the Gentiles as rejected by God (*Midr. Tillin* l. 6, 3; *Chetubb.* l. 3, 2, &c.) was a characteristic of the Jews. [Alford: The Jew is not yet named, but hinted at.—P. 8.] 3. All men, without distinction (Beza, Calovius). 4. All men, but with a special reference to the Jews (Tholuck).* The last interpretation must be rendered more definite by the consideration that the merciless among Jews and Gentiles are meant. *ὅς*, in reality, every one is meant who makes himself guilty of condemnatory judgment (for this is the sense of *κρίνω*, here, as in Matt. vii. 1; xxv. 35). See vers. 9, 10. The Gentiles, too, were merciless judges. We need call to mind only Roman politics. Tholuck recalls the corruption of Jewish life at that time under Herod, and even among their scribes.—*Εν ᾧ*, wherein, is explained in ver. 21 sqq., and hence must not be understood as instrumental, *ὃς* which means, whereby; still less *eodem tempore quo*, at the time when (Köllner), but in that wherein, in the matter in which (Luther [E. V., Meyer, Alford], and others). [Thou that judgest doest the same things, *τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων*. Uncharitable judging is itself a grave offence against the law which enjoins humility and charity as the very soul of virtue and piety. Besides, even the most moral men carry in themselves the seed of all vices, and if kept from open transgression, it is either by the grace of God preventing them, or by (Pharisaic and Stoic) pride, which is itself a sin against God, the sin of Satan and the fallen angels.—P. 8.] The addition of *ὁ κρίνων*, "with reproachful expression" (Meyer).

Ver. 2. But we are sure, Οἶδαμεν. Who? 1. The Jews, as knowers of the law (Rosenmüller, and others).† 2. Universal human knowledge (Rück-

* (Similarly Hodge: Though from what follows it is plain that the Jews are here intended, yet the proposition is made general. Wordsworth: Paul uses *ἀνθρώπων* instead of *Ιουδαίων*, because the proposition is of universal application, and because he would approach the Jew with gentleness, and not alienate him by an abrupt denunciation.—P. 8.)

† (Wordsworth: We who are Jews and have the Scriptures. The Apostle charitably and wisely identifies himself with the Jews to convince them from the conceded ground of the O. T.—P. 8.)

ert, Meyer, Philippi [Hodge]). 3. Jewish-Christian knowledge, with reference to chap. iii. 19; vii. 14 (Tholuck). 4. Yet the consciousness here declared is the specifically Christian one, which is, however, anticipated by the better universal consciousness in forebodings of the common misery of sin.

According to truth. Κατὰ ἀλήθειαν, not ἀληθῶς [revera, truly] (Raphel, Köllner, it is real), but [as in E. V.] according to truth (Tholuck, Meyer [Alford]); that is, corresponding to the internal and real relations of guilt [according to justice, without error, without respect of persons]. The condemnatory judgment of God on those who judge is according to the relations of truth, by which judgment they are the most condemnable who, without knowing it, pronounce judgment on themselves. Therefore they are hypocrites. [Κατὰ ἀλήθειαν belongs not to κρίμα, as the predicate of the sentence, but to ἐστίν, as adverb: it proceeds according to truth, or the judgment of God, which is according to truth, is against those, &c.—P. S.]

Ver. 3. And thinkest thou this, O man. According to Meyer and Tholuck, ver. 2 is the *propositio major* in relation to what here follows. If the Apostle had designed such a *conclusion* in ver. 5, the minor proposition of vers. 3 and 4 would have been otherwise expressed. We have here the beginning of the conclusion from the premise in ver. 2. Thinkest thou that, τοῦτο. Reference to the strange supposition that God will become, by way of exception, a partisan for him. Therefore also the σὺ is emphasized. Meyer: "In opposition to Jewish conceit." Matt. iii. 7; Luke iii. 7. Yet the expression here must not be limited to the Jews.—That thou [σὺ, thou thyself, thou above all others, thou because a Jew] shalt escape. Not by acquittal (Bengel [Hodge]), but by exemption. So Meyer: "Only the Gentiles shall be judged, according to the false opinion of the Jews (Bertholdt, *Christologie*, p. 206), but all Israel shall have part in the Messiah's kingdom as its true-born children (Matt. viii. 12)." [Comp. Matt. iii. 7, 9; John viii. 33.] The expression *escape* refers at the same time to an approaching actual judgment which will overtake every guilty person.

Ver. 4. Or despisest thou. This is a different case from the preceding. [It introduces a new error or objection.—P. S.] In what does the difference consist? Thou regardest thyself either exempt from punishment, because thou believest thyself a favorite of the Deity, and that thou shalt escape at the coming judgment; or thou dost wickedly regard the riches of God's goodness in delaying the punishment as a sign that the general judgment will never come to pass at all. Paul frequently uses πλοῦτος as an expression for great fulness [chap. ix. 23; xi. 33; Eph. i. 7, 18; ii. 7; iii. 16; Col. i. 27]. It is not a Hebraism, but found also in Plato and other Greek classics, to denote abundance and magnitude.—P. S.]—**His goodness.** The χρηστότης is, more specifically, mildness, beneficent goodness, in contrast with penal justice. It may be asked whether we should read: His goodness (χρηστότης) and forbearance (ἀνοχής) and long-suffering (μακροθυμίας), or whether the χρηστότης is here divided by καὶ-καὶ, as well, as also, into the idea of forbearance and long-suffering. We accept the latter, since the Apostle subsequently groups all again in τὸ χρηστόν. The Apostle Peter uses the same expression, μακροθυμία, for the two ideas: forbearance toward the weakness of friends and long-suf-

fering toward the opposition of enemies [slowness in the infliction of deserved punishment]. But Pau distinguishes between *patience* or *forbearance*, chap. iii. 25, and *long-suffering*, chap. ix. 22, according to the relation already indicated. The ἀνοχή is about equal to the ἱπομονή, Col. i. 11, and the πραότης Col. iii. 12.—Compare ἀνιχόμενοι ἀλλήλων, Col. iii. 13; μακροθυμεῖτε πρὸς πάντας. It is thus natural that one idea should sometimes run into the other. Tholuck: "The word of Christ (Luke xix. 41; Matt. xxiv.) would cause the expectation of a judgment on Israel, which really occurred about twenty [ten] years after this Epistle. Here Pau may naturally have had this in view."—**Ἄγνοῶν** The translation **Not knowing** is too weak. [Dr Lange translates ἄγνοῶν: *Indem du misskennst, wilfully ignoring*; while Grotius, Tholuck, Wordsworth, *al.*, render it: *not considering*.—P. S.] Meyer opposes the interpretation of ἄγνοῶν as *wishing not to know* (De Wette [Alford], and others). Yet *wilful and culpable ignorance* is certainly meant here (comp. ἄγνοια, Eph. iv. 18).—**Is leading thee to repentance.** ἄγει means, at all events, not only the objective intention of God (Philippi), but also the real determination of Divine goodness. [Bengel: *Deus ducit volentem duci; ducit suavit, non cogit necessitate*. Wordsworth: "The word ἄγει, leads, intimates the will of God, but also the will of man. God leads, but man may refuse to be led." To this Dr. Hodge assents, but adds, from his strict Calvinistic standpoint: "Who gives the will to be led? Is there no preventing grace [*gratia preveniens*]? Does not God work in us to will, as well as to do? Surely there is such a thing as being made willing without being forced. There is a middle ground between moral suasion and coercion. God supersedes the necessity of forcing, by making us willing in the day of His power. The Apostle, however, is not here speaking of gracious influence, but of the moral tendencies of providential dispensations."—P. S.]

Ver. 5. But, after thy hardness [Κατὰ δὲ τὴν σκληρότητά σου]. Evidently not a continuation of the question (Lachmann [Alford]), but antithesis. The hardened one mistakes the benign purpose of Divine government, and by this means transforms the same into a judgment. The question can therefore not be one of mere frustration. [Κατὰ is taken by some, in proportion to, so that the degree of punishment corresponds to the degree of hardness and impenitence; but by most commentators in the sense of *secundum*, i. e., as may be expected from thy hardness, agreeably to its nature.—P. S.]—**And impenitent heart.** This takes away from the idea the harsh appearance of a fatalistic compulsion. The hardness is voluntarily continued and magnified by impenitence of heart.—**Thou treasurest up for thyself** [thou for thyself, not God for thee.—P. S.] The verb θησαυρίζω is used in the wider sense of every accumulation, and denotes also ironically the heaping up of evils and punishments. It here stands in striking opposition to the πλοῦτος of God's goodness. The despising of the riches of God's goodness in forbearance and long-suffering is the heaping up of a treasure of wrath. **Unto thyself** indicates voluntary guilt as well as completed folly.—**In** [or on, ἐν] **the day of wrath.** The construction is not θησαυρίζεις εἰς ἡμέραν, &c. (Luther [E. V., against], Tholuck), and also not an ὁρμή which will break but on the day of wrath (Meyer [Alford, Hodge]). But this

meaning is, that the day of wrath is even now ready to burst forth, and that that furious and senseless *θησαυρίων* still continues; comp. James v. 8; *θησαυρίαις ἐν λαγαῖς ἡμέραις*. Every catastrophe of judgment which succeeds a period of long-suffering is designated a day of wrath (Ezek. xxii 24; Zephaniah ii. 2). But each of these judicial catastrophes is a prelude to the last day of consummated wrath.—And revelation [manifestation] of the righteous judgment. The *δικαιοσύνη* (in the New Testament, *ἀπαξ λεγόμενον*, and but

seldom elsewhere).^{*} The righteous judgment of God proceeds in an emphatic way through all periods of time; but it has special epochs of its *ἀποκάλυψις*. The whole contemplation of different judicial catastrophes consists in the certainty that the time of final decision is introduced with the coming of Christ. Tholuck cites Klopstock's lines:

"Among the ways of men
God walks, with quiet tread, His unseen path;
But drawing near the goal, He rushes on,
Decided as the gleaming thunderbolt."

SECOND PARAGRAPH (VERS. 6-11).

[It may aid the reader in the exegesis of this paragraph to have in view the following parallel arrangement in four stanzas of three lines each, which we adopt from the Analysis of Forbes, with some changes in the translation:]

- | | | |
|-----|---|---|
| 6. | | Who will render to every man according to his deeds; |
| 7. | A | { To those who by endurance in good work
Seek for glory, and honor, and immortality,
Eternal life: |
| 8. | B | { But to those who are self-seeking,
And disobey the truth, but obey unrighteousness,
Indignation [shall be] and wrath: |
| 9. | B | { Tribulation and anguish
Upon every soul of man that worketh evil,
Of the Jew first, and also of the Greek; |
| 10. | A | { But glory, honor, and peace,
To every man that worketh good,
To the Jew first, and also to the Greek. |

The first two stanzas, A and B, and the last two stanzas, B and A, are antithetically parallel in each of their lines, which indicate: (1.) The character of the two opposite classes to be compared; (2.) their respective pursuits; and (3.) the appropriate rewards. In another point of view the four stanzas are introversively parallel, the first corresponding with the fourth, and the second with the third. The glorious reward of the righteous is put first and last in order to stimulate and encourage the reader. The lines in each stanza are also introversively parallel, as is made apparent to the reader by the typographical arrangement.—P. S.]

Ver. 6. **Who will render to every man.** The negative form of this declaration, see ver. 11. The righteousness of God is far above the partisan righteousness of man, and also above that partisan justice which believes that God's government is restrained by the historical difference between Judaism and heathendom. The decision stated by the Apostle is pronounced by the fundamental law of the entire Scriptures, of all Christendom, and of all religion (comp. Ps. lxii. 12; Isa. iii. 10, 11; Jer. xvii. 10; Matt. vii. 21-24; xii. 36; xvi. 27; xxv. 35; John v. 29; Rom. xiv. 10; 2 Cor. v. 10). The supposition that there is a great difficulty here, and an apparent contradiction between this sentence and the doctrine of justification by faith, is a remarkable indication of an inadequate view of works on one hand, and of justification by faith on the other. Tholuck gives an account of the question in discussion, p. 88 sqq. Solutions of the imaginary difficulty: 1. The Apostle speaks here only hypothetically of the judgment of believers, as God would judge them, apart from the standpoint of the gospel (Melancthon, &c.). Tholuck: Here, and in ver. 16, the Apostle regards only the Divine valuation placed on men, apart from redemption. [So, substantially, Alford and Hodge.—P. S.]. 2. He speaks of the final judgment, when faith will be proved to be the absolute fulfilment of the law (Ols-

hausen). This is adopted by Philippi, but under the restriction: That the *δικαιοσύνη ἐκ πίστεως* will remove the deficiency in the works of the regenerate. Gerhard: *Opera adducentur in iudicio non ut salutis merita, sed ut fidei testimonia et effecta*. 3. Fritzsche: The Apostle is inconsistent, and here opens a *semita per honestatem* near the *via regia* of justification. 4. Luthardt: The new vital form of faith must be regarded as the product of a previous direction of life; the *ἔργα* are perfected in faith (*Studien und Kritiken* for 1852, No. 2, p. 368). [This view seems inconsistent with the Scripture doctrine of regeneration as a new creation, and of the new life as the reverse of the old (Rom. vi. 4, 19 ff.), and with the personal experience of Paul. But see Dr. Lange's remarks below, and consider the remarkable concession of Peter, Acts x. 34, 35, where a disposition to fear God and to work righteousness is supposed to exist before conversion, even among heathen, and to qualify them for acceptance with God.—P. S.]. 5. Cocceius and Limborch: The faith in Christ must also be included as the highest work (*ἔργον*). This view is undoubtedly correct; and Tholuck's explanation, that *πίστις ἐκ χειρὸς* must not be included here (with reference to chap.

^{*} [In the writings of Justin Martyr and other fathers See Meyer in loc.—P. S.]

iv. 8; xi. 16; x. 6), obscures the whole question. The passages cited by Tholuck plainly relate altogether to a life in the works of the law. But in John vi. 29 Christ calls faith a work of God which believers should exercise. Paul also calls faith a good work (*ἔργον ἀγαθόν*), Phil. i. 6; viewing it, however, as the operation of God. In 1 Thess. i. 3, he speaks of an *ἔργον τῆς πίστεως*; also in 2 Thess. i. 11. He means in these passages, of course, such a faith as proves itself by works. But it follows, nevertheless, most decidedly, that he distinguishes just as positively two kinds of works, just as James distinguishes two kinds of faith. We must therefore distinguish a two-fold conception of works with the Apostle, if we would escape the confusion made by a timid species of orthodoxy. The direction of faith as well as of unbelief has, according to Paul—as Luthardt has properly remarked—its antecedens in the antithesis of the fundamental tendencies which he describes in vers. 7, 8. The one class are, in their inward frame of mind, *ζητοῦντες*, *striving souls*—therefore men of longing and aspiration, poor in spirit [Matt. v. 3]. Their good works constitute a unity of effort, *ἡπομονή ἔργον*; their aim is the *δόξα, τιμή, ἀφθαρσία* (goodly pearls; precious pearls, Matt. xiii. 45). The other class are, in their mental disposition, *ἐξ ἐριθείας*, *contentious*, even when they confess an orthodox form of faith. They are men animated by the bigotry of party spirit, and therefore wantonly rebelling against the truth, while they are the narrow-minded slaves of the unrighteousness of party spirit. But the retribution of both classes will be determined by the respective degrees of virtue and vice which they reach. As seekers, they find faith and justification by faith, which, according to chap. iii., proceeds also from righteousness. As believers, they strive for the treasure of their heavenly calling, and strive after those things which are before them, until they reach the goal of perfection. But there they do not appear with works of the law, nor with a mixture of perfect *justitia imputata* and imperfect works. In the kingdom of perfect love the antagonism of merit and grace disappears in a higher unity of both. It is observable that, with the Apostle, all the ideas of the Old Testament become more profound, and are made perfect: 1. The law becomes the law of the Spirit; 2. work becomes the work of faith; 3. righteousness becomes justifying righteousness; 4. retribution becomes free, rewarding love. The observation of Meyer, that we have here the law of the Jews only, and with it the natural law of the Gentiles as the medium affecting the decision, does not relieve the matter. He indeed also adds, that Paul had good reason for this statement, since the Christian, too—because he is to be judged according to his conduct—must be judged according to the law (comp. the doctrine of the *tertius usus legis*), and according to the *πλήρωσις τοῦ νόμου* introduced by Christ [Matt. v. 17; xxv. 31 ff.; Rom. xiii. 8-10]. He justly rejects the opinion of Reiche, that the doctrine of justification by faith implies a partial abrogation of the moral order of the world.*

* [Of the English and American commentators, whom I have consulted, Dr. Hodge is the only one who takes some pains to solve the dogmatic difficulty presented by this apparent contradiction of the doctrine of retribution according to works, and the doctrine of justification by faith. I quote the substance of his remarks: "First, notwithstanding the doctrine of gratuitous justification, and in perfect consistency with it, the Apostle still teaches that the distributions of eternity are according to our works.

Ver. 7. To those who by endurance (or perseverance) in good work [*καθ' ἡπομονὴν ἔργον ἀγαθόν*, an adverbial qualification of the verb *ζητοῦσι*], &c. Where the different works are only one good work, and where there is this perfect endurance of life and effort, the direction toward higher and eternal things can only be meant. The genitive *ἔργον ἀγαθόν* is *genit. subj.* (not *obj.*; Meyer); that is, the endurance which is peculiar to the truly good work. [Comp. *ἡπομονή τῆς ἐλπίδος*, 1 Thess. i. 8.—P. S.]. It may be asked, whether the Apostle here uses the words *δόξα, τιμή*, and *ἀφθαρσία*, in the specifically Christian sense, or in the more general sense. If the former be the case, they mean future salvation in its glory (2 Cor. iv. 17; Matt. xiii. 43), in the *honor* connected with it (for it is the reward of victory, 1 Cor. ix. 25; joint heirship with Christ, chap. viii. 17; reigning together with Him, 2 Tim. ii. 12), and in its *incorruptibility* (1 Cor. xv. 52 sqq.; Rev. xxi. 4; 1 Peter i. 4). But then it must be said that the passage refers to a seeking whose object (goodly pearls, Matt. xiii.) is, at the beginning, more or less concealed from the seekers themselves (comp. Acts xvii. 23). It seems more natural, however, to interpret the above ideas as stages of the development of noble seeking; the first aim is *δόξα*, spiritual splendor of life, ideality; then *τιμή*, integrity, honorableness of character; then *ἀφθαρσία*, deliverance from corruption. The *ζωὴ αἰώνιος*, as the grace and gift of God, is very nearly related to this last object of *ζητεῖν*. The restless *ζητεῖν*—dissatisfaction, and further striving, until the object is reached, here or there—(Matt. v., the first beatitudes; Acts xvii.) remains the key-note. Other constructions: 1. (Ecumenius, Luther: *ἀποδοῦναι* [to be supplied from ver. 6] is connected with the accusatives *δόξαν, τιμήν, ἀφθ.*; and *ζητοῦσι* with *ζωὴν αἰώνιον* [i. e., "Who will give glory, honor, and immortality to those who, by patience in good works, seek eternal

The good only are saved, and the wicked only are condemned. The wicked will be punished on account of their works, and according to their works; the righteous will be rewarded, not on account of, but according to their works. Good works are to them the evidence of their belonging to that class to whom, for Christ's sake, eternal life is graciously awarded; and they are in some sense and to some extent, the measure of that reward. But it is more pertinent to remark, in the second place, that the Apostle is not here teaching the method of justification, but is laying down those general principles of justice, according to which, irrespective of the gospel, all men are to be judged. He is expounding the law, not the gospel. And as the law not only says that death is the wages of sin, but also that those who keep its precepts shall live by them, so the Apostle says, that God will punish the wicked and reward the righteous. This is perfectly consistent with what he afterwards teaches, that there are none righteous; that there are none who so obey the law as to be entitled to the life which it promises; and that for such the gospel provides a plan of justification without works, a plan for saving those whom the law condemns. He is here combating the false hopes of the Jews, who, though trusting to the law, were by the principles of the law exposed to condemnation. This he does to drive them from this false dependence, and to show them that neither Jew nor Gentile can be justified before the bar of that God, who, while He promises eternal life to the obedient, has revealed His purpose to punish the disobedient. All, therefore, that this passage teaches is, that irrespective of the gospel, to those who either never heard of it, or who having heard, reject it, the principle of judgment will be law." This is a combination of the interpretation of Tholuck with that of Olshausen, enumerated above as Nos. 1 and 2. Stuart: "There is some real goodness in the works of the sanctified; and this will be rewarded, imperfect as it is, not on the ground of law, but on the ground of grace." Very unsatisfactory. Dr. Wordsworth says not a word on this difficulty, but gives a long extract from Jerome's work against Pelagius in explanation of ver. 8.—P. 81.]

life]; 2. Reiche [Ewald]: τοῖς μὲν [to the one] καθ' ἑπομένην ἔργον ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφραδίαν (ἀποδοῦναι)—ἡτοιμασὲν ζωὴν αἰώνιον [ἡτοιμασὲν as apposition to τοῖς μὲν]. 3. Bengel [Fritzsche] and others: τοῖς μὲν καθ' ἑπομ. ἔργον ἀγαθοῦ (οὐσίαν), δόξαν, &c. ἡτοιμασὲν—ζωὴν αἰώνιον (ἀποδοῦναι) [i. e., to those who persevere in good work, seeking glory, &c., He will give eternal life]. Beza suggests still another and very dogmatic construction: *Qui secundum patientem expectationem quarunt boni operis gloriam*. Our construction has most expositors in its favor [Vulgate, Calvin, Grotius, Tholuck, Olshausen, De Wette, Meyer, Philippi, Alford, Hodge, &c.]; also the clearness of the parallel, in consequence of which, righteous retribution constitutes the conclusion both times.—Υπομονή, not patience, but *perseverantia* (Erasmus). Ἔργον, not collectively (Tholuck [Hodge]), but dynamically. [The singular indicates the general course and habit of life, or the moral character as a unit, as distinct from isolated resolutions and actions, comp. Gal. vi. 4; 1 Thess. i. 3; James i. 4, &c. The E. V., *patient continuance in well-doing*, though not literal, is well expressed.—P. S.] Δόξα, τιμή, ἀφραδία, are the phases of the manifestation of the ζωὴ αἰώνιος for those who have from afar been striving for salvation. The matter is inverted in the case of believers: *Power of life, worth of life, glory of life*.^{*} Tholuck's remark is strange, that "the Apostle characterized here the striving of the better class of unbelievers in such a manner as he could hardly expect to find it by any possibility among them." But Paul had become acquainted with such men as Gamaliel, Sergius Paulus, Gallio, and others.

Ver. 8. But to those who are self-seeking partisans.† [Literally, *those of self-seeking*—a periphrase of the subject, indicating the origin (ἐκ, out of, as from a root) and moral character; comp. οἱ ἐκ νόμου, the legalists; οἱ ἐκ πίστεως, the believers; οἱ ἐκ περιτομῆς, the circumcised, &c., and the cognate use of νίαι and τίνα.—P. S.] On ἐριθρία, compare Tholuck and Meyer. We must not, with the elder commentators, derive it from ἐρίων or ἐρις [from which it is distinguished, 2 Cor. xii. 20; Gal. v. 20.—P. S.], and therefore not identify it with φιλονεικία, contentiousness (Vulgate: *Qui sunt ex contentione, die Streitsüchtigen*); but it comes from ἐριθός, a hireling; ἐριθύνει, to work for wages, to act selfishly. Its first meaning is greediness, then trickery, partisanship. Aristotle, *Polit.* v. 2, 3, &c.; see Fritzsche, *Excursus* on Rom. ii.† Meyer: "The latter signification [*Ränkesucht*,

Parteitreiberei] must be retained in all passages of the New Testament; 2 Cor. xii. 20; Gal. v. 20; Phil. i. 16; ii. 3; James iii. 14, 16." The succeeding words also establish this explanation. [The opposite of οἱ ἐξ ἐριθρίας is οἱ ἐξ ἀγάπης, Phil. i. 16, 17. Ignatius, *Ad Philad.* 8, opposes ἐριθρία to χριστομάθεια.—P. S.] Tholuck: The Apostle has here in view those Jews who surpassed the Gentiles in opposition to the gospel. He recalls to mind the intrigues of the "Zealots," and supposes that the popular sense has extended to the meaning of contention, probably on the ground of the supposed derivation from ἐρίων. Remember the contentious spirit of the Talmudist Jew. In point of fact, the party spirit is always united with the love of contention. But the ἐριθρία is a corruption, which exists in Gentiles and Jews alike. There are only two kinds of men: Men who are of the truth, whose ethical principle of life is the truth (the upright; Prov. ii. 7; John iii. 21), and who, being such, do not lose themselves in grasping after temporal objects; and men whose ethical principle of life is a contentious spirit, that is, the spirit of any bad temporal object, and who for this very reason seditiously oppose the truth as partisans, and are subject to unrighteousness, as slaves to party. In this direction every temporal form of divine things can be converted into a party affair, and destroyed by party spirit; just as the Jews of that period made even an ἐριθρία out of the Old Testament religion. Nevertheless, the definite idea is obliterated, if ἐριθρία is made to mean, without qualification, ungodliness, or vileness (Köllner, Fritzsche).—Disobey the truth. Ἀπειθεῖν; the truth has the right of a king, and Christ is King, as King of the truth. Therefore, to strive against the truth, involves not only religious opinion, but moral misconduct. Such revolt against what is high are necessarily slaves to what is low; they bow before unrighteousness (chap. i. 18).—Wrath and indignation. The nominative ὀργή καὶ θυμός is supplied by ἀποδοῦναι, or ἔσται, as *constructio variata*.^{*} Θυμός as *excanDESCENTIA* enhances the idea of ὀργή. The historical form of the judgment pronounced on the self-seeking party spirit is therewith intimated; ὀργή and θυμός of the party spirit are judged by ὀργή and θυμός of an opposite kind; and therein the ὀργή and θυμός of the Lord are revealed. (See the history of the destruction of Jerusalem, Matt. xviii. 33, 34).—[The majority of philologists and commentators make ὀργή express the permanent feeling and settled disposition (comp. John iii. 36; the wrath of God *abide*th on him); θυμός, the momentary impulse or actual outbreak of wrath on the day of judgment. Ammon.: θυμός πρόσκαιρος, ὀργή πολυχρόνιος. Θυμός (*Gemüth*) is the mind as the seat of the emotions, and hence denotes vehement affection, anger, fury. According to the correct reading, it fitly follows *after* ὀργή, as its execution and outbreak; ira *excanDESCENTIA* (Cicero, *Tusc.*

* [Tholuck makes δόξα the condition, τιμή the recognition, ἀφραδία the unbroken continuance of the blessedness of the saints. Hodge: The manifested excellence or splendor of the future condition is expressed by δόξα, the honor due such excellence by τιμή, and the endless nature of blessedness by ἀφραδία. Similarly Meyer.—P. S.]

† [Lange renders οἱ ἐξ ἐριθρίας, die vom Parteitreiben her sind.—P. S.]

‡ [Fritzsche renders the word *malitiosum fraudum machinatorum*. This derivation was first suggested by Blücher and is now generally adopted; also by Alford, Wordsworth, and Hodge, although Hodge renders the word *contentious*, and gives it in the present case a wider meaning, like De Wette and Tholuck. Conybeare and Howson: "Ἐριθρία seems to mean selfish party intrigue conducted in a mercenary spirit, and more generally, selfish cunning." Ἐριθρία is used for *intriguing partisans* by Aristotle (*Polit.* v. 3). The history of the word seems to bear a strong analogy to that of our term *job*. Moses Stuart adheres to the old derivation from ἐρίς; Robinson adopts the correct derivation from ἐριθός, ἐριθύνει, but gives it the

same meaning as *epus*, party-strife, faction, contention. P. S.]

* [The change of construction is a delicate adjustment in the Greek, to express the nice distinction that God is directly the Author and Giver of eternal life, but not strictly and primarily of eternal punishment, which is the necessary result of the sinner's own conduct. A similar distinction is intended by the change of construction from the active *εργασάμενος* to the passive *εργασθήσεται*, Rom. ix. 22, 23. The vessels of mercy God Himself had *before* prepared unto glory, but the vessels of wrath are *filled*, or *have fitted* them selves, for perdition. Comp. *Textual Note 4*.—P. S.]

iv. 9). "ἔσση is the heat of the fire; θυμός is the burning forth of the flame."—P. S.]

Ver 9. Tribulation and anguish (θλίψις καὶ στενοχωρία). Vers. 9 and 10 repeat the same thought of retribution, but in greater precision and increased force: 1. The retribution of evil and good does not merely stand as the limit at the close, but it is ordained from the beginning, and follows man like a shadow; 2. it does not only overtake all in general, but will visit every individual; 3. it reaches to the soul; 4. it comes also as punitive retribution, first to the Jews, and then to the Gentiles. The same may be said also of the reward of the righteous. Punishment goes from without inwardly; the external tribulation, or oppression, becomes an internal anguish, or agony, from which the burdened soul knows no escape.—Every soul of man [אָדָם כָּל נַפְשׁוֹ]. ψυχὴ is not merely a circumlocution of ἀνθρώπος (according to Grotius, Fritzsche). [It expresses the idea that the soul, and not the body, is to suffer the penalty, according to Rückert, Meyer, Fritzsche. But ψυχὴ rather denotes the whole person, as in chap. xiii. 1.—P. S.]

That worketh out the evil. The καταργαζόμενον must be regarded as a strong form. It is the consistent consummation. [Alford: "καταργαζομαι, to commit, is more naturally used of evil, while ἐργάζομαι, to work, is used indifferently of both good and evil." But καταργάζομαι is also used of the good; v. 8; xv. 18; Phil. ii. 12. As distinct from the simple ἐργάζομαι, it signifies, to work out, to bring to an end, to consummate. Comp. Meyer on Rom. i. 27 (p. 77).—P. S.]

Ver. 10. But glory and honor and peace. Instead of ἀφραδία, we have here ἰσηνύη ["here in its highest and most glorious sense"] as the subjective enjoyment of ἀφραδία, by which the expression ψυχὴ is supplied (ver. 9).—Of the Jew first, and also of the Greek. Greek represents the Gentile, as i. 16. As the Jew is first in privilege and opportunity, so he is first in responsibility and guilt. Comp. Luke xii. 47, 48, and Exeg. Notes on i. 16. It becomes now evident that the second chapter refers especially to the Jews, as chap. i. 18-32 to the Gentiles.—P. S.]

Ver. 11. For there is no respect of persons. This conclusion reproves especially the exclusive party spirit of the Jew—who thought himself under the particular favor of God—by reference to a parallel expression in the Old Testament, Deut. x. 17; see Gal. ii. 6. The expression, to respect the person (to accept the face),† is used in the Old Testament in a good as well as bad sense; but in the New Testament it occurs only in a bad sense, because it is here employed always in combating the conceit of Jewish bigotry, which changed God into a partisan.

THIRD PARAGRAPH (VERS. 12-16).

Ver. 12. For as many as sinned without law. Tholuck: The Apostle here mentions the

* [Meyer and Alford: "θλίψις signifies more the outward weight of objective infliction, στενοχωρία the subjective feeling of the pressure." They are often associated, viii. 35; 2 Cor. iv. 8; vi. 4. The latter is the stronger term, and hence it always follows by way of climax.—P. S.]

† [נָּסָה לְפָנָיו, to lift up, or accept the face of some one, i. e., to be favorable or partial to him from personal considerations. In the N. T. the terms προσωπολήψια, προσωπολήπτῃς (in some Codd. written with an α before ψ) always denote the unjust partiality, and are tested to God and forbidden to man.—P. S.]

judgment only on its condemnatory side, because according to his purpose in chap. iii. 20, it was no necessary that he should take a broader view here. But he also wishes to prepare for the doctrine of justification by faith. Thus, vers. 12 and 18 establish ver. 9; and, on the other hand, vers. 14, 15, and 16 establish ver. 10.—Without law, ἀνόμος; that is, without the knowledge and norm of the Mosaic law (comp. Rom. v. 13)—that is, without a definite consciousness of definite transgression (1 Cor. ix. 21). [Νόμος and ἀνόμος throughout here refer to the written or revealed law of Moses, as the expressed will of God concerning our moral conduct. The heathen are called ἀνόμοι, not absolutely—for they have the unwritten law of conscience—but as distinguished from the Jews, who were ὑπὸ νόμον. ἀνόμος therefore is equivalent to χωρὶς νόμον.—P. S.]—Shall also perish without law Meyer: "ἀπολοῦνται is the opposite of the σωτηρία in i. 16, of the ζῆσται in i. 17, of the ζωὴ αἰώνιος in ii. 7, of the δόξα, &c., in ii. 10. Comp. John iii. 15; Rom. xiv. 15; 1 Cor. i. 18." Since the ἀπολοῦνται has its degrees (comp. Matt. xi. 22; Luke xii. 48), Meyer should not deny that (as Chrysostom, Theophylact, Ecumenius assert) there is something alleviating in the ἀνόμος. The external consequences of sin could be similar, yet the internal consequences could be different, according to the different degrees of the knowledge of transgression; and κριθήσονται is accordingly a stronger expression than ἀπολοῦνται. We should all the more reject the barbarous view of Dodwell, Weisse, Billroth, and others, by which the ἀπολοῦνται is made to express the annihilation of those who do not possess the Christian principle (see Tholuck, p. 99). It is evident that also the ἀνόμος must not be understood absolutely (see ver. 15). They only do not possess the law in the clearness and fullness of the Mosaic code. [The passage certainly teaches, 1. That the immoral heathen will not escape punishment, since they, too, are inexcusable, having the light of God's general revelation in nature (i. 20), and in their conscience (ii. 14, 15); 2. that they will be judged ἀνόμοις—i. e., not with the rigor of the written law, as the disobedient Jews and unfaithful Christians, but impartially, and hence more mildly, according to the common law of reason and of conscience. The unfaithful Jews will fare worse than the Gentiles, and the unfaithful Christians worse than the Jews. The severity of punishment corresponds to the measure of guilt, and the measure of guilt depends on the amount of opportunity. The Bible plainly teaches different degrees of punishment; comp. Luke xii. 47, 48; Matt. xi. 21-24; xii. 41, 42. In the interpretation of this passage, moreover, we should not overlook what Paul says immediately afterward of the better class of heathen, vers. 14, 15, and 26-29; comp. the Notes below.—P. S.]

And as many as sinned in the law, shall be judged by the law. They shall be condemned according to the law. Νόμος, even without the article, signifies here the Mosaic law. The ἐν νόμῳ—De Wette: in the law; Tholuck, Meyer: in the possession of the law. The sense of the word seems to require a stronger expression. See chap. vii. 8. [ἐν signifies the status, under the law.—P. S.] This sentence verifies ver. 9: first upon the soul of the Jew, in contrast with the presumed righteousness of the Jew. Peter institutes a similar law for the Christian Church (1 Pet. iv. 17).

Ver. 13. For not the hearers of the law

Griebach and Reiche parenthesize vers. 13-15; Koppe, ver. 13; Lachmann, Meyer, Baumgarten-Cruik, vers. 14, 15. All these parentheses disturb the connection. Ver. 13 proves the damnableness of those who sinned against the law (see ver. 17, and James i. 22), and accordingly constitutes the transition to what follows.—Not the hearers. "Because the Mosaic law was known to the majority only by being read to them; Gal. iv. 21; Matt. v. 21; James i. 22; John xii. 34." Josephus, *Antiq.*, 5. 1, &c., Meyer.—But the doers of the law shall be justified. Philippi: "δικαιοθήσονται" corresponds to δικαιοῖ παρὰ τῷ θεῷ of the first member of the sentence: They shall be just before the judgment-seat of God—pronounced just by God. Δικαιοῖν, like the Hebrew דִּיכָרָה, as this passage already proves, is *terminus forensis*: to declare just, not to make just; for the doers of the law are already just, and need not be made just by God. Δικαιοῖν, from δικαίος, according to the analogy of τυφλοῖν (to make blind), and other verbs in ὧν derived from adjectives of the second declension, means properly, it is true, according to the etymology, = to make just. Yet, as the Septuagint and the New Testament usage shows, we must supply, by declaration." Then δικαιοῖν is, originally, to make just, on the part of the δική [right, righteousness, also the goddess of righteousness], and according to its tribunal; that is, to acknowledge just, which has throughout a forensic, but never an abstractly forensic sense; as δικαιοῖν means also, in the classic sense, to think or esteem just, according to the tribunal of personal opinion. Therefore the innocent man also, when once he stands at the tribunal, must be declared just; and the guilty one, who is declared just in the tribunal of grace, receives with this declaration the δικαίωμα of Christ in his faith, without which he could never be pronounced just according to Divine truth. See the *Bible-Work* on James ii. 21 [p. 66 of the German, p. 85 of the Amer. ed.]. Even the punishment, according to the classical use of the term, becomes a δικαιοῖν, because the punished one, by punishment, becomes again conformable to the δική. According to Meyer, the Apostle has here only set forth the fundamental law of God judging in righteousness. According to Philippi, the ποιηταὶ τοῦ νόμου are here only placed as the true rule, in opposition to the false rule of the Jews, that the ἀκροαταὶ τοῦ νόμου should be just before God, apart from the question whether there are such ποιηταὶ; but the whole argument of the Epistle to the Romans proves, that no man is by nature such a ποιητὴς τοῦ νόμου. This construction does not coincide with vers. 14 and 15. We should rather observe here the deeper idea of ποιῶν [ἐργάσθαι τὸ ἀγαθόν] in ver. 10, and of νόμος in ver. 14; and, at the same time, with Tersteegen's view of God's different tribunals, we must acknowledge that the Apostle can also use here the δικαιοῖν in the wider sense. Comp. 1 Cor. iv. 4. The connection of this passage with the following verses cannot be destroyed by a dogmatizing exegesis.*

* [On the meaning of the terms δικαιοῖν, δικαιοῖν, δικαιοῖν, the reader is referred to the *Exeg. Notes*, chap. i. 17, and iii. 21-31. Dr. Hodge holds to the strictly forensic view, and agrees here with Philippi. "To be just before God," he says, "and to be justified, are the same thing. They are both forensic expressions, and indicate the state rather than the character of those to whom they refer. Those are just in the sight of God, or are justified, who have done what the law requires, and are regarded and treated accord-

Ver. 14. For when Gentiles [ἐθνη, without the article, meaning some, not all]. The confirmation of ver. 10 is introduced by what the Apostle has already said. The expositors seem here to have thoroughly wandered from the proper path, and to be influenced by a common misunderstanding of ver. 16. 1. According to Bucer, Calvin, Tholuck [Hodge], and others, ver. 14 refers to the first half of ver. 12. While there the question is concerning those who shall perish without law, the objection here to be met is, that there is only condemnation where a νόμος is present; in consequence of this, Koppe regards ver. 13 as parenthetical. Yet not only is the ἀπολογούμενων against this view, but also the τὰ τοῦ νόμου ποιῶν. 2. Philippi: The Apostle refers to the first half of ver. 13. "Not the hearers of the law are just before God, for the Gentiles have also a law; the Gentiles are also ἀκροαταὶ τοῦ νόμου." But this was not the case in the opinion of the Apostle. 3. According to Meyer, he refers to the second half of ver. 13. "The Gentiles possess a certain substitute for the Mosaic law. Therefore they are also subject to the rule: οἱ ποιῶν. νόμ. δικαιοθήσονται." But the fundamental rule is adduced only hypothetically by the Apostle, and not in the sense that the Gentiles actually are doers of the law. The deduction of vers. 14 and 15 will evidently establish the proposition of ver. 10, "But glory, honor," &c., and "also to the Greek," after vers. 12 and 13 have established the proposition of ver. 9. The fundamental thought is, that also the Gentiles can obtain eternal life; for it was not necessary that he should first prove this in reference to the Jews. This thought is mediated neither by the first half of ver. 13 alone, nor by the second alone, but by the whole rule: Not the hearers of the law are already just before God, but the doers of the law, in the sense of ver. 7. The ζητοῦντες, as poor in spirit, who are penitent, shall be justified in the new economy of salvation.—For when. ὅταν "supposes a case whose frequent occurrence is possible: in case when, whenever, as often as" (Meyer [who refers to Kühner, ii. p. 535 f., and Matthiae, p. 1195]).—Gentiles, ἐθνη, without the article. The rule might refer, as hypothetically expressed, to the whole body of the Gentiles (according to De Wette, Reiche [Philippi, Alford, Hodge], and others); but as it is too evident from the first chapter that this case did not really occur, there is very properly no article; and the supposition that there is really "an election" of

ingly; that is, are declared to be free from condemnation, and entitled to the favor of God. In obvious allusion to the opinion, that being a Jew was enough to secure admission to heaven, the Apostle says, It is not the hearers but the doers of the law that are justified. He is not speaking of the method of justification available for sinners, as revealed in the gospel, but of the principles of justice which will be applied to all who look to the law for justification. If men rely on works, they must have works; they must be doers of the law; they must satisfy its demands, if they are to be justified by it. For God is just and impartial; He will, as a judge administering the law, judge every man, not according to his privileges, but according to his works and the knowledge of duty which he has possessed. On these principles, it is his very design to show that no flesh living can be justified." Similarly Melancthon: "Hæc descriptio est iustitiae legis, quæ nihil impedit aliâ dictâ de iustitia fidei." But the real difficulty consists in the apparent conflict of Paul's doctrine of justification by grace alone through faith, and his doctrine of judgment by works, as taught not only here from the standpoint of the law, but elsewhere from the standpoint of the gospel as well, 2 Cor. v. 10; Rom. xiv. 10; Gal. vi. 7; Eph. vi. 8; Col. iii. 25; Matt. xii. 36; xxv. 31-46; John v. 29. Comp. the comments on ver. 6, p. 96 f.—P. S.]

each Gentiles thereby gains greater probability. [Comp. Meyer *in loc.*, and Hofmann, *Schriftbeweis*, l. p. 567, who likewise press the absence of the article, and justly reject the reference to iii. 29; ix. 30; 1 Cor. i. 23 (quoted by De Wette, Alford, and Hodge, in favor of the other view). On the other hand, *ἐθνη* is not identical with *ἔθνη*, but indicates a species or class of Gentiles.—P. S.]

Who have no law, τὰ μὴ νόμον ἔχοντα. The absence of the article means not only that they have not the Mosaic law, but that they have no revealed religious law whatever.—**Do perchance by nature.** *By nature* (*φύσει*) must not, with Bengel and Usteri, be referred to the preceding. For also the Jews do not have the law *by nature*. *Nature* is here the original nature, as it proves itself active, especially in the noble few—in the impulse or tendency toward the noble.—**The things of the law.** It is the material substance of the religious and moral law, apart from the formal definitions of the Mosaic code. The exposition of Beza and others is dogmatizing: *Qua lex facit (lex jubet, convincit, damnat, punit; hoc ipsum facit et ethnicus, &c.; Cappell).* [Hodge: "There are two misinterpretations of the phrase τὰ τοῦ νόμου ποιῖν. The one is, that it means, to fulfil the law; the other, to do the office of the law—i. e., to command and forbid. The former is unnecessary, and is in direct opposition to the express and repeated declaration of the Apostle, that none, whether Jew or Gentile, have ever fulfilled the law. To do the things of the law, is indeed to do what the law prescribes (comp. x. 5; Gal. iii. 12); but whether complete or partial obedience is intended, depends upon the context. The man who pays his debts, honors his parents, is kind to the poor, does the things of the law, for these are things which the law prescribes. And this is all the argument of the Apostle requires, or his known doctrine allows us to understand by the phrase, in the present instance. This being the case, there is no need of resorting to the second interpretation mentioned above, which was proposed by Beza, and adopted by Wetstein, Flatt, and others. Though ποιῖν τὰ τοῦ νόμου might mean to do what the law does, prescribe what is good, and forbid what is evil, it certainly has not that sense elsewhere in Paul's writings—see x. 5; Gal. iii. 12—and is especially out of place here, in immediate connection with the phrase ποιηταὶ τοῦ νόμου, in the sense of the doers of the law."—P. S.]

These, not having (the) law, are a law to themselves. οὗτοι is emphatic with approbation. νόμον μὴ ἔχοντες, in distinction from μὴ νόμον ἔχοντα, indicates want. Meyer: Their own moral nature supplies in them the place of the revealed law (see the classical parallels in Meyer). Philippi distinguishes between τὸν νόμον ποιῖν [ver. 13, or τὸν νόμον τελεῖν, ver. 27] and τὰ τοῦ νόμου ποιῖν. They perform what belongs to the law; they observe only single outward commands of the law, one man this, another that. "Therefore they do not observe the law in its spirituality or deep inner meaning." * An utter perversion of the proper relation. Without knowing the laws of Moses, they observe the essential part of the law, τὰ δικαιώματα τοῦ νόμου. Ver. 26, τὸν νόμον τελούσιν, that is, performing it according to its defined purpose, ver. 27.

* [Forbes, p. 148, fully adopts this distinction of Philippi, and thinks it essential to the proper understanding of the whole passage.—P. S.]

Ver. 15. Who shew, &c. Οἵτινες is no "explaining or proving," but *emphasizing, recommending* (see the antithesis in ver. 1). *What and how* do these prominent Gentiles show? They show or exhibit, *the work of the law*; that is, the work required by the law. Not the law itself (Wolf Koppe, &c.); for the Ten Commandments are not formally written in their heart, but the essential meaning of their requirement. Meyer: "The conduct corresponding to the law." More properly expressed, the conduct intended by it. Luther: The contents of the law; likewise Seiler and Baur. According to Meyer and Tholuck, the singular stands collectively instead of *ἔργα*. "As ver. 7" (Tholuck). But ver. 7 rather means that the *ἔργα* are only good when they proceed from the 'unity of a *ὑπομονὴ ἔργον ἀγαθόν*. In the higher aspiration of the Gentile there was this analogy to Christian faith: that it consisted really in the unity and consistency of sentiment and life.

Written in their hearts. The adjective γραπτόν (supply ὅν) is stronger than the participle *γγραμμένον*. [It implies the idea of permanency.] Evidently a contrast to the Mosaic record of the law on the tables of stone. See 2 Cor. iii. 7; Jer. xxxi. 33. Therefore a higher order of Judaism, similar to the New Testament life, is exhibited in its essential features in these chosen Gentiles (see the history of the Centurion at Capernaum). [The Greek poet Sophocles speaks of "the unwritten and indelible laws of the gods" in the hearts of men; and the Platonic philosopher Plutarch speaks of "a law which is not outwardly written in books, but implanted in the heart of man."—P. S.]

Who shew, ἐνδείκνυσται. And how do they exhibit or prove this? (see chap. ix. 17, 22.) 1. By the doing of the law (Zwingli, Grotius, and the majority of recent commentators; De Wette, Meyer). 2. By the mark of their better endeavors in many ways (in a certain measure, Calvin; but better Cocceius, tom. v. p. 46. Yet both are biased by the Augustinian view). 3. By the law of conscience. Tholuck (according to Theodoret and Erasmus): "Who, indeed, bear the impress of the judgment of the law in themselves, and in correspondence therewith their consequent conscience assumes in them the office of judge. For where we find the exercise of the judicial power in man, we must also presuppose the legislative power." But this view is inconsistent not only with *σὺν* in *συμμεταρροίσης* (for the extended treatment of this question, see Tholuck, p. 105, and Meyer [p. 98, ed. iv., the note]), but also with *ἐνδείκνυσται*. Here the language is concerning *proofs of conscientiousness becoming outwardly manifest*. Numbers 1 and 2 are to be united, since the *well-doing*, according to ver. 7, is only the perseverance in a noble endeavor (under the *gratia praeveniens*), which attains its object only in Christianity.

Their conscience also bearing witness [*συμμεταρροίσης αὐτῶν τῆς συνειδήσεως*]. It gives witness *with*, in connection with their better manner of action. Both bear witness to the belief that they are a law to themselves, in their natural spontaneity. De Wette: "συμμεταρροῖν is neither equal to *μαρτυρεῖν* (Grotius, Tholuck), nor *una testari*, with reference to the ποιῖν τὰ τοῦ νόμου. (Meyer, Fritzschke, &c.). But the *σὺν*, like *con* in *contestari*, refers in part to the relation of the witness to him for whom he testifies; and in part, as in *συνέδης* itself, to the inner relation of the conscious

ness."* But as the *συνείδησις* is a consciousness in man which is both objective and subjective, and hence independent of his merely subjective consciousness, so is the *συμμεμετρειν* an independent witness of the right, which, in the case before us, corresponds with the witness of man in his deed. It is the Gentile's cheering and often even joyous consciousness of his right direction; as, for example, of the Wise Men from the East under the guidance of their star.

And between one another their thoughts accusing or also excusing. [Dr. Lange translates: *Indem zwischen ihnen d. e. Gedankenurtheile anklagende oder auch entschuldigende sind.* He refers, with Meyer, *μεταξὺ ἀλλήλων* to the heathen, not to the thoughts.—P. S.] Different expositions: 1. Their thoughts inwardly accuse each other (Luther, Calvin, Tholuck [Alford, Hodge]). There are different views on *μεταξὺ ἀλλήλων*: *at a future time*, *in ἡμέρα* of judgment (Koppe); *post rem actam* (Vater); *between* (two portions of time), *at the same time*, *meanwhile* (Köllner [E. V.]). But we must observe, on the contrary, that Paul does not speak of the *inner* facts of the consciousness, since these facts here fall under the conception of the historical *ἐνδεξις*. 2. The accusations and defences which were conducted between Gentiles and Gentiles (Storr, Meyer). Against this interpretation Tholuck raises the question: "How can *τῶν λογισμῶν*, without a more special indication, refer to any other subject than the one whose witness of conscience has just been mentioned?" But if the *μεταξὺ ἀλλήλων* refers to the intercourse between Gentiles, then the following must have the meaning: *since* the judgments of their thoughts are throughout accusing or excusing; that is, therefore, moral judgments, which refer to the origin of an immanent moral law. The *accusing* thoughts come first here, because the language refers first of all to the nobler Gentiles, whose opinions are related to the ordinary popular life as judicial ideals. But also in their *excusing* they often appeal from barbarian legal practices to the unwritten law (see Sophocles, *Antigone*). In short, the whole intercourse between the nobler heathen is a kind of moral dialectics, a continual moral process of thought. [Paul describes the moral process which takes place in the heart of man after a good or bad act; the conscience, *συνείδησις*, sits in judgment, and pronounces the sentence in God's name according to the law; the *διαλογισμοί* are the several moral reflections and reasonings which appear as witnesses testifying and pleading in this court of conscience, and are often conflicting, since the sinful inclinations and passions interfere and bribe the witnesses; the object of the *κατηγορεῖν*, or *ἀπολογισθῆναι*, is the moral action which is brought before the tribunal of the conscience. The *ἡ καὶ* indicates that the conscience finds more to accuse than to excuse. This judicial process, which takes place here in every man's heart, is a forerunner of the great judgment at the end of the world.—P. S.]

Ver. 16. In the day. The commentators seem here to overlook the obvious, proper meaning, because they suppose that the *ἡμέρα* on which God will judge the secrets of men, must be referred to the day of final judgment. But, in the first place,

the connection does not support this view, and hence an artificial connection has been variously constructed (*the Gentiles show that on the day, &c.*). Calvin explains *ἐν ἡμέρα* as *eis ἡμέραν*, *unto or until* the day. [Others modify this by making *ἐν* to include *eis*, "until and on that day."—P. S.] Tholuck fills up the apparent chasm between vers. 15 and 16 by supposing that the Apostle probably had in mind a transition such as *καὶ τοῦτο μάλιστα, and this especially*, with the remark: "This view has now become the general one."* Others have helped themselves by parentheses. "So Stuart inclines to unite ver. 16 with ver. 11; Beza, Grotius, Reiche, &c., connect it with *κρινθήσονται*, ver. 12; † Vatabl., Pareus, and Lachmann, with *δικαιωθήσονται*, ver. 13." Meyer also, with Lachmann, parenthesizes vers. 14 and 15, and not, with Beza, and others, vers. 13–15. [Alford refers ver. 16 to the affirmation concluding with ver. 10, and regards vers. 11–15 as a series of quasi-parenthetic clauses, *οὐ γὰρ—ὅσοι γὰρ—οὐ γὰρ—ὅταν γὰρ*, assigning the reasons for the great retribution on the last day. Ewald goes back even to ver. 5.—P. S.] Secondly, the declaration that "God shall judge according to *my* gospel," pronounces against the reference of *ἡμέρα* to the day of final judgment. Meyer passes over this difficulty with the remark of Calvin: *Summ appellat rationis ministerii*. His quotation of 1 Tim. ii. 8 does not argue any thing for his interpretation. On the opinion that, according to a number of the Fathers, the gospel of Paul must be understood to be the gospel of Luke, compare the quotation in Meyer. But the Scriptures take cognizance not merely of *one* day of judgment. *The day on which God judges the secrets of men according to the gospel of Paul, is the day when the Apostle preaches the gospel to them.* On this day, in this time of decision, it becomes manifest that there are Gentiles who are a law to themselves; that there is another opposition than that of external Judaism and paganism; that there are Gentiles who must be counted for the circumcision, and Jews whose circumcision must be counted for uncircumcision (see vers. 26 and 27). It is a thought whose root is found already in the Old Testament, that the time of the appearance of Christ and of the preaching of the gospel is a time of judgment. See Joel iii. 6, 7, and in other places; Malachi iii. 2 ff. In John iii. 19, even the appearance of Christ is relatively called the judgment. John v. 25: "The hour is coming, and now is." The time of perfect faith is denoted a day (John xvi. 23, 26). Also, in Rom. xiii., ver. 12 connected with ver. 13, the language cannot relate exclusively to the day of final judgment. The same applies to *ἡμέρα* in 1 Cor. iii. 13. Comp. 2 Cor. vi. 2, *ἡμέρα σωτηρίας*. The Apostle mentions this day without the article, without a solemn addition. He marks the day as the day when God shall judge the secrets of men. He uses the same word *κρινῆναι* as in ver. 29, *ὁ ἐν τῷ κριντῷ Ἰουδαίος*. He says *men*—not merely the Gentiles—because the gospel, according to chaps. ix.–xi., manifests God's judgment not only on the Gentiles, but also on the Jews; and this is a judgment pronounced on their internal good conduct or misconduct toward the internal nature and spirit of

* [Similarly Alford: "CONFIRMING BY ITS TESTIMONY, the *συν* signifying the agreement of the witness with the deed, as *con in contestari, confirmare*; perhaps also the *συν* may be partly induced by the *συν* in *συνείδησις*—referring to the reflective process, in which a man confers, so to speak, with himself."—P. S.]

* [Wordsworth also adopts this connection with ver. 13, and quotes from Bishop Pearson (Art. VII. on the *Creed*): "Conscience is a witness bound over to give testimony for or against us at some judgment after this life to pass upon us."—P. S.]

† [So do the editions of Grimmach and Knapp and the E. V., who parenthesize vers. 13, 14, 15.—P. S.]

the law. In this relation the gospel of the Apostle was the real medium and measure of the judgment (see 1 Cor. i. 18); and Jesus Christ was the real judicial authority. See John iii. 16; Acts xvii. 30, 31; 1 Cor. iv. 5, and other places.—On the day of the promulgation of the gospel the better Gentiles manifested their ordination to salvation, just as the majority of the Jews made manifest their hardness of heart.

[According to my gospel. The *μου* is to be either understood, *ratione ministerii* (Calvin, Meyer), or better, the gospel of *free grace* for the *uncircumcision*, which was especially committed to Paul, as the gospel for the circumcision was to Peter, Gal. ii. 7. The same expression occurs Rom. xvi. 25, 26.—Through Jesus Christ, as the appointed Judge of the world; Acts xvii. 30, 31; 1 Cor. iv. 5; 2 Cor. v. 10; Matt. xxv. 31; John v. 27, &c. While *κατὰ τὸ εὐαγγέλιόν μου* favors Dr. Lange's interpretation of *ἐν ἡμέρᾳ*, the *διὰ Ἰησ. Χρ.* seems to refer rather to the *future judgment*; yet Christ has His hand in all the preparatory judgments of the history of the Church.—P. S.]

DOCTRINAL AND ETHICAL.

1. The common characteristic in the condemnable condition of the Gentiles and Jews is their religious and moral self-contradiction. In this self-contradiction Paul (chap. i. 21) discovers the beginning of the offence of the Gentiles, whom he represents as inexcusable (*ἀναπολόγητοις*). The same self-contradiction is consummated, on one side, in the man who approves sin against better knowledge and conscience (chap. i. 32.), and, on the other side, in the man who condemns the sinner, and yet is guilty of weighty offences himself (chap. ii. 1). Therefore the expression inexcusable (*ἀναπολόγητος*) is also repeated here. The judgment of God is ever also a self-judgment of man. See Matt. xii. 37; xviii. 28; xxv. 26, 27. In the one who judges, the self-contradiction is completed as falsehood of the inner life in the very strongest degree. The sincere man, on the other hand (we can by no means speak of sincerity as absolute, but yet as gradually predominating), by looking into his own heart and life, arrives at that *μακροθυμία*, in relation to human sin and misery, which is akin to compassion, and points not to the judgment of condemnation, but to the saving judgment of the gospel.

2. The condemnatory judgment pronounced by the sinner on the sinner does not only condemn him in form, but transposes him also actually to a condition similar to condemnation. Fanaticism is never more unhappy than when it would compel, by measures of deceit and violence, those who think differently to adopt its pretended forms of happiness (James ii. 13).

3. The one who judges, says Paul (vers. 3, 4), has always a false idea of God. He either regards himself as the favorite of a partial God, on account of His conformity to theocratical, ecclesiastical, or legal forms, or he is inwardly vicious and wicked, and despises the real manifestations of God (see Ps. 16-21). An atheistic element is common to both classes.

4. The long-suffering of God, or the forbearance of God's justice toward the sinner, stands in reciprocal action with the wrath of God. Both denote the polar antagonism in the government of absolute jus-

tice, which is no rule of abstract law, but has a living, pedagogic form corresponding to the relation of the Divine personality to the human personality. See my *Positive Dogmatics*, p. 119. God's forbearance and clemency, no less than His wrathful judgment, looks to the working of repentance.

5. The unbeliever and hardened one, by his own deeds, transforms the works of God's forbearance and goodness into the preliminary conditions of His wrathful judgment, and accumulates for himself, out of the riches of God which he has experienced, a store of destruction.

6. The day of the rejected gospel is to man a day of inward judgment, as is proved by the destruction of Jerusalem. See the *Exeg. Notes* on ver. 5. But all judgments are prophecies and preludes of the last day of wrath. It is a narrow view, to suppose that the conception of historical periods excludes epochs, or that single epochs exclude the final catastrophe. This may also be applied to the idea of judgments. Just because the world's history is the world's judgment, the former pursues its course toward the latter.

7. The embarrassments of commentators on the sense of vers. 6-10 give evidence of timid and narrow views on the *doctrine of justification*. The passage gains its true light from the biblical doctrine that there is a *gratia praeveniens* over the Gentile world, which even Augustine did not yet wholly ignore, but which, through his influence, was lost sight of in the orthodox theology of the Middle Ages, and, indeed, of more recent times. The seekers who are portrayed in vers. 7 and 10 will never think seriously of relying upon their works before God, because they are in a gravitation toward the Eternal, which will find rest only when they see God in Christ, either in this or the other world. But the opposite class—whose principle of life is party spirit, and reliance upon temporal association—will ever place their confidence in their own achievements, even when they vigorously reject the doctrine of the meritoriousness of good works. For, besides the righteousness of works (*Werkgerechtigkeit*), there is also a righteousness of doctrine, of orthodoxy (*Lehr-gerechtigkeit*), a righteousness of the letter (*Buchstaben-gerechtigkeit*), a righteousness of negation and protest (*Negationsgerechtigkeit*), which have, in common with the righteousness of works, the fundamental characteristic of party righteousness (*Partei-gerechtigkeit*), and may be the more dangerous forms as they are the more subtle. On the salvation of the heathen, comp. Tholuck, *Comm.*, pp. 92 ff.—The doctrine of justification cannot conflict with the doctrine of God's righteousness, by virtue of which He will reward every man according to his works.

8. Glory and honor and immortality—precious pearls; eternal life—the goodly pearl. See Matt. xiii. 45, 46.

9. It is the character of all party spirit to be a rebel upwardly against the royal right of truth, and, on the other hand, a slave downwardly to the tyrannical and terrifying spirit of party.

10. Because God, as the Righteous One, looks at the substance of personal life, He does not regard the person according to its external and civil conception, nor according to its external appearance and estimate.

11. In ver. 12, different degrees of punishment are evidently indicated. See the *Exeg. Notes*.

12. On *δικαιοσύνη*, comp. the *Exeg. Notes* on ver. 13 [also i. 17, and iii. 21-31] Likewise the

Bible-Work on James ii. 20 ff. Since *δικαιοῦν*, even according to the idea of *making just*, can only mean to *declare just*, because the question is always concerning justification in some legal tribunal, the supposed exceptions where *δικαιοῦν* in the Scriptures is made to signify *to make just*, should be investigated anew. The passage, Isa. liii. 2, can really not otherwise be explained, than that He will, by virtue of his knowledge as the righteous servant of God, declare many just; and this because He shall bear their iniquities. The passage in Daniel, chap. xii. 3, must by all means be explained thus: That the subject is the judgment of the world, in which, according to the biblical representation, the righteous shall take part (1 Cor. vi. 2); and even if *צַדִּיקִים* refers to this life, it no more means one who makes just, than *חֲכָמִים* means one who makes wise. The reading, *δικαιοῦσθαι*, Rev. xxi. 11, cannot be sustained against the more strongly credited rendering, *δικαιοσύνην ποιῶντων*. See more on this subject *ad* chap. iii. 26.

13. On the occurrence of a fulfilment of the law among the Gentiles, see Tholuck, pp. 101, 102. The author, following the older theologians, very justly opposes Flacianism [i. e., that sin is a substance, a revival of the old Manichean heresy, by Flacius Illyricus, the editor of the Magdeburg Centuries, and a Lutheran controversialist of the 16th century.—P. S.]. To speak of virtues of the heathen, is liable to misunderstanding, unless we mean thereby a search after the Infinite. As heathen virtues, they can only be virtues of progress toward poverty in spirit (Matt. v. 3), under the guidance of the *gratia præveniens*, or fundamental forms of the development of a desire after salvation. The attempt, in Rothe's *Ethik*, part ii. p. 398 [1st ed.], to explain this class of virtues, is not very clear.

14. The three objective forms of seeking higher attainments in the Gentile world are: The *state*, as the expression of the search after righteousness in the conscience, or in the will; *philosophy*, as the expression of the search for an intelligent comprehension of the truth; and *art*, as the expression of the search for ideal contemplation, and the representation of life by means of the sentiments.

15. The three subjective forms of search for higher attainments in the Gentile world are: 1. *Works of magnanimity*. 2. The *conscience*, especially the cheerful impulses of the moral consciousness. "When they saw the star, they rejoiced with exceeding great joy." 3. An *intercourse of moral judgment*, of either an excusing or accusing character. [Bishop Sanderson, as quoted by Wordsworth: Paul teaches here (ver. 15) that *every man*, however unholy, has a conscience, though depraved; and that, at the fall of man, conscience itself was not lost, but its rectitude and integrity were impaired; and that, when we are born again in baptism, we do not receive the infusion of another conscience, but our conscience, which was before unclean, is washed by the blood of Christ, and is cleansed by faith, and is enlightened by the Holy Spirit, in order that it may please God.—P. S.]

16. On the day of the crisis which the gospel brings to pass, it will appear that many Gentiles are really Jews, and that many Jews are really Gentiles. Likewise, many Christians of the Middle Ages were essentially believers of evangelical truth, while many so-called evangelical persons whose righteousness consists of works, and others whose righteousness

consists of doctrines, and still others whose righteousness consists of their Protestantism, are, after all, only Roman Catholics at heart. Ideal dynamical antitheses, which the day of the Lord will bring to light, predominate over the historical antitheses, which possess very great significance. On the day mentioned here, see the *Exeg. Notes*.

HOMILETICAL AND PRACTICAL.

God's impartial righteousness is shown: 1. He does not give preference to the Jews, although they possess the law; 2. He is not prejudiced against the Gentiles, although they are without the law; but, 3. of one, just as of the other, He asks whether they have done good or evil (vers. 1-16).—Because others are black, we do not become white (ver. 1).—Judging our neighbor is the worst depravity, because: 1. We are blind toward ourselves; 2. we are unjust toward our fellow-men (ver. 1).—By our judgment of others we fall under the judgment of God pronounced on ourselves (ver. 3).—What does the celebration of a day of fasting and prayer require us to do? 1. Not to despise the riches of God's goodness, patience, and forbearance; but rather, 2. to remember that His goodness should lead us to repentance (ver. 4).—God's goodness regarded as the pure source of repentance (ver. 4).—Treasure not up unto thyself wrath against the day of wrath (ver. 5).—*Dies ira, dies illa, solvet sæcla in favilla* (vers. 5, 6).—What will God give to every man according to his works? 1. To some, glory and honor and immortality, together with precious peace; 2. to others, indignation and wrath, tribulation and anguish (vers. 6-11).—What it is to *continue patiently in well-doing for eternal life* (ver. 7).—God's indignation! 1. Not unmerited, but deserved; 2. not temporary, but eternal (ver. 8).—God's wrath: holy displeasure, not unholy anger.—No one is without law. For, 1. God has given His law to the Jews by Moses; 2. he has written the substance of it upon the hearts of the Gentiles (vers. 12-16).—The universal revelation of God in the conscience (vers. 14, 15).—The conscience, and human thoughts in their relation to each other. This relation is such, that, 1. The witness of the former testifies of the work of the law; 2. the latter, in the presence of such witness, accuse or excuse one another (vers. 14, 15).—Impossibility of preaching the gospel among the heathen, if they were deprived of conscience.—The revelation of God in the conscience, on the one hand, not to be despised; and, on the other, not to be overvalued.—Conscience regarded as the connecting link for every missionary sermon among the heathen.

LUTHER: * The little word "law" must not be understood here after a human fashion, that it teaches which works are to be done, and which are to be left undone; as is the case with the laws of men, which can be obeyed by works, without the feeling of the heart. God judges according to the intent of the heart, and will not be satisfied by words; but all the more punishes as hypocrisy and lying those works which are done without the feeling of the heart. Therefore Paul says that nobody is a doer of the law by the works of the law (ver. 15).

* Long-suffering is a virtue which is slow to become wrathful and to punish wrong. Patience is that which bears misfortune in property, body, or reputation, whether it happen justly or unjustly. Goodness is temporal reciprocal benevolence, and a friendly nature (ver. 4).

STARKE: The ungodly are as the swine, which do not look at *the tree* whose acorns they gather up. Thus, with all their enjoyment of temporal mercies, they do not look up to God, who gives them richly to enjoy every good thing (Hosea ii. 7; Isa. i. 3; Jer. v. 24); for by every morsel of bread He seeks their improvement (ver. 4).—He who does not grow better, will grow worse by Divine goodness (ver. 5).—As the labor, so the reward; and each one must reap what he has sown (ver. 6).—The pious will gain in perfection in the kingdom of glory that which they had sought in the kingdom of grace (ver. 10).—**HEDINGER:** To censure others, is the same as to condemn one's self. He who therefore loves to judge, pronounces sentence upon himself (ver. 1).—Blindness! Delay produces deception. Security follows Divine forbearance. Take care! The longer the storm gathers, the greater its devastation. The one who has received the long loan, has not therefore received it as a gift (ver. 4).—Every sin will receive its due reward. Who will trifle with it? (ver. 8).—A greater measure of knowledge brings only greater condemnation, and no excuse. This much a Gentile knows of the will of God, that he may be condemned to death justly; much more may the Christian be justly condemned who can and should know perfectly the will of God in the law (ver. 14).—*Nova Bibl. Tub.:* The sinner can persuade himself, and by many kinds of misconception stupefy himself, so as to believe that his sins will go unpunished. Ah, how common is this deception! (ver. 8).—Eternal life is a *jewel* for which we should strive, a *crown* for which we should fight, a *gift* which we should accept, hold, and keep until the end. He who perseveres, will be saved. The question at the judgment-day will not be one of words, but of deeds (ver. 7).—No one is without law! If it is not written in stone, it is nevertheless engraved upon the heart. Every one knows by nature what is just and what is unjust, what is good and what is evil (ver. 4).—**CRAMER:** God must be truly in earnest for human salvation, which He seeks by prosperity and adversity. When words cannot avail, He punishes, and waits with great forbearance and patience until the sinner is converted (ver. 4).—The law of nature is a source of the written law of God, embraced in the two rules: Whatsoever ye would that men should do to you, do ye even so to them; and what you would not have them do unto you, do not unto them (ver. 14).—No one can sin so that his sins shall remain concealed; for, if they are not revealed before, they will be brought to light at the last day (ver. 16).—*Würtemb. Bibl.:* Works are witnesses of faith. We must therefore do good works, not in order to be saved, but in order that with them we may testify of our faith, and by faith may inherit eternal life (ver. 7).—**LANG:** Abandon all the excuses of age, or condition, or other personal circumstances, that you, with your want of honest Christianity, bring forward; for you can derive no advantage from them before God's judgment-seat (ver. 11).—The law of nature must be of great advantage, and be written very deeply on the hearts of all men, since its willful transgression brings upon men so great guilt, and punishment or condemnation (ver. 12).

BENGL: As long as man does not feel the judgment of God, he is apt to despise His goodness, Matt. xxviii. 18. Mark here the antithesis of the richness of Divine goodness despised, and the accumulated treasure of wrath.

O. V. GERLACH: The *goodness* of God is mani-

fested in the exhibition of blessings; His *patience*, in bearing with the sinner; and His *long-suffering* in withholding from punishment (ver. 4).—Christianity is not something lately discovered among men; but its Founder, the Son of God Himself, is the King and Judge not only of Christians, but likewise of Jews and Gentiles, whom He, in His preparatory households of grace—the former in His Father's house, the latter by an awakened longing for the same—is seeking to train up for His kingdom, though now they are far distant from home (ver. 16).—**LISCO:** Merely external honesty is also punishable (ver. 1).—*Glory*, splendor, instead of lowness, *honor* instead of contempt, and *immortality* instead of the mortal condition (1 Cor. xv. 53, 54), are the reward of patience, of the continuous striving for eternal life in spite of all impediments and difficulties (ver. 7).

HEUBNER: God's judgment is righteous: 1. Objectively: in accordance with sacred laws; not arbitrarily or capriciously, without regard to the person. 2. subjectively: according to the true character of the man, taking each one for his internal and external worth (ver. 2).—The dealing of God toward sinful men is simply this: He first tries each with goodness, before He pronounces punishment; it is our salvation to acknowledge this goodness, but it is our ruin to despise it (ver. 4).—The hardened heart is accusable: its operation is not that of nature, but of its own degeneration. How is it first *hardened*? 1. By frivolity; 2. by obstinacy and pride; 3. by actual, continued sinning (ver. 6).—The righteous impartiality of God. God does not judge: 1. By outward advantages, form, birth, pedigree, power, respect, wealth; nor, 2. by gifts of mind, acquisitions, skill; nor, 3. by external performances as such, by merely external works, external piety;—but by the whole inward sense, by the simplicity and clearness of the heart; by faith and fidelity. He has regard to what is given to each man (ver. 11).

THE PERICOPÉ (vers. 1-11) for 10th Sunday after Trinity (Memorial of the destruction of Jerusalem), instead of 1 Cor. xii. 1-11: The impenitent sinner has no excuse before God.: 1. Proof; 2. application.—Man before the Divine judgment: He must, 1. Acknowledge himself guilty; 2. regard God's judgment righteous and inevitable; 3. take refuge in God's goodness, and listen to its call to repentance; 4. fear the future; 5. listen to revelation.—We should see ourselves reflected in the example of the impenitent Jews.

DANIEL SUPERVILLE: The sovereign equity of God (ver. 11).—**MENKEN:** The universal equality of men before God's judgment.

SPENNER: The whole law was written on the heart of the first man, for his soul was an image of God's perfect holiness and righteousness. But after this complete law had been erased from the heart, there remained, so to speak, only some of the larger letters, some portion of the knowledge of the manifest evil and good (ver. 15).—Conscience is nothing else than a voice of God (ver. 15).—**ROOS:** Conscience is the consciousness or the judicial declarations of the law (ver. 15).

BESSER: From man's knowledge of God's law written on his heart, there arises conscience, which *testifies* to him, as Luther excellently describes, the power with which conscience presses its judicial witness upon man (ver. 15).—To the question, "What disease is killing you?" the poet Euripides makes:

matricide answer: "Conscience; for I am conscious that I have done evil" (ver. 15).

J. P. LANGR: The judgment of men in the judgment of God.—The sources of judgment (vera. 4, 5).—How the sinner changes the treasures of God's goodness into treasures of wrath.—The great judgment-days in the world's history, especially the destruction of Jerusalem.—Justification and God's righteousness: 1. Apparent contradiction; 2. perfect unity.—Two kinds of men perceptible: 1. In two purposes; 2. two kinds of seeking; 3. two results (vera. 7-10).—God does not regard the person because He looks at it: 1. He does not regard it in a worldly sense; 2. He regards it according to its spiritual significance.—The gospel reveals the thoughts of the heart: 1. As a savor of death unto death; and 2. as a savor of life unto life.—But this does not apply to every form of Christianity.

BURKITT: On the day of judgment as the time when God's character and dealings shall be displayed, ver. 5.—It will be a day when His righteousness shall be universally manifested and magnified; when all His attributes shall be glorified; His wonderful clemency sweetly displayed; His exact justice terribly demonstrated; His perfect wisdom clearly unfolded; all the knotty plans of Providence wisely resolved; all the mysterious depths of His counsels fully discovered; and His injured honor and glory clearly repaired, to the joyful satisfaction of all good men, and to the dreadful consternation and confusion of the wicked and impenitent world.—On ver. 16: Here, 1. A doctrine is boldly asserted—a coming day of judgment; and 2. its proof and confirmation—"according to my gospel."

[M. HENRY (condensed) on the whole passage, vera. 1-16: The Apostle, 1. Arraigns the Jews for their censoriousness and self-conceit; 2. asserts the invariable justice of the Divine government; 3. draws up a charge against the Jews; 4. describes the measures by which God proceeds in His judgment; and 5. proves the equity of all His dealings with men when He comes to judge them.

[MACKNIGHT: Paul distinguishes between *meritorious* and *gratuitous* justification; the former being that which is unattainable by works of the law, the latter that which is attainable, as James says, not by faith only, but by works also.—Ver. 15: That there is a natural revelation made to the heathen, is proved by Paul by three arguments: 1. By many virtuous acts performed by the heathen; 2. by the natural operation of their consciences; 3. by their reasonings with one another, by which they excused or accused one another.

[JORTIN: These suppositions agree both with Scripture and reason: 1. All men can do all that God requires of them; 2. all who do the best they can, derive help from God as far as is needful; 3. they all have Christ as their Redeemer, though He was never revealed to them.—Who knows whether the lot of the savage be not better than that of the philosopher, and the lot of the slave than that of the king? But this much we know, that every one ought to be contented with that state in which his wise and good Creator has placed him, and to conclude that it will be the best for him if he makes the best use of it. Upon this supposition the Divine impartiality stands fully justified.

[TIMOTHY DWIGHT: 1. Our eternal life is in itself an immense good; 2. eternal happiness consists in eternal disinterestedness and its consequences. (See sermon on *Consistency of Benevolence with seeking*

Salvation, in which Lord Shaftesbury's celebrated theory, that disinterestedness is virtue, and the only virtue, is controverted.)

[JOHN FOSTER: To the present hour in each life the series of the Divine goodness may be counted by the succession of a man's sins. Not one sin, small or great, but immediately close by it were acts and proofs of this goodness. If this had been realized to thought, what a striking and awful admonition! Every sin a testimony, a representative of good; and the wonder is that the goodness goes on!

[Annot. Parag. Bible (London): The question is not (vera. 14, 15) whether any of the Gentiles have actually attained to eternal life without a Divine revelation, but whether they had the law of nature or conscience. They had this; and by it they shall be judged.—TAYLOR: Note Paul's wisdom in appealing to Jew and Gentile: 1. If the Jew could be convinced that a right-minded Gentile might be blessed with eternal salvation, why should he not now be pardoned, and taken into the visible Church? 2. the Gentile, made despondent by the representations of his guilt in the last chapter, here finds himself placed with the Jews, and entitled to hope in God's mercy.

[HODGE: The principles on which the Apostle assures us all men are to be judged, are, 1. He who condemns in others what he does himself, *ipso facto* condemns himself; 2. God's judgments are according to the real character of men; 3. the goodness of God, being designed to lead us to repentance, is no proof that He will not punish sin; 4. God will judge strictly according to works, not profession; 5. men shall be judged strictly according to their knowledge of duty.—Further Remarks by HODGE (condensed): 1. The deceitfulness of the heart strikingly exhibited in the different judgments they pass on themselves and others; 2. ask yourself, "How does the goodness of God affect me?" 3. genuine repentance produced by discoveries of God's mercy, legal repentance by fear of His justice; 4. any doctrine that tends to produce security in sin, must be false; 5. how vain the hopes of blessedness founded on God's partiality, or forgetfulness of sin; 6. to escape our guilt, we must seek the Saviour's righteousness; 7. He who died for the sins of men, will sit in judgment on sinners.

[Ver. 16. BARNES: On the propriety of a day of judgment, when all the thoughts of the heart will be revealed: 1. It is only by revealing these that the character is really determined, and impartial judgment administered; 2. they are not judged or rewarded in this life; 3. men of pure motives and pure hearts are often basely calumniated, and overwhelmed with ignominy; while men of base motives are often exalted in public opinion. It is proper that the secret principles of each should be revealed.—J. F. H.]

[Ver. 7. By patient continuance in well-doing. BARROW: No virtue is acquired in an instant, but by degrees, step by step; from the seeds of right instruction and good resolution it springs up, and goes forward by a continual progress and customary practice. 'Tis a child of patience, a fruit of perseverance, and, consequently, a work of time; for enduring implies a good space of time.—Ver. 9. ADAM: Every sin, when newly committed, amazes and terrifies the soul, though the sense of it soon wears off. How shall we bear the anguish of all our sins together, when conscience, which forgives and extenuates none, brings them to our remem-

brance?—Ver. 14. *A law unto themselves.* BISHOP PEARSON: Every particular person has a particular remembrance in himself, as a sufficient testimony of his Creator, Lord, and Judge. That man which most peremptorily denieth God's existence, is the greatest argument to himself that there is a God. Let Caligula profess himself an atheist, and, with that profession, hide his head or run under his bed, and when the thunder strikes his ears, and lightning flashes in his eyes, those terrible works of nature put him in mind of the power, and his own guilt, of the justice of God; whom, while in his wilful opinion he weakly denies, in his involuntary action he strongly asserteth. So that a Deity will either be granted or extorted, and, where it is not acknowl-

edged, it will be manifested.—Vers. 5 and 16 BISHOP J. TAYLOR: There are two great days in which the fate of all the world is transacted. This life is man's day, in which man does what he pleases, and God holds His peace. But then God shall have His day too, in which He shall speak, and no man shall answer. If we do the work of God in our own day, we shall receive an infinite mercy in the day of the Lord.—Ver. 16. *My gospel.* The gospel: 1. A voice of love (*vox amoris*); 2. a voice of challenge (*vox contestationis*); 3. a voice of certainty (*vox certitudinis*); 4. a voice of persuasion and invitation (*vox invitationis*); 5. a voice of decision and judgment (*vox judicii*).—P. S.]

FOURTH SECTION.—*The aggravated corruption of the Jew in his false zeal for the law (a side-piece to the corruption of the Gentile in his idolatrous worship of symbols). The fanatical and wicked method of the Jews in administering the law with legal pride, and in corrupting it by false application and treachery—an occasion for the blasphemy of God's name among the Gentiles.*

CHAP. II. 17-24.

- 17 Behold,¹ [But if] thou art called [named, denominated, ἐπονομάζῃ] a Jew, and retest in [upon] the law,² and makest thy boast of God [boatest in God],
18 And knowest *his* will, and approvest the things that are more excellent [provest, or, discernest the things that differ],³ being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which
20 [those who] are in darkness, An instructor of the foolish, a teacher of babes, which hast [having] the form [the representation, model, pattern, τὴν μορφωσιν]
21 of knowledge and of the truth in the law. [—] Thou therefore which [Thou, then, who] teachest another, teachest thou not thyself? thou that preachest a
22 man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost
23 thou commit sacrilege [literally, robbery of temples]?⁴ Thou that makest thy boast of [in] the law, through breaking the law dishonourest thou God? [through
24 the transgression of the law thou dishonourest God.]⁵ "For the name of God is blasphemed among the Gentiles through you," as it is written [Isa. lli. 5; Ezek. xxxvi. 20].

TEXTUAL.

¹ Ver. 17.—[Instead of the *text. rec.*, *behold*, which is not sufficiently sustained, read *ei δὲ*, but if, with K. A. B. D^e. K., Griesbach, Lachmann, Tischendorf, Bloomfield, Alford, and nearly all the recent commentators. The reading *behold* is either a mistake, or a change for the purpose of avoiding the anacoluthon, which, however, is more apparent than real. The apodosis must be supplied (*why dost thou not act accordingly, or, how great is thy responsibility*), or it may be found in ver. 21, by simply omitting the *οὗν*, which is often epianaleptic, resuming the thread of the sentence. So Meyer, who regards vers. 17-28 as the protasis, and 21, 22 as the apodosis.—P. S.]

² Ver. 17.—[ἐπαρταύς νόμος, without the article, K. A. B. D^e. The later MSS. and the *text. rec.* insert *ἔν* before νόμος, because it here clearly applies to the written law of Moses as representing the whole Mosaic system, the civil and religious polity of the Jews. νόμος has here as in ver. 14 the force of a proper name. Alford: "The article is omitted, because 'the law' is not here distributed—it is not *the law itself* in its entirety which is meant, but the *fact of having or of knowing the law*—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which, condensed into our less accurate English, would be in one word, *in the law*: viz., 'which thou possessest.'"—P. S.]

³ Ver. 18.—[On the different interpretations of δοκιμάσεις τὰ διαφέροντα, see the *Engg. Notes*. Lange (with Tholuck, Fritzsche, Reiche, Rückert, Philippi, Alford) translates: *Du beurtheilst die widerstreitenden Dinge*. Tholuck: *Du prüfst das Unterschiedene*. Tyndale: *Hast experience of good and bad*. Conybeare and Howson: *Givest judgment upon good or evil*. Robert Young, too literally: *Dost approve the distinctions*. But the versions of Cranmer, Geneva, James, Rheims, and Am. Bible Union agree substantially with the Latin Vulg.: *Probas utiliora*. So also Meyer, who translates: *Du billigst das Vorseitliche*. Wordsworth: *Thou discernest the things that are more excellent*. The same phrase occurs, Phil. i. 10, where the E. V. renders it in the same way. Grammatically, both interpretations are correct, and hence the connection must decide. δοκιμάσεις means *first to examine, to try, to prove* (1 Cor. iii. 13; 1 Peter i. 7); and then, as the result of examination and trial, *to discern, to distinguish, and to approve* (1 Cor. xvi. 3; Rom. xiv. 22). διαφέρω is: (1.) *To differ*; (2.) *to differ to advantage, to excel*. Hence τὰ διαφέροντα: (1.) The difference between right and wrong, good and bad; (2.) the excellent things, *utilia*.—P. S.]

⁴ Ver. 22.—[Alford translates: *Thou who abhorrest idols, dost thou rob their temples?* To maintain the contrast, he refers with Chrysostom, Meyer, Tholuck, and others) *ὑπορπάζεις* to the robbing of idol temples (*εἰδωλά*); but this was no sacrilege in the eyes of the Jew; and hence others refer it to the temple of God in Jerusalem. See *Engg. Notes*.—P. S.]

⁵ Ver. 23.—[Lange and Meyer take this verse as a categorical charge, resulting from the preceding questions which the Jew could not deny. This view is supported by the following γὰρ. παράβασις, in the six other passages of the N. T. where it occurs, is uniformly translated *transgression* in the E. V.—P. S.]

EXEGETICAL AND CRITICAL.

The connection with the foregoing is explained by Tholuck [p. 110] thus: "The Jew was already humbled by the proof that the Gentile was also in possession of the law. But it is further charged upon him that his possession of the law has become a dishonor to Him who gave it to him." We have seen already that the connection consists in a sharp antithesis: a Gentile who is a Jew at heart; a Jew who, according to the spirit of the law, is the most wanton Gentile. [Estius justly calls the following apostrophe, "*oratio splendida ac vehemens*."] Ver. 17. But if thou art named a Jew. There seems to be an anacoluthon in the following verses, which it was probably intended to remove by the reading *ἰδί*. Tholuck: "The apodosis appears to be wanting to the protasis, vers. 17-20." But we may explain without an anacoluthon (Meyer): "But if thou art called a Jew, &c. . . thou therefore (*οὖν*, ver. 21, in consequence of what has been said, who teachest another, teachest thou not thyself?" We would find an easier solution, if we could read the verbs *ἐπονομάζω* and *ἐπανάπαυή* as conjunctives for the formation of a hypothetical protasis; the following indicatives would then constitute the apodosis. But the *ἂν* is wanting to the *ἰδί*. [See *Textual Note* 1.]-Named. Jew was the designation of the Hebrew according to his religion; therefore the theocratic name of honor, which is also contained in the etymology of the word itself.* *Ἐπονομάζω* is translated *cognominaris* in the Vulgate and Bengel. [Wordsworth: *ἐπ-ονομάζω*, thou hast a title in addition to (*ἐπί*) that which other men possess.—P. S.] But the compound verb is also used in the sense of the simple *ονομάζω*, and the name *Ἰουδαῖος* was not a surname, although it might become a surname for the false Jew. Tholuck [Meyer, Philippi, Hodge; comp. LXX. Gen. iv. 17, 25, 26, and the classical quotations of Meyer *in loc.*—P. S.].—And rearest. Intimation of Jewish pride. Strictly: Thou liest on it for rest. Thus the Jew abused his privilege; Ps. cxlvii. 19, 20.—Israel perverted into a false trust its ideal destination for the nations, according to Isa. xlii. 6, 7, and other passages; and it so caricatured the single elements (which are designated in the following verses) of this destination, that the most glaring moral contradiction took place in its character.—Thou makest thy boast † in God, as thy [exclusive] guardian God; Isa. xlv. 25; Jer. xxxi. 33. [To boast or glory in God, or in Christ (Gal. vi. 14), is right, if it proceeds from a sense of our weakness and unworthiness, and a corresponding sense of the goodness of God, as our sure refuge and strength; but it is wrong if it arises from religious bigotry and conceit, which would monopolize the favor of God to the exclusion of others. Calvin:

* [יָדָוּ is the verbal noun from the future *hophal* of יָדָה, to praise, and means praised, so. Jah, God (*Gollob*); see Fürst, *Dict.*, sub יָדָה, vol. i. 491; Gen. xxix. 35 (where Leah, after the birth of Judah, says: "Now will I praise the Lord; therefore she called his name Judah"); xlix. 8; Rev. ii. 9. To be a Jew in this proper sense was to belong to the covenant people of God selected for His praise.—P. S.]

† [Καυχᾶσαι (also in 1 Cor. iv. 7), like κατακαυχᾶσαι, Rom. xi. 18, θύνασαι (for θύνη), Matt. v. 36, θύνασαι, Luke xvi. 25, is the original uncontracted form for καυχᾶ. in use with the poets and later prose-writers, see Winer, *Gram.*, p. 73, 7th ed. The *dv* signifies the sphere in which the boasting moves, or the object of boasting, as χαίρειν *dv*.—P. S.]

"*Hæc igitur non cordis gloriatio, sed lingua jactantia fuit.*" The false Jewish boasting in God amounted to a boasting in the flesh, against which we are warned, Gal. vi. 13; 2 Cor. x. 15; Phil. iii. 2. *Ἰουδαῖος ἐπαινομάζω—καὶ ἐπανάπαυή νόμου—καὶ καυχᾶσαι ἐν θεῷ*, form a rising climax.—P. S.]

Ver. 18. And knowest his will [τὸ θεόλημα is emphatic.—P. S.] That is, His will as the inward part of the law; Eph. iii. 18, &c.; or rather, the absolute will which has become manifest in the law.—And discernest the things that differ [δοκιμάζεις τὰ διαφέροντα]. Three explanations of this expression: 1. The difference between right and wrong (Theodoret, Theophylact, Grotius, &c., Tholuck, Philippi, and others); 2. what is at variance with the will of God, sinful (Clericus, Glöckler); 3. thou approvest the excellent (Vulgate: *probas utiliora*, Bengel, Meyer [Hodge]). According to the meaning of *διαφέρειν* (to be prominent; to be distinguished; to excel), and *διαφέροντα* (the distinctions; the excellent), these different explanations are equally allowable; and the connection must therefore determine which is the best one. But the explanation: thou approvest the excellent, is not strong enough; although Meyer sees in it the completion of a climax.* The Jew was, as *וְיָדָה*,† the distinguishing, the sharply deciding between what was allowed and disallowed; he was skilled in the *διακρίσις καλοῦ τε καὶ κακοῦ*, Heb. v. 14; the *διαστολή ἁγίων καὶ βεβήλων* [a term frequently used by Philo]. This explanation passes over into a fourth: τὰ διαφέροντα, the controversies (De Dieu, Wolf).—Being instructed. After his fashion he lives in the law, *κατηχοῦμενος*, not *κατηχηθεῖς*. [Being instructed, not only catechetically in youth, but didactically and continually by the reading and exposition of the Scriptures in the synagogue on the Sabbath day.—P. S.]

Ver. 19. And art confident. He should be every thing that follows, according to Old Testament intimations; see Isa. xlii. 6, 7, and other passages. So much less is there a reason why Reiche should find here reminiscences from the Gospels (Matt. xv. 14; Luke xx. 32). The corruption of Judaism consisted throughout in perverting the Old Testament attributes of the people, and of its future, into the literal and the carnal. From this arose also its proselytism (Matt. xxiii. 15), which is here described.—Guide of the blind. The Jew called the Gentiles blind; *σκότος*, in Isa. lx. 2, means, therefore, the Gentiles; and *ὥς εἰς ἀποκλίνας ἰθύνων*, in Isa. xlix. 6, means the Jews; *νήπιον*, the proselytes (see Tholuck).

Ver. 20. Form (pattern) of knowledge. *μὲρ φωσέας*—classically, *μόρφωμα*; Heaychius: *σχηματισμός*. [In the New Testament it occurs only once more—2 Tim. iii. 6—where it is opposed

* [So does Hodge: "To approve of what is right, is a higher attainment than merely to discriminate between good and evil." But there is a difference between an instinctive and an intelligent approval of what is right. The latter is the result of reflection and discrimination, resting on superior knowledge, which was the peculiar advantage of the Jew having the touchstone of the written law and the continual instruction of the Scriptures. What immediately follows agrees better with the interpretation of Lange. Comp. *Textual Note* 2.—P. S.]

† [וְיָדָה, to distinguish, clearly to discern, also is separate. From this the term *Pharisee* (*Perishin*, the Aramaic form of the Hebrew *Pārushin*, "separated") is derived.—P. S.]

to *δῖναμις*, and means the mere outward form or appearance. Here, on the contrary, it is the real representation or expression, *exemplar, effigies*. Grotius: *forma qua rem exprimit*.—P. S.] According to Meyer, the doctrines and commandments of the law itself are the form of knowledge and truth. We are nearer right when we remember the didactic impression of the Old Testament revelation of the law in the rabbinical tradition from which the Talmud subsequently arose; for the Apostle speaks of a *μόρφωσις τῆς γνώσεως*, which should be indirectly *μορφ. τῆς ἀληθείας ἐν τῷ νόμῳ*. Œcumenius and Olshausen, without cause, think of the typical character of the Old Testament; others (with Theophylact) of the mere phantom of truth. The question is concerning an object of which the Jew boasts. His *μόρφωσις* is indeed the gloomy anti-type of the personal incarnation of the truth in Christ, as in Ecclesiasticus xxiv. 25 (23) we read of the *σοφία* becoming a book in the Thora. All these are now the characteristics of the Jew's pretensions. There now follow the proofs of the contradiction in which he stands to himself.

Ver. 21. **Thou, then, that teachest another.** [The virtual apodosis of ver. 17. The several clauses are more lively and forcible if read interrogatively, so as to challenge the Jew to deny the charge, if he dare.—P. S.] The analogy of the following charges to the Apostle's judgment on the Gentiles lies herein: the Jews, by their pride of the law and by their legal orthodoxy, were led into the way of ruin, just as the Gentiles had been by their intellectual conceit indulging in symbols and myths. The first charge is general: **Teachest thou not thyself?** Ps. i. 16. After this, three specific charges follow in strong gradation. Meyer: "The following infinitives [*μὴ κλέπτειν, μὴ μοιχεύειν*] do not include in themselves the idea of *δύναι* or *ἐξύναι*, but are explained by the idea of command which is implied in the finite verbs" [viz., *κλέπτεις, μοιχεύεις*. The *verba judendi* here are *κηρύσσων* and *λέγων*.—P. S.] In the charge of stealing, there was undoubtedly special reference to the passionate and treacherous method of transacting business adopted by the Jews (James iv. 18); in the charge of adultery, to the loose practice of divorces (Matt. xix. 8, 9; James iv. 4).—[*Μοιχεύεις*. The Talmud charges adultery upon some of the most celebrated Rabbins, as Akiba, Meir, Eleasar.—P. S.] The strongest charge is the third:

Ver. 22. **Thou that abhorrest idols, &c.** *Βδελύσσομαι*, from *βδελύσσω*, to excite disgust by a loathsome odor. In the religious sense, to abhor. The Jew called the idols *βδελύγματα* (1 Mac. vi. 7; 2 Kings xxiii. 18, תועבות). Explanations: 1. By plundering the temples of idols (Chrysostom, Theophylact, and many others; Meyer, Philippi [Alford, Conybeare and Howson]). Tholuck: "The law, in Deut. vii. 25, forbids the appropriation of the gold and silver ornaments of the images of gods; and in the paraphrase of this prohibition in Josephus (*Antiq.* iv. 8, 10), express reference is made to the robbing of heathen temples. Acts xix. 36, 37, shows that the Jews had the name of committing such an offence." [The objection to this view is, that the Jew, attaching no sacredness to the temples of idols, regarded the depouling of heathen temples as no sacrilege, but simply as robbery, which might be justified under certain circumstances.—P. S.] 2. *ἱεροστυλίω* in the figura-

tive sense: *profanatio majestatis divine* (Calvin, Luther, Bengel, Köllner).* 3. Embezzlement of taxes [tithes and offerings] for their own temple (Pelagius, Grotius [Ewald, Wordsworth, and others; comp. Mal. i. 8, 12, 14; iii. 8-10]). To the charge of robbing heathen temples, the idea of pollution— which this robbery carries with it—may also be added, as is done by Meyer. But it seems strange that the Apostle should have established, on isolated occurrences of such robbery, so general and fearful a charge. As in the charges: "Thou stealest, thou committest adultery," he had not merely in mind occasional great transgressions, but also the universal exhibitions of Jewish avarice and concupiscence, so we must also here accept a more general and spiritual significance of his accusation. We must indeed suppose here transgressions that were an occasion of offence to the Gentiles; and Luther goes much too far in spiritualizing the charge: "Thou art a robber of God; for it is God's honor that all those who rely on good works would take from Him." But the worst outrage on the temple, according to John ii. 19, consisted in the crucifixion of Christ (comp. James v. 6). It was therefore as a sign of judgment that the temple in Jerusalem itself was desecrated by the Jews in every possible way before its destruction. In a wider sense, the transgression of the Jews consisted in their causing, by their fanaticism, not only the downfall of the temple, but in frivolously abusing and insulting the sanctuaries of Gentiles, and, where occasion offered, in converting their treasures into spoils and articles of commerce.

Ver. 23. **Thou that makest thy boast in the law.** Since this judgment is the result of the foregoing question, Meyer has good reason for reading this verse not as a question, but as a categorical impeachment. This is supported by the *γάρ* in ver. 24.

Ver. 24. **For the name of God.** That is, the Gentiles judged the religion of the Jews by the scandalous conduct of the Jews themselves, and thus were led to blaspheme their God, Jehovah. The Jews boasted of the law (which, Baruch iv. 3, is termed *ἡ δόξα τοῦ Ἰακώβ*), and reflected disgrace on the lawgiver. For the Jews, the Apostle here seals again his declaration, by concluding with a quotation from the Old Testament—Isa. lii. 5: "My name continually every day is blasphemed" [in the Septuagint: *δὲ ἡμᾶς διαπαντός τὸ ὄνομα μου βλάσφημεῖται ἐν τοῖς ἔθνεσι*]. Comp. Ezek. xxxvi. 23: "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them."

DOCTRINAL AND ETHICAL.

1. The Apostle now passes over from his indirect representation of the corruption in Judaism, which he had given from a general point of view, vers. 10-16, to paint its life-picture from experience. In chap. iii. 10-19, he proves that the Old Testament had already testified to the corruption of the Jewish people. But this description of the actual corruption must be distinguished from the sketch of the original transgression, chap. v. 12 ff., and from the development in part of the judgment of hard-heartedness, chaps. ix. and x.

* [So Hodge: "The essence of idolatry was profanation of God; of this the Jews were in a high degree guilty. They had made His house a den of thieves."—P. S.]

2. The description of the corruption in Judaism presents only legalistic features, as 'he account of Gentile corruption presents Antinomian features. In the former case, the disfiguration of religion proceeded from legal conceit, while in the latter it arose from the conceit of wisdom; the root of pride is therefore common to both lines of corruption. The self-contradiction of the Gentiles was developed thus: he, the pretended wise man, becomes a fool by disfiguring his symbolical religion of nature; with all his self-glory, he becomes a worshipper of the creature, and loses the dignity of his human body; with all his deification of nature, he sinks thereby into abominable unnaturalness; with all his efforts for vigor of life and enthusiasm, he sinks more and more into the degradation of wicked characters; and finally, with all his better knowledge, he ornaments and varnishes sin theoretically and aesthetically. The self-contradiction of the Jew, on the other hand, developed itself thus: he, the pretended teacher of the nations, becomes an Antinomian blasphemer, by the perversion of his religion of revelation and law, while he teaches others, and not himself, and, by a succession of transgressions of the law, goes so far as to profane sacred things, by abusing and robbing the temples (see Matt. xxi. 18). To the profanation of the temple was added that of the high-priesthood, which reached its climax in Caiaphas. Likewise the ministry of the Jew was thoroughly profaned by proselytism and falsification of the law, and his religiousness was converted into a cloak for hypocrisy.

3. The fanatic grows ever more profane by the consistency of his course of conduct—a despiser of the substantial possessions of religion. Church history furnishes numerous examples, how fanatics of the churchly as well as unchurchly type become at last, out of pretended saints, profaners and robbers of the temple.

4. Priests and preachers have certainly corrupted religion as often as philosophers have corrupted wisdom, politicians the State, jurists the law, &c.

5. The dogmatic and legalistic spirit of the Middle Ages, too, which, in a better form, was really a "teacher of the blind," has finally gone so far as to present the greatest variety of religious and moral hindrances to modern Gentiles. It is not without serious significance, therefore, that the Epistle to the Romans contains this very section.

HOMILETICAL AND PRACTICAL.

The false zeal for the law practised by the Jews as occasion for blaspheming the name of God by the Gentiles: so far as, 1. such false zeal knows God's will; but, 2. wantonly transgresses it (vers. 17-24).—The mere name of Christianity goes no further than the name of Judaism (vers. 17-24).—Do not depend upon your orthodoxy, if you do not act right by faith (vers. 17-24).—Notwithstanding brilliant knowledge, one is a bad teacher if he does not do what he knows (vers. 17-24).—Blasphemy of the name of God (ver. 24).—God's name has already been often blasphemed among the heathen (and Mohammedans) because of Christians. Proof: 1. From the outrages of persons professing Christianity in the Middle Ages (Charlemaigne, and the Saxons, the Brethren of the Sword, the Spaniards in America, &c.); 2. from the abuses in trade in the present time (the slave trade, opium trade, sandal-wood trade).

STARKE: When one does any thing which has ever so good appearance, it is sin if it does not come from faith (ver. 18).—Theological learning is by no means enough for a teacher, when he is not taught in the school of the Holy Spirit (ver. 20).—That teacher cannot be an example of good works who can only say of himself: "Judge according to my words, and not according to my deeds" (ver. 21).—Boasting and vain-glory—the manner, alas, of many Christians! (ver. 23).—CRAMER: The titles and names of honor that we may possess should be to us a continual reminder to conduct ourselves in harmony with such titles (ver. 17).—*Nova Bibl. Tub.*: Oh, how many external privileges a soul can have! Communion in the true Church, knowledge of God and His word, of His will and His works, the best instruction, a skilful sense of the difference between good and evil; and yet, in spite of all this, it can be at fault, and quite removed from the inner fellowship with God (ver. 17).—Look, teacher! You must commence with yourself; you must first be your own teacher, guide, and chastiser; first preach to your own self, first break your own will, and perform what you preach. But to desire to guide, discipline, and control others, and yet steal and commit adultery yourself, &c.—that will enter in judgment against you. Oh, how great is this corruption! (ver. 20).—QUESNEL: Oh, how rare a thing it is to be learned without being proud! (ver. 19).

HUBNER: There is a false and a true boasting on the part of a believer in revelation. He does it falsely when he imagines, 1. that he thereby makes himself more acceptable to God; 2. that merely having and knowing are sufficient, without practice; 3. when, at the same time, he despises others. He boasts properly when, 1. he gives God all the glory; 2. makes use of the revealed truth; 3. does not despise others (ver. 17).—It is a great grace when God gives a tender conscience (ver. 18).—To know the right, is in the power of every Christian; and sin does not consist in ignorance or misunderstanding, but has its root in the will (ver. 19).—Melancholy contradiction between knowledge and deeds (vers. 21-23).—The honor of Christianity is dependent upon us.—A holy life is the final vindication of faith (ver. 24).

BESSER: Legalists, who would be righteous by their works, deprive the law of its spiritual clearness (ver. 17).

LONGE: The internal self-contradiction between knowledge and disposition extends to external life: 1. As self-contradiction between word and deed; 2. between the vocation and the discharge of it; 3. between destination to the welfare of the world, and degeneration, on the contrary, to the misery of the world.—The teacher of the law in olden times, and the (religious) teacher of the law in recent days—the offence of modern Gentiles.

[BURKITT: Vers. 17-20. Learn: 1. That persons are very prone to be proud of church privileges, glorying in the letter of the law, but not conformed to its spirituality either in heart or life; and 2. that gifts, duties, and supposed graces, are the stay and staff which hypocrites lean on. The duties which Christ has appointed, are the trust and rest of the hypocrite; but Christ Himself is the trust and rest of the upright.—Vers. 21-24. 1. It is much easier to instruct and teach others, than to be instructed ourselves; 2. it is both sinful and shameful to teach others the right way, and to go in the wrong ourselves. While this is a double fault in a private person, it is inexcusable in the teacher

3. the name of God suffers by none so much as by those who preach and press the duties of Christianity upon others, but do not practise them themselves. The sins of teachers are teaching sins. Lord, let all that administer unto Thee in holy things consider that they have not only their own sins to account for, but also the sins of their people, if committed by their profligate example.—MATTHEW HENRY: The greatest obstructors of the success of the Word, are those whose bad lives contradict their good doctrine; who in the pulpit preach so well, that it is a pity they should ever come out; and out of the pulpit live so ill, that it is a pity they should ever come in.—DODDRIDGE: We pity the Gentiles, and we have reason to do it; for they are lamentably blind and dissolute: but let us take heed lest those appearances of virtue which are to be found among some of them condemn us, who, with the let-

ter of the law and the gospel, and with the solemn tokens of a covenant relation to God, transgress His precepts, and violate our engagements to Him, so turning the means of goodness and happiness into the occasion of more aggravated guilt and misery.—CLARKE: Ver. 17. It is the highest honor to be called to know God's name, and be employed in His service.—HODGE (condensed): The sins of the professing people of God are peculiarly offensive to Him, and injurious to our fellow-men.—The sins and refuges of men are alike in all ages.—Were it ever so certain that the church to which we belong is the true, apostolic, universal Church, it remains no less certain, that without holiness no man shall see the Lord.—BARNES: It matters little what a man's speculative opinions may be; his practice may do far more to disgrace religion, than his profession does to honor it.—J. F. H.]

CHAPTER II. 25-29.—III. 1-20.

FIFTH SECTION.—*The external Judaism of the letter, and the internal Judaism of the spirit. The objective advantage of historical Judaism. The subjective equality of Jews and Gentiles before the law of God, according to the purpose of the law itself—to bring about the knowledge of sin. (The utility of circumcision;—an accommodation to the need of salvation by the knowledge of sin. The circumcision which becomes uncircumcision, and the uncircumcision which becomes circumcision; or, the external Jew possibly an internal Gentile, while the external Gentile may be an internal Jew. Not the mere possession of the law, but fidelity to the law, is of avail. The latter does not create pride of the law, but knowledge of sin—that is, the need of salvation. The advantage of circumcision therefore consists in this, that to the Jew were committed the oracles of God—that law by which all men are represented in the guilt of sin. Sin, as acknowledged guilt, represented in contrast with the law.)*

CHAP. II. 25-29.

- 25 For circumcision verily [indeed] profiteth, if thou keep [keepest] the law: but if thou be [art] a breaker [transgressor] of the law, thy circumcision is made [has] 26 become, or, is turned into] uncircumcision. Therefore, if the uncircumcision [so called, i. e., the uncircumcised] keep the righteousness [decrees, commandments, moral requirements, δικαιώματα] of the law, shall [will] not his uncircumcision be 27 counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by ' the letter and circumcision dost transgress the law? [He who is uncircumcised by nature, if he fulfils the law, will even judge thee, who, with the letter and circumcision, dost transgress the 28 law.]' For he is not a Jew, which [who] is one outwardly; neither is that 29 circumcision, which is outward in the flesh: But he is a Jew, which [who] is one inwardly; and circumcision is that of the heart, in the spirit, and [omit and] not in the letter; whose praise is not of men, but of God.

CHAP. III. 1-20.

- 1 What advantage then hath [What, then, is the advantage of] the Jew? 2 or what profit is there [what is the benefit] of circumcision? Much every way: chiefly, [First, indeed,] because that unto them were committed [they 3 —i. e., the Jews—were entrusted with, ἐπιστεύθησαν] the oracles of God. For what [What, then,] if some did not believe [were faithless]? shall their unbelief [faithlessness, or, unfaithfulness] make the faith of God without effect 4 [destroy, or, nullify the faithfulness of God]? God forbid: [Let it not be!] yea, let God be true, but every man a liar; as it is written, "That thou mightest [mayest] be justified in thy sayings, and mightest [mayest] overcome when 5 thou art judged" [Ps. ii. 4]. But if our unrighteousness commend [doth

- establish]* the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance [who is inflicting, or, bringing down, the wrath, *ὁ ἐνυπάρχων τὴν ὀργήν*]?* (I speak as a man [after the manner of men, *κατὰ ἀνθρώπων*].)
- 6 God forbid: [Let it not be!] for then how shall God judge the world?
- 7 For [But] if¹ the truth [covenant-faithfulness] of God hath more abounded through my lie [was made the more conspicuous by means of my falsehood, unfaithfulness] unto his glory [chap. v. 20]; why yet [still, any longer] am I also judged as a sinner? And not *rather*, (as we be [are] slanderously [blasphemously] reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation [condemnation, judgment]² is just.
- 9 What then? are we better *than* they?³ No, in no wise [Not at all] for we have before proved [charged] both Jews and Gentiles, that they are
- 10 [to be] all under sin; As it is written, "There is none righteous, no, not one:
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the way, they are together become unprofitable; there
- 13 is none that doeth good, no, not one" [Pa. xiv. 1-3].⁴ "Their throat *is* an open sepulchre;" with their tongues they have used deceit; the poison of asps *is*
- 14 under their lips" [Pa. v. 9; xii. 3].⁵ "Whose mouth *is* full of cursing and bitter-
- 15, 16 ness" [Pa. x. 7].⁶ "Their feet *are* swift to shed blood: Destruction and
- 17 misery *are* in their ways: And the way of peace have they not known"
- 18 [Isa. lxx. 7, 8].⁷ "There is no fear of God before their eyes" [Pa. xxxvi. 1].⁸
- 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may
- 20 become guilty before God. [.] Therefore [because] by⁹ the deeds of the law there shall no flesh be justified [by works of the law no flesh (*i. e.*, no person) shall (can) be declared righteous] in his sight:" for [.] For] by the law *is* the knowledge of sin [comes a knowledge of sin].

TEXTUAL.

* Ver. 27.—[The E. V. here, as often, follows Beza, who translates *sed*, per, which is its fundamental meaning when it rules the genitive. But here it expresses the state or the circumstances under which the transgression takes place—*i. e.*, with or in spite of, notwithstanding, the written law and circumcision; comp. *ἀνδραγαθίας*, with patience; & *ἀκαρτερίας*, while in circumcision, Rom. iv. 11; & *ἀποστήματα*, with offence, xiv. 20; and Winer, *Gramm.*, 7th ed., p. 355 f.—P. 8.]

¹ Ver. 27.—[Lange, with Erasmus, Luther, Bengel, De Wette, Meyer, Tholuck (ed. 5), Alford, and others, takes ver. 27 to be categorical, and makes a period after "law." Hence *καὶ* is emphatically put first, and *καί* has the sense of even: *Yea, verily, he will even condemn you.* The E. V. regards ver. 27 as a continuation of the question in ver. 26, and supplies *οὐκ* before *καὶ*. So also Fritzsche, Olshausen, Luther, Philippi, Ewald, Wordsworth.—P. 8.]

² Ver. 2.—[*ἵππεύοντες* *τὴν γὰρ*. K. A. D. ³ E. L., Tischendorf, Meyer, Alford, Lange, insert *γὰρ*, namely, after *πᾶς*; B. D. ⁴ G., Vulg., Syr., Lachmann, omit it. *πρῶτον*, first, in the first place, is not followed by secondly, &c.; comp. *πρῶτον μὲν*, i. 8. To avoid the anacoluthon, Calvin translates: *precipue*; Beza: *primarium illud est*. So also the E. V. and Dr. Lange.—P. 8.]

⁴ Ver. 3.—[*Τὴν γὰρ*, a phrase used to start an objection for the purpose of answering it, or to vindicate a previous assertion; comp. Phil. i. 18.—P. 8.]

⁵ Ver. 3.—[*ἡ ἀνομία—ἀνομία—ἀνομία*, should be rendered so as to retain the peronomasia. Lange: *Denn wie! Wenn alle die Glaubensmenschen brechen, sollte ihr Treubruch die Treue Gottes aufheben!*—P. 8.]

⁶ Ver. 4.—[Or, *Far be it, far from it, by no means*; Vulg., *absit*; German: *es werde nicht*, or (Luther, Lange), *das sei fern!* The phrase, *μὴ γένοιτο*, is an expression of strong denial or pious horror, corresponding to the Hebrew *לֹא-יִהְיֶה* (Gen. xiv. 17; Jos. xxii. 29; 1 Sam. xx. 2), and occurs fourteen times in Paul's Epistles—ten times in Romans (iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 1, 11), three times in Galatians (ii. 17; iii. 21; vi. 14), and once in 1 Cor. vi. 15; but elsewhere in the N. T. only Luke xx. 16. It is also used by Polybius, Arian, and the later Greek writers. The God forbid of the Authorized Version (like the German *Gott behüte*, *Gott bewahre*) is almost profane, though very expressive, and in keeping with old English usage; for we find it in all the earlier E. V., including that of Wiclif, and also that of Rheims. Wordsworth's rendering: "*Heaven forbid* that this should be so," is hardly an improvement. Remember the third commandment, as explained by Christ, Matt. v. 34.—P. 8.]

⁷ Ver. 4.—[Or, in *Thy judging*, when *Thou judgest*, as the E. V. has it in Ps. li. 4. The active rendering of *ἐν τῇ ἀποκρίσει* (middle, in the sense of *litigare*) corresponds to the Hebrew *בְּשִׁפְטֶיךָ*, Ps. li. 4 (comp. LXX.; Job xiii. 19; Isa. xliii. 26; Jer. li. 35; Matt. v. 40; 1 Cor. vi. 1, 6), and is defended in this passage by Beza, Bengel, Tholuck, Meyer, and Ewald; while Vulg., Luther, Lange, Hodge, &c., prefer the passive rendering: *when Thou art judged*. See *Heb. Notes*. The quotation is from the penitential Psalm of David, composed after his double crime of adultery and murder, and reads in Hebrew thus:

לִּי לִבְרָה חַטָּאתִי
יָחַד בְּעֵינֶיךָ עָשִׂיתִי
לִפְנֵיךָ חַטָּאתִי בְּדַבָּרִי
חֹמֶר בְּשִׁפְטֶיךָ

Literally:

"To Thee, Thee only, I have sinned,
And done the evil in Thine eyes,
In order that Thou mayest be just in Thy speaking,
And pure in Thy judging."

Paul follows the translation of the Septuagint, which renders ΠΙΣΤΗ by δικαιωθῆς (that Thou mayest be justified—i. e. be accounted, declared just), substitutes νικῆς (that Thou mayest conquer, prevail judicially in Thy cause) for ΠΙΣΤΗ (be clear, pure), and takes the active ΠΙΣΤΕΥΕΙΣ in the passive, or more probably in the middle sense, ἐν τῇ κρινέσθαι σε. The sentiment is not materially altered. The apostles, in their citations, frequently depart from the letter of the Hebrew, being careful only to give the mind of the Holy Spirit.—P. 8.]

⁹ Ver. 5.—[*Ἐνιστάμεν*, to make stand with, to place together (constituo, colloco); and thence of persons, to introduce, to commend by letter (xvi. 1; 2 Cor. iii. 1); trop., to set forth, to make conspicuous, to prove; so here, and Rom. v. 8, *ἐνιστάται τὴν . . . ἀγάπην*; 2 Cor. vi. 4, *ἐνιστάμεντες ἑαυτοὺς ὡς θεοῦ δίκαιοι*; Gal. ii. 18, *καταβάτην ἑμαυτὸν ἐνιστάμεν*, and often in Polybius, Philo, and Josephus.—P. 8.]

¹⁰ Ver. 5.—[Cod. Sin. adds *αὐτοῦ* after *ὀργῆν*, *His wrath*. The other authorities omit it. The article before *ὀργῆν* points to the well-known wrath on the day of judgment, and in the moral government of the world.—P. 8.]

¹¹ Ver. 7.—[The usual reading is, *εἰ γὰρ*; but Cod. Sin. reads, *εἰ δέ*. Lange, in his translation, reads, *wenn nämlich*; but in the *Ææg. Notes*: *wenn aber*. See his explanation of the difficult passage.—P. 8.]

¹² Ver. 8.—[Dr. Lange makes a period after *come*, and translates: *And so let us by no means—as we are blasphemously charged, and as some pretend that we say—do evil, that good may come! The condemnation of such is just*. See the *Ææg. Notes*. But nearly all the commentators regard ver. 8 as a continuation of the question commenced in ver. 7, and assume an irregularity of construction. Πιστεύομεν, then, instead of being connected with *καὶ (τί)μή* at the beginning of ver. 8, is connected by *ὅτι* with the preceding *ἀγνοῦν*. "And why do we not rather say, as we are blasphemously reported (βλασφημοῦμεθα), and as some give out that we do say, 'Let us do the evil things (τὰ κακά), that the good ones (τὰ ἀγαθὰ) may come?'—whose judgment is just."—P. 8.]

¹³ Ver. 8.—[Conybeare and Howson: *Of such men the doom is just*. *Κόλα* occurs twenty-eight times in the N. T. and is generally correctly rendered: *judgment*, in the E. V. The word *damnation*, in old English, was used in the sense of *condemnation*, *censure*, but is now equivalent to: *condemnation to everlasting punishment, or state of everlasting punishment*. Hence the E. V. here conveys a false meaning to the popular reader, as also in Rom. xiii. 2 ("shall receive to themselves judgment," i. e., here *temporal punishment* by the magistrate) and 1 Cor. xi. 29 ("eateth and drinketh judgment to himself").—P. 8.]

¹⁴ Ver. 9.—*προκατέχοντες ἑαυτοὺς* is a gloss [D.* G., Syr. On the different interpretations of *προσέχουσα*, comp. the *Ææg. Notes*. *προέχειν*, in the active voice, means: *to hold before, or intransitively, to surpass, to excel*; in the middle voice: *to hold before one's self*—either literally, i. e., a shield, or figuratively, in the sense, *to use as a pretext*; in the passive voice: *to be surpassed*.—P. 8.]

¹⁵ Vers. 10-12.—[Literal version of Ps. xiv. 1-3 from the Hebrew:]

"A fool hath said in his heart,
"There is no God."
They are corrupt,
They have done abominable things,
There is not a doer of good.
Jehovah from the heavens
Hath looked on the children of men
To see if there is a wise one, seeking God.
The whole have turned aside,
Together they have become worthless:
There is not a doer of good, not even one."—P. 8.]

¹⁶ Ver. 12.—[Ps. v. 9, according to the Hebrew:]

"There is no stability in their mouth;
Their heart is full of mischief;
An open grave is their throat;
Their tongues they make smooth."—P. 8.]

¹⁷ Ver. 12.—[Ps. cxl. 3 in Hebrew:]

"They have sharpened their tongues as a serpent;
Poison of an adder is under their lips."—P. 8.]

¹⁸ Ver. 14.—[Ps. x. 7:]

"His mouth is full of oaths,
And deceit, and fraud."—P. 8.]

¹⁹ Ver. 15-17.—[From Isa. lix. 7, 8, which reads literally:]

"Their feet run to do evil,
And they haste to shed innocent blood;
Their thoughts are thoughts of iniquity;
Wasting and destruction are in their highways;
A way of peace they have not known,
And there is no judgment in their paths.
Their paths they have made perverse for themselves;
No trodder in it hath known peace."—P. 8.]

²⁰ Ver. 18.—[Ps. xxxvi. 1:]

"The transgression of the wicked
Is affirming within my heart:
"Fear of God is not before his eyes."—P. 8.]

²¹ Ver. 20.—[*Διότι* may mean, (1.) *διότι*, *propter quod*, *quam ob rem*, *quare*, *weilhalb*, *weilwegen*, on account of which thing, *wherefore* (relative), or, in the beginning of a period, *deshalb*, *therefore*—indicating a conclusion from preceding premises. This is the prevailing, though not exclusive meaning, among the Greek classics; while in the N. T. *διότι* is always used in this sense. (2.) *διότι* *νυν* *ὅτι*, *propterea quod*, *deshalb weil*, on this account that, or simply *ὅτι*, *quia*, *nam*, *because*, *for*—assigning a reason for a preceding assertion. Both views suit the connection, but the latter is more consistent with the uniform use of this particle in the N. T., and is adopted by the majority of modern commentators, also by Meyer, Lange, Alford, Wordsworth, Hodge. Hence a comma only should be put after *ὅτι*. *Διότι* occurs twenty-two times in the N. T. The authorized E. V. translates it eight times *for*, thirteen times *because*, and only once *therefore*—viz., in our passage, following Bess (*propterea*). See the passages in Schmid-Bruder's *Concordantie*, and in *The Englishman's Greek Concordance*, and the *Textual Note* on Rom. i. 19.—P. 8.]

²² Ver. 20.—[*τίς ἄνθρωπος ἔσται οὐ δικαιωθήσεται πᾶσα σὰρξ ἰδόντες αὐτοῦ*, probably in allusion to Ps. cxliii. 2, LXX.: *ὅτι οὐ δικαιωθήσεται ἰδόντες σου πᾶς σὰρξ*. The negation belongs not to *πᾶσα*, but to the verb, according to a Hebraizing syntactic connection. "All flesh shall not be justified" = "nobody shall be justified." Comp. Matt. xxiv. 22: *οὐκ ἔσται ἰωσὴφ πᾶσα σὰρξ*.—F. 8.]

EXEGETICAL AND CRITICAL.

Survey.—1. The use of circumcision. Its two-fold operation, according to the conflicting conduct of the Jews. Its spiritual significance, by which the Gentile can be a Jew, and the Jew a Gentile; vers. 25-29. 2. The *objective* advantage of historical Judaism. The authority of the Word of God, which remains established by virtue of God's faithfulness to His covenant, though many of the Jews become unfaithful. By this unfaithfulness they must even cause the glory of God's faithfulness to abound. Nevertheless, the unfaithful are responsible for their guilt, and the application of the sin of unfaithfulness to the glory of God would be a wicked transgression; chap. iii. 1-8. 3. The *subjective* equality of the Jews with the Gentiles. In a subjective relation, the former have no advantage, since, according to the witnesses of the Old Testament, they are in a severe condemnation. The conclusion: All the world stands guilty before God; vers. 9-20.—The whole section contains, briefly, the three points: 1. Circumcision (Judaism) is conditionally either an advantage, or not; 2. as far as the designed mission of Judaism was concerned, it was an advantage; 3. from the conduct of the Jews, as opposed to the righteousness of God, it was no advantage.

FIRST PARAGRAPH (VERS. 25-29).

Ver. 25. **For circumcision indeed profiteth (or availleth).** After the Apostle has portrayed the corruption of the Jews, he comes to the objection of Jewish theology, or also to the argument from the theocratic standpoint: What, then, is the prerogative of circumcision? Does not circumcision, as God's covenant promise, protect and sustain the Jews? Answer: The advantage of circumcision is (according to the nature of a covenant) conditional. It is actually available (not merely useful); it accomplishes its complete work when the circumcised *keep the law*. Plainly, circumcision here falls under the idea of a covenant. It is a mark of the covenant of the law, by which God will fulfil His promise to the Jew on condition that the Jew keep the law (see Exod. xix. 7, 8; Deut. xvi. 16). But afterward the circumcision of God is made prominent as *God's institution*; it remains in force, though a part of the Jews become faithless to the covenant relation. But this rests upon its inner nature or symbolical significance, as a promise and pledge of the circumcision of the heart; that is, a continual sincerity and heartiness in the fulfilment of the law (Deut. x. 16; xxx. 6; Jer. iv. 4; Col. ii. 11; Acts vii. 51: "Uncircumcised in heart and ears"). The consequence is, that the one who is circumcised is received into the people of the covenant. But the idea of the people of the covenant gradually becomes more profound, just as that of the covenant and the new birth itself, as the time of their fulfilment in the New Testament approaches. It is from this point of view that the following discussion must also be explained.—It is of *unc-*—that is, it accomplishes what it should accomplish according to its original idea.—If thou **keep the law**. Here the question is plainly not concerning the perfect fulfilment of the law in the Jewish sense (Tholuck); which is opposed by vers. 26 and 15. Nor can the Apostle anticipate here so soon the New Testament standpoint of faith, accord-

ing to which believers alone, including those from the Gentiles, have the real circumcision. He therefore means the fulfilment of the law according to the measure of sincerity and heartiness by which either Jew or Gentile is prepared to obey the truth of the gospel (vers. 7, 8).—But if thou art a transgressor. One of the mystical expositions of the Pentateuch, *Shemoth Rabbah* (from about the 6th century), expresses the same thought in the same figurative drapery: "The heretics and the ungodly in Israel should not say, 'Because we are circumcised, we do not descend to the Gehenna.' What does God do? He sends His angels, and brings back their uncircumcision, so that they descend to Gehenna" (Tholuck).* The expressions *transgressor* and *uncircumcision* were especially terrible to the Jews. Uncircumcision was the peculiar characteristic of the impurity of heathendom, as circumcision denoted the consecration and holiness of the Jewish people. But here it is stated, not merely that uncircumcision takes the place of circumcision, but that circumcision actually becomes uncircumcision. That is, the unbelieving Jew becomes virtually a Gentile. [What is here said of Jewish circumcision, is equally applicable to Christian baptism: it is a great blessing to the believer, as a sign and seal of the New Covenant, and a title to all its privileges, but it avails nothing, yea, it is turned into a curse, by the violation of the duties implied in this covenant.—P. S.]

Ver. 26. **Therefore, if the uncircumcision.** The Apostle here uses the Jew's mode of expression. *Ἀκροβυστία, uncircumcision*, stands in the first clause of the sentence as an abstract term for the concrete *ἄκροβυστος, uncircumcised*; hence the αἰτοῦ [i. e., of such an *ἄκροβυστος*] after the second *ἄκροβυστία*).†—Τὰ δικαιώματα τοῦ νόμου. The requirements of the law in *essential matters*, as τὰ τοῦ νόμου, ver. 14; as they can be observed by the Gentile also. [The *moral* requirements, not the ceremonial, among which circumcision was the very first. The E. V. here mistakes *δικαίωμα* for *δικαιοσύνη*.—P. S.] **Be counted for circumcision.** He shall be accepted as a Jew who is obedient to the law (Matt. viii. 11; 1 Cor. vii. 19; Gal. v. 6). The clause is supposed by Philippi to apply to the Proselytes of the Gate. But these have ceased to be Gentiles in the full sense of the word. The point here throughout is not concerning the form, but the disposition. Fritzsche refers the future [λογισθήσεται] to the final judgment; but Meyer, and others, regard it as applying to the abstract future: "As often as the question concerns justification." Assuredly the Apostle has

* [Rabbi Berechias, in *Shemoth Rabb.*, fol. 138, col. 13: "Ne heretici et apostatas et impii ex Israelitis dicant: quando quidem circumcisi sumus, in infernum non descendimus. Quid agit Deus S. B. ? Mittit angelum et praeputia eorum attrahit, ita ut ipsi in infernum descendant." *Attrahere*, or *adducere praeputium*, means as much as to obliterate the circumcision, or to become uncircumcised. It was done by apostate Jews at the time of the Maccabees, under the persecutions of Antiochus Epiphanes; 1 Mac. i. 15; Josephus, *Antiq.* xii. 6, § 2. It was a common Jewish opinion, that circumcision, as such, saves from hell. Rabbi Menachem (*Comm. on the B. of Moses*, fol. 43, col. 3): "Our Rabbins have said, that no circumcised man will see hell." *Midrash Tillein* (f. 7, c. 2): "God swore to Abraham, that no one who was circumcised should be sent to hell." See these, and similar passages, in Schöttgen and Eisenmenger (*Endecktes Judenthum* ii. p. 639 f.)—P. S.]

† (The reverse is the case, John viii. 44: φεύσας δὲ καὶ ὁ πατήρ αὐτοῦ, where the abstract noun φεύσας must be supplied from the concrete φεύγων. *Comm.* Winer *Gramm.*, pp. 131, 132, 6th ed.—P. S.)

already in mind the definite future, the day when the gospel is preached.

Ver. 27. And he who is uncircumcised by nature [*ἐκ φύσεως* belongs to ἀκροβυστία, not to τελοῦσα] will judge thee [*κρινεῖ*, rise up in judgment by his example; comp. Matt. xii. 41, 42, where κατακρίνω is used]. Analogies to this bold word can be found in the Gospels, Matt. iii. 9; viii. 11; xii. 41, and others; and even back in the Old Testament. The sentence is read by many as a question, as the previous verse; while the οὐχί is again supplied in thought before κρινεῖ (Rückert, Tholuck [in the earlier editions, but not in the fifth.—P. S.], Lachmann, and others). On the contrary, as a declaration, it is a definite answer and conclusion to ver. 26 (Luther, Erasmus, De Wette, Meyer).—Uncircumcised by nature. The Gentile as he is by virtue of his natural birth, as is the Jew no less. The *ἐκ φύσεως* is erroneously made by Koppe to relate to τὸν νόμον τελοῦσα; still more artificial is Olshausen's explanation: "The Gentile world observing the law without higher aid."—Who with the letter [*διὰ γραμματος*]. The *διὰ* reminds us of the declaration in chap. vii. 11: "For sin, taking occasion by the commandment, deceived me, and by it slew me" (Ecumenius, Beza, and others). Yet it should be urged here, as Meyer properly remarks, that such a Jew, in spite of the law, transgresses it. But that he becomes a transgressor (παράβατης), and not merely a sinner (ἀμαρτωλός), rests upon the fact that he is in possession and knowledge of the law (chap. v. 13, 14). The expression *γράμμα* defines the law in its specific character as written law [not in a disparaging sense, in opposition to πνεῦμα]; circumcision (περιτομή) is the appropriate obligation to the same.

Ver. 28. For he is not a Jew who is one outwardly. We here have a succession of brief utterances (*breviloquentia*).^{*} Meyer translates: "For not he who is a Jew externally, is a [genuine] Jew." This means, in complete expression (according to De Wette and others): "Not the one who is a Jew externally is a Jew, that is, is on that account already a Jew internally, or a true Jew." Thus, also, the second clause of the verse should be understood: Neither is the circumcision which is external in the flesh, genuine circumcision; the external sign is not the reality: it is the symbolical mask of the reality. Tholuck: "Mark xii. 33, as well as other examples, prove that this view was not unknown to the Scribes." Yet even this, and the expression quoted from the Talmud—"The Jew con-

sists in the innermost parts of the heart"^{*}—is far from resembling this Pauline antithesis.

Ver. 29. But he is a Jew who is one inwardly. Explanations: 1. "He who is internally a Jew is a Jew; and the circumcision of the heart, in the spirit, not in the letter, is circumcision" (De Wette, Tholuck, with Beza, Este, Rückert). Here the absent predicate is in the concluding word. 2. But he who is one inwardly, is a Jew, and circumcision of the heart rests in the spirit, not in the letter (Luther, Erasmus, Fritzsche, Meyer). In the first construction, the ellipses are very strong; in the second, circumcision of the heart creates an anticipation which is at variance with the parallelism. Therefore, 3. But he is a Jew (this is brought over from the preceding verse) who is a Jew inwardly; and circumcision (likewise brought over from the preceding) is circumcision of the heart, in the spirit, and not in the letter. We must therefore supply *Ἰουδαίος* after *ἀλλά*, and *περιτομή* after *καί*.—A Jew in secret, *ἐν κρυπτῷ Ἰουδαίος*. The true theocratic disposition—that is, the direction of legality to heartiness, truth, and reality, and thus to the New Testament. This is not quite equal in degree to *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος* (1 Peter iii. 4). Circumcision of the heart; see Deut. x. 16, &c.; Philo: *σύμβολον ἡδονῶν ἐκτομῆς*. Circumcision of the heart does not mean "the separation of every thing immoral from the inner life" (Meyer), but the mortification or breaking of the natural selfish principle of life, by faith, as the principle of theocratic consecration and direction. [Even the Old Testament plainly teaches the spiritual import of circumcision, and demands the circumcision of the heart, without which the external ceremony is worthless; Deut. x. 16; xxx. 6; Jer. iv. 4; ix. 29; Ezek. xlv. 9; comp. Col. ii. 11; Phil. iii. 2. The same may be applied to baptism, the sign and seal of regeneration.—P. S.]—In the spirit. Explanations: 1. In the Holy Spirit (Meyer, Fritzsche, Philippi [Hodge]). Incorrect, since the question is not yet concerning the Christian new birth. 2. In the spirit of man (Ecumenius, Erasmus, Beza, Relche, and others). [Wordsworth: the inner man as opposed to the flesh.—P. S.] 3. The Divine spirit, as chap. vii. 6; 2 Cor. iii. 6; the spirit which fills the heart of the true Jew (Calvin, De Wette; the true spirit of the Jewish Church coming from God; Tholuck). 4. The new principle of life wrought by God in man (Rückert). 5. When πνεῦμα is placed in antithesis to γράμμα, or the life *ἐν πνεύματι* to the life *ἐν γράμματι*—that is, the life in an external, slavish, contracted pursuit of the single and outward prescriptions of the law according to the letter—then by *spirit* we are neither to understand the Spirit of God in itself, nor the spirit of man, but the spirit as life, the *spirit-form* of the inward life, by which the human spirit moves in the Spirit of God, and the Spirit of God in the human spirit.—Whose praise. Explanations of the οὗ: 1. neuter; *cujus rei* (Luther, Camerarius, Meyer: "ideal Judaism and ideal circumcision" [Wordsworth]). 2. More fitly: masculine; reference to *Ἰουδαίος* (Augustine, and others, Tholuck, De Wette

^{*} [In ver. 28 the subject is incomplete, and must be supplied from the predicate thus: οὗ γὰρ ὁ ἐν τῇ φανερῇ (Ἰουδαίος) Ἰουδαίος (ἐν τῇ κρυπτῇ, or ἀληθινῇ) ὅτις, οὐδὲ ὁ ἐν τῇ φανερῇ, ἐν σαρκὶ (περιτομῇ) περιτομῇ (ἀληθινῇ) ὅτις. In ver. 29 the predicate is wanting, and must be inferred from ver. 28 thus: ἀλλὰ ὁ ἐν τῇ κρυπτῇ Ἰουδαίος (Ἰουδαίος ὅτις), καὶ περιτομῇ καρδίας, ἐν πνεύματι, οὐ γράμματι (περιτομῇ ὅτις). This is the arrangement of Beza, E. V., De Wette, Tholuck, Alford. Dr. Lange (see *Exeg. Notes* on ver. 29) differs from this only in form, by supplying *Ἰουδαίος* as predicate after *ἀλλά*. But Fritzsche and Meyer make ver. 29 strictly parallel with ver. 28, and take *Ἰουδαίος* as predicate thus: ἀλλὰ ὁ ἐν τῇ κρυπτῇ (ὅτις) Ἰουδαίος, but he who (is a Jew) inwardly is a Jew (in the true, ideal sense of the word). This would seem the best arrangement, if it were not for the following: καὶ περιτομῇ καρδίας, &c., which Meyer renders: and the circumcision of the heart (is, consists in) the spirit, not in the letter. But a strict parallelism would here require: καὶ ὁ ἐν τῇ κρυπτῇ (or ὅτις) περιτομῇ. Ewald agrees with this structure of Meyer in the first clause, but would make *καρδίας* the predicate in the second clause: circumcision (is that) of the

heart. This is forced, and would require the article before *περιτομῇ*. The sense is not materially affected by the difference of construction. In this passage the authorized E. V., upon the whole, can scarcely be improved.—P. S.]

^{*} [Tholuck quotes from the Talmud (*Nidda*, f. 20, 2) the axiom: *לבב יהודי בן דבריה*, *Judeus in penetralibus cordis*.—P. S.]

[Alford, Hodge]. *Ἰπαινος*, John v. 44; xii. 48. The expression, according to chap. xiii. 3 and 1 Peter ii. 14, is often "a judicial term" (Tholuck). The Apostle here declares not only that the genuine Jewish disposition of pious Jews and Gentiles is far exalted above every praise from below, and enjoys the approbation of God, but also that its honor comes from God, and will therefore be sanctioned by God by a judicial act—which can at last be nothing else but justification by faith. To Judah it was said, as the explanation of his name: "Thou art he whom thy brethren shall praise." But God Himself will praise this genuine spiritual Judah.

SECOND PARAGRAPH, CHAP. III. 1-8.

Ver. 1. What then is the advantage of the Jew [*τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου*]? After the Apostle has shown that not only the Jews are included in the same corruption with the Gentiles, but that pious Gentiles have even an advantage over ungodly Jews, he comes to the question which would naturally be presented to him—whether, then, Israel has any peculiar prerogative, and, if so, in what it consists. He does not ask in the name of a Gentile Christian (Seb. Schmid), or of the Judaist, although he must take from these every occasion for accusation, but from the standpoint of the true theocracy. The *advantage* in the sense of *profit* (De Wette).—Or what is the benefit of circumcision (*τίς ἡ ὠφέλεια τῆς περιτομῆς*)? The second question does not relate merely to circumcision as a single means of grace (De Wette). It makes the first question more precise, so far as for the Apostle the Jewish economy is different from the Old Testament in general (chap. iv.; Gal. iii.).

Ver. 2. Much every way. First of all, namely. [*πολύ* refers to both *περισσὸν* and *ὠφέλεια*; Meyer. *κατὰ πάντα τρόπον*, under every moral and religious aspect, whichever way you look at it; the opposite is *κατ' οὐδένα τρόπον*.—P. S.] All that he could have in mind he shows in chap. ix. 4. But from the outset, apart from his train of thought and purpose, he had a further object than to show the advantage that to them the *λόγια τοῦ Θεοῦ* were committed. We therefore accept, with Theodoret, Calvin, Bengel, and others, that *πρῶτον* means here *præcipuum*, or *primarium illud est, first of all*. Tholuck and Meyer [Alford, Hodge], on the other hand, suppose that he omitted to enumerate the other points (to which the *μήν* refers), and quote, as examples, chap. i. 8; 1 Cor. xi. 18.—They were intrusted with the oracles of God. According to our rendering of the *πρῶτον, τὰ λόγια* (significant promulgations, *χρησμοί*, words of revelation, Acts vii. 38; Heb. v. 12; 1 Peter iv. 11) can by no means denote the Old Testament word of God in its general aspect (Cocceius: *quidquid Deus habuit dicendum*), but this word only in the specific direction in which the most of the Jews were unbelieving in respect to it. What is meant, therefore, is not the law alone and as such (Theodoret, Ecumenius, Beza); for the law, according to Paul, was also a typical gospel (which Tholuck seems to overlook, when he says: The contents of the *λόγια* divide into the twofold part, *ὁ νόμος* and *αἱ ἑπαγγελίαι*); nor the Messianic prophecies alone (Grotius, Tholuck, Meyer), but properly both (De Wette), as one was the condition of the other, and both constituted a covenant of Jehovah with the

people (Calvin, Calov [Hodge], and others). The unity of these elements lay chiefly in the patriarchal promises; and as the people of Israel were made a covenant people, these were committed to them as the oracles of God establishing the covenant, which Israel, as the servant of God, should proclaim to the nations at the proper time. [The Apostle, in calling the Old Testament Scriptures the oracles of God, clearly recognizes them as divinely inspired books. The Jewish Church was the trustee and guardian of these oracles till the coming of Christ. Now, the Scriptures of the Old and New Testament are committed to the guardianship of the Christian Church.—P. S.] *Ἐπιστεύθησαν*. They were entrusted with. *Πιστεύει τῷ τ.* in the passive. comp. Winer, § 40, 1 [§ 39, 1, p. 244, 7th ed.; also Gal. ii. 7; 1 Cor. ix. 17.—P. S.] They were federally entrusted by the faithfulness of God (*πίστις*, ver. 3) with God's promises, or were authenticated in their faith in order that they might exercise it with fidelity to faith.

Ver. 3. What then? If some were faithless, &c. In these words the Apostle intimates that the Jews, in the main, still have the advantage just mentioned. The statement is therefore neither an objection nor a proof, but it establishes the previous point against doubt. In view of the certain fulfilment of the Divine promise, even the mass of the apostate people is only a poor crowd of individuals, *some*; though these *some* may grammatically be *many*. Meyer, taking ground against Tholuck and Philippi, disputes the contemptuous and ironical character of the expression *τινές*. The contempt and irony lies, of course, not in the word, but in the idea. Unbelief has scattered and divided Israel. According to De Wette and Fritzsche, the expression has an *alleviating* character. Since the great mass of the unbelievers was known to the readers, the expression has rather a palpable sharpness. Meyer's translation: "If many did refuse to believe (*Glaube*), their unbelief (*Unglaube*) will not annul the credibility (*Glaubhaftigkeit*) of God," expresses the correspondence of the different designations, but it is not satisfactory to the sense. The Apostle forces us, by the *πίστις Θεοῦ*, to bring into prominence here the moral force of *ἀπιστία*; and the assertion of Meyer, that *ἀπιστεῖν* and *ἀπιστία* mean always, in the New Testament, *unbelief*, not *unfaithfulness*, rests upon a false alternative.* Köllner refers the *ἀπιστία* to the unfaithfulness of the Jews in the ante-Christian time. De Wette likewise: "They have been unfaithful in keeping the covenant (Theodoret, Ecumenius, Calvin, and others); not, they have been unbelieving toward the promises and the gospel (Tholuck, Olshausen, Meyer)." This view is very strange, since he correctly observes that in the word *ἀπιστεῖν* there lie two meanings; as *πίστις* is at the same time *fidelity* and *faith*. Meyer's objection to De Wette is equally strange: "*τινές* would be altogether unsuited, for the very reason that it would not be true. *All* were disobedient and unfaithful." This is against history and the declarations of the Bible (see the discourse of Stephen, Acts vii.). If we distinguish between the ideas, *to be a sinner* and *to be an apos-*

* [Hodge: That *ἀπιστεῖν* may have the sense *to be unfaithful*, is plain from 2 Tim. ii. 13, and from the sense of *ἀπιστία*, in Heb. iii. 12, 19, and of *ἀπιστος*, in Luke xii. 48; Rev. xxi. 8. To understand the passage as referring to want of faith in Christ, seems inconsistent with its whole context.—P. S.]

tate, then it follows that, according to the Scriptures, the numerical majority of apostates was always offset by a dynamical majority of persons faithful to the covenant, by whom the covenant was continued on the ground of the *πίστις Θεοῦ*; and it would have been very strange if Paul, in view of this oft-repeated history, which was first really consummated in his time, should have quite ignored the present. But as *ἐπιστεύσαν* elsewhere (for example, John viii. 30) means, they became believers, so is *ἠπιστήσαν* here, they have become unbelieving, not, they have been. The *πίστις* of God is His fidelity; His fidelity to the covenant certainly involves "credibility." (2 Tim. ii. 13; *πιστός ὁ Θεός*, 1 Cor. i. 9; x. 13, &c.)

Ver. 4. Let it not be, *μὴ γένοιτο*. [Comp. *Textual Note* *.] This expression of impassioned repulsion [solemn and intense deprecation], also common to the later Greeks, is, in the mouth of the Hebrew (*חַלְבָּהּ*, *ad profana*), at the same time an expression of a religious or moral repugnance or aversion. Therefore the Apostle repels the thought, as if the *τῷ* could annul the *πίστις* of God, and therefore also nullify the realization of the eternal covenant of grace in the heart of Israel and in a New Testament people of God.—But let it be: God (is) true, but every man false. [Lange: *So aber sei's: Gott ist wahrhaftig, jeder Mensch aber falsch*.] Since *γένοιτο* relates to one sentence, the antithetical *γινώσθω* must relate to the sentence which offsets it, and must be marked, as announcing a declaration, by a colon. According to Meyer and De Wette, it means *logice γινώσθω*, or *ἀποδοκιμασθω* (Theophylact). [Tholuck prefers *ὁμολογισθω* as equivalent.] But then the term would have been unfitly chosen. Koppe explains: *Much rather let it be (vielmehr so sei es)*. Meyer objects that in this case we should expect *τοῦτο* or *τό* as article before the whole sentence, and remarks, that Paul did not design to introduce any sentence from the Old Testament. But Paul can nevertheless make use of a sentence of his own on the future of Israel, and the want of the *τό* does not outweigh the consideration that the *γινώσθω*, as the antithesis of *μὴ γένοιτο*, requires a formal declaration. Moreover, Pa. cxvi. 11 (all men are liars) furnished already one half, and the connection the other half of the declaration. This point was to be unfolded in all its amplitude in the history of the New Testament. See 2 Tim. ii. 13. [I prefer to connect *γινώσθω* (Paul does not say, *ἵνα*) with *θεός*, and to take it in the subjective sense: *Let God become*, i. e., be seen and acknowledged, even by His enemies, as true, whatever be the consequences. So also the E. V. and the best English commentators. The parallel, 2 Tim. ii. 13, is striking: "If we are unfaithful (*ἀπιστοῦμεν*), yet He abideth faithful (*πιστός*): He cannot deny Himself." Comp. also the phrase: *stat justitia, pereat mundus*.—P. S.].—God is true [according to Dr. Lange's view, which disconnects *θεός* from *γινώσθω*]. According to Tholuck, *ἀλήθεια* here comprehends practical and theoretical truth; in opposition to what he denotes as the usual exposition, that the Apostle expresses the wish that God would reveal Himself continually as true and faithful (according to Cocceius, in the counsels of his plan of salvation). If the question is on the truth of God in reference to the apparent collision between the Old and New Testaments, then the sense must be that even in this powerful antithesis, which to the view of man ap-

pears to be an irreconcilable contradiction, God will remain consistent with Himself, and therefore be truthful and faithful (see 2 Cor. i. 20; Rev. iii. 14 the name Jehovah). All men are liars so far as the, are sinners (sin = lie); yet unbelief is emphatically a lie (John viii. 44), since, with its rejection of the truth, it becomes obedient to falsehood, and is implicated in the grossest self-contradictions (see chap. ii. 21-23). Unbelief is not only a characteristic of apostates, but also a tendency and manifold fault of believers; and so far all men are liars through unbelief. Whenever the covenant between God and man is shaken or broken, absolute faithfulness is always found on God's side; He is a rock (Deut. xxxii. 31, &c.), while all the vibrations, as well as all the breaches of faithfulness, are on the side of men. Also, in Pa. cxvi. 11, all men are represented as liars, in opposition to the faithfulness of God; and by troubling believers they oppose faith.

As it is written (Pa. ii. 4).—The application of the passage quoted from the Psalms gives evidence of the most profound insight. The original, according to Hupfeld's translation, reads thus:

"To Thee alone I have sinned,
And done what is wicked in Thy sight,
In order that Thou mayest be just in Thy say-
ings,
Pure* in Thy judging."

The Septuagint translates, "In order that Thou mayest be acknowledged just (*δικαιοθήης*) in Thy words (in Thy sayings), and mayest conquer (*νικήσης*), instead of (*νικήσει*) in Thy *κρίνοσθαι* (*ἡκρίβεσθαι*)." Paul quotes from the Septuagint. The sense of the original text is, that David placed himself before the judgment of God and His revelation. Viewed according to the custom of Oriental despots, Nathan had condemned him too harshly; but when he regarded his sin in all its depths as a sin against God, and before His eyes, he perceived the justice of the prophet's charge, and the holiness of his judicial declaration of the guilt of death. The translation of the Septuagint, "that Thou mayest be justified, declared just" [*δικαιοθήης* for the Hebrew *תִּצְדֵּק*], is exegetical. [In using the word *δικαιοθῆναι* here evidently, like the hiphil of *צדק*, in a *declaratory* sense (for God is just and cannot be made just, but only declared or acknowledged as just), Paul furnishes us the key to the proper understanding of his doctrine of justification by faith, see below, ver. 28.—P. S.] The change *νικήσης*, &c., is a periphrasis. "Thou mayest be pure in Thy judgment," means properly, "Thou wilt be recognized as pure; therefore Thou overcomest, since Thou wilt be justified in Thy judgment." The Septuagint has amplified the slight antithesis, "in Thy sayings, in Thy judgment," so that the distinction can be drawn between God's word and His judgment. The chief point is the canon: *If God is to be thoroughly known and recognized as just and holy in His word and in His judgment, then must sin, which stands committed against Him, be known in all its breadth and depth*. The defect in our knowledge here is what casts a shade in part upon God's word and in part upon His judicial government. Paul's employment of the quotation from the Psalms corresponds to this

* *צדק* indicates the righteousness, *צדקה* (properly, & be pure), the holiness of God.—P. S.]

anon; much sooner shall all men be liars, than that a shadow be cast on God's truth or fidelity to His covenant. The *καὶ* is frequently used in the judicial sense (see Meyer). Beza, Piscat., and recently Tholuck and Philippi [also Meyer and Ewald], would take *κρίνεισθαι* in the middle sense, for *to litigate*. But the Apostle could not expect that his expression would be understood in any other sense than in the Septuagint. [Comp., however, *Textual Note* 1.—P. S.]

[That thou mayest, ὅπως ἂν, ἵνα, in Pa. li. 6 (ver. 4 in the E. V.), *to the intent that, in order that* (τελεωθῇ). This seems to mean that God caused David's sins to take this aggravated form for the very purpose that He might appear to be entirely just, when He pronounced condemnation of it. But such an interpretation would imply the contradiction that God condemns His own act. Hence most commentators (even Calvin) take ἵνα here, and often, like ἵνα and ὅπως in the New Testament, of the effect or consequence (ἐπαγωγικῶς) = *so that*. But ἵνα and ἵνα grammatically always, or nearly always, indicate the design or purpose (see Gesen., *Thes.*, s. v., and Winer, *Gramm.*, p. 426 ff., 7th ed.); and where this seems inapplicable, as here, we must assume a logical rather than a grammatical latitude. Design and effect often coincide. The Bible no doubt teaches the absolute sovereignty of God, yet never in a fatalistic or pantheistic sense so as to exclude the personal freedom and responsibility of man. Hence it represents, for instance, the hardening of Pharaoh's heart, as the judicial act and punishment of God (Exod. iv. 21; vii. 3), and at the same time as Pharaoh's own act and guilt (ix. 34). David certainly could not mean to say that he sinned with the intention of glorifying God—which would have destroyed the sincerity of his repentance, and exposed him to the just condemnation of Paul in ver. 8—but that his sin was overruled by God for the greater manifestation of His justice. God never does evil, nor wills any man to do evil, *in order* that good may come out of it, but He exercises His power, wisdom, and love in overruling all evil for good. It is not the sinner who glorifies God through his sin, but God who glorifies Himself through the sinner. Comp. also the remarks of Hupfeld and Hengstenberg on Pa. li. 6.—P. S.]

Ver. 5. But if our unrighteousness, &c. [A new objection which might be suggested by the ὅπως in ver. 4; namely, if man's sin redounds to the glory of God, and sets His righteousness in a clearer light (as in the case of David), it is a means to a good end, and hence it ought not to be punished. Paul admits the premise, but denies the conclusion, ver. 6.—P. S.] Meyer takes here ἀδικία in a very general and comprehensive sense, without regard to the legal element contained in it, and explains: "an abnormal ethical disposition."* By this definition the wicked, the unholy, the bad, can be denoted; but *unrighteousness* is misconduct in opposition to the law and the right. On συνίσταται, see the Lexica; also Rom. v. 8; 2 Cor. vii. 11, &c. [also *Textual Note* 1].

What shall we say? τί ἐροῦμεν. A

* [Comp. Hodge: "ἀδικία is not to be taken in the restricted sense of *injustice*, nor as equivalent to *avertia* in the preceding verse, but in the comprehensive sense of *unrighteousness, wickedness*. It is the opposite of δικαιοσύνη, rectitude, righteousness, which includes all moral excellences."—P. S.]

form which often occurs in Paul (chap. iv. 1; vi. 1, &c.). It is peculiar to rabbinical dialectics, and is very common in the Talmud (*quid esset dicendum*). It is a formula of meditation on a difficulty, a problem, in which there is danger of a false conclusion. It was also in use among the classics. [See Tholuck.] The sentence, *if our unrighteousness, &c., is true, but the following conclusion is rejected as false*. The Apostle certainly assumes that an unbelieving Jew could raise this objection, but he makes it himself. This is evident, first, from the interrogative form; second, from the position of the question in such a manner that a negative answer is expected;† third, from the addition: *humanly speaking, κατὰ ἀνθρώπων λόγῳ*. This expression is common among the rabbis, "as men speak" (see Tholuck); the term ἀνθρωπίνως λαλῶν [*humanly* *loquit*] also occurs in the classics [see the examples quoted by Tholuck]. The expression κατὰ ἄνθρωπον, resting on the antithesis between God and man, denotes, with Paul, now the opposition between the common sinful conduct and opinions of men, and the conduct and opinions in the light of revelation; and now the opposition between common human rights and customs and the theocratic rights (Gal. iii. 16, and other places). From this addition it does not follow that the question, μή ἀδικός, must be regarded as affirmative (see Meyer, against Philippi). [The phrase κατὰ ἀνθρώπων proves nothing against inspiration. The Apostle here puts himself into the place of other men, using their thoughts and arguments, but expressly rejecting them.—P. S.]

Ver. 6. For then how shall God judge the world? This does not mean: God would then not be able to judge the world; but, according to the usual explanation: Since it is universally agreed among religious people that God will be the Judge of the world, the conclusion alluded to must be rejected. The argument is therefore a *reductio ad absurdum*.‡ (Rückert: the proof is weak!) Cocceius [Reiche], Olshausen, and others, refer κόσμος (according to rabbinical usage of language) to the Gentile world, and the proof is thus conceived: Even Gentile idolatry must bring to light the glory of the true God; and yet God will judge the Gentile world. Therefore the unbelief of some Jews cannot escape the judgment, even though their unrighteousness corroborates the righteousness of God. But there is no proper foundation for this explanation in the text; and besides, it would only remove a smaller difficulty by a greater one, and in a way that would commend itself only to Jewish prejudice. The New Testament idea of the general judgment is universal. Even the antithesis of κόσμος and βασιλεία τοῦ Θεοῦ cannot be applied here. With the

* [מֵאֵר אִיכָּה לְפִי־ר.]

† [Μὴ ἀδικός ὁ θεός; in negative interrogations μή (μήν, doch nicht?) is used when a negative, οὐ (nonne) when a positive answer is expected. See Winer, p. 476; Hartung, *Partik.* ii. 88; and Meyer *in loc.*; against Rückert and Philippi. Paul does not ask: Is not God unjust? but, Is God unjust? expecting a negative reply; and he apologises even for putting the question in this form.—P. S.]

‡ [Calvin: "Sumit argumentum ab ipsius Dei officio que probet id esse impossibile; judicabit Deus hunc mundum, ergo injustus esse non potest." So, substantially, Grotius, Tholuck, De Wette, Rückert, Köllner, Meyer, Hodge. It seems that the Apostle here assumes the very thing he is to prove. But he reasons from acknowledged premises: God is universally conceived as the Judge of all mankind; this necessarily implies that He is just. The opposite is inconsistent with the idea of God as Judge, and with the nature of the judgment.—P. S.]

usual explanation (Tholuck, Meyer, and others) it may nevertheless be asked, whether a sentence which has been dismissed with *μη γένοιτο*, stands in further need of a proof. According to our construction, the sentence can also be explanatory, and stand in connection with the following (see below).

VERS. 7, 8. But if the truth of God, &c. The objection of ver. 7 appears only to repeat that of ver. 5; therefore it is difficult to connect it with what precedes. The difficulty is solved as follows: (1.) Calvin, Beza, Grotius [Bengel, Rückert], Philippi, and others think that the objection of ver. 5 is only continued and established in ver. 7; and the words *κατὰ ἀνθρώπων λέγει το κόσμος* (ver. 6) should be read, according to Philippi, parenthetically, as a preliminary outburst of apostolic indignation. By this means, the dialectics assume the shape of an involved controversy, in which the Apostle prematurely interrupts the opponent. Tholuck believes that he can produce similar examples in proof of this (chap. vii. 25, and Gal. iii. 8, 4). (2.) Meyer: "The *ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον* (ver. 6) is now confirmed thus: The fact already considered (ver. 4 f.), that God's truth is glorified by the lie of man, removes every ground for supposing that an *unrighteous* God (*sic*!), who is to *judge* the world, will judge man as a sinner," &c. Apart from the quaint construction of the thought, the true statement in ver. 5 would be treated as untrue. [De Wette, Alford, Hodge, though differing somewhat in detail, likewise regard vers. 7 and 8 as the amplification and confirmation of the answer given in ver. 6 to the objection stated in ver. 5. If this objection be valid, then not only may every sinner claim exemption, but it would follow that it is right to do evil that good may come. This is certainly a more easy and natural connection than the one under (1.), and best explains the *γὰρ*. But if we read *εἰ δέ*, we must regard ver. 7 as introducing a new objection, as in a dialogue between the Apostle and an interlocutor—an objection which is indignantly resented by Paul as a blasphemous slander. But see the remarks under the next heads.—P. S.] (3.) Even if we find here, according to Thodoret, the language of a Jew in dispute with the Apostle, the sentence does not appear to be the continuation of the thought of ver. 5. Then the Jew has first drawn the conclusion from ver. 5 that God is *unjust* if He punish sins by which He is glorified. Here he would deduce the conclusion, from ver. 4, that the man, who by his *ψεύσμα* contributes to the glory of God, is neither a sinner, nor punishable; rather, that he may do evil that good may come. Thus two cases, which would constitute a parallel to chap. ii. 3, 4—the first case denoting fanaticism, the other, antinomianism. But there are considerations presented by the text itself against this view. First, the *γὰρ* at the beginning of ver. 7; which, for this reason, has been removed by many Codd. (B. D., &c., the Vulgate, &c.) as an impediment to the proper understanding of the passage. Then the *σοφιστ*, *ἐπερίσσειαν*, which Meyer thinks should be understood from the standpoint of the general judgment (Tholuck regards it as present, with Luther). Further, Meyer must interpolate a *τί* before the *μή* in ver. 8 (*τί μή, quidni?*). Also, if Paul be not permitted to speak in the name of the unbelieving Jew and interrupt himself, an *ἡμεῖς* must stand before *βλασφημοῦμεθα*. We are therefore of the opinion that the hypothesis of the interlocution of the obstinate Jew is not correct. (4.) Our

explanation is contained already in the translation [See *Textual Notes* " and "]. The Apostle says first, *God does not declare wrath on all who have glorified his faithfulness by their unfaithfulness*. Granted that His covenant faithfulness has, by means of my unfaithfulness, *shown itself more powerful and conspicuous* to His glory (chap. v. 8), that is, that I have finally become a believer—how? am I also still judged as a sinner? Answer: No. And therefore we would by no means continue in unbelief, as those *τινές* in ver. 3, in order, by wicked conduct, to accomplish a good purpose, God's glory—which is the principle laid by some to our charge. Men who act thus (and the *τινές* do act thus) are justly condemned. Here the *ἀλήθεια* of God is the agent, and *ψεύσμα* is the object. In ver. 5 there was the reverse, the *ἀδύνα* of man being the agent, and God's righteousness the object. In ver. 7 the question is concerning the *predominance* or conquest (see v. 20) on the side of the *ἀλήθεια* for the honor of God; in ver. 5, the question is merely concerning the bringing of the truth to light. The solution of the difficulty lies in the *ἐπερίσσειαν*.—On the different explanations of *καὶ γὰρ*, see Tholuck. I as well as others [De Wette, Alford]; even I, a Jew [Bengel]; even I, a Gentile [Coccej, Olshausen]; even I, Paul [Fritzsche]; even I, who have added to the glorification of God [De Wette, Tholuck].

Ver. 8. [As we are blasphemously (not, slanderously) reported. The blasphemy refers not only to Paul, but in the last instance to God, whose holy and righteous character is outraged by the impious maxim, to do evil that good may come.]—In reference to the *ὅτι*, we must observe that, in consequence of attraction, the *ποιήσωμεν* is united with *λέγειν*.—The *καθὼς βλασφημοῦμεθα* leads us to conclude that the Jews charged the Apostle, or the Christians in general, with the alleged principle: The end sanctifies the means (Tholuck, Calvin). Usual acceptance: the doctrine of superabounding mercy (chap. v. 20) is meant (see Tholuck). Meyer: "The labors of the Apostle among the Gentiles could occasion such slanders on the part of the Jews." According to the view of the Jews, the Christians converted the Gentile world to Monotheism, by betraying and corrupting the covenant of the Jews.—Whose condemnation is just. The *ὅν* does not refer directly to the slanderers as such, since this is an accessory notion, but to the principle, *let us do evil that good may come*, and to the fact lying at its root, *the hardness of the Jews in unfaithfulness, as they more clearly showed the covenant faithfulness of God*. But, indirectly, the charge of those slanderers is also answered at the same time. Ver. 7 favors our explanation. [*ὅν* refers to the subject in *ποιήσωμεν*, to those who speak and act according to this pernicious and blasphemous maxim.—P. S.]

THIRD PARAGRAPH, VERS. 9-20.

The transition of the covenant of law to the covenant of grace is already indicated in the preceding paragraph. This is brought to pass in part by the constant unfaithfulness of individuals, and in part by the transitory unfaithfulness of others. In every case Israel's sin is manifested in this covenant.

Ver. 9. What then? It must not be read, with Ecumenius [Koppe, Hofmann, Th. Schott], *τί οὐν προχόμεθα* [omitting the interrogation sign

after *οὐ*]; against which is the *οὐ*. The introduction of the result refers to the foregoing section under the point of view that Israel certainly has advantages on the objective side, but none on the subjective. This is now extended further. *Προσχομιθα*. Explanations: 1. The middle voice here has the signification of the active: Have we [the Jews] the preference? do we excel? have we an advantage? (Theophylact, Ecumenius, the old commentators in general.) Also De Wette, who says: This is the only suitable sense.* Therefore the reading *προκαίχομεν*. Meyer urges against this view: (a.) The usage of language; † (b.) the previous admission of Israel's advantage [ver. 2, *πολύ κατὰ πάντα τρόπον*, which seems to conflict with *οὐ πάντως*, ver. 9.—P. S.]. 2. The middle voice in the signification of: to hold before, to hold for one's protection. Hemsterhuys, Venema, &c. (Fritzsch, figuratively: Do we need a pretext? Meyer: Have we a protection? That is, have we something with which to defend or screen ourselves? Against this, Tholuck raises the objection that the verb, in this case, should have an accusative. [Have we any thing for a pretext? Answer: Nothing (instead of: Not at all, not in the least).—P. S.]. 3. The passive construction (Ecumenius II., Wetstein, Storr). [Ecumenius takes the word as the question of a Gentile: *Are we surpassed by the Jews?* Wetstein, as the question of a Jew: *Are we surpassed by the Gentiles?* Reiche and Olshausen: *Are we preferred by God?* This last form of the passive rendering agrees, as to sense, with the active rendering sub No. 1. But the Apostle is not speaking here of God's favor, but of man's sin, and shows that the Jews, though highly favored by God, are yet subjectively no better, and even more guilty, than the Gentiles.—P. S.] 4. The middle form was most easily applicable to the intransitive, *to be prominent, to excel*; therefore we translate, "*Are we ahead, or, better?*" Tholuck properly calls to mind that so many of the Greek fathers have taken no exception to the middle form. It is quite against the context when Olshausen [?] and Reiche read the word as a question of the Gentiles (shall we be preferred?).—(*Οὐ πάντως, Not in the least*. Grotius, and others [Wetstein, Köllner], literally: *not altogether, not in all respects* [as in 1 Cor. v. 10, where *πάντως* limits the prohibition.—P. S.]. This is contrary to the context. [For the Apostle proves the absolute equality of guilt before the law. *οὐ, πάντως* is here = *πάντως οὐ*, 1 Cor. xvi. 12; *πάντως* strengthens the negation, *no, in no wise; not at all; οὐδαμῶς* (Theophylact); *nequaquam* (Vulgate); *durchaus nicht; nein, ganz und gar*, i. e., *nein, in keiner Weise, keineswegs*.

* [So also the Vulgate (*præcellimus*), Luther, Calvin, Beza, E. V., Grotius, Bengel, Tholuck, Rückert (2d ed.), Reiche, Philippi, Baur, Bloomfield, Alford, Wordsworth, Hodge, who says, with De Wette, that this is the only interpretation which suits here.—P. S.]

† [Sometimes, however, the middle and the active form of the same verb are used without a perceptible difference; as in Luke xv. 6, *συγκαλεῖ τοὺς φίλους*; ver. 9, *συγκαλεῖται τοὺς φίλους* (according to Lachmann; while Tischendorf reads the active); James iv. 2 f., *αἰρεῖτε and αἰρεῖσθε*; Acts xvi. 16, *μαρτυρεῖ*; xix. 24, *μαρτυροῦ, presabat*. Comp. Winer, *Gramm.*, p. 240 f., 7th ed. There is, it is true, no example of the active use of *μαρτυροῦμαι*. But the middle voice may have been preferred here to the active, because the Apostle speaks of a superiority which the Jews claimed for themselves, *for their benefit*; comp. *σεαυτὸν μαρτυρούμενος ἑαυτὸν*, Titus ii. 7. This, then, comes to the interpretation of Lange, sub No. 4. The reading of Cod. Boerner: *προκαίχομεν σεαυτὸν*, gives the same sense.—P. S.]

This sense was probably indicated by the emphatic pronunciation of *πάντως*, and a stop after *οὐ*. In 1 Cor. v. 10, on the contrary, the *πάντως*, *non omnino* limits the prohibition contained in *οὐ*. Comp. Winer, p. 516, and Meyer in loc.—P. S.]—For we have before charged, *προηγορασάμεθα*. Namely, in the previous part of the Epistle [i. 18 ff., with reference to the Gentiles; ii. 1 ff., with reference to the Jews.—P. S.]. The *προκαίωσθαι* [from *αἰτία*, *motive, reason*, and in a forensic sense, *charge, ground of accusation*] is a compound word without example.*—Under sin [*ἡ ἁμαρτία ἡμῶν*]. Not merely, *are sinners* (Fritzsch). Meyer: *are governed by sin*. He denies, against Hofmann, that the question here is concerning the punishableness or guilt of sin [which is to be inferred afterwards from the fact of *ἡ ἁμαρτία ἡμῶν*]. But this is implied in *αἰτιώσθαι*. The *αἰτία* is the ground of the charge

Vers. 10–19. As it is written. [*γέγραπται*, occurs nineteen times in this Epistle.—P. S.] Paul had previously proved the guilt of the Jews from their living experience, with only a general allusion to the Scriptures; he now confirms his declaration in the strongest way by Scripture proofs. Under the presupposition of exact knowledge of the Old Testament, rabbinical writers also connect various testimonies without specifying the place where they may be found. At the head there stands Pa. xiv. 1–3, from ver. 10 to ver. 12, where we have a description of universal sinfulness as well of the Jews as of the Gentiles. There then follows a combination from Pa. v. 9 and cxi. 3 and Pa. x. 7, in vers. 13, 14, as a description of sins of the tongue. Then Isa. lix. 7, 8, quoted in vers. 16, 17, as a delineation of sins of commission. Finally, Pa. xxxvi. 1, in ver. 18, as a characterization of the want of the fear of God lying at the root of all.† The quotations are free recollections and applications from the Septuagint [yet with several deviations]. Finally, in ver. 19, there follows the explanation that these charges were throughout just as applicable to the Jews as to the Gentiles, and indeed chiefly to the Jews. [The passages quoted describe the moral corruption of the times of David and the prophets, but indirectly of all times, since human nature is essentially the same always and everywhere. In Pa. xiv. the general application is most obvious, and hence it is quoted first.—P. S.]

Ver. 10. There is none righteous. [Paul uses *δικαιος* for *צַדִּיק*, LXX.: *ποιῶν χρηστότητα*, *doer of good*.] Refers the *ποιῶν χρηστότητα* of the Septuagint to the law. The want of right *eousness* is the inscription of the whole; not as Paul's word (Köllner, &c.), but as free quotation from Pa. xiv.

Ver. 11. There is none that understandeth. While *ὁ συνιὼν* † represents the *receptivity* of the religious understanding, *ἐκζητῶν* § denotes the *de-*

* [The Greek classics use *προκαίγομαι* instead; Meyer.—P. S.]

† [Meyer: 1. Sinful condition (vers. 10–12); 2. sinful manifestations, in word (13, 14), and in deed (15–17); 3. the source of sin (18).—P. S.]

‡ [*συνιέναι*, according to the accentuation of Lachmann or *συνιᾶν*, as Alford accentuates. It is the usual form in the Septuagint for *synesis* (comp. Rom. iii. 11; Matt. xiii. 23, var.), and is derived from the obsolete root *synesis* for *synesis*. See Winer, p. 77 (§ 14, 5). It answers to the Hebrew *שָׁנָה*, a word often used to express the right understanding of religious truth.—P. S.]

§ [Stronger than the simple verb; comp. 1 Pet. i. 10 very frequent in the LXX.; Meyer.—P. S.]

sire and effort of the spirit. See the original text, where the negation is characterized as God's fruitless request. [See *Textual Note* 14.]

Ver. 12. They are all gone out of the way (יָצְאוּ; יָצְאוּ).—The *ὅς ἐστις*, down to one incl. [A Hebraism, יָצָא, for *οὐδὲ ἐκ*, not so much as one. Comp. the Latin *ad unum omnes*, which likewise includes all.—P. S.]

Ver. 13. An open sepulchre. Estius [Bengel, Tholuck, Hodge]: breathing out the noxious odor of corruption. Meyer prefers the meaning: As rapacious and insatiable as a grave which awaits the corpse; in this sense, the quiver of the Chaldeans is called "an open sepulchre," Jer. v. 16—i. e., destructive (also Calvin, and others). But thus ver. 15 would be anticipated.—They have used deceit. The imperfect *ἡδολοῦσαν** denotes continuous action; they have become deceivers for the future; that this is their settled character.—The poison of asps. Behind the cunning of falsehood there is deadly malice.

Ver. 14. Full of cursing. The gross, passionate form of ungodly speech, alternating with double-tongued, false language. The bitterness or animosity of their hateful selfishness is the standing ground of their cursing. [Paul here condenses the translation of the Septuagint, omitting the "deceit," as he had already mentioned it in ver. 13.—P. S.]

Ver. 15-17. Their feet are swift. The symbol of their excited course of conduct. [On the slightest provocation they commit murder. Paul here again condenses the sense of Isa. lix. 7.] Their many different ways, full of destruction [*συντριμμα*, literally, concussion, bruising together, then calamity, destruction] and misery [*ταλαιπωρία*], (destruction the cause, misery the result) are, as the ways of war of all against all, contrasted with the one way of peace [*ὁδὸν εἰρήνης*]. By this we must undoubtedly understand not merely a way in which they should enjoy peace (Meyer), but an objective way of peace in which they should become the children of peace. [The way that leads to peace, in opposition to the ways which lead to ruin and misery.] *Οὐκ ἔγνωσαν*, Grotius: *Hebrais nescire aliquis dicitur, quod non curat* (Jer. iv. 22).

[Ver. 18. This quotation from Ps. xxxvi. 1 goes back to the fountain of the various sins enumerated. The fear of God, or piety, is the beginning of wisdom and the mother of virtue; the want of that fear, or impiety, is the beginning of folly and the mother of vice.—P. S.]

Ver. 19. Now we know. The Jews, indeed, would not readily admit this, but were inclined to refer such declarations exclusively to the Gentiles. [But the passages above quoted from the Psalms and the Prophets, speak not of heathen as heathen, but of fallen men as such, and therefore are applicable to Jews as well.—P. S.]—The law. This is the Old Testament, especially in its legal relation [as a norm or rule to which they should conform their faith and conduct; John x. 34, where our Lord quotes a Psalm as in "the law," and other passages].—Who are under the law. That is, the Jews; also particularly from the legal standpoint. Calov and others have understood, by the law, the

law as distinguished from the gospel; and the expression, "those who are under the law," as meaning all men. But this is application, not explanation.—That every mouth may be stopped. On the question whether *ἴνα* may be understood *ἐκ βαρυῶς* [so that, instead of in order that], see Tholuck and Meyer. Here it evidently designates the one purpose of the law, to produce the knowledge of sin, but other purposes are not excluded. The *φράσσειν τὸ στόμα* (Pa. cvii. 42) means, in a religious relation, that it represents men as *ἀναπολογητοί* at the tribunal of Divine justice; so that they "cannot answer God one of a thousand."—The whole world. [Not to be restricted, with Grotius: *maxima pars hominum*, but all men, Jews as well as Gentiles.] Paul has already declared this of the heathen portion in chap. i. 20, 32.—[Should become (*γένηται*), in their own conviction, guilty, subject to justice. *ἰπόδομος* = *κατάκριτος*, *ἐνοχος δίκῃ*, *ἰπνοκίμενος τιμωρίας*, i. e., not only guilty, but convicted of guilt, and therefore obnoxious to punishment (*straffällig*).—Before God, to whom satisfaction for sin is due.—P. S.]

Ver. 20.* Because (*Deushalb weil*). Since *διότι* can be *propterea quod* (because) as well as *propterea* (therefore), Tholuck [with Beza and Morus] prefers *propterea*, the conclusive form. But the Apostle here goes farther out, and comes to that universal condemnatory judgment of the law. [See *Textual Note* 20.]

By works of the law. Explanations of νόμος:

1. The ritual law (Theodoret, Pelagius, Cornelius a Lapide, Semler, Ammon, and others).† On the contrary, Augustine‡ and Thomas Aquinas already referred to the concluding sentence of the verse: "by the law comes knowledge of sin." Paul, moreover, understands the word *law* throughout in its totality, although he does not ignore its several parts and differences. [The decalogue is merely the quintessence of the whole law. The antithesis is not: the ceremonial law and the moral law, but: works of the law and works of faith.—P. S.]

2. The Mosaic law alone [but as a whole, both moral and ritual] is meant (Meyer). [So also Philippi: the whole revealed law as an undivided unity, yet with special regard to the moral law.—P. S.] But against this is, that Paul speaks here, and in the

* [On this important verse, Dr. Hodge (pp. 125-133) is very full and clear; while Alford and Wordsworth pass it over very slightly.—P. S.]

† [Several Roman Catholic and Rationalistic commentators meet from opposite extremes on Pelagian ground, and resolve the meaning of this passage simply into this: that men are not justified by any external rites or ceremonial works, such as circumcision and sacrifices, but only by moral acts of the heart and will. But the prevailing Romish doctrine is, that works of the law are works done before regeneration, which have only the merit of congruity; while the works done after regeneration, and therefore under the impulse of Divine grace, have the merit of condignity, and are the ground of acceptance with God.—P. S.]

‡ [De spiritu et litera ad Marcellinum, cap. 8: "Nec audiret quod legunt: 'quid non justificabitur ex lege omnis caro coram Deo' (Rom. iii. 20). Potest enim fieri coram hominibus, non autem coram illo qui cordis ipsis et intimis voluntatis inspector est. . . . Ac ne quiquam putaret hie apostolum ex lege dixisse neminem justificari, qui in sacramentis veteribus multa continet figurata precepta, unde etiam ipse est circumcisio carnis . . . continuo subiungit quam legem dixerit, et ait: 'Per legem enim cognovit peccati' (Rom. iii. 20)." Augustine agrees with the Reformers in the doctrine of total depravity and salvation by free grace without works, but agrees with the Roman Catholic view of the meaning of justification, as being a continuous process essentially identical with sanctification.—P. S.]

* [An Alexandrian and Hellenistic form for *ἡδολοῦσαν*; see Sturm, *Dial. Alex.*, p. 61, and Winer, p. 74, where similar examples are quoted; as *εἰλογαί* for *ελογαί*, *ἡδολοῦσαι* for *ἡδολοῦν*, *καταδολοῦσαι*, *ἐπαλογαί*, *εἰδοῦσαι*, &c.—P. S.]

previous verse, of the guilt of *all* men before the law.

3. De Wette accepts it as merely the *moral* law, and not also the ritual law. The works of the law, as they were performed by the Jews, and would also have been performed by the Gentiles, if they had been placed under the law (Rückert).

4. The law in a deeper and more general sense, as it was written not only on the Decalogue, but also in the heart of the Gentiles, and embracing moral deeds of both Gentiles and Jews (Tholuck [also Storr, Platt, Stuart]). Certainly it is plain from the context, that the Jewish νόμος here represents a universal legislation. [The Apostle includes the Gentiles as well as the Jews under the sentence of condemnation, because they do not come up to their own standard of virtue, as required by their inner law of conscience; ii. 15.—P. S.]

But what are works of the law [ἔργα νόμου]?
Explanations:

1. Works produced by the law, without the impulse of the Holy Spirit [νόμον as *genetivus auctoris* or *causae*]. So especially Roman Catholic expositors, as Bellarmine [Augustine, Thomas Aquinas]; and also some Protestants, as Usteri, Neander, Philippi [Olshausen, Hofmann, even Luther; see Tholuck, p. 187]. Philippi: "Not the works which the law commands—for he who does these is *really* righteous (ii. 13)—but those which the law effects (or which the man who is under the law is able by its aid to bring forth)." The deeds of the law are ἔργα νηφά (Heb. vi. 1); the νόμος cannot ζωοποιῇσαι [Gal. iii. 21], although it is complete in its method and destination. On Luther's distinction between *doing the works of the law* and *fulfilling the law itself*, see Tholuck.

2. The deeds required or prescribed by the law. Protestant expositors, e. g., Gerhard, who includes also the *bona opera ratione objecti*. [So also Melancthon, Calvin, Beza, Rückert, Fritzsche, De Wette, Meyer, Hodge. In this view, the ἔργα νόμου include all good works, those after regeneration as well as those before. Even Abraham, the friend of God, was not justified by his works, but by faith. The law of the Old Testament is holy, just, and good, and demands perfect conformity to the will of God, which is true holiness. But even our best works, done under the gospel and under the influence of Divine grace, are imperfect, and can therefore be no ground of justification. Hence the most holy men of all ages and churches never depend on their own works, but on the work and merits of Christ, for final acceptance with God.—P. S.]

3. Tholuck combines the two explanations [p. 140]: "The Apostle includes both meanings, so that, in some passages, the meaning of the deeds required by the law, and, in others, that of the deeds produced by the law, appears more prominent." But, from the very nature of the case, the deeds required by the law, and those produced by the law, correspond to each other on the legal standpoint. The unity of both are the works of the legal standpoint, as it may be found also among the heathen (e. g., Creon in the *Antigone* of Sophocles). The law is, for those subjected to it, an analytical letter, which is related to the external work; but, on the contrary, for those who seek God, it is a synthetical symbol, which is related to the disposition of the heart. The former meaning applies certainly to every man, but only to introduce him to the understanding; its second significance: Those who

know it *only* in the former meaning, always seek justification ἐκ νόμου and ἐξ ἔργου, until they are ἐξ ἐπιθίας (chap. ii. 8), and only become acquainted with an apparent righteousness of a partial character. So, on the other hand, the ἀσθαλείας ἡτοίματες, in all their efforts to fulfil the law, are more and more convinced of the impossibility of a righteousness by works. The requirement of the law, therefore, as well as its operation, continually impels—in the moral, still more in the religious sphere—by means of the knowledge of sin, far beyond the legal standpoint to faith itself. Therefore the remark frequently made: "not as if complete obedience to the law would be insufficient for justification" (Meyer), is apt to mislead.* De Wette properly remarks: "It lies in the nature of man, and of the law, that this is not fulfilled, and consequently that righteousness cannot be obtained" (see James ii. 10). Where the Old Testament Scriptures speak of righteous persons, those are meant who, in their observance of the legal letter, are theocratically and ecclesiastically irreproachable, but yet do not therein find their comfort (see Luke i. 6).

No flesh. No human being. [With an allusion to our weakness and frailty, as we say: No mortal. The parallel passage in Ps. cxliii. 2 has, instead: no man living.—P. S.] Not even the believer. It never occurs to him that he might perfect his justification by faith through dead works. [The phrase ἐσ πᾶσα σὰρξ is a strong Hebraism, לֹא כָל-בָּשָׂר]

[Shall (can) be justified, δικαιώθησονται. The future refers not to the day of judgment (Reiche), for justification takes place already in this life; nor to the indefinite, abstract future (Meyer, Philippi: whenever justification shall take place), but to the moral possibility, or impossibility rather (can ever be justified); comp. xpiw, ver. 6.—P. S.]

[On the meaning of δικαιώσω, to justify, comp. the *Exeg. Notes* on chap. i. 17; ii. 13; iii. 24. It is perfectly plain that here, and in the parallel passage, Gal. ii. 16, it can only mean, to declare or judicially pronounce just, not to make just. This appears (1.) from Ps. cxliii. 2, here referred to ("Enter not into judgment with thy servant; for in thy sight shall no man living be justified;") (2.) from the aim of the passage, which is to confirm by διότι, the preceding sentence: "that every mouth may be stopped, and all the world may become guilty before God" (ver. 19); and (3.) from the addition ἐνώπιον αὐτοῦ, which represents God as Judge, coram Deo iudice.—Dr. Wieseler, in his exposition of the parallel passage, Gal. ii. 16 (*Commentar*, &c., pp. 176–204), enters into an elaborate discussion of the meaning of δικαιώσω, of which we will give the substance in English, anticipating in part our own remarks on iii. 24:

"The verb δικαιώω has, in the Greek, two fundamental significations:

"(1.) τὸ δικαιῶν ποιεῖν τινα (cf. καὶνῶν τινα, to do any one wrong, harm); that is, to do any one justice. It is used in this sense especially of a judge, and signifies, to determine justice generally; or more specially, according to the result of the judging, on the one hand, to condemn and punish, as with peculiar frequency in the profane writers; or also either to declare guiltless of the charge,

* [Meyer says this in view of the principle: αὐτοὶ νόμον δικαιωθήσονται (ii. 13), but he immediately adds that no human being can fully comply with the law, that the law only makes us more conscious of our moral imperfections.—P. S.]

or to acknowledge, in the case of any one, the claims of right, which he has; only that the favorable or unfavorable judgment, in this fundamental signification, is always conceived as his δικαίον, as derived by him.

"(2.) δικαίον ποιεῖν τι, or τινά, to make a thing or person righteous; that is, either to account and declare righteous, or to transfer into the right condition; for the verbs in ὧ express also a bringing out into effect that from which the verb is derived; comp. δολῶ, τιφλῶ = δοῦλον and τιφλόν ποιεῖν. So does δικαιοῦν τι accordingly signify, to account any thing right and equitable, to approve, wish, require; equivalent to ἀξιῶν.

"The biblical *usus loquendi* of δικαιοῦν attaches itself to the Hebrew *הצדיק* (or *צדק*), of which it is commonly the translation in the LXX. This, now, for the most part signifies to declare righteous (judicially, or in common life); but, to make righteous, or, to lead to righteousness, only in Dan. xii. 3; Isa. liii. 11.

"Even so δικαιοῦν, in the Septuagint, frequently signifies, to declare righteous judicially; Pa. lxxii. 3; Exod. xxiii. 7; Deut. xxv. 1; 1 Kings viii. 32; and in common life also, to acknowledge as righteous, or, to represent as righteous; Ezek. xvi. 51, 52; and is interchanged in this sense with ἀποκαθάρσιν δικαίων; Job xxxii. 2; xxvii. 5. On the other hand, it is used with extreme infrequency in the sense, to make righteous, to transfer into the condition of righteousness; Ps. lxxiii. 18; Is. liii. 11; Sir. xviii. 22.

"Thus far our examination has afforded the result, that δικαιοῦν can, it is true, signify also, to make righteous, as well in profane Greek (in this, according to the second fundamental signification), as in the LXX, but that this signification has, in the use of the language, receded decidedly into the background in comparison with the forensic and judicial.

"To still less advantage does the signification, to make righteous, appear in the New Testament use. Leaving out of view the passages in question, where a δικαιοῦσθαι ἐξ ἔργων νόμου, or διὰ νόμου, is spoken of, there does not occur a single passage in which the signification to make righteous is found. (Besides the passages mentioned above, the verb occurs Matt. xi. 19; Luke vii. 29, 35; x. 29; Rom. iii. 4; 1 Tim. iii. 16; Rev. xxii. 11.)* This fact cannot but be most unfavorable to the assumption of the signification, to make righteous, in the remaining passages."—P. S.]

For by the law (comes) a knowledge of sin. Tholuck would supply only (no more than) a knowledge; but ἐπιγνώσις is exact, living, increasing knowledge. The antithesis laid down by Chrysostom—that the law, far from being able to take away sin, only first brings it to knowledge—needs still the supplementary thought, that it is just this knowledge which is the preliminary condition for the removal of sin. [The law, being the revelation of the holy and perfect will of God, exhibits, by contrast, our own sinfulness, and awakens the desire after salvation. This sentence of Paul, together with his declaration that the law is a παιδαγωγός, to lead to Christ (Gal. iii. 24, 25), contains the whole philosophy of the law, as a moral educator, and is the best and deepest thing that can be said of it. Ewald justly remarks of our passage: "Mit diesen Worten

trifft Paulus den tiefsten Kern der Sache;" i. e. with these words Paul hits the nail on the head, and penetrates to the inmost marrow of the thing. γὰρ is well explained by Calvin: "A contrario rationatur . . . quando ex eadem scatebra non procedunt vita et mora."—P. S.]

DOCTRINAL AND ETHICAL.

1. Chap. ii. 25-29. The elder theology has properly regarded circumcision as a federal sacrament of the Old Testament, and as the preliminary analogue or type of New Testament baptism; just as the Passover feast was an Old Testament type of the Lord's Supper. And thus far did the *παιδομνη* represent the whole of Judaism, which is proved by the fact that Paul used this term to designate the Jews (see also Gal. v. 3). But it is easy to go astray on the biblical meaning of circumcision, as on the law of the Sabbath, if we do not bear in mind that we have to deal with institutions which comprehend many points of view. Thus, the Sabbath law is first a religious and moral command of God among the Ten Commandments (Exod. xx. 8 ff.). But it is likewise a religious and liturgical, or Levitical command on worship (according to Lev. xxiii. 8). In the latter sense, it is abrogated as a mere Old Testament form, as far as Christians are concerned; or, rather, it has been supplanted by the divine-human creation of a new day "of the great congregation"—the Lord's Day. But the religious and ethical command of the Sabbath in the Decalogue has become a religious and ethical principle, which, in its educating and legal form, has connected itself with Sunday. In the same way is circumcision a *synthesis*. The foundation of it was a very old, sporadic, oriental custom (Epistle of Barnabas, chap. ix.*). It was made to Abraham, according to chap. iv. 11, a symbolical seal of his faith; which is certainly the sacrament of the covenant of promise. But then Moses also made it, in a more definite sense, an obligation of the law (Exod. iv. 25; Joa. v. 2 ff.). The law was the explication of circumcision, and circumcision was the concentration of the law. While, therefore, the law was annulled in regard to Christians by faith, circumcision was also annulled; or, rather, the New Testament symbol took its place, and the fulfilment of the Abrahamic promise—the new birth of faith—was connected with it. Tholuck thinks (p. 114) it is a contradiction, that, according to the elder theology,† faith in the Messiah was the condition of the Divine promise in circumcision; while, according to Paul, the fulfilment of the law was this condition. But Paul certainly knew of no other fulfilment of the law than that in the Messianic faith, which became, finally, faith in the Messiah. On p. 117, Tholuck himself refers to the inward character of the requirements of Judaism.

2. The great importance which the Apostle at

* (Pseudo-Barnabas says, l. c.: "Thou (addressing the Jew) wilt say, 'Yea, verily the people are circumcised for a seal.' But so also is every Syrian and Arab, and all the priests of idols: are these, then, also within the bond of this covenant (or, according to the reading of Ood. Sin.: their covenant)? Yea, the Egyptians also practise circumcision."—P. S.)

† [Tholuck means "the old Lutheran conception of circumcision," and refers to Gerhard (Loc. Theol., vol. ix., pp. 12, 30), who teaches that circumcision was a sacrament of grace, in which the verbal element of Divine promise was connected with the material element.—P. S.]

* [If δικαιοῦντι ἐν should be the true reading, against which see, however, Lachmann and Tischendorf.—P. S.]

laches to what is *within*—to the sentiment of the heart—is plain from his bold antitheses. Notwithstanding his uncircumcision, the Gentile, by virtue of his state of mind, can become a Jew, and *vice versa*.

3. The witnesses adduced by the Apostle on the universality of corruption in Israel, neither preclude the antithesis in chap. ii. 7, 8, nor the degrees on both sides.

4. On chap. iii. 8. The *covenant* of God is always *perfect* according to its stage of development. If it generally fails to become apparent, the fault always turns out to be man's. The covenant of God is surely no *contract social*—no agreement between equal parties. It is the free institution of God's grace. But this institution is that of a true covenant, of a personal and ethical mutual relation; and whenever the hierarchy, or a Romanizing view of the ministry obliterate the ethical obligation on the part of man in order to make the sacraments magical operations, their course leads to the desecration and weakening of the covenant acts.

5. Chap. iii. 4. For our construction of the passage in Ps. li. 4 f., see the *Exeg. Notes* on chap. iii. 4. For another view, see Philippi, p. 81, with reference to Hengstenberg, *Psalm*, vol. iii., p. 19. [Both take *ῥῆμα*, ὁπῶς, in the usual strict sense (*τελεῖται*, not *ἐκβαρύνεται*), as does also Gesenius, *Theol.*, p. 1062: "*cum in finem peccavi, ut illustretur justitia tua*;" and they make the old distinction between the *matter* of sin, which is man's work, and the *form* of sin, which is in the hands of God.—P. S.] Hupfeld also refers the passage to the holy interest of God's government in human offences, but at the same time has definitely distinguished the relative divine and human parts. Without contending against the thought *per se*, we would refer the ὁπῶς not to sin itself, but to the perception and knowledge of sin. Hence we infer the proposition: All want of a proper knowledge of sin on the part of man obscures the word of God, and leads to the misconception of His judgments (as in the talk about fanatical ideas of revelation, gloomy destiny, &c.).

6. On the *truth* of God, see the *Exeg. Notes* on ver. 4.

7. On iii. 20. By the *law* is the *knowledge* of sin (see Gal. iii. 24). This purpose of the law excludes neither its *usus primus* nor the *usus tertius*.^{*} But the three *usui* mark the developing progress of the law from without inwardly, as well in a historical as in a psychological view. The first stage [*usus politicus*] has also its promise. The Jew who lived according to the law is justified in the tribunal of his priesthood, and has also his earthly blessing ("that it may go well with thee," &c.). But the subtilty of the law—not to speak of its first and last commandment—and its symbolical transparency and spiritualization, impel him, if he be upright, further to the pedagogical standpoint, which looks to Christ. And with this, he receives the whole power for the *tertius usus* [in regulating his life of faith].

8. While the elder theology separated the *three*

* [The old Protestant divines speak of a threefold use of the law: 1. *Usus politicus*, or *civilis* (in the state, which can only be governed by laws); 2. *usus elencticus*, or *pedagogicus* (leading to a knowledge of sin and misery); 3. *usus didacticus*, or *normativus* (regulating the life of the believer). Comp. the *Formula Concordiæ*, p. 594 sq. Similar to this is the German sentence, that the law is *Zügel*, *Spiegel*, and *Riegel*, a restraint, a mirror, and a rule.—P. S.]

parts of the law (morals, worship, polity) too far from each other, at present the idea of the law as a unit is often so strongly emphasized as to lose sight of the fact that, both in the Old Testament as well as in the New, cognizance is taken of the difference of the parts (see Matt. xix. 17; Rom. vii. 7). The view to the unity of the law, however, prevails in the Mosaic and legal understanding of the Old Testament revelation, as represented by the letters of the two tables.

9. The *incapacity* of the law to make man righteous lies chiefly in this: First, it is a demand on the work of the incapable man, who is flesh (no flesh shall be justified); but it is not a Divine promise and work for establishing a new relation. Then it meets man as a foreign will, another law; by which means his false autonomy is inclined to resistance, because he is alien to himself and to the concurring law within his inward nature. Finally, it meets him in analytical form and separateness. Man only becomes susceptible of Divine influences: 1. As they are founded in the grace and gift of God; 2. in the spontaneous action of voluntary love; 3. in *synthetical* concentration.

HOMILETICAL AND PRACTICAL.

(FROM CHAP. II. 25 TO CHAP. III. 20.)

Either, or. As this applied to the Jew according to his position in the Old Testament, so does it apply to the Christian according to his position in the New (ver. 25).—It is not the external possession of a saving means that produces blessings, but faithfulness in its application (vers. 25-29).—How the fact, that the Jew becomes a Gentile, and the Gentile a Jew, can be repeated in our time in various contrasts (vers. 25-27).—The Jew, proud of the letter and of circumcision, below the condemnatory sentence pronounced on the illegal and uncircumcised Gentile—a warning for evangelical Christians (ver. 27).—Inner life in religion; already the principal thing in Judaism, and much more in Christianity (vers. 28, 29).—He who is inwardly pious, receives praise, not of men, but of God.—God's pleasure or praise of inward faithfulness in piety. Herewith it must be seen: 1. How this praise can be acquired; 2. In what does it consist? (ver. 29).—The praise of men and the praise of God (ver. 29).

What advantage have the Jews? This question, and its answer, exhibit to us the infinitely great blessing of Christianity (chap. iii. 1-4).—How Paul never ignores the *historical* significance of his people, but triumphantly defends it against every charge (comp. chap. ix. 4, 5).—The historical feeling of the Apostle Paul (vers. 1-4).

On chap. iii. 2. God has shown His word to Jacob, his statutes and judgments unto Israel (Ps. cxlvii. 19). *Why* has God spoken to Israel? 1. Because He chose this people, out of voluntary compassion, for His inheritance; 2. Because by this people, specially appointed by Him for the purpose, He designed to prepare salvation for all the nations of the earth.—Do not complain too much at the unbelief of the world! For, 1. The unbelievers always remain in the minority in real significance, let their number be ever so great; 2. Not only does their unbelief not make the faith (faithfulness) of God without effect; but 3. Rather contributes thereto, by

radiantly showing God's truthfulness, in contrast with all human falsehood (vers. 3, 4).

On chap. iii. 5-8. Why is it impossible that God should have desired our unrighteousness for His glory? 1. Because *God* could not then judge the world; 2. Because *we* would be condemned as sinners by an unjust method.—How far does our unrighteousness prove the righteousness of God?—God cannot be the author of sin! This was acknowledged, 1. By Abraham, the father of all the faithful (Gen. xviii. 25); 2. By Paul, the Apostle of all the faithful.—Through God's providence, good continually comes out of evil; but we should never say, Let us do evil, that good may come!—He who says, Let us do evil, &c., 1. Blasphemes God; and therefore, 2. Receives righteous condemnation.—The principle of the Jesuits, that the end sanctifies the means, is nothing else than a hypocritical cloaking of the plain words: "Let us do evil, that good may come."

On vers. 9-18. The sinfulness of all, both Jews and Greeks: 1. Proved by Paul himself in his description of their moral depravity; 2. Corroborated by the proofs of Holy Scripture from the Psalms, Proverbs of Solomon, and the Prophet Isaiah.—As Paul appeals to the Old Testament, so should we, in order to authenticate truths, appeal to the whole Bible, though first and continually to the New Testament.—Every doctrine must be scriptural.—Paul a master in the application of Scripture: 1. So far as he grasps the fullness of the scriptural expression; but, 2. He does not thoughtlessly arrange quotations from the Scriptures; but, 3. He skilfully connects kindred passages into a beautiful whole.

On vers. 18-20. The severe preaching of the law: 1. To whom is it directed? 2. What does it accomplish?—How far does the law produce knowledge of sin?

LUTHER: Spirit is what God supernaturally effects in man; letter is all the deeds of nature without spirit (chap. ii. 29).—"God is a sure support; but he who trusts in man will want" (chap. iii. 4).—David says (Ps. li. 4): "Against Thee, Thee only, have I sinned," &c. These words would seem to mean that man must sin in order that God might be just, as Paul would also seem here to say. Yet this is not the case; but we shall acknowledge the sin of which God accuses us, that He might thereby be confessed truthful and just in His law.

STARKE: A true Christian must not despise the means of grace: as, attending church, making confession, and partaking of the Lord's Supper; nor should he speak derisively of them because they are misused by most persons as a false hope (chap. ii. 25).—He who will be comforted by the consideration that he has been baptized in the name of Christ, must examine himself whether he has also been newly born, and walks after the new man: where this is not the case, holy baptism is of just as little use to him, as circumcision was to the unbelieving Jew: 1 Peter iii. 21 (chap. ii. 29).—In worldly courts, injustice often rules; but God will judge the world in the justest manner (chap. iii. 6).—When our misery is properly uncovered, compassion is near; and when we are truly compassionate ourselves, compassion is not far from us (chap. iii. 12).—The way to grace is open when we stand dumb before God (chap. iii. 19).—There is only one way to salvation, by which men, before, at the time of, and after Moses, can be saved (chap. iii. 20).—LANGE: Oh, how many Christians are put

to shame at this day by honorable heathen! And how the latter will rise up against the former on the judgment-day! (chap. ii. 26).—HEDINGER: The new creature must be all in all. If this be not the case, there is no godly sorrow, no faith, no Christ, no hope of salvation (chap. ii. 25).—There is only one way to salvation, yet God is at perfect liberty to say in what people He will build His Church, and what measure of grace and gifts He will give (chap. viii. 2).—Here stands the pillar of the evangelical Church, the test and corner-stone of the pure, saving gospel (chap. iii. 20).—QUESNEL: A strong proof of original sin, because no one who comes into the world is righteous, or without sin (chap. iii. 10).—Let love be in the heart, then will loveliness be also in the mouth (chap. iii. 14).—CRAMER: Learn to distinguish well between true and false Jews, true and false Christians; the external profession does not constitute a true Jew or Christian (chap. ii. 28).—It is not all gold that glitters, and not all show is wisdom. Although the natural reason can devise many conclusive speeches and subtleties, these must not be regarded as wisdom in divine things (chap. iii. 5).—*Nova Bibl. Tüb.*: The dead members of the Church depend upon its external advantages, take their comfort in them, and make their boast of them, without remembering that they can derive no good from them without penitence and faith (chap. iii. 1).—Though we be unfaithful, God remaineth faithful. Oh, let us therefore rely upon His faithfulness and promise, and take comfort in the fact that we always have a ready entrance to the faithfulness of our God (chap. iii. 3).—OSLANDER: If God is truthful, but men false, why do some men believe folly sooner than the word of God? But to God alone belongs the praise of righteousness and truth (chap. iii. 4).—Those who boast of their righteousness before God, know neither God's will nor themselves (chap. iii. 19).

GERLACH: The usefulness of the covenant of grace extends on all sides and encompasses all the relations of life (chap. iii. 2).—God's wisdom, omnipotence, justice, and love, are glorified either in the punishment or conversion of the sinner; the more wicked the sinner, the greater the glory. But this glory consists precisely in the death of the sinner, since he either dies to sin, having once lived to it; or, with all other sinners, suffers eternal death in perdition (chap. iii. 4).—Description of men of malignant feeling, who strive to injure others by their language. Throat, tongue, and lips—three instruments of speech, which utter the words from within (chap. iii. 13).—The more complete and deep the command, the stronger is its declaration of condemnation, and the less can it awaken in us faith and hope for salvation (chap. iii. 20).

LISCO: The Christian is aided by the sacraments only when he lives in faith (chap. ii. 25).—On what the moral worth of man before God depends (vers. 25, 26).—Israel's advantages (chap. iii. 1-4).—He who adopts the principle: "Let us sin, that good may come," will receive righteous condemnation; for God desires to be glorified only by our obedience; all disobedience is dishonoring His majesty, but terminates also with the sinner's destruction and likewise extends to the justification or glorification of the holy and righteous God (chap. iii. 8).

HEUBNER: External ecclesiasticism and confession has value only when it leads to religion of the heart and life; otherwise, it is only the same as

heathenism (chap. ii. 25).—The great difference between outward and inward Christianity. True Christianity is internal (chap. ii. 28).—The true worshipper of God is inward, is concealed from the world, and is known only to God (chap. ii. 29).—The worth and merit of the pious person is exalted above all opinion of the world: 1. Because true piety by no means passes in the world for the highest good, but only that which is profitable, and shines; 2. Because men cannot discern this inner, pure condition of heart, neither can they credit it to others; 3. Because the world cannot reward this piety (chap. ii. 29).—God's word is committed to us; use it aright, support it, propagate it. In many places it has disappeared through the fault of men (in Asia and Africa), chap. iii. 2.—God's honor cannot be touched. Nothing can be charged against God; it would be blasphemy to charge Him with blame of any kind (chap. iii. 4).—God's righteousness becomes the more apparent in proportion to the manifestation of man's unrighteousness (chap. iii. 5).—Every feeling of hatred is the root for a willingness to shed blood (chap. iii. 15).—Every man is guilty before God, and subject to His punishment; but he should also know and confess it (chap. iii. 19).—The law requires obedience to all its commands (chap. iii. 20).

SPENCER: When people are wickedly taught to sin, so that God may be lauded because of the forgiveness of sins, it is the same slander which the same old slanderous devil charged at that time against the apostles, and which is still cast against the doctrine of the grace of God (chap. iii. 8).

BESSER: Circumcision of the heart is real circumcision (chap. ii. 29).—The evangelical theme of joy in the Epistle to the Romans is, that God, in grace, is just in His words to sinners whom He has justified by faith in Jesus (chap. iii. 4).

LANG, on vers. 18–24. The fearful picture of warning in the fall of the Jews.—How this picture was again presented in the Church before the Reformation, and now appears in many forms.—Vers. 25–29. Comparison of this passage with Matt. xxiii. 21–28.—The great vindication here for the believer—that God, in His word, confides in him in a certain measure.—God, in His faithfulness to His covenant, a rock.—How unbelief is against God, and yet must serve God's purpose.—Chap. iii. 1–8. To have an advantage, and yet not to have one.—The testimonies of Scripture on the sinful depravity of man.—Vers. 8–19. How vain is the effort to be justified by the law: 1. Because "by the deeds of the law," &c.; 2. "For by the law," &c.

[BURKITT: (condensed) ii. 25. The heathen have abused but one talent, the *light of nature*; but we, thousands; even as many thousands as we have slighted the tenders of offered grace. What a fearful aggravation it puts upon our sin and misery! We must certainly be accountable to God at the great day, not only for all the light we have had, but for all we might have had in the gospel day;

and especially for the light we have sinned under and rebelled against.—Chap. iii. 1. Great is that people's privilege and mercy who enjoy the word of God—the audible word in the Holy Scriptures, the visible word in the holy sacraments. It enlighteneth the eyes, rejoiceth the heart, quickeneth the soul. It is compared to gold for profit, to honey for sweetness, to milk for nourishing, to food for strengthening!—Chap. iii. 8–7: God is never intentionally, but is sometimes accidentally glorified by man's sins. There never was such a crime as crucifying Christ, but nothing by which God has reaped greater glory.—Chap. iii. 10. *The unrighteousness of man*: 1. There is none *originally* righteous; 2. None *efficiently* righteous; 3. none *meritoriously* righteous; 4. None *perfectly* righteous.—MATTHEW HENRY: The Jews had the *means* of salvation, but they had not the monopoly of it.—On *the righteousness of God*, observe: 1. It is manifested; 2. It is without the law; 3. It is witnessed by the law and the prophets; 4. It is by the faith of Jesus Christ; 5. It is to all, and upon all them that believe.—DODDRIDGE: We pity the Gentiles, and justly so; but let us take heed lest those appearances of virtue which are to be found among some of them do not condemn us, who, with the letter of the law and the gospel, and with the solemn tokens of a covenant relation to God, transgress His precepts, and violate our engagements to Him; so turning the means of goodness and happiness into the occasion of more aggravated guilt and misery.—CLARKE: The law is properly considered the *rule of right*; and unless God had given some such means of discovering what sin is, the darkened heart of man could never have formed an adequate conception of it. For as an acknowledged *straight edge* is the only way in which the *straightness* or *crookedness* of a line can be determined, so the moral obliquity of human actions can only be determined by the law of God, that *rule of right* which proceeds from His own immaculate holiness.

[HODGE: When true religion declines, the disposition to lay undue stress on external rites is increased. The Jews, when they lost their spirituality, supposed that circumcision had power to save (ii. 25).—Paul does not deny, but asserts the value of circumcision. So, likewise, the Christian sacraments, baptism and the Lord's Supper, are of the utmost importance, and to neglect or reject them is a great sin (ii. 25; iii. 1).—It is a mark of genuine piety to be disposed always to justify God, and to condemn ourselves. On the other hand, a disposition to self-justification and the examination of our sins, however secret, is an indication of the want of a proper sense of our own unworthiness and of the Divine excellence (iii. 4, 5).—There is no better evidence against the truth of any doctrine, than that its tendency is immoral (iii. 8).—Speculative and moral truths, which are self-evident to the mind, should be regarded as authoritative, and as fixed points in all reasonings (iii. 8).—BARNES: If all men were willing to sacrifice their opinions when they appeared to impinge on the veracity of God; if they started back with instinctive shuddering at the very supposition of such a want of fidelity in Him; how soon would it put an end to the boastings of error, to the pride of philosophy, to lofty dictation in religion! No man with this feeling could be a Universalist for a moment; and none could be an infidel.

[On chap. ii. 29, see WESLEY's sermon *The Christian*

* [Comp. Archbishop TILLOTSON, Sermon on 2 Tim. ii. 19 (quoted by James Ford on *Romans*): "Baptism verily profiteth, if we obey the gospel; but if we walk contrary to the precepts of it, our baptism is no baptism, and our Christianity is heathenism." We would say: *worse than no baptism, worse than heathenism*. For in proportion to the blessing intended, is the curse incurred by abuse. The case of an apostate Christian is far more hopeless than the case of an unconverted heathen. The one has Christianity behind him, the other before him; the one has deliberately cast it off, the other may thinkfully embrace it.—P. 8.]

circumcision of the Heart; on chap. iii. 1, 2, PAYSON'S sermon on *The Oracles of God*; MELVILLE'S on *The Advantages resulting from the Possession of the Scriptures*; and CANON WORDSWORTH'S *Hulsean Lecture on What is the Foundation of the Canon of*

the New Testament? On chap. iii. 4, see DWIGHT'S sermon on *God to be Believed rather than Man*; and C. J. VAUGHAN'S on *The One Necessity*. On chap. iii. 9-19, see CHALMERS' sermon on *The Importance of Civil Government to Society*.—J. F. H.]

SIXTH SECTION.—*The revelation of God's righteousness without the law by faith in Christ for all sinners without distinction, by the representation of Christ as the Propitiator ("mercy-seat"). The righteousness of God in Christ as justifying righteousness.*

CHAPTER III. 21-26.

SEVENTH SECTION.—*The annulling of man's vain-glory (self-praise) by the law of faith. Justification by faith WITHOUT THE DEEDS OF THE LAW. First proof: FROM EXPERIENCE: God is the God of the Gentiles as well as of the Jews—proved by the actual faith of the Gentiles. True renewal of the law by faith.*

VERSES 27-31.

- 21 But now the righteousness of God without the law is manifested [But now apart from the law,¹ the righteousness of God hath been made manifest²], being
 22 witnessed [testified to, attested] by the law and the prophets; Even³ the righteousness of God *which* is by [by means of, through] faith of Jesus Christ
 23 unto all and upon all⁴ them that believe; for there is no difference: For all have sinned [all sinned, i. e., they are all sinners],⁵ and come [fall] short [νέμειναι,
 24 in the present tense] of the glory of God; Being justified freely by his grace
 25 through the redemption that is in Christ Jesus: Whom God hath [omit hath] set forth [προέθετο] to be a propitiation [mercy-seat]⁶ through [the⁷] faith [,] in his blood, to declare [for a manifestation (exhibition) of, εἰς ἐνδειξιν τῆς δικ.] his righteousness for the remission of sins that are past [because of the prætermision (non-visitation, passing by) of the former sins, διὰ τὴν (not τῆς) πάρεσιν (not ἄρεσιν) τῶν προγεγονότων ἁμαρτημάτων]⁸ through [in, ἐν] the forbearance
 26 of God; To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus [with a view to the manifestation (exhibition, πρὸς τὴν ἐνδειξιν) of his righteousness at this present time, in order that he may be (shown and seen to be) just and (yet at the same time) be justifying him who is of the faith of (in) Jesus, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ].⁹
 27 Where is [the] boasting then? It is excluded. By what law? [By the
 28 law] of works? Nay; but by the law of faith. Therefore [For]¹¹ we conclude [judge] that a man is justified by faith¹² without the deeds [without
 29 works] of the law.¹³ [Or, ἦ] *Is he* the God of the Jews only? ¹⁴ *is he* not also
 30 of the Gentiles? Yes, of the Gentiles also: Seeing¹⁵ *it is* one God, which shall [who will] justify the circumcision by faith, and uncircumcision through faith.
 31 Do we then make void the law through faith? God forbid: [Far be it!] yea, we establish¹⁶ the law.

TEXTUAL.

¹ Ver. 21.—[Or: independently of the law. Luther: ohne Zuthun des Gesetzes. χωρίς νόμου, opposed to ἀπὸ νόμου, ver. 20, is emphatically put first and belongs to the verb. The transposition in the E. V. obscures this connection and destroys the parallelism.—P. 8.]

² Ver. 21.—[μεγαλύνεται. The perfect has its appropriate force and sets forth this revelation of righteousness as an accomplished and still continued fact. Comp. the ἀποκαλύπτειν, i. 17. Meyer: "ist offenbar gemacht, zu Tage gelegt, so das sie jedem zur Erkenntnis sich darstellt; das Praesens der vollendeten Handlung, Heb. ix. 26. Bernhardt, p. 378."—P. 8.]

³ Ver. 22.—[Even (or, I say, inquam, and so on) is the best rendering of ἔτι here, since it is not strictly adversative, but explanatory and reassumptive (if I may coin this term for epianaleptic), as in ix. 30; Phil. ii. 8. The contrast is not between the righteousness of God and the righteousness of man (Wordsworth), but between the general idea of the righteousness of God and the specific idea of righteousness through faith now introduced.—P. 8.]

⁴ Ver. 22.—[καὶ ἐπὶ πάντας, text. rec., D. F. E. L. K², Syr., Vulg.; omitted by K¹. A. B. C., Griesbach, Tisch.]

mann. Alford brackets, and says: "Possibly from homœotel.; on the other hand, the longer text may be the junction of two readings." Lange retains the received text without remark. It is redundant, but not superfluous. Righteousness is represented as a flood extending unto all (εις πάντας) and over all (ἐπὶ πάντας). Ewald: "bestimmt für alle und kommt über alle."—P. 8.]

⁶ Ver. 23.—[The aorist ἡμαρτον, not the perfect ἡμαρτήσασθαι. Luther: *Sie sind allzumal Sünder*. Rückert, in his ridiculously presumptuous proclivity to criticise the Apostle's grammar and logic, calls the use of the aorist here an inaccuracy. Bengel, Olshausen, and Wordsworth refer it to the original fall of the race in Adam. Meyer in loc.: "The sinning of each man is presented as a historical fact of the past, whereby the sinful status is brought about." So also Tholuck, Philippi, Lange. See *Exeg. Notes*.—P. 8.]

⁷ Ver. 25.—[λασθήριον, expiatorium (a neuter noun from the adjective λασθήριος, propitiatory, expiatory, from the verb λασκαίω, to appease, to conciliate), may mean Sühnopfer (i. ἑύμα), expiatory sacrifice; or Sühndeckel (= λαμβάνω), expiation, propitiation; or Sühndeckel (i. ἑύμα, or ἐνδεύμα) mercy-seat (cover of the ark). Dr. Lange adopts the last, and translates Sühnungstisch (capporeth; Luther: Gnadenstuhl). The word occurs but twice in the N. T., here and Heb. ix. 5. In the latter passage it certainly signifies the mercy-seat, or golden cover of the ark of the covenant, called in Hebrew כַּפֹּרֶת (from כָּפַר, to propitiate, to atone). This is also the technical meaning of the word in the LXX., Ex. xxv. 18, 19, 20; xxxi. 7, &c., and in Philo (*Vita Mos.* iii. 68, p. 668; *De Profug.* 19, p. 465: τῆς ἐκ λανθῆς ἐνδεύσεως, τὸ ἐνδεύμα τῆς κειμένης, καὶ ἐκ αὐτῶν λασθήριον). A fourth interpretation by Pelagius, Ambrose, Semler, and Wahl takes λασθήριον in the masculine gender = λασθήρις, propitiator; but this is contrary to the use of the word and inconsistent with the context. There are λασθήρια, but no λασθήριος. The choice lies between propitiatory sacrifice, and mercy-seat. See *Exeg. Notes*.—P. 8.]

⁸ Ver. 25.—The article τῶν before πίστεις is supported by Codd. B. and A., Chrysostom and Theodoret. [The text rec. also reads τῶν; but Codd. N. C. D. F. G. Orig., Eus., Bas., &c., Lachmann, Tischendorf, Alford, omit it. Meyer thinks it may have been omitted in view of δὲ πίστεις, ver. 22.—P. 8.]

⁹ Ver. 25.—[Or as Alford translates: *on account of the overlooking of the sins which had passed, in the forbearance of God*. Conybeare and Howson: *because in His forbearance God had passed over the former sins of men*. Lange: *von wegen der Vorbeiblasung (Nichtbeachtung) der vorher geschehenen Sünden*. The Authorized Version here, following Beza (per remissionem), is a mistranslation. ὑπερέχον (from ὑπερίσχω), which occurs but once in the N. T., differs from ἔφερον (from ἐφέρω), which occurs seventeen times, in this, that it is, 1. a temporary pretermission or overlooking, not a total remission or pardon; 2. a work of the Divine ἀγῶν, forbearance (ii. 4), not of the Divine χάρις, grace (Eph. i. 7); 3. it leaves the question of future punishment or pardon undecided, while the ἔφερον removes the guilt and remits the punishment. The same idea Paul expresses, Acts xvii. 30: τοῖς μὲν οὖν χρόνοις τῆς ἀγορίας ὑπερέχων (having overlooked) δ' ἔφευ, &c. δὲ with the accusative cannot mean *through*, *by means of*, or *for*, but *on account of*; for Paul clearly distinguishes (even Rom. viii. 11; Gal. iv. 13) δὲ with the accusative and ἐκ with the genitive. The Vulgate correctly renders δὲ propter, but mistakes ὑπερέχον for ἔφερον, remission. So also Luther: *in dem dass er Sünde vergibt*.—P. 8.]

¹⁰ Ver. 26.—τῶν [before ἐνδεῖς] in Codd. A. B. C. D. [D. N. Lachmann, Tischendorf, Meyer, Alford. The article was omitted to conform to εἰς ἐνδεῖς, ver. 25. But the article distinguishes the ἐνδεῖς of ver. 26 from the former "as the fuller and ultimate object." Dr. Lange ingeniously distinguishes between εἰς ἐνδεῖς and πρὸς τὴν ἐνδεῖς. See *Exeg. Notes*.—P. 8.]

¹¹ Ver. 26.—The addition ἵπσου is found in Codd. A. B. C. K. [and Sin.], Lachmann [Alford. Omitted by F. G. 52, It., Fritzsche, Meyer, Tischendorf; while other authorities read Χριστοῦ ἵπσου, or τοῦ κυρίου ἡμῶν Ἰ. Χ. A usual insertion. The force of τὸν ἐκ πίστεως is weakened by the E. V. The ἐκ indicates that πίστις, or Christ rather as apprehended by πίστις, is the root or fountain of his spiritual life; comp. the ἐκ in i. 17; ii. 13. Conybeare and Howson: "It means 'him whose essential characteristic is faith,' 'the child of faith,' comp. Gal. iii. 7, 9. δίκαιοις would perhaps be better rendered by *righteous*, but we have no verb from the same root equivalent to δίκαιοις.—P. 8.]

¹² Ver. 28.—The reading γὰρ is supported by Codd. A. and Sin.; but B. C., &c., and especially the context, are in favor of the receipt οὐ. [The external authorities are decidedly in favor of γὰρ. Alford regards οὐν as a correction from misunderstanding of λογίζομαι as conveying a conclusion. See *Exeg. Notes*.—P. 8.]

¹³ Ver. 28.—The reading δίκαιοις ὄντας ἀνθρώπους πιστεύει. [The receipt reads πιστεύει before δίκαιοις ὄντας, to throw emphasis on faith. But N. B. C. D. read δίκ. πιστεύει ἀνθρώπων.—P. 8.]

¹⁴ Ver. 28.—[ὑπερὶ ἔργων νόμου, without or apart from law (legal) works (*Gesetzeswerke*) or works of the law.—P. 8.]

¹⁵ Ver. 29.—Lachmann, with Codd. A. C. F. [Sin.], and many others, declare for μένον. Tischendorf, with B. and ancient fathers, favor μένων. [This is too poorly supported and can easily be accounted for by the preceding ἰουδαίων.—P. 8.]

¹⁶ Ver. 30.—[εἰς εἴσω [recepta], instead of εἰς ἔξω, which probably arose because the former occurs only here in the N. T. (see Meyer). [But εἰσω is better supported by A. B. C. D. Sin., &c., and preferred by Alford.—P. 8.]

¹⁷ Ver. 31.—[ιστάνμεν (indicative from ιστάω, a less usual form for ἵσταμεν, from ἵστημι) is the reading of N. D. E. I. K. and Els., and is defended by Fritzsche, for the reason that it closes the sentence with more gravity and power, and corresponds more harmoniously to the preceding καταργούμεν. But ιστάνομεν (a late form of the same verb) is better supported by N. A. B. C. D. F. Orig., &c., and is recommended by Griesbach and adopted by Lachmann, Tischendorf, and Alford. The sense is the same: *to make stand fast, to establish, to confirm*, = βεβαιῶν, *stabilire*.—P. 8.]

¶Furber arranges the important section, vers. 21-26, in this way, which may assist somewhat in the exegesis:

21. Νυνὶ δὲ χωρὶς νόμου
Δικαιοσύνη Θεοῦ πεφανέρωται,
Μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,
22. Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ,
Εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας·
23. Οὐ γὰρ ἴσθιν διαστολή·
Πάντες γὰρ ἡμαρτον, καὶ ὀυτεροῦνται τῆς δόξης τοῦ Θεοῦ·
24. α. Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι
b { Διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ
25. b { Ὅν προέθετο ὁ Θεὸς ἡμῶν
a Διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι·
b { Εἰς ἐνδεῖς τῆς δικαιοσύνης αὐτοῦ,
Διὰ τὴν πᾶρεσιν τῶν προγεγονότων ἡμαρτημάτων
Εἰς τὴν ἀνοχὴν τοῦ Θεοῦ,
26. b { Πρὸς τὴν ἐνδεῖς τῆς δικαιοσύνης αὐτοῦ
b { Εἰς τὴν νῦν καιρῶν,
b Εἰς τὸ εἶναι αὐτὸν δίκαιον
a καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.—P. 8.]

EXEGETICAL AND CRITICAL.

FIRST PARAGRAPH, CHAP. III. 21-26.

Contrast between the saving time of justification and the old time of sin and death.

Ver. 21. But now, *νυνὶ δέ*.—Explanations of *νυνὶ*: 1. Contrast of times [at this time, under the gospel dispensation, = *ἐν τῷ νῦν καιρῷ*, ver. 26]; (Grotius, Tholuck, Philippi [Olshausen, Wordsworth, Hodge], and others); 2. contrast of circumstances [as things are]: earlier dependence on the law, now independence of the law [*διὰ νόμον—χωρὶς νόμον*], (Pareus, Piscat., Meyer, De Wette [Fritzsche, Alford. In this sense the classics use only *νῦν*, not *νυνὶ*, but the latter is so used repeatedly in Hellenistic Greek]); 3. in soteriology the two contrasts of time and condition coincide.—Apart from the law [of Moses, *χωρὶς νόμον*]: 1. It is referred to *παραίρεται* (Luther, Tholuck, Meyer, and others); 2. to *δικαιοσύνη* (Augustine, Wolf [Reiche, Hodge], and others): the righteousness of God which the believer shares without the law [or rather, without works of the law, *χωρὶς ἔργων νόμον*, Gal. ii. 16]. The latter view is not correct. [Comp. *διὰ νόμον* in ver. 20, which likewise belongs not to the noun *ἐπιγνωσκ*, but to the verb to be supplied. Also *Text. Note* 1.—P. S.]

[The righteousness of God. Comp. the *Recg. Notes* on chap. i. 17. It is the righteousness which proceeds from God (*gen. auctoris*), which personally appeared in Christ, "who is our Righteousness," and which is communicated to the believer for Christ's sake in the act of justification by faith. It is both *objective*, or inherent in God and realized in Christ, and *subjective*, or imparted to man. It is here characterized by a series of antitheses: independent of the law, yet authenticated by the law and the prophets (ver. 21); freely (*δωρεάν*) bestowed on the believer, yet fully paid for by the redemption price (*διὰ τῆς ἀπολυτρώσεως*) of Christ (24); intrinsically holy, yet justifying the sinner (26); thus uniting the character of the moral governor of the universe, and the merciful Father who provided a free salvation.—P. S.]

Has been made manifest, *παραίρεται*. This is now the complete revelation of *righteousness*; as John i. 17 represents the complete revelation of *grace and truth*; and as Eph. i. 19 represents the complete revelation of *omnipotence*. All are single definitions of the completed New Testament revelation itself. The expression does not absolutely presuppose "the previous concealment in God's counsel" (Meyer).^{*} For the Old Testament was the increasing revelation of God, also in reference to righteousness. But compared with this completeness, the growing revelation was still as a veil.—Being testified to [*μαρτυροῦμένη*], put first with reference to *χωρὶς νόμον*, which it qualifies] by the law and the prophets [i. e., the Old Testament Scriptures; Matt. v. 17; vii. 12; xxii. 40, &c.; just as we now say the *Bible*. *νόμον* has here, as Bengel remarks, a wider sense than in the preceding *χωρὶς νόμον*.—P. S.] There is therefore no contradiction between the Old and New Testaments.

^{*} [So also Hodge: "This righteousness which, so to speak, had long been buried under the types and indistinct utterances of the old dispensation, has now in the gospel been made clear and apparent."—P. S.]

The Old Testament is in substance a prophetic witness of the New, and therefore also of the righteousness of faith (see chap. iv., and x. 6; Acts x. 43 chap. xv.). And not only do the prophets (Isa. xlviii. 16; Habak. ii. 4) testify to this righteousness, but so does the law also in its stricter sense (the patriarchs, &c.); yea, even its strictest sense; for example, the law of the sin-offering (Lev. xvi.). [Augustine: *Novum Testamentum in Vetere latet; Vetus T. in Novo patet*. See the proof in chap. iv. from the case of Abraham and the declarations of David.—P. S.]

Ver. 22. Through faith of Jesus Christ.* The usual explanation is, through faith in Jesus Christ [genitive of the object].† Meyer produces in its favor the usage of language (Mark xi. 22; Acts iii. 16; Gal. ii. 20; iii. 22; Eph. iii. 12, &c.), as well as the essential relation of the *πίστις* to the *δικαιοσύνη*. [These parallel passages, to which may be added Gal. ii. 16; Eph. iv. 13; Phil. iii. 9; James ii. 1; Rev. xiv. 12, seem to me conclusive in favor of the usual interpretation that our faith in Christ is meant here; comp. also *τὸν ἐκ πίστεως Ἰησοῦ*, ver. 26. But Dr. Lange strongly fortifies his new interpretation: CHRIST'S faithfulness to us, taking Ἰησοῦ Χριστοῦ as the genitive of the subject.—P. S.] The explanation of Benecke, the faithfulness of Christ, is overlooked even by Tholuck. We make it, Christ's believing faithfulness [*Glaubens-treue*]. Reasons: 1. The *πίστις θεοῦ* (chap. iii. 8), and the coherency of the ideas, *πιστεῖν*, *πιστύνειν*, and *πίστις θεοῦ*, in opposition to the ideas: *ἀπιστία*, *ἀπίστια*, and corresponding with the ideas: righteousness of God, righteousness of Christ, righteousness by faith. 2. The addition in this passage of *ἐκ πάντας καὶ ἐπὶ πάντας*; with which we must compare chap. i. 17, *ἐκ πίστεως ἐκ πίστεως*. 3. The passages, Gal. iii. 22; Eph. iii. 12; comp. Heb. xii. 2. As to His knowledge, Christ of course did not walk by faith, but by sight; but as regards the moral principle of faith—confidence and faithfulness—He is the Prince of faith. 4. We cannot say of the righteousness of God, that it was first revealed by faith in Christ. The revelation of God's righteousness in the faithfulness of Christ is the ground of justifying faith, but faith is not the ground of this revelation. 5. So also the *διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι*, ver. 26, cannot be regarded as substantiating the *ἰλαστήριον*.

Unto all and upon all. The *ἐκ* denotes the direction, the ideal dynamic determination of the *δικαιοσύνη*; the *ἐπὶ*, the fulfilment, the appropriation. [This must, of course, not be understood in a Universalistic sense. See *Textual Note* 1.—P. S.] Both prepositions have been combined in various ways as identical, and explained as strengthening the thought for *all* (thus Rückert, and others); on the contrary, Theodoret, Eucumenius, and others, have arbitrarily referred *ἐκ* to the Jews, and *ἐπὶ* to the Gentiles; according to Morus, and others, *καὶ ἐπὶ*, &c., is construed as a further explanation of the *ἐκ πάντας*.

For there is no difference. On account of *γὰρ*, this clause refers to the former. There is

* [*διὰ πίστεως*, by means of, through; not *διὰ πιστεως*, on account of. Faith is the appropriating organ and subjective condition, not the ground and cause of our justification.—P. S.]

† (Berlage, Scholten, V. Hengel, take Ἰησοῦ Χριστοῦ as gen. of the author: *ides que auctore Jesu Christo Dns habetur*. See against this Meyer in loc. footnote.—P. S.)

neither a difference between Jews and Gentiles, nor, in reference to the necessity of justification, is there a difference between those who have shown themselves, according to chap. ii. 7 ff., doers or transgressors of the law.

Ver. 23. For all sinned [they are all sinners; Luther: *sie sind allzumal Sünder*]. They sinned, in the sense that they have become sinners. Therefore aor. (II.), and not perfect. They sinned in such a way that they are still sinning.* But their righteousness was altogether lost when their transgression began.—And fall short of the glory [ὕστερον, in the present tense. *All sinned, and consequently they come short*. τῆς δόξης. Explanations: 1. Glorifying before God, *gloriation*† (Erasmus, Luther, Rosenmüller, and others). 2. The δόξα Θεοῦ as the image of God (Flacius, Chemnitz, Rückert, Olshausen; see 1 Cor. xi. 7). 3. The glory of eternal life [as in ver. 2], (Ecumenius, Glückler, &c., Beza, Bengel, as sharing in the glory of God). 4. Honor before God, i. e., in the estimation of God (Calvin [*gloria quæ coram Deo locum habet*], Köllner). 5. The honor which God gives, i. e., the approbation of God (the *genit. auct.*); Piscat., Grotius, Philippi, Meyer [Fritzache, De Wette, Alford, Hodge]. Tholuck: The declaration of honor, like the declaration of righteousness.‡ This would give the strange sense: because they lack the declaration of righteousness on the part of God, they are to be declared righteous. It must not be overlooked that men belong here who, as inward Jews, according to chap. ii. 29, have already *ἔκτισαν ἐκ Θεοῦ*. Certainly, the question is concerning righteousness before God, because the question concerns God's judicial tribunal. But what men were wanting since Adam's fall, is not the righteousness of justification—for it is by this that that want is to be supplied—but the righteousness of life (not to be confounded with the righteousness by the works of the law), as the true glory or radiance of life [δόξα in the sense of splendor, majesty, perfection. Lange translates it: *Gerechtigkeit, eitelglanz, Lebensruhm*.—P. S.]. But as the δικαιοσύνη of man must come from the δικαιοσύνη of God in order to avail before Him, so also the δόξα. Therefore the alternative, from God or before God, is a wrong alternative.§ But the supply is equal to the want: the δικαιοσύνη of Christ becomes the δικαιοσύνη of the believer, and therefore Christ's δόξα his δόξα (Rom. viii.).]

Ver. 24. Being justified freely.¶ The participle δικαιοῦμενοι, in connection with what

follows, specifies both the mode by which their want of Divine δόξα becomes perfectly manifest, and the opposite which comes to supply this want. The δικαιοῦσθαι does not merely come to supply the want of glory (according to Luther's translation: *and are justified* [Peshito, Fritzache, = καὶ δικαιοῦνται]), but by the δικαιοῦσθαι, the fact of that ὑστεροῦσθαι becomes perfectly apparent. The individual judgment and the individual deliverance are, in fact, joined into one: repentance and faith; hunger and thirst after righteousness, and fullness

[NOTE ON THE SCRIPTURE MEANING OF ΔΙΚΑΙΩΣΙΝ.—Δικαιοῦμενοι depends grammatically on ὑστεροῦνται, but contains in fact the main idea: *ut qui justificentur* (Beza, Tholuck, Meyer). This is the *locus classicus* of the doctrine of justification by free grace through faith in Christ, in its inseparable connection with the atonement, as its objective basis. The verb δικαίωσις occurs forty times in the New Testament (twice in Matthew, five times in Luke, twice in Acts, twenty-seven times in Paul's Epistles, three times in James, once in the Apocalypse). In the Gospel and Epistles of John, as also in Peter and Jude, the verb never occurs, although they repeatedly use the noun δικαιοσύνη and the adjective δικαίος. It must be taken here, as nearly always in the Bible, in the declaratory, forensic or judicial sense, as distinct from, though by no means opposed to, or abstractly separated from, a mere executive act of pardoning, and an efficient act of making just inwardly or sanctifying. It denotes an act of jurisdiction, the pronouncing of a sentence, not the infusion of a quality. This is the prevailing Hellenistic usage, corresponding to the Hebrew קָדַשׁ. Comp., for the Old Testament, the Septuagint in Gen. xxxviii. 26; xlv. 16; Ex. xliii. 7 (ὁ δικαιοῦντος τὸν ἄσπετον); Deut. xxv. 1; 2 Sam. xv. 4; 1 Kings viii. 32; Ps. lxxiii. 3; Prov. xvii. 15; Isa. v. 23; for the New Testament, Matt. xii. 37; Luke x. 29; xvi. 15; xviii. 14 (where διδικαιοῦντες evidently refers to the publican's prayer for forgiveness of sin); Acts xiii. 39; Rom. ii. 13; iii. 4, 20, 24, 26, 28, 30; iv. 2, 5; v. 1, 9; viii. 30, 33; 1 Cor. iv. 4; vi. 11; Gal. ii. 16, 17; iii. 8, 11, 24; v. 4; Titus iii. 7; James ii. 21–25; Apoc. xxii. 11. There is, to my knowledge, no passage in the New Testament, and only two or three in the Septuagint (Ps. lxxiii. 18: *ἐδικαίωσα τὴν καρδίαν μου*; Isa. liii. 11: *δικαίωσας δικαίους*; comp. Dan. xii. 3: *מַצְדִּיקֵי הַיְרֵבִים*), where δικαίωσις means to *make just*, or, to *lead to righteousness*. The declarative sense is especially apparent in those passages where man is said to justify God, who is just, and cannot be made just, but only accounted and acknowledged as just; Luke vii. 29, 35; Matt. xi. 19; Rom. iii. 4 (from Ps. li. 5); comp. also 1 Tim. iii. 16, where Christ is said to be justified in spirit.

The declarative and forensic meaning of the phrase, δικαιοῦσθαι ἐκ πίστεως, may be proven (1. from the opposite phrase, δικαιοῦσθαι ἐκ νόμου, which is equivalent to δικαιοῦσθαι παρὰ τῷ Θεῷ ἐν νόμῳ, Gal. iii. 11 (or ἐξ ἔργων νόμου, Gal. iii. 10), or ἐκ νόμου αἰσίου, Rom. iii. 20; i. e., to be justified in the sight or in the judgment of God; (2.) from the term λογίζεσθαι ἐκ δικαιοσύνης, to account for righteous, which is used in the same sense as δικαιοῦν, Rom. iv. 3, 5, 9, 23, 24; Gal. iii. 6; James ii. 23, and is almost equivalent with σκίζειν, to save (comp. Rom. v. 9, 10; x. 9, 10, 13; Eph. ii. 5 ff.) (3.) from the use of the opposite word *to condemn*

* [Meyer: "ἐμαρτον. Das Sündigen eines Jeden ist als historisches Factum der Vergangenheit, wodurch der sündige Zustand bewirkt ist, dargestellt. Der Perfect, welches es als vollendete dastehende Thatfache bezeichnet." See Test. Note * and Beng. Notes on αἰσίου μαρτον in ver. 12.—P. S.]

† [This would be expressed rather by καίχρησις, or καίχρημα; ver. 27; iv. 2; 1 Cor. v. 6, &c.—P. S.]

‡ [Tholuck (p. 144) explains: Die von Gott ausgehende Ehrenrettung, dem Sinne nach die Gerechtheitsklärung, and quotes from Schleiermacher: "hoc loco significat eam gloriam, quam Deus hominem pronuntiat justum."—P. S.]

§ [Only the honor which proceeds from God can stand before God. So far the explanations, No. 4 coram Deo, and No. 5 a Deo, amount to the same thing, as Meyer remarks.—P. S.]

¶ [Still another exposition is that of Hoffmann of Erlangen (*Schriftbeweis*, vol. i. p. 432, 2d ed.): the δόξα which belongs to God, as His own attribute, like the δικαιοσύνη. Ewald: the δόξα which man had through creation, Ps. vii. 8, but which he lost through sin.—P. S.]

¶ [Wordsworth lays stress on the present tense, as indicating that the work of justification is ever going on by the application of the cleansing efficacy of Christ's blood to all who lay hold on Him by faith.—P. S.]

s. g., Prov. xvii. 15: "He that justifieth (צַדִּיק יְצַדִּיק, **LXX**: δικαιον κρίνει) the wicked, and he that condemneth (צַדִּיק יַשְׁמִיט) the just, even they both are abomination to the Lord," in the translation of the Vulgate: "*Qui justificat inpium et qui condemnat justum, abominabilis est uterque apud Deum.*" He who would implant righteousness in a wicked man, or lead him into the way of righteousness, would doubtless be acceptable to God. So also Matt. xii. 37: "By thy words shalt thou be justified (δικαιωθήσῃ), and by thy words thou shalt be condemned (καταδικασθήσῃ)."

The corresponding noun, δικαιοσύνη (which occurs only twice in the New Testament, viz., Rom. iv. 25; v. 18), justification (*Rechtfertigung*), is the opposite of κατὰ κρίμα, condemnation; comp. Matt. xii. 37; Rom. viii. 1, 33, 34; hence the antithesis of κρίμα εἰς δικαιώσιν and κρίμα εἰς κατὰ κρίμα, Rom. v. 16, 18. Justification implies, negatively, the remission of sins (ἀφεσις τῶν ἁμαρτιῶν), and, positively, the imputation of Christ's righteousness, or the adoption (νιοθεσία, Gal. iv. 5; Eph. i. 5).

No human being can so keep the law of God, which demands perfect love to Him and to our neighbor, that on the ground of his own works he could ever be declared righteous before the tribunal of a holy God. He can only be so justified *freely*, without any merit of his own, on the *objective* ground of the perfect righteousness of Christ, as apprehended, and thus made *subjective* by a living faith, or life-union with Him. This justifying grace *precedes* every truly good work on our part, but is at the same time the actual *beginning* of all good works. There is no true holiness except on the ground of the atonement and the remission of sin, and the holiness of the Christian is but a manifestation of love and gratitude for the boundless mercy of God already received and constantly experienced.

This I take to be the true evangelical or Pauline view of justification, in opposition to the interpretation of Roman Catholics and Rationalists, who, from opposite standpoints, agree in taking δικαιώσις in the sense of *making just*, or *sanctifying*, and in regarding *good works* as a joint condition, with faith, of progressive justification. The objection that God cannot pronounce a man just if he is not so in *fact*, has force only against that mechanical and exclusively forensic view which resolves justification into a sort of legal fiction, or a cold, lifeless imputation, and separates it from the broader and deeper doctrine of a *life-union* of the believer with Christ. Certainly God, unlike any human judge, is absolutely true and infallible; He speaks, and it is done; His declaratory acts are creative, efficient acts. But mark, the sinner is not justified *outside* of Christ, but only *in* Christ, on the ground of His perfect sacrifice, and on condition of true *faith*, by which he actually becomes one with Christ, and a partaker of His holy life. So, when God declares him righteous, he is righteous *potentially*, "a new creature in Christ;" old things having passed away, and all things having become new (1 Cor. v. 7). And God, who sees the end from the beginning, sees also the full-grown fruit in the germ, and by His gracious promise assures its growth. Justifying faith is itself a work of Divine grace in us, and the fruitful source of all our good works. On the part of God, then, and in point of *fact*, the *actus declaratorius* can indeed not be abstractly separated from the *actus efficiens*: the same grace which justifies, does also

renew, regenerate, and sanctify; faith and love, justification and sanctification, are as inseparable in the life of the Christian, as light and heat in the rays of the sun. "When God doth justify the ungodly," says Owen (on *Justification*, vol. v. p. 127, Gould's ed.), "on account of the righteousness imputed unto him, He doth at the same instant, by the power of His grace, make him *inherently* and *subjectively* righteous, or holy." Nevertheless, we must distinguish in the order of logic: Justification, like regeneration (which is the corresponding and simultaneous or preceding inner operation of the Holy Spirit), is a *single* act, sanctification a *continuous* process; they are related to each other like birth and growth; justification, moreover, depends not at all on what *man* is or has done, but on what *Christ* has done for us in our nature; and, finally, good works are no *cause* or condition, but a *consequence* and manifestation of justification. Comp. *Doctrinae and Ethical*, No. 5, below; also the *Exeg. Notes* on i. 17; ii. 18; iii. 20.—P. S.]

Freely. δωρεάν, as a gift, *gratis*, not by merit (chap. iv. 4; comp. 2 Thess. iii. 8). [Comp also ἡ δωρεὰ τῆς δικαιοσύνης, Rom. v. 17, and θεοῦ τὸ δῶρον, Eph. ii. 3.—P. S.]—**By his grace.** The idea of grace denotes the union of God's love and righteousness, the highest manifestation of His favor, which, by its voluntary operation, as love, destroys the sinner's guilt freely, and which, as righteousness, destroys the guilt on conditions of justice. [*Grace*—i. e., God's love to the sinner, *saving love*, is the efficient cause, *redemption* by the blood of Christ the *objective* means, *faith* the *subjective* condition, of justification. αὐτοῦ is emphatically put before χάριτι. Justification on the part of God is an act of pure grace (Eph. ii. 8-10; Gal. ii. 21), and χάρις is the very opposite of μισθός *ἐργον* or *ὀφείλημα* (iv. 4; xi. 6). Faith, on our part, is not a meritorious act, but simply the acceptance and appropriation of God's free gift, and is itself wrought in us by God's Spirit, without whom no one can call Jesus Lord (1 Cor. xii. 3).—P. S.]

Through the redemption, ἀπολύτρωσις. The grace of God is marked as the causality of this ἀπολύτρωσις. This is therefore to be regarded here as the most general view of the fact of redemption, as is also plain from the addition, τῆς ἐν Χ. Ἰ. [in Christ, not *through* Christ; comp. Eph. i. 7; ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ]. The ἀπολύτρωσις, or redemption,* in the wider sense, and viewed as a fundamental and accomplished fact, comprehends: 1. καταλλαγὴ [change from enmity to friendship, reconciliation], Rom. v. 10; 2 Cor. v. 18: freedom from the enmity and rancor of sin. 2. ἱλασμός [propitiation, expiation], 2 Cor. v. 14; ver. 21; Gal. iii. 13 [ἐξηγόρασαν ἐκ τῆς κατὰρας τοῦ νόμου]; Eph. i. 7 [τὴν ἀπολύτρωσιν . . . τῇ ἄριστῃ τῶν παραπτωμάτων]; Col. i. 14; Heb. ii. 17: freedom from the guilt of sin. 3. ἀπολύτρωσις in the narrower sense, Rom. v. 17; vi. 2; vi. 18, 22; viii. 2, 21; Gal. v. 1; Titus ii. 14; Heb. ii. 15; ver. 18: freedom from

* [Literally, *release* or *deliverance* of prisoners of war or others from (ἀπὸ) a state of misery or danger by the payment of a ransom (ἀντὶ τιμῆς, or ἀντίλυτρον) as an equivalent; the ransom in our case is the life or blood of Christ, Matt. xx. 28; Eph. i. 7; 1 Tim. ii. 6; Titus ii. 14; 1 Peter i. 18; ii. 24. The synonymous verbs, ἀγοράζω, 1 Cor. vi. 20; vii. 23; ἐξαγοράζω, Gal. iii. 13; περιποιεῖσθαι, Acts xx. 28; λυτρωθεῖσθαι, Titus ii. 14, all imply the payment of a price.—P. S.]

the dominion of sin. The same ἀπολύτρωσις, viewed in its ultimate aim and effect, means the transposition from the condition of the militant to the triumphant Church: Luke xxi. 28 ["the day of redemption draweth nigh"]; Rom. viii. 23; Eph. i. 7, 14; iv. 30. The ἱλασμός is justly represented here as the central saving agency of the whole ἀπολύτρωσις. [Hodge: Redemption from the wrath of God by the blood of Christ. Philippi, Alford, and others: deliverance from the guilt and punishment of sin by the propitiatory sacrifice of Christ. The one of course implies the other.—P. S.]

Ver. 25.* Whom God set forth. Explanations of προῖδμετο: 1. Previously purposed, designed, decreed (Chrysostom, Ecumenius, Fritzsche [Forbes], and others, with reference to Eph. i. 9); † 2. Kypke: substituit, nostro loco dedit. Against the meaning of προῖδμετο, ‡ 3. Publicly set forth (Vulgate, Luther, Beza, Bengel, De Wette, Philippi, Meyer, Tholuck [E. V., Alford, Hodge; also Delitzsch, Comm. on Heb., ix. 5]). Meyer: "This signification of προῖδμετο, well known from the Greek usage (Herod., iii. 148; vi. 21; Plato's Phædr., p. 116, E., &c.), must be decidedly accepted, because of the correlation to εἰς ἑνδοξον." § The peculiar interest of God is indicated by the middle voice. It was manifested through the crucifixion; compare the discourse of Jesus, in John, where He compares Himself with the serpent of Moses; John iii. 1.]

This explanation acquires its full weight by the following ἱλαστήριον, a substantive of neuter form, made from the adjective ἱλαστήριος, which relates to expiatory acts; see the Lexicons. In the Septuagint especially it is the designation of the mercy-seat, or the lid or cover of the ark, כַּפֹּרֶת, which was sprinkled by the high-priest with the blood of the sin-offering once a year, on the great day of atonement [and over which appeared the shekinah, or δόξα τοῦ κυρίου; Lev. xvi. 13-16; Ex. xxv. 17-22. Comp Bähr: Symbolik des mosaischen Cultus, 1837, vol. i., p. 379 ff., 387 ff., and Lundius,

* [Olshausen calls this verse the "Acropolis of the Christian faith." Among English commentators Wordsworth and Hodge are very full on this verse, especially the former, whose commentary is very unequal, passing by many important passages without a word of explanation, and dwelling upon others with disproportionate length. Hodge is much more symmetrical, but equally dogmatical. Of German commentators, comp. Olshausen, Tholuck, Philippi, Meyer.—P. S.]

† [Where προῖδμετο is used of God's eternal purpose. In the third passage where Paul employs this verb, Rom. i. 13, he means his own purpose. The E. V. translates correctly, (hath) set forth, but suggests in the margin, foreordained. This interpretation would not necessarily require, as Meyer asserts, the infinitive εἶναι (quæ esse voluit Deus), comp. προῖδμετο, ἐκτελεσθαι τὸν νόμον, and Rom. vii. 29; James ii. 5. But it is inconsistent with the context; for Paul refers to a fact rather than a purpose, and emphasizes the publicity of the fact; comp. πεφανέρωται, ver. 21, and εἰς ἑνδοξον, ver. 25.—P. S.]

‡ [Kypke quotes Euripides, Iphig. Aul., 1592; but in this passage προῖδμετο means either simply: Diana set forth (the sacrificial animal), or she preferred. See Meyer.—P. S.]

§ [Meyer adds examples from Euripides, Thucydides, Demosthenes, and also from the LXX., and remarks, in a note, that the Greeks use προῖδμετο especially of the exposure of corpses to public view; and that the Apostle may have had this in mind.—P. S.]

|| [ἱποῖδμετο τινι means to set forth something as his own to others. Comp. J. Chr. K. v. Hofmann: Der Soteriologus, ii. 1, p. 337 (2d ed.). "Nicht bios ein Interesse hat Gott dabei (Meyer, Schmid), sondern sein ist und von ihm kommt er, den er einstellt, und er macht ihn zu dem, als was er ihn einstellt."—P. S.]

Jud. Heiligthümer, Hamb. 1711, p. 38 ff.—P. S.] Besides, the settle, or lower platform [כַּפֹּרֶת] of the altar of burnt-offering [Ezek. xliii. 14, 17, 20] was so named [because the Asarah, like the Cipporeth, was to be sprinkled with the blood of atonement, or because it was the platform from which the sin-offering was offered.—P. S.]. See also Exod. xxv. 23, and other places. Explanations: 1. Expiatory sacrifice, sin-offering (Sühnopfer).* Some supply θυμῶς [which, however, is unnecessary, ἱλαστήριον being used as a noun]. (So Clericus, Reiche, De Wette, Köllner, Fritzsche [Meyer, Alford, Conybeare and Howson, Jowett, Wordsworth, Hodge, Ewald]). 2. Means of propitiation [Sühnmittel] (Vulgate: propitiatio; Castellio: placamentum; Morus, Usteri, Rückert). ‡ 3. The mercy-seat, or covering of the ark of the covenant [Origen, Theodoret, Theophylact, Augustine], (Erasmus, Luther, Calvin, Forster, Calov., Olshausen, Philippi [Tholuck, Forbes]). Against the first exposition it may be urged: (a.) The expiatory offering is not brought to man on God's part, but man brings it to God by the high-priest (see Philippi). † (b.) The offering is not publicly set forth. (c.) The permanence of the operation of the offering requires another expression, and this is Christ crucified as the permanent atonement itself. This sets aside also the second explanation, which, moreover, is too abstract (Meyer). Arguments in favor of the third explanation: (a.) The Septuagint [uniformly] has translated כַּפֹּרֶת, ἱλαστήριον (Exod. xxv. 18, 19, 20, 21, &c. [twenty-six passages according to Fürst's Hebrew Concordance]). § (b.) In Heb. ix. 5, ἱλαστήριον means the

* [This meaning of ἱλαστήριον does not occur in the LXX., but often in the later Greek writers. See the examples quoted by Meyer in loco, who himself adopts this explanation. Comp. also the analogous terms καθαρισμός and εὐχαριστήριον, thank-offering, καθάρσιον, offering for purification, σωτήριον, sacrificium pro salute (Heiligtum). The sense then is this: God set forth Jesus Christ, in the sight of the intelligent universe, as a propitiatory sacrifice for the sins of the world. The choice lies between this and the third view; the second having no support in the use of language, besides being too abstract. Dr. Lange has made the third interpretation (mercy-seat) more plausible than any other commentator. See below. Comp. also Philippi, p. 105 f., and Forbes, p. 163, for the same view.—P. S.]

† [So also Hofmann, l. c., i. 1, p. 340. He takes ἱλαστήριον to be essentially the same as ἱλασμός in 1 John iv. 10: ἀπέστειλεν τὸν υἱὸν αἰῶνος ἱλασμένον. The E. V. translates both words propitiation. Dr. Morrison, in a monograph on Rom. iii., as I learn from Forbes (p. 166), maintains that ἱλαστήριον is never used substantively in the meaning of propitiatory sacrifice, and concludes for the adjective meaning of "set forth as propitiatory," which, as applied to Christ, would designate Him as the antitypical fulfilment of all the symbols of propitiation.—P. S.]

‡ [Philippi, p. 108, remarks: "The Scripture says, that Christ offered Himself to God as a propitiatory sin-offering, Heb. ix. 14, 28; Eph. v. 2; John xvii. 19, but not, that God offered and exhibited Him to mankind as a sacrifice. The sacrifice is not offered by God, but to God." But there is a difference between God offering His Son, and God setting forth His Son as a sacrifice to the contemplation of the world.—P. S.]

§ [The LXX. uses ἱλαστήριον in no other sense, except in the isolated passage, Ezek. xliii. 14, 17, 30, so that every Jewish Christian reader of the Romans must at once have been reminded of the Cipporeth in the Holy of holies. Dr. Hodge, p. 143, asserts that this use of ἱλαστήριον in the LXX., arose from a mistake of the Hebrew term, which means a cover, and never the mercy-seat. (So also Gesenius, Fritzsche, De Wette, and Bleek, Comm. on Heb. ix. 5, vol. iii., p. 499, note 6.) But כַּפֹּרֶת is not derived from the unusual Kal of the verb כָּפַר (to cover, Gen. vi. 14), but from the Piel כָּפַר, which always means, to forgive, to propitiate, to atone (Lev. xvi. 33; Deut. xxxii. 43; Ezek. xliii. 20, 26, &c.), and is the technical term, in the Mosiac

mercy-seat. (c.) This view is sustained by the idea pervading the whole Epistle, of the contrast between the old worship, which was partly heathen and partly only symbolical, and the real New Testament worship. The verb *προτίθω* [*ad spectandum proponere*] likewise favors it.* As, according to John i. 14, the *δόξα*, or Shekinah, openly appeared in the person of Christ from the secrecy of the Holy of holies, and has dwelt among men, so, according to the present passage, is the *ἱλαστήριον* set forth from the Holy of holies into the publicity of the whole world for believers. See Zech. xiii. 1; the open fountain. (d.) The *ἱλαστήριον* unites as symbol the different elements of the atonement. As the covering of the ark of the covenant itself, it is the throne of the divine government of the cherubim above, and the preservation of the law, with its requirements, below. But with the sprinkled blood of expiation, it is a sacrifice offered to God, and therefore the satisfaction for the demands of the divine law below. Also Philo called the covering of the ark of the covenant the symbol of the gracious majesty [*ἡ δὲ διδραμὴ*] of God [*Vit. Mos.*, p. 668; comp. Josephus, *Antiq.* iii. 8, 5.—P. S.].

Meyer [admits that this interpretation agrees with the usage of the word, especially in the LXX., and gives good sense by representing Christ as the antitypical *Capporeth*, or mercy-seat; but, nevertheless, he] urges against it the following objections: † (a.) That *ἱλαστήριον* is without the article. But this would exclude the antitype, the Old Testament *ἱλαστήριον*. The requisite articulation is here in *ἐν τῷ αὐτοῦ αἵματι*. [With more reason we might miss *ἀλλήθινόν* or *ἡμῶν*. Christ may be called our *pascha*, or the true *pascha*, or the true *mercy-seat*, rather than simply *pascha* or *mercy-seat*. Yet this is by no means conclusive.—P. S.] (b.) The name, in its application to Christ, is too abrupt. Answer: Since there must be a place of expiation for every expiatory offering, the conceptions of places and offerings of expiation must have been quite familiar to the readers, not merely to the Jews, but also to the Gentiles, although here the idea is connected with the Old Testament symbol. (c.) If Christ should be conceived as *Capporeth*, then the *εἰς*

ritual, for the object and intent of sacrifice. If the word were formed from the *Kal*, it would be כַּסֵּף. "The golden lid was called כַּסֵּף, not because it covered the open ark, but because it subserved the act of expiation which was here performed" (Bähr, *Symbolik des Mos. Cultus*, i., p. 381). The *Capporeth* was the centre of the presence and revelation of God, and His glory dwelt over it between the two cherubim which overshadowed the ark, and represented the creation. Hence the Holy of holies was called קֹדֶשׁ הַקֳּדָשִׁים (1 Ohron. xxviii. 11). The *Pe-shito* and *Vulgate* (*propitiatorium*) have followed the LXX. Comp. also Tholuck, *Rom.*, 5th ed., p. 157, note; and Ewald, *Altera*, p. 165. But Ewald and Meyer derive כַּסֵּף from כָּסַף in the sense of *scabere*, to rub off, to forgive; against which Tholuck protests in favor of the usual derivation from כַּסֵּף. Ewald (l. c., p. 165, 3d ed. of 1866) maintains that *Capporeth* cannot mean the plain cover, as if the ark had no other, but a second cover or a separate settle (the footstool of Jehovah), which was even more important than the ark itself, and is so described, *Ezek.* xxv. 17-31; xxvi. 24, &c. He derives it from כַּסֵּף, as *scammum*, or *scabellum* from *scabere*, and refers to כָּסַף, 2 Ohron. ix. 18, and to an Ethiopic verb.—P. S.]

* [Wordsworth, on the contrary, urges *προτίθω* as an argument against this interpretation, since the mercy-seat was not set forth, but concealed from the people and even from the priests. But this has no force.—P. S.]

† [Repeated by Jowett in loc.—P. S.]

ἐνδεδεῖται τῆς δικαιοσύνης αὐτοῦ would be improper, since the *Capporeth* must much rather appear as *ἐνδεδεῖται* of divine grace. This objection rests simply on a defective understanding of the Pauline idea of righteousness (see above). According to Paul, righteousness is not merely condemnatory and putting to death, but, in its perfect revelation, also delivering and quickening. Grace itself is called, on one side, righteousness, on the other, love. (d.) The conception of Christ as the antitype of the mercy-seat nowhere returns in the whole New Testament. Answer: Likewise the types of Christ as the antitype of the brazen serpent (John iii. 14), and Christ as the curse-offering (Gal. iii. 13), and others, only occur once. (e.) It has also been objected [but not by Meyer], that the image does not suit, because the covering of the ark and the sprinkling of the blood were two different things. [Hodge: "It is common to speak of the blood of a sacrifice, but not of the blood of the mercy-seat." In reply to this, even Meyer observes: Christ is both sacrifice and high-priest.—On the ignorantly contemptuous manner in which Rückert and Fritzsche criticise the proper explanation, see Tholuck. [Fritzsche dismisses this interpretation with a frivolous "*valeat absurda explicatio*."—P. S.]

Through faith in his blood [*διὰ πίστεως, ἐν τῷ αὐτοῦ αἵματι*]. Different interpretations: 1. By faith on His blood (*ἐν* instead of *εἰς*; Luther, Calvin, Beza, Olshausen [Tholuck, Hodge], and others). Although the language will permit this view, the thought is not only obscure, but incorrect, that God, by faith on the blood of Christ, should have made Christ himself the throne of grace for humanity. Faith, in this sense, is a *consequens*, but not an *antecedens*, of the established propitiation. 2. The same objection holds good against the construction of Meyer, and others, by which both clauses, *διὰ τῆς πίστεως* and *ἐν τῷ αὐτοῦ αἵματι*, should refer coordinately to *προτίθω*; namely, so that faith would be the subjective condition, and the blood of Christ the objective means of the setting forth of Christ as the expiatory offering.* An objective condition should precede the subjective one, and the propitiation exists before faith, in the sense of the New Testament idea of salvation. Faith is therefore the completed *faithfulness* of Christ (see ver. 22), which, in the blood of His sacrificial death, has become the eternal spiritual manifestation and power for the world. [As in ver. 22, I beg leave here to differ from this unusual interpretation of *πίστις*, and understand this, with other commentators, more naturally of our faith in Christ; comp. *τὸν ἐκ πίστεως Ἰησοῦ* at the close of ver. 26. If it meant the *faithfulness* of Christ, the Apostle would probably have added *αὐτοῦ*, as he did before *αἵματι*. It is better to separate the two classes by a comma after "faith."—The blood of Christ means His holy life offered to God as an expiatory sacrifice for the sins of the world. It is like a healing fountain send-

* [Meyer, in the third and fourth editions, connects *διὰ τῆς πίστεως* with *ἱλαστήριον*, and *ἐν τῷ αὐτοῦ αἵματι* only with *προτίθω*: God set forth Christ in His blood (l. c., by causing Him to shed His blood, in which lies the power of the atonement) as a sin-offering, which is effective through faith. De Wette connects both *διὰ πίστεως* and *ἐν τῷ αὐτοῦ αἵματι* alike with *προτίθω* *ἱλαστήριον*, the former expressing the means of the subjective appropriation (*das subjective Aneignungsmittel*), the latter the means of the objective exhibition (*das objective Darstellungsmittel*) of Christ as a propitiatory sacrifice. So also Alford who seems to follow De Wette (at least in the *Romans*) more than any other commentator.—P. S.]

ing forth streams through the channel of faith to wash away the guilty stains of sin.—P. S.]

For the demonstration of his righteousness [εἰς ἐνδειξὴν τῆς δικαιοσύνης αὐτοῦ]. In order to perfectly reveal and establish it. The divergent interpretations of the word δικαιοσύνη indicate how difficult it has been for theology to regard God's righteousness as grace which produces righteousness. Truthfulness [contrary to the meaning of δικαιοσύνη], (Ambrose, Beza [Turretin, Hammond], and others); goodness (Theodoret, Grotius [Koppe, Reiche, Tittmann], and others); holiness (Neander, Fritzsche [Lipsius]); judicial righteousness (Meyer* [De Wette, Tholuck, Philippi, Alford, Wordsworth, Hodge]); justifying, or sin-forgiving righteousness (Chrysostom, Augustine, and others); the righteousness which God gives [which would be a superfluous repetition of ver. 21, and inconsistent with ver. 26.] (Luther, and others); [Stuart, and others: God's method of justification, which δικαιοσύνη never means.—P. S.]. It is rather the righteousness of God in the fulness of its revelation, as it proceeds from God, requires and accomplishes through Christ the expiation of the law, and institutes the righteousness of faith by justification as the principle of the righteousness of the new life.† For the righteousness of God, like His truth, omnipotence, and love, forms an unbroken and direct beam from His heart, until it appears in renewed humanity.

Because of (or, on account of) the pre-emption (passing over), [i. e., because He had allowed the sins of the race which were committed before Christ's death to pass by unpunished, whereby His righteousness was obscured, and hence the need of a demonstration or manifestation in the atoning sacrifice, that fully justified the demands of righteousness, and at the same time effected a complete remission of sins, and justification of the sinner.—P. S.]. The πάρεσις must not be confounded with the ἄφεσις, as Cocceius has proved in a special treatise, *De utilitate distinctionis inter πάρεσιν et ἄφεσιν* (Opp. t. vii.). [Comp. Textual Note*.] The judicial government of God was not administered in the ante-Christian period, either by the sacrificial fire of the Israelitish theocracy, or by the manifestations of wrath to the old world, both Jews and Gentiles, as a perfect and general judgment. Notwithstanding all the relative punishments and propitiations, God allowed sin, in its full measure, especially in its inward character, to pass unpunished in the preliminary stages of expiation and judgment, until the day of the completed revelation of His righteousness. For this reason, the time of the πάρεσις is denoted as the time of the ἀνοχή. God permitted the Gentiles to walk in their own ways (Ps. lxxi. 12; cxlvii. 20; Acts xiv. 16); He overlooked, or winked at, the times of this ignorance (Acts xvii. 30). But among

the Jews, one of the two goats which was let loose in the wilderness on the great day of atonement, represented symbolically the πάρεσις (Lev. xvi. 10). This is not only a transcendent fact, but one that is also immanent in the world. The fact that the administrators of the theocracy, in connection with the Gentile world, have crucified Christ, proves the inability of the theocracy to afford a fundamental relief of the world from guilt.*—Of sins previously committed. The sins of the whole world are meant, but as an aggregate of individual sins; because righteousness does not punish sin until it has become manifest and mature in actual individual sins. [Comp. the similar expression, Heb. ix. 15: εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ πασθαισάντων. This parallel passage, as well as the words ἐν τῷ νῦν καιρῷ, in ver. 26, plainly show that the προηγμένα ἁμαρτήματα are not the sins of each man which precede his conversion (Calov., Mehring, and others), but the sins of all men before the advent, or, more correctly speaking, before the atoning death of Christ. Comp. also Acts xv. 30: τοῖς χρόνοις τῆς ἀγορίας ὑπερδῶν ὁ θεός. Philippi confines the expression to the sins of the Jewish people, in strict conformity to Heb. ix. 15; but here the Apostle had just proven the universal sinfulness and guilt, and now speaks of the universal redemption of Christ.—P. S.]

Vers. 25, 26. Under the forbearance of God for the demonstration [*Unter der Geduld Gottes zu der Erweisung, ἐν τῇ ἀνοχῇ τοῦ θεοῦ, &c.*]. Construction: 1. Œcumenius, Luther [Rückert, Ewald, Hodge], and others, refer the ἀνοχή to προηγμένων [i. e., committed during the forbearance of God; comp. Acts xvii. 20. This gives good sense, but would require, as Meyer says, a different position of the words, viz., τῶν ἁμαρτ. τῶν προηγμ. ἐν τῇ ἀν. τ. θ.—P. S.]. 2. Meyer refers the forbearance to πάρεσις, in consequence of indulgence or toleration, as the ground of the passing over. [So also Philippi]. 3. Reiche: εἰς ἐνδειξὴν τῆς δικαιοσύνης; the δικαιοσ. having been manifested partly in the forgiveness of sins, and

* [Meyer, p. 146 (4th ed.): "In the strict sense, the judicial (more particularly the punitive) righteousness, which demanded a holy satisfaction, and secured it in the atoning sacrifice of Christ." De Wette (and, after him, Alford): "This idea alone suits the δικαιοσύνη, which is likewise judicial. A sin-offering excites, on the one hand, the feeling of guilt, and is expiation; on the other, it produces pardon and peace; and thus Christ's death is not only a proof of God's grace, but also of His judicial righteousness, which requires punishment and expiation (2 Cor. v. 21). Here is a foundation for the Anselmic theory of satisfaction, but not for its grossly anthropopathic execution."—P. S.]

† [Forbes, p. 168: "God's judicial righteousness in both its aspects, of sin-condemning and sin-forgiving righteousness."—P. S.]

* [Dr. Hodge, from fear of Romanising inferences, takes πάρεσις in the sense of ἄφεσις, and adopts the false translation of the Vulgate *propter remissionem*, "because God had overlooked or pardoned sin from the beginning." . . . "To say God did not punish sins under the Old Dispensation, is only a different way of saying that He pardoned them. So, 'not to impute iniquity,' is the negative statement of justification." Comp. against this, Textual Note*. Hodge goes on to say (p. 150): "This passage is one of the few which the Romanists quote in support of their doctrine that there was no real pardon, justification, or salvation before the advent of Christ. The ancient believers, at death, according to their doctrine, did not pass into heaven, but into the limbus patrum, where they continued in a semi-conscious state until Christ's *descensus ad inferos* for their deliverance. The modern transcendental theologians of Germany, who approach Romanism in so many other points [?], agree with the Papists also here. Thus Olshausen says, 'Under the Old Testament there was no real, but only a symbolical forgiveness of sins.' Our Lord, however, speaks of Abraham as in heaven; and the Psalms are filled with petitions and thanksgiving for God's pardoning mercy." But how will Dr. Hodge on his theory explain the Old Testament doctrine of Sheol or Hades before Christ's resurrection, and such passages as Heb. ix. 15; xi. 39, 40; Acts xiii. 36, which likewise plainly teach the incompleteness of the Old Testament salvation before the advent of Christ? There certainly can be no remission of sin without the sacrifice of Christ; and whatever remission there was under the Old Dispensation, was granted and enjoyed only by reason of the retrospective efficacy, and in trustful anticipation of that sacrifice. But anticipation falls far short of the actual reality. Tholuck calls the atonement of Christ not unaptly "the Divine theodicy for the past history of the world."—P. S.]

partly in the delay of punishment. [This implies a wrong view of *διὰ* and *δικαίωσις*; Meyer.—P. S.] 4. We connect the *ἀνοχή* with the following *πρὸς τὴν ἰδούειν* (ver. 26) into one idea,* and suppose here a brief form of expression, by which *προηγνομένων* must be again supplied before *ἀνοχή*. The *πάρεσις* must by all means be connected with the *ἀνοχή*; but it is not operative by virtue of this alone. The *ἀνοχή* denotes the old time as the period of God's prevailing forbearance, to the end that He may reveal His perfect righteousness in the future decisive time. The *πάρεσις*, on the contrary, appeared at that time as the supplement of the propitiatory and retributive judgments which had already commenced as preliminaries. For this reason, the *εἰς ἰδούειν* (ver. 26) is not the same as *πρὸς τὴν ἰδούειν* (ver. 26). The first *ἰνδούειν*, as the judicial righteousness revealing itself in the blood of Christ, has supplemented the *πάρεσις*. The second *ἰνδούειν* is the purpose of the *ἀνοχή*, the fully accomplished *ἰνδούειν*, which branches off in penal righteousness, and in justifying righteousness to him who "is of the faith of Jesus, and draws faith from His fountain of faith." The *εἰς* should therefore not be confounded with the *πρὸς* (Meyer).†

Ver. 26. [At this present time, *ἐν τῷ νῦν καιρῷ*, not opposed to *ἐν τῇ ἀνοχῇ* (Bengel, Hodge), but rather to *πρὸς* in *προηγνομένων*, and added emphatically. The time of Christ is a time of critical decision, when the *πάρεσις* is at an end, and man must either accept the full remission (*ἁρτίσις*) of sin, or expose himself to the judgment of a righteous God.—P. S.]—That He may be just and the justifier, &c. [*εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ*. The *εἰς* expresses not merely the result, but the design of God in exhibiting Christ to the world as the mercy-seat.—P. S.] We emphasize *αὐτὸν*, one and the same (*ein und derselbe*).‡ That He may be—that is, that He may plainly appear [and be recognized by men in this twofold character as the Just One and the Justifier of the sinner]. The righteousness of God in the death of Christ has fully revealed that which the human view of the early and later times found so difficult to grasp; namely, righteousness and forbearance or love in one spirit, condemnation and deliverance in one act, killing and giving new life in one operation.

[Bengel: "*Summum hic habetur paradoxon evangelicum; nam in lege conspicitur Deus justus et condemnans, in evangelio justus ipse et justificans peccatorem.*" This apparent contradiction is solved, objectively, in the love of God, which is the beginning and the end of his ways; and, subjectively, in faith (*τὸν ἐκ πίστεως*), by which the sinner becomes one with Christ. In the death of Christ, God punished

sin and saved the sinner, and Divine justice was vindicated in the fullest display and triumph of redeeming love. Not that the Father poured the vials of His wrath upon His innocent and beloved Son (as the doctrine is sometimes caricatured), but the Son voluntarily, in infinite love, and by the eternal counsel and with the consent of the holy and merciful Father, assumed the whole curse of sin, and, as the representative head of the human family, in its stead and for its benefit, He fully satisfied the demands of Divine justice by His perfect, active and passive obedience. His sacrifice, as the sacrifice of the eternal Son of God in union with human nature, without sin is of infinite value both as to extent and duration while the Old Testament sacrifices were merely anticipatory, preparatory, and temporary. Justification is here represented as the immediate effect of Christ's atoning death. On *δικαίωσις*, comp. the *Ezeg. Notes* on ver. 24, and also *Doctrinal*, below, No. 5. Wordsworth has a long note here on the doctrine of justification. He likewise maintains that *δικαίωσις* (and *ῥᾳσῆ*) in the LXX. and in the New Testament means, not to make righteous, but to account and declare righteous, and to regard and treat as such, in opposition to condemning and pronouncing guilty. But he insists also, that we are actually made righteous by our union with Christ, and that God's righteousness is not only imputed, but also imparted to us in Him who is "the Lord our Righteousness." This work of infusion of grace, however, is not properly called justification, but sanctification. Comp. vi. 22: "*Being freed from sin, and made servants unto God*—i. e., being justified—ye have your fruit unto holiness"—this is sanctification.—P. S.]

SECOND PARAGRAPH (VERB. 27-81).

Ver. 27. Where, then, is the boasting? This announces the great conclusion from the foregoing. The lively expression of the paragraph arises from the triumphant confidence of the Apostle. [Bengel: *ποῦ, particula victoriosa.*] The *καύχησις* [*gloriation*] is certainly not the same as *καίχημα* [*gloriant material*], subject of boasting (*Reiche*); but yet it is not exactly bragging (Meyer), since in many persons boasting of the law arose from dogmatic error. Jewish boasting is especially meant here,* but not exclusively, for the general conclusion is here drawn in reference to the righteousness of the Jews and Gentiles (see ver. 19). With the negation of the *καίχησις*, the *καύχημα* is also denied at the same time.—It is excluded. Perhaps the expression is here chosen with reference to the limits of the court of justice. The law excludes unqualified plaintiffs and defendants.—By what law? (By the law) of works? Since the Mosaic law was a law of works in form only, and not in spirit (see chap. vii. 7), the question presupposes that there is no such law of works; the spirit of the law is the law of faith. But the meaning of the question itself is: the law, as such, erroneously made a mere law of works, is too imperfectly developed in its operation to exclude boasting (see

* [Hence Dr. Lange, in his translation, makes a period after *ἀπαργάσω*. I prefer the construction of Meyer and Philippi as being more natural. The *ἀνοχή* must not be confounded with *χάρις*: the former suspends and puts off the judgment by *πάρεσις*, the latter abolishes the guilt of sin by *ἀφεσις*.—P. S.]

† [Meyer: "*πρὸς τὴν ἰδούειν, Wiederaufnahme des εἰς ἰδούειν, ver. 25, und zwar ohne 24, ver. 22, wobei εἰς mit dem gleichbedeutenden πρὸς abschließend verbunden ist, der Artikel aber der Vorstellung der bestimmten, geschichtlich gegebenen ἰδούειν dient, was dem Fortschritte der Darstellung entspricht.*" So also Tholuck and Philippi. The latter commentator explains the exchange of *πρὸς* for *εἰς* from euphony, to avoid the threefold repetition of *εἰς* (*εἰς ἰδούειν, 25; εἰς τὸ εἶναι, ver. 26.*)—P. S.]

‡ [Meyer takes *αὐτὸς* simply as the pronoun of the third person. It evidently belongs both to *δικαιῶν* and *δικαιοῦντα*.—P. S.]

* [Hence the article 4, which seems to refer to the *καίχησις* already spoken of in chap. ii. 17; iii. 19, comp. below, ver. 29. So Chrysostom, Theodoret (*τὸ ὑπερβῆναι τὴν ἰουδαίων φρόνημα*), Bengel, Rückert, Tholuck, Philippi, Meyer, Alford; while Fritzsche, Hodge, and others, take it in a general sense of the boasting of the sinner before God; which, of course, includes the boasting of the Jews over the Gentiles.—P. S.]

Matt. xix. 20.—By the law of faith. According to Meyer, the Apostle speaks of the law of faith because the gospel prescribes faith as the condition of salvation. According to Tholuck and De Wette, the word νόμος has here the idea of a religious rule (*norma*).^{*} But, according to ver. 31, the Apostle will completely establish the same law, for the making void of which the Jew charged him. The same revealed law which, in its analytical character—that is, in its single commandments—bears the appearance of a law of single works, is, in its syncretical character, recognized as one, a law of faith (Deut. vi. 4, 5; Mark xii. 29; James ii. 10); because, as our schoolmaster to lead us to Christ, it leads to faith, and in Him first comes to man as the objective principle of faith, and then, as the subjective principle of faith, it becomes the law of the new life. [With νόμος πίστεως, comp. ἰπτακοή πίστεως, i. 5; νόμος τοῦ πνεύματος τῆς ζωῆς, viii. 2; ἔργον Χριστοῦ, 1 Cor. ix. 21; νόμος τέλειος τῆς ἐλευθερίας, James i. 25; ii. 12—all going to show that the liberty of the gospel has nothing to do with license and antinomianism.—P. S.]

Ver. 28. **Therefore [For] we judge.** λογιζόμεθα [*consequens*, comp. ii. 8; viii. 18; 2 Cor. xi. 5], is not, we infer, nor merely, we think, reckon (Tholuck [Alford, Hodge]), which, with the reading γὰρ, would not even make good sense. The expression, “For we think,” would be an odd method of demonstration. It is not the subjective fact of justification which establishes the objective economy of salvation already described; but it is this objective economy which, on the one hand, excludes false justification, namely, that which is by works; and, on the other hand, establishes real justification, that which is by faith. We must consider also that the Apostle lays down the statement of ver. 28 as the principal proposition to the entire following argument, but will not apply it as proof for the negative statement, that man is not justified by works.—By faith [πίστις = διὰ πίστεως, instrumental cause]. Luther’s addition of *alone* [*durch den Glauben ALLEIN*] is defended by Tholuck (the Nuremberg edition of the Bible of 1483 also reads, *only* by faith). Meyer properly remarks: It does not belong to the translation, but it is justified by the context as an explanation.†—Without works of the

law. This naturally refers to δικαιώσθαι, but not to faith. In the process of justification, the works of the law do not come into coöperation. [Hodge: “To be justified without works, is to be justified without anything in ourselves to merit justification. The works of the law must be the works of the moral law, because the proposition is general, embracing Gentiles as well as Jews. . . . The Apostle excludes every thing subjective. He places the ground of justification out of ourselves.” Yet faith is something subjective, by which the objective ground of justification is personally appropriated, and made available for our benefit.—P. S.]

Ver. 29. **Or is he the God of the Jews only?** [Or, in case that what was said in ver. 28 should be called in doubt. Vers. 28, 30 furnish an additional striking proof. Ver. 29; Meyer.—P. S.] εἶναι τινος, to belong to some one. The Rabbinical, and subsequently the Talmudic Jews, certainly assumed that God was merely the God of the Jews (see Tholuck, p. 162. Meyer refers to Eisenmenger’s *Entdecktes Judenthum*, i. p. 587).—Paul can declare, without further proof: **Yes, of the Gentiles also.** The Apostle does not have here in mind chiefly the utterances of the prophets, as Tholuck supposes, but the same fact of Christian experience to which Peter refers, Acts x. 46 ff.; xv. 9; and to which he himself refers in Gal. iii. 5. The Old Testament witnesses were explained and confirmed by the fact of the salvation of the Gentiles by faith, by which fact also his apostleship to the Gentiles was first completely sealed (see 1 Cor. ix. 2). [God is not a national, but a universal God, and offers salvation to Gentiles and Jews on precisely the same terms. Hodge: “These sublime truths are so familiar to our minds, that they have, in a measure, lost their power; but as to the Jew, enthralled all his life in his narrow national and religious prejudices, they must have expanded his whole soul with unwonted emotions of wonder, gratitude, and joy.”—P. S.]

Ver. 30. **Seeing it is one God.** The ἐνότης, since [*alldieueil*, introducing something that cannot be doubted]. According to Meyer, the weight

with the verb, not with *verbo*. The Bible never says: “faith justifies,” but, “we are justified by faith (*πίστις*),” because faith comes into view here simply as a means, or as the *ὄργανον* *ἀπαιτούμενον* which apprehends and appropriates Christ; and hence it is by faith, without the coöperation of works, that we are justified. But faith is nevertheless the fruitful source of all good works. “*Fides sola justificat, ad nec est, nec manet sola: intrinsecus operator et extrinsecus.*” The more full and correct formula would be: *Gratia sola justificatur per fidem quam Christus iustitiam apprehendit et per caritatem operator (verbo et ἔργοις ἀπαιτούμενοι)*, or salvation by grace alone as apprehended by a living faith. Justifying faith purifies the heart, overcomes the world, and abounds in fruits of righteousness. It is impossible true to believe in Christ, without partaking of the power of His holy life. Wordsworth, *in loc.* hits the point, when he says: “Though it is by faith we are justified, and by faith only, yet not by such a faith as has no works springing out of it. Every such faith is a dead faith. And yet it is not from the works that spring out of faith, but from the faith which is the root of works, that all are justified.” In other words, it is not by faith as an active or working, but by faith as a receptive or appropriating principle, by which we are justified; yet that which faith receives is a power of life which must at once manifest itself in good works. It is but just to Luther to add, that he taught most clearly and forcibly this inseparable connection between faith and works. I shall quote but one passage from his admirable preface to the Epistle to the Romans: “*O es ist ein lebendig, geschäftig, thätig, mächtig Ding um den Glauben, dass er unmöglich ist, dass er nicht ohne Unterlass sollte Werke wirken. Er fragt auch nicht, ob gute Werke zu ihm sind, sondern er man fragt, hat er sie gethan, und ist immer im Thun. . . . Also dass unmöglich ist, Wer vom Glauben zu scheiden; ja, so unmöglich, als brennen und leuchten vom Feuer mag geschieden werden.*” Comp. p. 140. No. 9.—P. S.]

^{*} [So also Alford and Hodge: “νόμος is not used here in its ordinary sense.” The general idea, however, of a rule of action is retained.”—P. S.]

† [This is very true. Luther’s *allein* is correct in substance, and appropriate as a gloss or in a paraphrase, but has no business in the text. It is a logical inference from the context, and is equivalent to the *deus* in the parallel passage, Gal. ii. 16. The Latin Vulgate had taken the same liberty; it is true, in other cases; and, in this very verse, Luther’s insertion can be justified by Catholic versions, viz., the oldest German Catholic Bible of Nuremberg (published 1483, the year of Luther’s birth), which reads: *nur durch den Gl.*, and two Italian versions (of Genoa, 1476, and Venice, 1538, *per la sola fide*). Even Erasmus defended Luther in this case, and said: “*Vix sola tot clamoribus lapidata hoc sæculo in Lutherum, reverenter in Patribus (!) auditur.*” Comp. Wolf, Koppe, Tholuck, and Philippi *in loco*. Nevertheless, the insertion of the “*sola*” in the translation was unnecessary and unwise, and, in the eyes of Romanists, it gave some plausibility to the unjust charge of falsifying the Scriptures. It brought Paul into direct verbal (though no real) conflict with James, when he says that by “works man is justified, and not by faith only” (*et sic in virtute morum*, ii. 24). The dogmatic formula, *sola fide* (hence the term *solifidianism*), has become a watchword of evangelical Protestantism, and, rightly understood—i. e., in the sense of *gratia sola*—it expresses a most precious truth, which can never be sacrificed. But it must not be confounded with *fide solitaria*, a faith that is and remains alone. The *χαρις* *ἔργον* *ἐκείνου* must be connected

of the proof rests on the unity of God, Monotheism; but the context puts the weight upon the fact that the justification of the Jews and Gentiles as one divine fact—which therefore appears to be divided into two parts—must be traced to one and the same God.—The future *δικαιοσύνη* is certainly not used for the present *δικαιοῦν* [Grotius *[more Hebraeorum]*, and others], still less does it refer to the universal judgment (Beza, Fritzsche); but it assumes the experience that Jews and Gentiles are already justified, in order to give prominence to the future established by it; namely, that Jews and Gentiles will be justified. [The future (= *prospiciens futurabile*) expresses the permanent purpose and continued power of justification in every case that may occur; comp. the future in ver. 20 and v. 19. Erasmus: "*Respectit ad eos qui adhuc essent in Iudaismo seu paganismo.*"—P. S.]—**Circumcision by faith.** It is remarkable that there is not only a change of the prepositions *ἐκ* and *διὰ*, but also that the article stands with the latter, but not with the former. Meyer regards the change of prepositions, as well as the disappearance of the article from *ἐκ*, as a matter of indifference.* Calvin observes in the change of the prepositions *ἐκ* and *διὰ* a certain irony: "*Si quis vult habere differentiam gentilis a Judæo, hanc habeat, quod ille PER fidem, hic vero EX fide iustitiam consequitur*" (from Tholuck, p. 162). Meyer properly regards this explanation as strange. But indifference as to the form of expression would be equally strange. There seems in reality to be a double form of breviloquence here: He will justify the circumcision (which is a circumcision by faith) by faith; for the real Jew has already a *germinating faith*; and He will justify the uncircumcision (that which through faith has become circumcision) through the faith. Or, more briefly: To the genuine Jew, saving faith, as to its germ, is something already at hand, and justification arises from the completion of the same, just as the fruit from the tree. But to the Gentile, faith is offered as a foreign means of salvation.†

Ver. 31. **Do we then make void the law?** The question here arises, whether ver. 31 constitutes the conclusion of the preceding train of thought, or whether it opens the new train of thought which begins with chap. iv. 1, and extends throughout the chapter. The former acception has prevailed since Augustine as the preferable one (Beza, Melancthon, Tholuck, Philippi [Hodge]); the latter (conform-

ably to Theodoret, Pelagius) has been maintained by Semler, and others, and by De Wette and Meyer. According to Meyer, the Apostle, from chap. iii. 31 to iv. 25, proves the harmony of the doctrine of justification by faith with the law, by what has been said in the law about Abraham's justification. Meyer urges against the former view, that then this very important sentence appears merely as an abrupt categorical assertion; and Philippi's reply, that chap. viii. 1 continues it further, certainly does not relieve the matter. But Tholuck justly remarks against the second view, that then a *γὰρ*, instead of *οὖν*, would be naturally expected in chap. iv. 1. [Besides, the main object of Paul here is to show the true method of justification, and not the agreement of the law and the gospel.—P. S.] This much is clear: that ver. 31 constitutes the transition to chap. iv. But, in itself, it serves as the conclusion of the paragraph from vers. 27-30, in that it brings out the relation of the experimental fact that there are believing Gentiles—to the law. Paul had shown that the justification of the Gentiles, with the justification of the Jews, is to be traced back to one and the same God. By this means, he says, the law is not made void, but established. How far established? The answer is furnished by the preceding verses: As far as the unity of God, which underlies the law, is glorified by the harmony of His saving operations among Jews and Gentiles. Particularism weakens the law, because it makes the law the statute of a national God. The universal Monotheism of Christianity, proved by the universal justification of believers, first properly establishes the law in its true character, by making plain the universal character of the lawgiver.—The sentiment, Do we then make void the law? is sufficiently repelled by the emotional expression, *μή γένοιτο*, **Far be it! by no means!** But the opposite sentiment, **We establish the law**, has been already proved by the fact that the law is defined as the law of faith, and has been traced back to the God of the Jews and Gentiles. This is indeed extended further in what follows, yet not in the form of a continued proof, but in the form of a new scriptural argument. The question, How far does Paul, or Christianity establish the law? has been variously answered; see Tholuck, p. 168. Chrysostom, and others, say, that the salvation in Christ is the end of the law. Most expositors hold that the law is fulfilled by the new obedience, chap. vi. and viii. 4 [by love, which is called "the fulfilment of the law;"] xiii. 10. Augustine, Luther, Calvin, Beza, Calov, Philippi.—P. S.] Tholuck thinks that the testimony of the νόμος and the προφήται is meant. But this is not a new *ιστάται*; nor would the continuation in chap. iv. be a new *ιστάται* from this point of view; it is only a new proof for the righteousness by faith: the proof from Scripture. The Apostle glorifies and establishes the law on a new and broader foundation, by representing it as a unit, by tracing it to its principle of life, and enlarging its contents from the Jewish particularism to the universality of the revelation of the living God of all men. Thus the Mosaic law, as the type of the Mosaic religion, is glorified so far as it is the representative of all the legal elements of religion in general.*

* (So also Hodge, since Paul uses both forms indiscriminately; *ἐκ*, in i. 17; iii. 20; iv. 16; and *διὰ*, in iii. 22, 25; Gal. ii. 16, and sometimes first the one and then the other, in the same connection. Comp. the English prepositions *by* and *through*. According to De Wette and Alford, *ἐκ νόμων*, by faith, expresses the objective ground; *διὰ τῶν νόμων*, through his (their) faith, the subjective medium of justification. Jowett connects *ἐκ νόμων* with *ἐπαγγελίᾳ*, the circumcision which is by faith, and thereby destroys the correspondence to the other member. Green (*Gr.*, p. 300, as quoted by Alford) refers *διὰ τῶν νόμων* to *νόμων* just mentioned, by the instrumentality of the identical faith which operates in the case of the circumcised. Bengel: "*Judei pridem in fide fuerant; gentiles Adem ab illis recens nati erant.*"—P. S.]

† (Very similar is the interpretation of Wordsworth: The Jews, or children of Abraham, are justified out of or from (*ἐκ*) the faith which Abraham their father had, and which they are supposed to have in him, being already in the covenant with God in Christ. The Gentiles, of *ἑσέ*, must enter that door of the faith of Abraham, and pass through it (*διὰ*), in order to be justified. There is but one Church from the beginning. Abraham and *ἑσέ* are seed in the household of faith in Christ, but they must live and act from its spirit; the heathen must enter the house through the door of that faith in Him.—P. S.)

* [Comp. a long note of Wordsworth *in loc.*, who assigns no less than twelve reasons for the assertion of ver. 21, viz., because the doctrine of justification is grounded on the testimony of the law that all are under sin; because the sacrifice of Christ was pre-announced by the passover, and other sacri-

DOCTRINAL AND ETHICAL.

FIRST PARAGRAPH (VERB. 21-26).

1. As the Old Testament, according to ver. 21, has testified of the righteousness of faith contained in the New Testament, so does the New Testament—as the perfect revelation of God's righteousness—bear witness to the holiness of the law in the Old Testament.

2. It is a defective and inorganic view to believe that, as far as the single attributes of God are concerned, in the New Testament His justice is less prominent than in the Old, in order that His love may appear more prominent. On the contrary, the revelation of His justice is first completed in the New Testament. It is here completed so grandly, that, in proportion to this completion, the Old Testament revelation of justice may be regarded as still veiled. The same may be said of all the Divine attributes. In the New Testament they have a killing and a vivifying—i. e., creative effect. The justice in union with love is grace. In the Old Testament, however, justice appears mainly in its punitive aspect.

3. On the double form and kind of faith, see the *Exeg. Notes* on ver. 22.

4. Also on the *δόξα Θεοῦ*, see *Exeg. Notes* on ver. 23. As the *δικαιοσύνη* is the internal part of the Divine *δόξα*, so is the want of *δόξα* on man's part the evidence of his want of *δικαιοσύνη*. The same connection is likewise exhibited in the life of faith. The *δοξάζεσθαι* arises from the *δικαιοῦσθαι* (chap. viii. 30).

5. The doctrine of justification. On the *δικαιοσύνη*, see chap. ii. 13, and the section relating thereto. On the fact that it is under the *δικαιοῦσθαι* that man's utter want of personal righteousness first becomes prominent, see the *Exeg. Notes* on ver. 21. The evangelical definition *per fidem* is opposed to the Roman Catholic definition *propter fidem*. The form *propter fidem* has a double sense. If faith is understood as merit, the order of the work of salvation is reversed, and its causality is transferred to man. It is very clear from the present tense *δικαιοῦσθαι* (ver. 28), that the Apostle distinguishes here, and throughout, between *redemption* and *justification*. Christ is, indeed, effectively the righteousness of believers, and virtually the righteousness of humanity, and so far could the redemption be once loosely denominated justification. Yet the Apostle's usage of language is far above this indefiniteness, and chap. viii. 30 proves conclusively (comp. chap. v. 18) that he regards justification as a part of the

fices of the law; because the law reveals God as a just Judge, who needs an adequate propitiation for sin; because the death of Christ is such a propitiation; because Christ has, by His perfect obedience to the law, established its dignity; because justification by faith obliges men to new degrees of love and gratitude to God, &c., &c. But these are all subordinate points.—In one sense the law is abolished, as a type and shadow of things to come; as a killing letter, with its curse; comp. Eph. ii. 25; Gal. iii. 13; but as to its moral contents, as the expression of the holy will of God, as a rule of conduct, it was perfectly fulfilled by Christ, and is constantly fulfilled by every believer in love to God and love to our neighbor. The decalogue is a national code in form, a universal code in spirit and aim. This applies to all the Ten Commandments, from which we cannot take out one (say the second, or the fourth) without marring the beauty, harmony, and completeness of the whole. Christ has settled that question in His interpretation of the law, by the fundamental principle of the magna charta of the kingdom of heaven, as laid down Matt. v. 17 ff.—P. S.]

plan of salvation. The connection between the *δικαίωμα*—which grace effects in every believer after the *κλήσις*—and the *ἵλασμός*, consists in this: that Christ, as the perfect *δικαίωμα*, is, by the gospel, offered to men, that He is set forth as *ἵλαστήριον*. (Lipsius, in a monograph entitled *The Pauline Doctrine of Justification*, 1853, holds that the *δικαιοσύνη* is the condition of righteousness, and that every one is *δικαίος* who is just what his destination requires he should be. The author's conclusion is, that Paul, in no single passage, compels us to divide the divine operation—the result of which is the (preliminary) human *δικαιοσύνη*—into two distinct and separate acts, the *actus efficiens* and the *actus declaratorius*, in such a manner that the latter only may be called *δικαιοῦν*.)—The way for the Protestant doctrine of justification was prepared by the sound productions of the mysticism of the Middle Ages; for example, in "German Theology."* This book contrasts selfdom, or egoism, with entire self-surrender to God and His will, and thereby indicates the deepest ground for the sinner's justification by faith. Justification, as the appropriation of Christ's *δικαίωμα*, makes the gospel, through the power of the Holy Ghost, an individual and special absolution from the guilt of sin, which the believer experiences in peace of conscience and freedom. It makes the objective *δικαίωμα* in Christ his subjective *δικαιοσύνη*. Justification is essentially a pronouncing righteous, but by the creative declaration of God; therefore it is also a making righteous, in the sense that it is the communication of a new principle of life, yet in such a way that this new principle of life must ever be regarded as the pure effect of Christ, and not in any way as the cause of justification. The one gracious act of justification is divided into two acts: 1. The offer of the *δικαίωμα* for faith until faith is awakened by free grace; 2. Accounting faith as righteousness. The effects of justification are, negatively, liberation from the guilt, the curse, and punishment of sin; and, positively, adoption or sonship, by which the believer's filial relation—that is, the decision of his individual regeneration, and his translation into the state of peace—is pronounced. In the old Protestant theology, justification has been variously confounded too much with the redemption itself; while in our day, as was already the case with Osiander [died 1552], it has often been far too much identified with sanctification.

[Additional remarks on the doctrine of justification by faith, or rather by free grace through faith in Christ.

(a.) Its importance and position in the theological system. It belongs to soteriology, the appropriation of the salvation of Christ to the sinner. It presupposes the fundamental truths of the Trinity, the incarnation, total depravity, the atonement, all of which were revealed before, as the Gospels and Acts precede the Epistles. It is therefore not, strictly speaking, the *articulus stantis et cadentis ecclesiae* (Luther), but subordinate to the article of Christ, who alone can be called the one foundation and rock of the whole Christian system (1 Cor. iii. 11). The doctrine that

* [The *Deutsche Theologie*, or *Theologia Germanica*, is the work of an unknown author of the fifteenth century and was edited by Dr. Luther with a highly commendatory preface in 1516, one year before the commencement of the Reformation. Recent editions by Pfeiffer, 1855, and Reiserath, 1863. There is also an English translation by Susanna Winkworth, with introductions by Bunce and Kingsley, London, 1855, reprinted at Andover, 1856.—P. S.]

Christ is the Son of God, and came into the flesh—i. e., was born, died, and rose again, to save sinners—is emphatically “the mystery of godliness” (1 Tim. iii. 16), and forms the burden of the first Christian confession (Matt. xvi. 16-19); its assertion or denial is the criterion of true Christianity and of antichrist (1 John iv. 2, 3). But justification by faith is undoubtedly a fundamental article of *subjective* Christianity and of evangelical Protestantism, as distinct from oecumenical Catholicism, and as opposed to Greek and Roman sectional Catholicism. It constitutes the material or life-principle of Protestantism (*principium essendi*), as the doctrine of the supreme authority of the Holy Scriptures in matters of faith and practice constitutes its *formal* principle (*principium cognoscendi*). It was never properly understood in the Christian Church, not even by Augustine, until Luther, and the other Reformers brought it out into clear light from the Epistles of Paul, especially those to the Romans and Galatians. The unbiassed philological exegesis of modern times has fully justified the scripturalness of this doctrine of the Reformation. Yet the best men in the Church of all ages, and the profoundest divines before the Reformation, such as Augustine, Anselm, Bernard, have, in fact, always come to the same practical conclusion in the end, and, disclaiming all merit of their own, they have taken refuge in the free grace of God, as the only and sufficient cause of salvation. “Our righteousness,” says St. Bernard (*Sermo V. de verbis Esaie Proph.*, vi. 1, 2), “our righteousness, if we have any, is of little value; it is sincere, perhaps, but not pure, unless we believe ourselves to be better than our fathers, who no less truly than humbly said: All our righteousnesses are as filthy rags.”

(b.) *Definition of justification.* It is a judicial act of God by which He freely acquits the penitent sinner, and adopts him as His child on the ground of Christ's perfect righteousness, and on condition of a living faith. Paul has in his mind a judicial process: The righteous and holy God is the Judge; man is the guilty culprit; the law, or the expressed will of God, is the accuser; Christ, with His perfect sacrifice, steps in as a substitute; the sinner accepts Him in hearty faith, or enters into Christ's position, as Christ did into his; God, on the ground of this relation, acquits the sinner, and treats him as His own child; the sinner, being one with Christ, no more lives unto himself, but, the grace of God enabling him, unto Christ, who died for him, and rose again. This is justification.

(c.) *Relation to the atonement, regeneration, and sanctification.* Justification differs:

(aa.) From the *atonement* (ἱλασμός, ἱλαστήριον, *expiation, propitiation, Versöhnung*) and the consequent *reconciliation* (καταλλαγή, *at-one-ment* in the old sense of the term, as used in the E. V., Rom. v. 11, in German *Versöhnung*), i. e., the reconciliation of God and the sinner by the self-sacrifice of Christ, which fully satisfies the claims of Divine justice, and draws men to God by the attraction of superhuman love. The atonement is the objective ground of justification; it was accomplished once for all time, but justification is repeated in the case of every sinner.

(bb.) From *regeneration*, or the new birth. This is a creative act of the Holy Spirit in man preceding or accompanying the objective act of justification by God the Father, and resulting in a subjective change of heart, which corresponds to the new relation of the believer as justified in Christ.

(cc.) From *sanctification*. This is a gradual growth, beginning with regeneration and justification, and culminating in the resurrection of the body. Justification is God's gracious act *toward* us; sanctification is God's gracious work *within* us: the former is a single act of God, the latter a continuous growth in man.

(d.) The *evangelical Protestant (Pauline)* doctrine of justification must be maintained:

(aa.) Against *Pharisaism, Pelagianism, and Rationalism*, or the doctrine of justification *by works*, which, in various forms and degrees, glorifies human ability and represents justification as a reward for man's own merit (legalism, self-righteousness, *work-righteousness*).

(bb.) Against the *semi-Pelagian* and the *Romish* or *Tridentine*, as well as the modern *Anglo-Romanizing* or *Tractarian* theory of justification *by faith and works*, which confounds justification with sanctification (*justitia infusa; ex injus o justus redditur*), makes it depend on the degree of personal holiness, teaches the meritoriousness of good works (*opera meritoria proportionalia vilæ æternæ; meritum de congruo* and *meritum de condigno; opera supererogationis*), and divides the glory of our salvation between God and man.

(cc.) Against *ultra- and pseudo-Protestant Solifidianism* and *Antinomianism*, which destroy the law, as a rule of conduct, tear justification from its proper antecedents and consequents, and deny the necessity of good works. (Amesdorf, a Lutheran divine of the sixteenth century, went so far as to assert that good works were pernicious or dangerous to salvation; while Major maintained the opposite thesis: *bona opera necessaria ad salutem*. The result of this controversy was the distinction that good works were necessary, not as a condition of salvation, but as the evidence of saving faith; and that not good works, but only such reliance on them as interfered with trust in the merits of Christ, was dangerous to salvation.)

(dd.) Against *subjective Spiritualism* and *un-churchly Fanaticism*, which resolve justification by faith into a justification by *feeling*, and despise or ignore the Church and the sacraments, as the regular, divinely appointed means of grace.

On the *doctrinal* aspect of justification by faith, comp. Chemnitz, *Concil. Trident.*, tom. i., lib. viii.; Gerhard, *Loci Theologici*, tom. vii.; John Davenant (Bishop of Salisbury), *Disputatio de justitia habituali et actuali*, 1681, English translation by Josiah Allport, London, 1844-'46, 2 vols. (a standard work of the Anglican Church against the Romish doctrine); my *Principle of Protestantism*, 1845, p. 54 ff.; Bishop Ch. P. M'Ilvaine, *Righteousness by Faith; or the Nature and Means of Justification before God* (against the Romanizing doctrine of the Oxford Tracts), Phila., 2d ed., 1864; Dr. James Buchanan, *The Doctrine on Justification: an Outline of its History in the Church, and of its Exposition from Scripture*, Edinburgh, 1867; the respective sections in the works on Symbolics; several recent dogmatic essays on the subject, by Dörner, 1867, translated by C. A. Briggs for the *Am. Presb. Theol. Rev.*, New York, April, 1868, pp. 186-214; Riggenbach, in the *Studien und Kritiken* for April, 1868, pp. 201-248; an article in the *British and Foreign Evang. Review* for January, 1862, which is fully criticised by Forbes, on *Rom.* p. 126 ff. The *exegetical* essays have been mentioned in comments on chap. i. 17, pp. 75, 76.—P. S.

6. On *ἱλαστήριον*, *ἱλασμός*, and *ἀπολύτρωσις*, see the *Exeg. Notes* on ver. 25. For more detailed information, see my *Positive Dogmatics*, p. 818 ff. As recent efforts have been made to set aside the true doctrine of atonement itself by refuting the view of Anselm,* it should be remembered that the defects in Anselm's theory were acknowledged even in the Middle Ages, but that they cannot destroy its relative truth and value. The real idea of the atonement cannot be clearly apprehended without understanding the meaning of compassion, of sympathy, of reconciliation in Christ, of the divine judgment-seat in the sinner's conscience, and of the connection of judgment and deliverance in the sufferings of Christ as well as in the sinner's conversion.

7. God is the righteous Judge and the justifying God: (1.) In the same grace; (2.) In the objective work of redemption, or in justification by faith.

8. When the Apostle, in ver. 27, contrasts a law of works and a law of faith as excluding each other, and then says in ver. 31: "We establish the law," it follows that he only recognizes that antithesis in ver. 27 as one which the external legalism of the Jews had made; or as the appearance of the antithesis between the economy of the Old and New Testaments, but that his own view was based upon a deeper unity.

9. It is well known that very much has been written about Luther's *sola*, ver. 28. This word is perfectly true so far as it is contrasted with *ἔργα νόμου*, for the reading is *χωρὶς ἔργων νόμου*, without works of the law. Therefore the *sola* is even positively exclusive. But does it also exclude *works of faith*? Answer: As soon as a work of faith is added to faith, it is made an *ἔργον νόμου*, a work of the law. If the work remains a mere phenomenon or manifestation of faith, it has no separate significance in itself.

[Dr. Donne, a standard divine of the Church of England, originally a convert from Romanism (died 1631), in Sermon ii. on John xvi. 8-11, makes the following apt remarks on this *sola fide*: "Faith is but one of those things which in several senses are said to justify us. It is truly said of God, *Deus solus justificat*; God only justifies us—*efficienter*; nothing can effect it, nothing can work towards it, but only the mere goodness of God. And it is truly said of Christ, *Christus solus justificat*; Christ only justifies us—*materialiter*; nothing enters into the substance and body of the ransom of our sins but the obedience of Christ. It is also truly said, *sola fides justificat*; only faith justifies us—*instrumentaliter*; nothing apprehends, nothing applies the merit of Christ to thee, but thy faith. And lastly, it is as truly said, *sola opera justificant*; only our works justify us—*declaratorie*; only thy good life can assure thy conscience, and the world, that thou art justified. As the efficient justification, the gracious purpose of God, had done us no good without the material satisfaction, the death of Christ, that followed; and as that material satisfaction, the death of Christ, would do me no good without the instrumental justification, the apprehension by faith; so neither would this profit without the declaratory

justification, by which all is pleaded and established God enters not into our material justification: that is only Christ's. Christ enters not into our instrumental justification: that is only faith's. Faith enters not into our declaratory justification (for faith is secret), and declaration belongs to works. Neither of these can be said to justify us alone, so as that we may take the chain in pieces, and think to be justified by any one link thereof—by God without Christ, by Christ without faith, or by faith without works. And yet every one of these justifies us alone, so as that none of the rest enter into that way and that means by which any of these are said to justify us." Comp. my foot-note on ver. 28, p. 136.—P. S.]

10. Ver. 29. Paul did not need any longer to prove from the Scriptures that God was also the God of the Gentiles. The first phenomenon of the New Covenant: Blessedness of faith, speaking with tongues, and a new life, was, with the Apostles, equivalent everywhere to scriptural proofs, and served for the exposition of the Old Testament. It was, indeed, the specific New Testament evidence which precedes with Paul the argument from the Old Testament in chap. iv.

11. On the means by which Christianity chiefly establishes the law, see the *Exeg. Notes* on ver. 31. The Judaism of the Old Testament first attained its universal historical glory by Christianity, and its thanks are due especially to Paul, who was so hated by the Jews. [Bishop Sanderson (*Sermon* on 1 Peter ii. 16, as quoted by Ford): "The law may be considered as a *rule*; or, as a *covenant*. Christ has freed all believers from the rigor and curse of the law, considered as a covenant; but He has not freed them from obedience to the law, considered as a rule. . . . The law, as a rule, can no more be abolished or changed, than can the nature of good or evil be abolished or changed."—P. S.]

HOMILETICAL AND PRACTICAL.

CHAP. III. 21-26.

The revelation of the righteousness of faith through Jesus Christ which is efficacious in God's sight. It comes to pass: 1. *Without the assistance of the law*, although testified by the law and the prophets; 2. *For all sinners*, without distinction, who believe; 3. *By the redemption* effected by Jesus Christ the Mediator, who proffers the righteousness which is acceptable to God (vers. 21-26).—The testimony of the law and the prophets concerning the righteousness which is acceptable to God: 1. Of the law by its typical reference to the atonement; 2. Of the prophets by the Messianic prophecies (ver. 21).—The Apostle takes from the law what does not belong to it, and concedes what does belong to it. He denies: 1. Its alleged coöperation in the righteousness which is acceptable to God. But he concedes to it: 2. The testimony of the future atonement (ver. 21).—The universality of grace corresponding to the universality of sin (vers. 22-24).—What sort of confession should we make to God daily as evangelical Christians? Two kinds: 1. We are altogether sinners, and come short of the glory we should have before God; 2. We are justified freely by His grace, &c. (vers. 23-24).—Christ set forth by God to be a propitiation (mercy-seat), through faith in His blood: 1. To what end? To offer His righteousness at this (present) time; 2. Why? Because in time past He could pass over sin

* [As set forth in his celebrated tract, *Our Deus Homo*. An able and vigorous, but unsuccessful attempt to set aside the orthodox view of the atonement has been made in America by Dr. Bushnell, *The Vicarious Sacrifice*, New York, 1866. Comp. also the English work of Young on *Christ the Light and Life of the World*, 1867, and Jowett's excursus on the *Doctrine of the Atonement* (*Rom.*, p. 468 ff.—P. S.)

by His Divine forbearance, and thereby shake faith in His justice (vers. 25, 26).—Divine forbearance (ver. 25).—God the only just One, and therefore the only Justifier (ver. 21).

LUTHER: "All have sinned," &c. This is the chief portion and central part of this Epistle, and of the whole Scripture. Therefore understand this text well, for the merit and glory of all works,—as he himself says,—are done away with, and God's grace and glory alone remain (ver. 28).—Sin could be removed neither by laws nor by any good works; that must be done by Christ and His forgiveness (ver. 25).—Faith fulfils all laws, but works cannot fulfil a single tittle of the law (ver. 31).

STARKE: There is only one kind of justification in the Old and New Testaments; namely, that which is by faith in Christ (ver. 21).—To have a believing heart, is to hunger and thirst after the grace of God in Christ, and to appropriate the righteousness of Christ for our spiritual satisfaction and refreshment (ver. 22).—Do not make a wrong use of this passage against active Christianity, for God's image must be restored in us in the order of the new birth and daily renewal (ver. 28).—Grace and righteousness are the two principal attributes of God which are proved in the work of our salvation. Therefore one cannot be separated from the other, either in the cause or order of our salvation (ver. 24).—The faith which appropriates the blood of Jesus Christ and His expiatory death, and presents them to God the Lord, is the only means by which Christ becomes also our mercy-seat (ver. 25).—If you are ever so distinguished and wealthy, and are deficient in true and living faith, you can neither be justified nor saved (ver. 26).

OSLANDER: No doctrine must be accepted in the Church of God to which God's word does not bear witness (ver. 21).—LANGE: The merit of the blood of Christ is not only the object which faith grasps, but also the foundation on which it firmly rests (ver. 25).—HEDINGER: Christ our righteousness! Oh, the glorious consolation, which screens us from the wrath of God, the curse of the law, and eternal death! No work, no perfection out of Christ; but faith alone makes us dear children of God—righteous, holy, and blessed (ver. 25).

BENGL: Under the law, God appears just and condemning; under the gospel, just, and yet justifying the guilty sinner.

LISCO: The nature of evangelical righteousness is, that it is obtained by faith in Jesus Christ; and it comes to all and upon all who believe in Him. Like a flood of grace it flows to all, and even so overflows as to reach even the heathen. It is therefore a righteousness by faith, and not a righteousness by works.—In the work of redemption, God's holiness and grace, justice and forbearance, are revealed (vers. 25, 26).

HEUBNER: The difficult question is now solved: "How can the sinner find redemption from his sins?" Christianity replies: *Believe in Christ* (ver. 22).—How is the righteousness which God accepts testified by the law and the prophets? 1. By this means: all forgiveness, all redemption, is everywhere described in the Scriptures as the free work of God's grace; neither the offering, nor man's own merit, was sufficient for this end; 2. In the emphatic prophecies of a future Redeemer (ver. 21).—Unworthiness before God is universal. This is the first prostrating word of revelation: Know that thou art a sinner, a poor sinner: that is, who hast nothing,

and must get something from God (ver. 23).—Christ's redemption is: 1. A ransom (Matt. xx. 28) from the *guilt* of sin (Eph. i. 7); 2. A ransom from the *punishment* of sin (Rom. v. 9); 3. A ransom from the *dominion* of sin (1 Peter i. 18; ver. 23).—The subjective condition of redemption is faith as a faith of the heart, which reposes its confidence on Christ's sacrificial death—a faith that Christ died for *me*. This *for me* is the great thing! (ver. 26).—On vers. 23-25, REINHARD preached his celebrated Reformation Sermon (il. 270) in the year 1800: "The great reason why our Church should never forget that it owes its existence to the renewal of the doctrine of God's free grace in Christ."

BESSER: The law impels toward righteousness, but it does not confer it.—There are not two orders of salvation, one for Jews and honorable people, and the other for heathen and publicans; but there is only one for all.—We are justified: 1. Without merit; 2. By God's grace; 3. Through the redemption that is in Christ Jesus (ver. 24).—The highest declaration of God's grace is at the same time the highest declaration of His justice.

J. P. LANGE: The fact of salvation is also a miraculous work of God (ver. 21).—Redemption as the second and higher world of miracle in relation to the natural world of miracle.—Golgotha is more exalted than Sinai in respect also to God's justice.—The lightning-flash of New Testament justice: 1. Killing; 2. Making alive.

[BURKITT: Vers. 24-26. We see here: 1. A glorious privilege for believers, *justification*; 2. Its efficient cause, *God*; 3. The moving or impulsive cause, *free grace*; 4. The meritorious cause, *the blood shedding and death of Christ*; 5. The final cause, *the declaration of His righteousness*; 6. The instrumental cause, *faith*.—Oh, glorious and all-wise contrivance, whereby God made sufficient provision for the reparation of His honor, for the vindication of His holiness, for the manifestation of His truth and faithfulness, and for the present consolation and eternal salvation of all repenting and believing sinners to the end of the world!—MATTHEW HENRY: Ver. 25. Christ is the propitiation—there is the healing plaster provided. Faith is the applying of this plaster to the wounded soul.—Faith is the bunch of hyssop, and the blood of Christ is the blood of sprinkling.—DWIGHT devotes six sermons to the subject of *Justification*, in which he treats of its nature, source, and means; duty of believing; nature of faith; influence of faith on justification; reconciliation of Paul and James on justification; influence of works on justification; and justification by faith no diminution of motives to obedience (*Theology*, vol. ii., pp. 515-605).—CLARKE: vers. 23-24. As God is no respecter of persons, all human creatures being equally His offspring, and there being no reason why one should be preferred before another, therefore His mercy has embraced all.—The redemption of Christ comprehends whatsoever He taught, did, or suffered, in order to free men from evil.—HODGE: As the cardinal doctrine of the Bible is justification by faith, so the turning-point in the soul's history, the saving act, is the reception of Jesus Christ as the propitiation for our sins.—All modes of preaching must be erroneous, which do not lead sinners to feel that the great thing to be done, and done first, is to receive the Lord Jesus Christ, and to turn unto God through Him. And all religious experience must be defective, which does not embrace distinctly a sense of the justice

of our condemnation, and a conviction of the sufficiency of the work of Christ, and an exclusive reliance upon it as such.—J. F. H.]

ON CHAP. III. 27-31.

The exclusion of man's self-glorification. Its results: 1. Not by the law of works; but, 2. By the law of faith (ver. 27).—How are we justified? 1. Not by the works of the law; but, 2. By faith alone (ver. 28).—"Only by faith"—LUTHER's watchword, and also the watchword of the evangelical church of the present day (ver. 28).—The righteousness of the law and the righteousness of faith (ver. 28).—God, a God of all people, because He is only one God (vers. 29, 30).—Faith in the one God considered as the source of the true kind of universalism (vers. 29, 30).—The popular saying of religious indifference: "We all believe in one God," is only true when we also believe that this God also justifies those who believe (vers. 29, 30).—The proof that the law is not made void through faith, but established, is supplied by both the deeds and doctrine: 1. Of the Lord; 2. Of His apostles, and especially of Paul (ver. 31).

LUTHER: Faith keeps all the laws, while works keep no point of the law (James ii. 10).—[A passage in the preface to the Epistle to the Romans is also in place here: Faith is not that human folly and dream which some take for faith. But faith is a divine work in us, which changes us and creates us anew in God, &c.]

STARKE: Faith alone justifies and saves; but you must not take away works from faith in order to beautify your sinful life, or it will become unbelief.—There are many forms of arbitrary will on earth, and yet but one way to salvation. God would save all men, and yet by only one way.

HEDINGER: Christianity, with its doctrine of faith, opens no door for sin, but shows how we can be obedient to the law with a filial spirit for God's sake (chap. iii. 31).—QUENNEL: The more faith in a soul the less pride there is in it.

GERLACH, from CHRYSOSTOM: What is the law of faith? Salvation by grace. Herein God's power is declared, not only in delivering men, but also in justifying them and raising them to glory; for God did not stand in need of works, but sought faith alone.—True, the word *alone* is not in the text literally, but yet it is there in sense, as it is expressly declared in Gal. ii. 16, 17; without faith, nothing can justify.

HEUBNER: Christianity unites humanity by one God, by one Father, who is the Saviour of all.—The unity of faith in grace should also establish the unity of hearts.

SPENNER: Looking at the subject in its true light, faith is not that which itself justifies man—for its strength would be far too small for this work—but faith only accepts the most powerful grace of God as a proffered gift, and thus permits man to be saved by it, instead of its really justifying and saving him. This is the great doctrine of this Epistle, on which every thing rests, and from which every thing must be derived.

LANGHE: Therefore we judge, &c., and thus it stands (ver. 28). True salvation of the inner life a witness: 1. Of the true faith; 2. Of the true gospel; 3. Of the true God.

[BURKITT: Ver. 31. The moral, not the ceremonial law. The moral law is established by the gospel; Christ has relaxed the law in point of danger, but not in point of duty.—HENRY: Ver. 27. If we were saved by our own works, we might put the crown upon our own heads. But the law of faith, the way of justification by faith, doth forever exclude boasting; for faith is a depending, self-emptying, self-denying grace, and casts every crown before the throne: therefore it is most for God's glory, that thus we should be justified.—MACKNIGHT: Ver. 28. Faith in God and Christ necessarily leads those who possess it to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined; so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer.—CLARKE: *Why did not God make known this grand method of salvation sooner?* 1. To make it the more valued; 2. To show His fidelity in the performance of His promises; 3. To make known the virtue and efficacy of the blood of Christ, which sanctifies the *present*, extends its influence to the *past*, and continues the availing sacrifice and way of salvation to all *future* ages.—HODGE: The doctrine of atonement produces in us its proper effect, when it leads us to see and feel that God is just; that He is infinitely gracious; that we are deprived of all ground of boasting; that the way of salvation, which is open for us, is open for all men; and that the motives to all duty, instead of being weakened, are enforced and multiplied.—In the gospel, all is harmonious: justice and mercy, as it regards God; freedom from the law, and the strongest obligations to obedience, as it regards men.—BARNES: One of the chief glories of the plan of salvation is, that while it justifies the sinner, it brings a new set of influences from heaven, more tender and mighty than can be drawn from any other source, to produce obedience to the law of God.—J. F. H.]

[HOMILETICAL LITERATURE ON *Justification* (in the order of the text).—COCCEIUS, *De Justificatione*, op. 7, 180; T. W. ALLIES, *Serm.* 1; B. HILL, *Serm.* 95; E. COOPER, *Lead. Doct.*, 1, 20; M. HARRISON, several sermons on *Justification* (1691); E. BATHER, *Serm.* 2, 248; T. BOSTON, *Works*, 1, 581; S. KNIGHT, *Serm.* 2, 15; A. FULLER, *Three Sermons on Justification*, *Serm.* 176; W. B. COLLYER, *On Script. Doct.*, 329; BISHOP HOBART, *Serm.* 2, 32; W. BRIDGE, *Works*, 5, 364; C. SIMEON, *Works*, 15, 79; A. BURGESS, *On Justification* (Two Parts); J. HOOLE, *Serm.* 2, 217; W. STEVENS, *Serm.* 1, 268; BISHOP HALIFAX, *St. Paul's Doctrine of Justification by Faith Explained*, 2d. ed., Camb. 1782; T. RANDOLPH, *Doctrine of Justification by Faith*; H. WORTHINGTON, *Disc.* 315; S. DISNEY, *Disc.* 125; P. HUTCHESON, *Serm.*; T. YOUNG, *Justification*, &c.; E. PARSONS, *Justification by Faith*, Halifax, 1821; J. C. MILLER, *Serm.* 359; J. JOHNSTON, *Way of Life*, 85; T. T. SMITH, *Serm.* 289; W. SHIRLEY, *Serm.* 151; J. WHITTY, *Serm.* i. 413; J. WESLEY, *Works* (Amer. ed.), vol. i. 47, 385; vol. ii. 40, 236; vol. iii. 153, 172, 259; vol. v. 37-442; vol. vi. 6-195; vol. vii. 47.—The *Periodical Homiletical Literature* on the same subject is very abundant. We give the principal articles: *Justification by Faith* (R. W. LANDIS), *Amer. Bibl. Repository*, xi. 463; (D. CUNY) *Met. Quart. Rev.*, iv. 5; v. 5; (C. D. PIDGEON) *Lit. and Theol. Rev.*, vi. 521; *Princeton Rev.*, xii. 268, 561, *Justification by Works*.—J. F. H.]

EIGHTH SECTION.—*Second proof of the righteousness of faith: FROM THE SCRIPTURES, and particularly from the history of the faith of Abraham, the ancestor of the Jews. Abraham is the father of faith to the Gentiles as well as the Jews, because he was justified in uncircumcision as a Gentile, and because he received circumcision as the seal of the righteousness of faith. David is also a witness of the righteousness of faith. (He is particularly so, since his justification was that of a great sinner.) Abraham, by his faith in the word of the personal God of revelation, and particularly in the promise of Isaac, is a type of believers in the saving miracle of the resurrection.*

CHAP. IV. 1-25.

- 1 What [, then,] shall we say then that Abraham our father, as pertaining to
 2 the flesh, hath found [found according to the flesh]?¹ For if Abraham were
 [was] justified by works [as is assumed by the Jews], he hath *whereof* to glory [he
 3 hath ground of boasting];² but not before God. For what saith the Scripture?
 Abraham believed God, and it was counted [reckoned] unto [to] him for right-
 4 eousness [Gen. xv. 6]. Now to him that worketh [to the workman]³ is the
 reward not reckoned of [according to, or, as a matter of] grace, but of
 5 [according to, as a] debt. But to him that worketh not,⁴ but believeth on him
 6 that justifieth the ungodly, his faith is counted [reckoned] for righteousness. Even
 as David also describeth the blessedness [happiness]⁵ of the man, unto whom God
 7 imputeth righteousness without works, *Saying*, Blessed [Happy] are they whose
 8 iniquities are forgiven, and whose sins are covered [atoned for]. Blessed
 [Happy] is the man to whom the Lord will not impute [reckon] sin [Ps. xxxii. 1, 2].⁶
 9 Cometh this blessedness [happiness] then upon the circumcision *only*, or
 [also] upon the uncircumcision also? For we say that faith was reckoned to
 10 Abraham for righteousness. How was it then reckoned? when he was in cir-
 cumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
 11 And he received [Gen. xvii. 2] the [a] sign of circumcision,⁷ [as?] a seal of the
 righteousness of the faith which *he had yet* being uncircumcised [of the faith
 in the uncircumcision, τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, or, of the faith which he
 had while in uncircumcision]: that he might be the father of all them that
 believe, though they be not circumcised [while yet in uncircumcision]; that
 12 righteousness might be imputed [reckoned also] unto them also:⁸ And the
 father of circumcision to them who are not of the circumcision only, but who
 also walk in the steps of that faith of our father Abraham, which *he had* being
 yet uncircumcised [which he had while in uncircumcision].⁹
 13 For the promise, that he should be the heir of the world, *was* not to Abra-
 ham, or to his seed, through the law [For not through (the) law is the promise
 to Abraham, or to his seed, that he should be heir of the world], but through
 14 the righteousness of faith. For if they which [who] are of the law [οἱ ἐκ νόμου]
 be heirs, faith is made void, and the promise made of none [no] effect [ren-
 15 dered powerless]: Because the law worketh wrath: for where¹⁰ no law is, *there*
 16 *is* no transgression [but where there is no law, neither is there transgression
 of the law]. Therefore *it is* of faith, that *it might be* by grace; to the end [in
 order that] the promise might be sure to all the seed; not to that only which
 is of the law, but to that also which is of the faith of Abraham; who is the
 17 father of us all, (As it is written, I have made thee a father of many nations
 [A father of many nations have I set thee; Gen. xvii. 5],) before him whom he
 believed,¹¹ *even* God, who quickeneth the dead, and calleth those things which be
 [are] not as though they were:
 18 Who against hope believed in hope, that he might become the [omit the]
 father of many nations, according to that which was spoken, So shall thy seed be
 19 [Gen. xv. 5]. And being not weak in faith, he considered not¹² his own body
 now [already]¹³ dead, when he was [being] about a hundred years old, neither
 20 yet the deadness of Sarah's womb: He staggered not at the promise of God
 through unbelief [But with regard to the promise of God he wavered, or
 doubted not in unbelief]; but was [made] strong in faith, giving glory to God

21 And¹ being fully persuaded, that what he had [hath] promised, he was [is]
 22 able also to perform. And therefore [Wherefore also]² it was imputed [reck-
 oned] to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed [reckoned]
 24 to him; But for us also, to whom it shall be imputed [reckoned], if we believe
 25 on him that [who] raised up Jesus our Lord from the dead; Who was delivered
 [up] for our offences, and was raised again [once again] for our justification.³

TEXTUAL.

¹ Ver. 1.—The reading in Lachmann, ἐπεσφάδα: Ἀπρ. τὴν προέσφρα ἡμῶν, is not only mostly authenticated (A. B. C., &c.), but, if well understood, it also gives the best sense; and we regard the opposite reading, which is now generally favored, as an explanatory transposition. See the *Exeg. Notes*. [The *text. rec.* pub. Ἀπὸ τῆς τερπῆς (not προέσφρας) ἡμῶν before ἐπεσφάδα. Cod. Sin. sustains the reading of Lachmann, which is also adopted by Alford, who, however, brackets ἐπεσφάδα as being of doubtful authority, since it is omitted by the Vatican Cod. (see Tischendorf's edition, p. 1448). But it is indispensable, and abundantly sustained by the other uncial MSS. Meyer admits the weight of external authority in favor of Lachmann's reading, but is disposed, nevertheless, to regard it as a later transposition to suit the connection of κατὰ σάρκα with τὴν τερπῆν ἡμῶν. The E. V., following the *text. rec.*, adopts this connection, and Dr. Lange defends it in the *Exeg. Notes*. But with the majority of modern commentators, including Meyer, Alford, Hodge, I prefer to join κατὰ σάρκα with ἐπεσφάδα. This is indeed necessary, if we follow the *lectio recepta*, and it is perfectly allowable, though not so natural, if we adopt the reading of Lachmann. In this case we must translate: *What, then, shall we say that Abraham our father (forefather) found (or, gained, attained) according to (the) flesh (or, in the way of the flesh)—i. e., through his own natural efforts as distinct from the grace of God. Grotius: propriis viribus; De Wette, and others: nach rein menschlicher Weise. Meyer takes ἐπεσφά here as the weak, unspiritual, sinful human nature. Abraham did indeed attain righteousness, but by faith, not by works. Codd. N. A. B. C. sustain προέσφρα for the τερπῆς of the Ec.—P. 8.]*

² Ver. 2.—[Lange translates: *ex hac Rahm, glory. καύχημα* (as also καύχησις) in the N. T., and in the LXX., means generally (not always, as Meyer says, p. 160) the object or ground of boasting, *materia gloriandi*; Rom. iv. 2; 1 Cor. ix. 15, 16; 2 Cor. i. 14; Gal. vi. 4; Phil. i. 26; ii. 16; and sometimes, as in the classics, the act of boasting or exulting, *gloratio*; 1 Cor. v. 6; 2 Cor. v. 12; ix. 3.—P. 8.]

³ Ver. 4.—[τὴν ἐργασίαν is well rendered by Luther: *dem der mit Werken umgeht. Lange: dem welcher den Werkdienst treibt. Meyer: dem Werkthätigen*. The word is frequent, and signifies a workman who works for pay. Conybeare and Howson, too freely: *if a man earns his pay by his work*. Young: too literally: *to him who is working*.—P. 8.]

⁴ Ver. 5.—[τῇ μὴ ἐργασίᾳ, to him who worketh not for hire—*der nicht Werkdienst treibt*.—P. 8.]

⁵ Ver. 6.—[μακαρισμόν, in allusion to the Hebrew form מְבֹרָךְ, *Oh, the blessedness, or, happiness of*. The N. T. of the Amer. Bible Union, and Robert Young, render μακάριος, here and elsewhere, even in the Sermon on the Mount, by *happy*, instead of *blessed*, which properly corresponds to εὐλογητός. There is the same difference between the German glücklich and selig. In a popular English Bible, I would retain *blessed* and *blessedness* where religious or eternal happiness is spoken of. The E. V. is inconsistent, and, without a fixed rule, alternates between *happy* and *blessed*.—P. 8.]

⁶ Vers. 7, 8.—[From Pa. xxxii., which describes the happiness and the condition of the forgiveness of sins. The following is a literal version of vers. 1 and 2:

*Blessed (Happy) is he whose transgression is forgiven,
 Whose sin is covered.
 Blessed (Happy) is the man
 To whom Jehovah imputeth not iniquity,
 And in whose spirit there is no guile.*

Bwald (*Die Psalmen*, 3d ed., 1866, p. 65) renders the passage thus:

*Seig dessen Missethat vergeben,
 Dessen Sünde ist verzeih!
 Seliger Mensch dem Jhove nicht anrechnet Schuld,
 Und in dessen Geiste keine Täuschung!*—P. 8.]

⁷ Ver. 11.—The accusative περιτροπὴν [A. C. Syr.] does not really change the thought, but rather strengthen it. It is probably an alteration or oversight [caused by the surrounding accusatives. The genitive περιτροπῆς is attested by x. B. C. D. F. K. L., &c.—P. 8.]

⁸ Ver. 12.—καὶ αὐτοῖς must be retained, contrary to Lachmann. [καὶ is wanting in x. B. Meyer defends it. —P. 8.]

⁹ Ver. 13.—Τῇ ἐν (τῇ) ἀποβυσσὶν πίστει [N. A. B. C. D¹, &c., Lachmann, Tischendorf, Meyer, Alford]. The opposite reading is τῇ πιστ. τῇ ἐν τῇ ἀποβ. [Recommended by Griesbach, adopted by Scholz—contrary to the majority of the uncial MSS. It looks like a mechanical adjustment to ver. 11. τῇ is also to be omitted.—P. 8.]

¹⁰ Ver. 15.—ὅδ δὲ is probably an exegetical correction; though strongly attested by A. B. C., Griesbach, Lachmann. [The *text. rec.* reads ὅ γάρ, for where, which is supported by M¹. D. F. K. L., while M¹ favors ὅδ δὲ, *see where*.—P. 8.]

¹¹ Ver. 17.—πιστεύουσας, Codd. F. G., Luther [*credidisti, dem du geglaubt hast*, as if it was part of the Scripture quotation, instead of πιστεύουσας, *credidit*, which is sustained by Cod. Sin.—P. 8.]

¹² Ver. 19.—The οὐ is wanting in the celebrated Codd. A. B. C. (and Sin.). Also in Lachmann. According to Meyer, this omission arose from regard to Gen. xvii. 17. It could also have been occasioned by the antithesis in ver. 26. [The οὐ is inserted in D. F. K. L., Lat., Syr., &c. Alford brackets it. See *Exeg. Notes*.—P. 8.]

¹³ Ver. 19.—The ἡ δὲ is wanting in B. F. G., &c. (and thrown out by Fritzsche and Tischendorf, but sustained by x. A. C. D. K. L. Lachmann and Alford bracket it.—P. 8.)

¹⁴ Ver. 21.—The καὶ is sustained by A. B. C., &c., Lachmann. [Cod. Sin. likewise favors καὶ, and Alford retains it.—P. 8.]

¹⁵ Ver. 22.—[The καὶ after δὲ is omitted by B. D¹. F., but inserted by x. A. C. D³. K. L. Lachmann and Alford bracket it.—P. 8.]

¹⁶ Ver. 23.—[Luther, to whom above all others the Christian world is indebted for a lucid and forcible exposition of Paul's doctrine of justification by faith, has made a strange mistake here by translating δικαιόσιν: *Gerechtigkeith* (righteousness), instead of: *Rechtfertigung* (justification). δικαιόσιν is the divine act of setting a man right, or putting him into the state and possession of δικαιοσύνη.—P. 8.]

EXEGETICAL AND CRITICAL.

General Remarks.—The theocratical Scripture proof for the righteousness of faith promised to the Gentiles as well as the Jews. Enlargement of the Mosaic economy of particularism by the development of the germ-like universality of the Abrahamic religion. *Survey:* 1. *Abraham's justification was a justification by faith, and excluded justification by works. It was therefore only a justification of the sinner, as is shown by the beatitude pronounced by David (vera. 1-8). The opposite is the Jewish righteousness of works.* 2. *It was independent of circumcision and the law. Abraham did not obtain the blessedness of justifying faith in circumcision, but in uncircumcision; circumcision was then added to it as a seal of justification. Abraham was thereby set forth to be the father of the faithful, as well of the uncircumcised as of the circumcised (vera. 9-12). The opposite is Jewish particularism.* 3. *Justification is as universal as the promise, which constitutes even an antithesis to the law. Abraham's justification is to him and to his seed a promise of the inheritance of the world. This promise is not limited by the law. Such a limitation would make the promise void; for the law produces that wrath (ἀγρι), which looks rather to the destruction than the inheritance of the world. The promise is both conditioned and established by faith and grace (vera. 13-17). The opposite is Jewish legalism.* 4. *Abraham and Christians have in reality the same righteousness of faith. The analogy between Abraham's faith and that of his believing children,—Christians:* a. *In relation to the same wonder-working God (ver. 17).* b. *In relation to the same conduct of faith: looking away from the contradiction of the natural life; strong confidence in the Divine word of revelation and promise (vera. 18-21).* c. *In reference to the same operation (vera. 22-25). The opposite is the external and superficial contemplation of the worldly sense.—Or also: a. The faith of Abraham (vera. 17-22); b. Application to the faith of Christians (vera. 23-25). The opposite, in general, is the hierarchical formalism and ceremonialism.*

FIRST PARAGRAPH, VERS. 1-8.

[Paul exhibits Abraham as a truly evangelical character, as a man of faith, in order to confirm the doctrine that the ground of our salvation lies not in us, but outside of us in the free grace of God, and that this must be apprehended first by faith, before we can do any good works. James, on the other hand (ii. 21 ff.), in opposition to a barren orthodoxy and mere notional belief, represents Abraham as a man of holy obedience, who proved his faith by works. In the one case he appears as the champion of the righteousness of faith, in the other as the champion of the righteousness of life. Both views are right. Paul goes to the root of the matter, the vital principle, which animated Abraham; James looks at the fruit produced thereby. Faith and works, righteousness and holiness, are as inseparable as light and heat, as the tree and the fruit, as cause and effect. Paul himself, after laying the only true foundation, as strongly insists upon a holy life as James. There is, in the Old Testament, an evangelical as well as a legal element; and the gospel, or promise, precedes the law which came in between

the promise and the fulfilment (ver. 20). Abraham represents the evangelical element, as Moses does the legal. Abraham's faith differs from the Christian faith, as the promise differs from the fulfilment of the gospel salvation, and as hope differs from fruition; but the essential element, the ethical keynote, in both is unconditional confidence and trust in God's truth and God's mercy.—P. S.]

Ver. 1. *What, then, shall we say.* The οὖν announces an inference from the previous statement (iii. 29), that God is the God of the Jews as well as of the Gentiles, considered in relation to Abraham's history and its significance. But our inference is not a corroboration (Meyer), or *confirmatio ab exemplo* (Calvin). We have here rather a new proof, as deduced from the foregoing, namely, the explanation of Abraham's history and of David's words of faith. Likewise Tholuck observes, the οὖν cannot be explained if, in accordance with the view of recent expositors, this verse be connected immediately with ver. 31 of the previous chapter.—*The construction:* It may be asked, first, whether the question should be read as one question, or two? Grotius and others have placed an interrogation mark after ἐροῦντες, and thus made two questions out of the sentence. Then δικαιωσίνης is supplied to εἰρηξέναι.—If the εἰρηξέναι be taken absolutely in the sense of the Grecian philosophy, this division could be made more easily. Yet the chief question here is not, what should be said, but what is Abraham's advantage?—It may further be asked, whether κατὰ σάρκα relates to προπάτορα (πατέρα), or to εἰρηξέναι. Lachmann's reading: τὸ οὖν ἐροῦντες εἰρηξέναι Ἀβρ., &c., [see *Textual Note*], is the one most favored by the Codd. (A. C. D., &c., and also the Sin.). "The suspicion that the transposition of the κατὰ σάρκα [of εἰρηξέναι] rather.—P. S.] is to be laid to the charge of the copyist, is strengthened when we see that such expositors as Chrysostom, Theophylact, Genadius in Eusebius, who read εἰρηξέναι κατὰ σάρκα, nevertheless connect the latter with πατὴρ ἡμῶν" (Tholuck, p. 167). De Wette, Meyer [Tholuck, Alford, Wordsworth, Hodge], and most commentators, with the Peshito, connect κατὰ σάρκα with εἰρηξέναι, and not (according to Origen, Ambrose, Calvin,* &c.) with πατὴρ ἡμῶν. But in ver. 9 ff., the subject is circumcision; while in vera. 1-8, it is only the contrast between righteousness by works and righteousness by faith. Therefore, according to Meyer's construction, κατὰ σάρκα should correspond to the εἰς ἔργων, yet not so that the two ideas should be identical, but that works should be embraced in the more general idea of κατὰ σάρκα. The σὰρξ, in antithesis to the divine πνεῦμα, should then denote humanity given up to itself. Pelagius, Ambrose, and others, refer κατὰ σάρκα to circumcision. Rückert understands the word as embracing both circumcision and ἔργα. While Tholuck consents to the now customary connection of the κατὰ σάρκα with εἰρηξέναι, he does not grant that the works of faithful Abraham were ἔργα κατὰ σάρκα; although Flacius would include likewise the *opera veniati*, as performed by men and not imputed by God, in the *opera carnis*; and Bullinger and others would make σὰρξ equal to

* [Hodge quotes Calvin for the opposite view, explaining κατὰ σάρκα in the sense *naturaliter, ex seipso*. But Calvin goes on to say: "Probabile tamen est epitheti loco Patri conjungi," and gives the preference to the construction with *patres*.—P. S.]

ἔργα. Tholuck therefore arrives at the conclusion, that Paul did not design to apply Christian justification in all its consequences to the patriarch. But how could he represent him here as the father of the faithful, if he would belittle or limit his justification? We go upon the supposition that, in accordance with the best Codd., *Ἀβραὰμ ὁ προπάτωρ ἡμῶν κατὰ σάρκα* (ver. 1) is an antithesis to *αὐτοῦς πατὴρ πάντων τῶν πιστευόντων*, &c. (ver. 11), and to *ὁ ἔστιν πατὴρ πάντων ἡμῶν* (ver. 16). The principal subject is, therefore, Abraham, the natural ancestor of the Jews; and if it be asked, What hath he found? the emphasis rests on *τί*, and this refers to the *δικαιοῦσθαι πιστεὶ χωρὶς ἔργων νόμον* (chap. iii. 28), and especially to ver. 29 also. As God is a God of the Jews and Gentiles, Abraham, the *προπάτωρ* of the Jews, has become a *πατὴρ* of Jews and Gentiles.

Ver. 2. For if Abraham was justified [*ἐδικαιώθη*] by works [in the opinion of the Jews]. The answer assumes that the view that Abraham was justified by the works of the law, was already denied in the question. Yet this very thing was believed by the legalistic Jew. "In the Talmud it was even deduced from Gen. xvi. 5, that Abraham observed the whole Mosaic law" (Meyer).* The answer does not therefore assume an *οὐδέν* [omitted before *ἢ γὰρ*] or an *οὐδαιότης* (Tholuck), because *κατὰ σάρκα* [ver. 1] does not stand in connection with *ἐργάσθαι*, [? comp. *Textual Note* 1.—P. S.] To the question, Which of the two kinds of righteousness? it assumes the conclusion, that it was not the imaginary righteousness of works, but the true righteousness of faith. The supposition is so plain, that the Apostle proceeds at once to the proof.—**Was justified by works.** The sense can be: if he should be so justified, it could only be at a human tribunal, and not at the tribunal of God—as has been already described. But it can also be understood thus: if Abraham, according to the national prejudice of the Jews, has been really justified by works. This is the more obvious view. Conceding this kind of justification, Abraham has a *καύχημα* (*maternam gloriandī*), but not before God. Not before God, first, because no flesh is justified by works in His sight (chap. iii. 20); second, because we know definitely from the Scriptures that Abraham was justified in God's sight, or at His tribunal, by faith. The *ἐδικαιώθη* is made by Beza, Grotius, and others, to refer to a general opinion pronounced on Abraham; but by Calvin, Calov., and others, to an imaginary opinion, under the supposition of an incomplete conclusion (the major: he who is justified by works hath whereof to glory. The minor: but not before God. The necessary concluding statement: therefore Abraham is not justified by works).†

* [Meyer quotes *Kiddush*, f. 82, 1; *Toma*, f. 28, 2; *Beresh. rabbi*, f. 37, 4. Tholuck says: "The justification of Abraham before God was a locus communis of Jewish theology." P. S.]

† [Calvin's interpretation is given by him (*ad Rom.* iv. 2) in these words: "*Epicherema* [*ἐπιχειρήμα*], an attempted proof, an incomplete syllogism] est, i. e., *imperfecta ratiōnatio, quæ in hanc formam colligitur: Si Abraham operibus justificatus est, potest suo merito gloriari; sed non habet unde gloriatur apud Deum; ergo non est operibus justificatus est. Ita membrum illud, 'Sed non apud Deum,' est minor propositio syllogismi. Huic attestat conclusio quæ posuit, tametsi a Paulo non exprimitur."* Similarly Fritzsche: "*Si suis bene factis Dei favorem nactus est, habet, quod apud Deum gloriatur . . . ; sed non habet, quod apud Deum gloriatur, quælibet v. propter idem, non propter quælibet facta cum Deo probatum esse docent . . . ; non est igitur ab eis bene facta Deo probatus."* So also Kraus-

Tholuck thinks, with Meyer, that reference to God cannot disappear from *ἐδικαιώθη*, and he follows him, with Theodoret, in explaining thus: "For if Abraham has been justified by God through works, he has certainly received—the perfect fulfilment of the law being granted,—glory, but not a divine glory, so far as such glory could not be traced back to God's grace." This explanation contradicts the previous suppositions: 1. That no flesh can be justified by the deeds of the law (chap. iii. 20); 2. That no external fulfilment of the law in the sense of *νόμος ἔργων* is conceivable, but only in the sense of *νόμος πίστεως*. A plain remark may aid in the understanding of this difficult passage: that *δικαιοῦσθαι* always refers to a definite tribunal, but that this tribunal may be very different according to the different relations of *δικαιοῦσθαι*. Thus the tribunal of Jewish national prejudice already mentioned was very different from that of the theocratic communion of faith itself, which the passage in James ii. 23 has in view (see the *Commentary on James*, chap. ii. Also, Pa. cvi. 31, on the justification of Phinehas). It has been counted to him for righteousness—from generation to generation, see Tholuck, p. 172, thereon. What Theodoret says is certainly true: that true justification before God must glorify the love of God; but for this very reason no other mode of justification before God is conceivable. (Singular explanation of Semler and others: Has he glory? No; before God, not! Protestation.)

Ver. 3. For what saith the Scripture? Paul makes a true representation of Abraham in accordance with the Scriptures, in opposition to the false representation of the Jews.—**But Abraham believed God, and it (viz., the believing, τὸ πιστεῖν, which must be supplied from ἐπίστευσεν) was reckoned to him for righteousness, ἐνίσταται δὲ Ἀβραὰμ τῷ θεῷ, καὶ λογισθῇ αὐτῷ εἰς δικαιοσύνην.** Gen. xv. 6, Sept. The emphasis lies on *ἐπίστευσεν*, placed first, or the faith of Abraham as distinct from works and as excluding merit on the part of man. *Λογισθῇ εἰς δικαιοσύνην*, to reckon, or count, or impute to any one as righteousness, and consequently to treat him as righteous, is identical with *δικαιῶν* (see p. 130). On the con-

sold, Baur, Köstlin, Hodge. This interpretation would have been more clearly expressed thus: *ἔχει καύχημα* (πρὸς τὸν θεόν): ἀλλ' οὐκ ἔχει καύχημα πρὸς τὸν θεόν. But it certainly gives good sense and falls in best with the *γὰρ* in ver. 3. We explain thus: If Abraham, as the Jews suppose, was justified by works, he has reason to glory before God (for then he can claim justification as a just reward for his merits, leaving no room for the display of God's mercy); but, according to the Scripture, he has no ground to glory before God, for (ver. 3) the Scripture derives his justification from faith in God or from something outside of him, and not from works of his own. Meyer, in his former editions, defended the untenable view that *ἐδικαιώθη* was a question, and *ἔχει . . . θεόν* the negative answer; but, in his last editions, he returns, with Tholuck and Wordsworth, to the interpretation of the Greek fathers (Theodoret, Chrysostom, Theophylact), which would require in ver. 3, ἀλλὰ, instead of γὰρ.—P. S.]

* [If ver. 3 contained the refutation of the inference, ver. 2, we would rather expect ἀλλὰ ἢ, instead of ἢ γὰρ. But if the refutation is contained in ἀλλ' οὐ πρὸς θεόν (*ἔχει καύχημα*), the γὰρ is in its place and gives the proof for the answer from Gen. xv. 6, showing that justification proceeded not from any work which Abraham performed, but from God in whom he put his trust. See note on p. . . Meyer, holding the old Greek interpretation of ver. 2, tries to explain the γὰρ: "*Mit Recht sage ich: οὐ πρὸς τὸν θεόν, denn vom Glauben, nicht von den Werken Abraham's leitet die Schrift ausdrücklich seine Rechtfertigung her, und zwar als etwas durch Zurechnung Empfangenes.*"—P. S.]

roversy whether Abraham was justified *per fidem* through the instrumentality of faith), as the Protestants rightly teach, or *propter fidem* (on account of the merit of his faith), as the Romanists assert; compare the remarks of Tholuck, p. 173 ff.; also the note of Alford *in loc.* Hodge enters here into a lengthy discussion of the doctrine of imputation, pp. 164-175, partly polemical against Olshausen.—P. S.] The quotation of Gen. xv. 6, is from the Septuagint which has changed the active verb $\epsilon\lambda\omicron\gamma\iota\sigma\theta\eta$ into the passive $\epsilon\lambda\omicron\gamma\iota\sigma\theta\eta$. Paul uses the more prominent expression $\delta\epsilon$ instead of the $\kappa\alpha\iota$ of the Septuagint. Different explanations: 1. Rückert: Paul incorrectly used the passage for his purpose. 2. Roman Catholic expositors (and Bucer): Abraham submitted to the authority of God's word, and that gave value to his faith. 3. Faith in the promise of a large posterity was, in view of its object, faith in the promise of the Messiah who was to come forth from his posterity (A. Lapide, Calvin, Gerhard, Calov., and others). 4. Implicit faith in the Divine promise (Bullinger, and others). Tholuck adopts this view, though with hesitation. "Delitzsch, on Gen. xv. 6, having more regard for the historical interpretation, says: 'Every thing was contained in the person of Jehovah and in the promise of a numerous posterity to Abraham, which was separately disclosed and fulfilled in the New Testament time of redemption.' But faith in a numerous posterity cannot effect the same *nova obedientia* as faith in a *Christus satisfaciens* and *satisfaciens* can effect." [Tholuck, p. 173.] Further particulars on the *nova obedientia* of Abraham may be read in Gen. xxii. According to Tholuck, we should not introduce into the faith of Abraham the faith in the Messiah. But yet we must not reject it. According to the promise in Gen. xii. 3, the question in Gen. xv. 6—the passage here in mind—could not be the promise of a merely natural posterity. It is certainly consistent with the principles of historical interpretation, when we are considering later decisions, to look back at the earlier ones which lie at their root. Meyer [p. 161] more appropriately remarks: "In the $\pi\sigma\tau\epsilon\upsilon\sigma\alpha\iota\tau\omega\theta\epsilon\omega$ on the part of Abraham, Paul has perceived nothing really different from Christian $\pi\sigma\tau\iota\varsigma$; since Abraham's faith referred to the Divine promise, and indeed to the promise which he—one who was the friend of God, and illuminated by Him—has perceived to be the promise which embraced the future Messiah (John viii. 56)."

Yet, under the supposition of the substantial identity between the faith of Abraham and that of Christians, we shall need to lay stress on the difference in form: The faith of Abraham is the essential beginning of the specific faith of salvation in the Old Testament; the faith of Paul and his companions is the completion of the same in the New. Faith in general, as well as in each of its particular parts, undergoes a great metamorphosis in its passage from that initial point to this terminal point.

But it remains the same faith in substance. And the peculiarity of this substance is, that the Divine object, and its human organic reception, constitute an indissoluble christological synthesis. The objective parts are: *a.* The personal God of revelation in His revelation; and especially as the creative, wonder-working God, who can call forth new salvation and life; *b.* His word of promise; *c.* The import of His word of promise—the future salvation of the nations with the seed of Abraham. Corre-

sponding with these, are the subjective parts: *a.* The living knowledge, perception, and reception of the revealed God; *b.* Confident submission to the words of promise, against all the contradiction of sense and worldly appearance; *c.* The appropriation of the object of the promise as the principle and energy of the renewed life.

The operations correspond to this harmony of object and subject: 1. Justification. Freedom of conscience before God, according to the measure of the condemnation of conscience. The peace of God, Gen. xv. 2. The sacramental, symbolical seal, Gen. xvii., see ver. 11. 3. Confidence, and acquirement of new life from condemnation to death, or even from death itself—internal death.

All these separate parts exist as germs in Abraham's faith. De Wette, after an ill-founded remark on the Apostle's arbitrary dialectics and scriptural application, admirably says: "When the Apostle in this way unites the climax of religious development with the historical point of connection—for the developing series commenced with Abraham—he gives evidence of great historical penetration." Comp. the *Commentary on Genesis*, xv. 1-12.

Ver. 4. Now to the workman [$\tau\omega\delta\epsilon\epsilon\rho\gamma\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omega$, Lange: *Dem aber, welcher den Werkdienst treibt*]. The statements of vers. 6 and 7 are two sentences, which establish the doctrine of justification by faith, as well in its divine as in its human character. The work does not reach up to God, His grace, or His heaven; but it belongs to the sphere of gain, and makes the remunerator the debtor—which cannot be said of God without impiety. But as God's grace is exalted above the claims of merit, so is man's faith exalted. The believer does not rely on merit, but on the gracious strength of Him who justifies the ungodly, and he receives the righteousness in proportion to his faith. The first sentence establishes negatively, that Abraham, according to his relation to God, could not be justified by works; the second sentence establishes positively, that justification presupposes a relation of God's grace to the sinner. It is therefore clearly intimated that Abraham was a sinner; besides, the introduction of David and his testimony proves conclusively that the justification is that of the sinner. But the root of the antithesis is in the $\epsilon\rho\gamma\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omega\varsigma$ and the $\mu\eta\epsilon\rho\gamma\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omega\varsigma$; it is the continuation of the contrast in chap. ii. 7, 8. Those who strive untiringly, seek God as their only end; but partisans oppose God by their claims. The $\epsilon\rho\gamma\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omega\varsigma$ is not "the active man, whose characteristic is works" (Meyer), but he whose righteousness consists only of works, who relies on the merit of his works, and whose basis of confidence and pride are works. Therefore, his counterpart is not an $\omicron\upsilon\kappa\epsilon\rho\gamma\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omega\varsigma$, but a $\mu\eta\epsilon\rho\gamma$.

Is the reward ($\acute{o}\mu\iota\sigma\theta\acute{o}\varsigma$) not reckoned according to (as a matter of) grace ($\kappa\alpha\tau\grave{\alpha}\chi\acute{\alpha}\rho\iota\tau\iota$). That is, the *earned reward*, in accordance with the law of wages and labor. The $\lambda\omicron\gamma\iota\sigma\sigma\alpha\iota$ is a very flexible idea; in the case of works, denoting a literal settling up, a payment, according to the external *quantitative* relations; and in the case of faith, a respectful valuation or reward, according to the internal *qualitative* relations. But even in the latter case, there is no fiction, no untruth, but a decision in strict conformity with the actual condition. He who makes God his debtor for service rendered, reverses the poles of spiritual life; he conceits that God exists for his sake, and for the

sake of his external work. Therefore, the mere worker becomes a culpable laborer in the judgment of God. Faith is the return to the normal relation with God. Here God is the absolute majesty, the justifier, the source, the giver of all things, the infinitely merciful; and before Him the believer stands in the sense of absolute need, dependence, poverty, impurity, and guilt. But when the believer commits himself to the burning and delivering arms of God's love, his guilt vanishes as the cloud before the sun.—Not according to grace, but according to (as a) debt. The *ἐργαζόμενος*; really declines grace; he claims a reward for his merit. And in the same way will his reward be reckoned according to his debt. *Ὁφείλημα*, the *debitum*, according to the relations of reward.—It is plain that such a relation did not apply to Abraham, from the fact that, according to ver. 8, he obtained God's grace; and this in a definite case, where the question could not be one of merit (Gen. xv.).

Ver. 5. But to him that worketh not (for hire), &c. Meyer properly remarks, in opposition to Reiche, who refers the statement directly to Abraham,* that the sentence is a *locus communis*, and that it is left to the reader whether he will include Abraham in it or not. But, according to Paul, Abraham has certainly included himself. In the same way, Meyer properly observes that *ἀσεβής*, ungodly, must not be diluted into *ἀδίκος*, unrighteous. Faith perceives that the foundation of the *ἀδικία* is the *ἀπίστια* (chap. i. 21), alienation from God; and, because of its deeper knowledge of sin, applies to the grace of God. The *πιστὶς ἐν ἑσέ* cannot merely denote a faith in the direction toward some one, but a believing self-surrender on the ground of God's grace (Acts xvi. 31, &c.).

Ver. 6. Even as David. The introduction of David completely establishes the fact that the justification of man is a justification of the sinner, and that the believer perceives his sins; for, in relation to David, both his guilt and pardon were conceded by the Jews. And now David must also testify to this truth. *Even as* (*καθ' ὅσον*) indicates that David is quoted for the elucidation and proof of what has been said already in vers. 4 and 5. He is quoted, not as a universal example of justification in general, but in special proof that it is such a justification of the sinner as excludes the merit of works. [Vers. 7 and 8 prove clearly that the forgiveness of sins belongs to justification; but this is only the negative part, with which is inseparably connected the positive part, namely, the imputation and application of the righteousness of Christ, and this contains the germ and power of sanctification.—P. S.] Tholuck: "By the negative statement, Calvin was led to insist that the idea of the *justificatio* is exhausted with the *condonatio peccatorum* (Inst. iii. 11). The same thing is done by the Protestant doctrinal theology before the *Formula Concordia*—which first expressly added the *νιοθεσία*, which is really included therein." Compare, however, the Heidelberg Catechism, Question 60.† The beatitude

from Ps. xxxii. 1 and 2 is quoted from the Septuagint. [See *Textual Note* *] The choice of verbs in ver. 7 corresponds to the substantives. The *ἀμαρτία* is a debt doomed to prison; it is released, and thus abolished; the *ἀμαρτία* is the ground of it, and is covered from God's eye (עֵינַי מִכֶּסֶף)—that is, abolished by Him.

SECOND PARAGRAPH (VERS. 9-12).

Justification applies also to the Gentiles. It is a justification for all.

Ver. 9. (Is) this blessedness [ὁ μακαρισμός, the pronouncing happy, congratulation, *Seligpreisung*], then, upon the circumcision. The question now is, whether the beatitude described by David applies only to the Jews. The expositors have supplied different words: Tholuck [Stuart, Philippi, Meyer, ed. 4.], and others, *ἐστί*; Meyer [Fritzsche, De Wette, Alford, Hodges], *λέγεται* [comp. Heb. vii. 18; Mark ix. 12], with reference to ver. 6 (others, *πίπτει* [Theophylact], *ῥέλει* [Ecumenius], *ἐργεται* [Olshausen], *γέγρε*). The *λέγεται* has less foundation than *ἐστί*. [It is always safer to supply the simplest word.—P. S.]—Or also upon the uncircumcision? The *also* shows that the previous clause is to be understood in the exclusive sense: upon the circumcision only. [Some MSS. add *μόνον*.—P. S.]—For we say. The *γὰρ* presupposes that the Apostle has already mentally expected an affirmative reply to the question, Or upon the uncircumcision also? [The form of the question, too, with *ἢ καί*, presupposes an affirmative answer to the second clause, and this implied affirmation is made the ground of the argumentation, vers. 10-12. De Wette and Alford.—P. S.] The *τῷ Ἀβρ.* is certainly emphatic, as Fritzsche, De Wette [Alford], and others, maintain, though Meyer denies it; for the whole of the following argument proceeds from the person of Abraham. [For we say that to Abraham faith was reckoned for righteousness.—P. S.]

Ver. 10. Not in circumcision, but. According to Gen. xv., Abraham was justified about fourteen years before his circumcision, Gen. xvii. [Consequently his circumcision was not the effective cause and condition, but the Divine ratification of grace already received.—P. S.]

Ver. 11. And he received a sign of circumcision [*καὶ σημεῖον ἔλαβεν περιτομῆς*]. Genitive of apposition [*i. e.*, a sign which consisted in circumcision. Van Hengel and Hofmann, preferring the reading *περιτομῇ* to *περιτομῆς*, explain: As a sign he received circumcision, as a seal (*σφραγίδα* in apposition to *σημεῖον*). Meyer objects that

thus: "How art thou righteous before God? Answer: Only by true faith in Jesus Christ. That is: although my conscience accuse me, that I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prone always to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart."—P. S.]

* [This must refer to a former edition; for, in the 4th ed. of 1865, Meyer gives the preference to *ἐστί*: "Als das sich von selbst versteht: Verbum wird am einfachsten *ἐστί* gedacht (vergl. II. 9, Note IV. 33, al.); weniger naheliegend: *λέγεται* aus v. 6."—P. S.]

† [The order of the words is simply rhetorical and euphonic, and gives no emphasis to *συνίεναι*. See Tholuck and Philippi.—P. S.]

* According to Reiche, Abraham is the *μὴ ἰσχυόμενος*, the *ἀσέβης*; and this word alludes to the early idolatry of Abraham, which is described by Philo, Josephus, and Malmonides. Grotius, and others, have adopted the same opinion.

† [This question of the Heidelberg Catechism, which was first published in 1563, contains one of the best statements of the evangelical doctrine of justification, and clearly brings out the positive element, which Tholuck wrongly takes from the Form of Concord of the year 1577. It reads

in the first case, σημειον, in the second, περιτομήν, ought to have the article, and explains: *Ein Zeichen mit welchem er durch die Beschneidung versehen ward, empfangt er als Siegel*—i. e., a sign, with which he was provided in circumcision, he received as seal. But the article is sometimes omitted where the reference is specific, and where there is no danger of mistake; comp. Winer, p. 118 f. σημειον, sign, token, symbol, τίς. Circumcision was the sign of the covenant God made with Abraham, Gen. xvii. 11; God, on His part, promising the Messianic κληρονομία (Gen. xv. 5, 18), and Abraham, on his part, exercising the obedience of faith which was reckoned to him for righteousness (Gen. xv. 6). Hence Paul represents it as a seal of the righteousness of faith. This was not only a "legitimate dogmatic inference" (Meyer), but, as Tholuck remarks, a historical necessity, since the sign of the covenant was granted in consequence of the faith previously shown.—P. S.]—**The seal.** The seal denotes here the symbolical and sacramental sealing; from this, the real sealing of Abraham, which was given him after the offering of Isaac, Gen. xxii. 1, is still to be distinguished (see the *Biblework on Genesis* xxii.). "It is also represented in the Talmud as the sign and seal of the covenant. See Schöttgen and Wetstein in loc. These words belonged to the formula of circumcision: 'Benedictus sis, qui sanctificavit dilectum ab utero, et signum (τίς) posuit in carne, et filios suos sigillavit (σφραγισεν) signo fœderis sancti.' Beracoth, f. xiii. 1." Meyer [foot-note]. Christian writers [*Acta Thomæ*, § 26; Grabe, *Spicileg. Patr.* l. p. 338] speak in the same way of the water of baptism as a seal [ἡ σφραγὶς τοῦ λουτροῦ]. A seal here means a mark of Divine ratification of a justification already received, a "signaculum rei actæ," not a "pignus rei agenda;" comp. 1 Cor. ix. 2; 2 Tim. ii. 19. We have here an intimation of the true idea of sacraments: they are signs, seals, and means of grace, but not the grace itself. Circumcision is not the covenant, neither is baptism regeneration. A sign and seal can never be the substitute for the thing signed and sealed, nor should it be made a ground of confidence and hope; but it is all-important as a Divine ratification, and gives, so to say, legal validity to our claims, as the governmental seal to a written instrument. Without the seal of circumcision, Abraham would have had no certain guarantee of the Divine favor; and if justification by faith is abstractly separated from the church and the means of grace, it becomes a subjective fiction of man.—P. S.]—**That he might be the father.** The spiritual father is meant here. Abraham is the father of faith. "The conception of author, founder, is also contained in that of father; comp. Job. xxxviii. 28; Gen. iv. 21; 1 Macc. ii. 54;" Tholuck.—On the idea of Abraham's spiritual children, see Matt. iii. 9; John viii. 37, 38. Gal. iii. 8, 29, is a parallel.—**That righteousness might be reckoned also to them.** This means the sense in which Abraham, as a believing Gentile, has become the father of believing Gentiles.

Ver. 12. **And the father of circumcision.** Prominence is here given to the life of faith, the proof of faith, in connection with circumcision for faith. We remark on the language: 1. *ἐς τὸ εἶναι αὐτὸν* must be mentally repeated after καὶ. 2. *τοῖς*, the dative *commodi* [for those], comes in the place of faith. 3. Instead of *ἀλλὰ καὶ τοῖς στοιχείουσιν*,

we should expect *ἀλλὰ καὶ στοιχοῦσι* without the article. Tholuck: "The καὶ τοῖς; is an 'unexamples' solecism in the Apostle's language." Theodoret, Hervæus, Luther, and others, have assumed a transposition: *τοῖς οὖν*, instead of *οἱ τοῖς*. Meyer and Tholuck reject this. Rückert defends the supposition of a transposition; Fritzsche excuses the article; Reiche defends it [so does Stuart; both regard it as a resumption of the sentence begun with the preceding *τοῖς*, and interrupted by the *οὖν ἐκ περιτομῆς μόνον, ἀλλὰ καὶ*.—P. S.] It may be asked, whether *οἱ οὖν ἐκ περιτομῆς μόνον, ἀλλὰ καὶ οἱ στοιχοῦντες* could be said. And this would certainly be practicable, if we could place *οὗτος* after *μόνον*. They are not only the people of the circumcision, but also those who walk, &c. The faith of the real Jews is not only here made prominent, but also their life of faith; no doubt with reference to the fact that these believing Jews, like Abraham, should be the humane publishers of salvation to the Gentiles. [*τοῖς ἔχουσιν*, the dative after *στοιχοῦν* is not local, but normative; comp. Gal. v. 18, 35; vi. 16; Phil. iii. 16; Meyer.—P. S.]

THIRD PARAGRAPH (VERS. 13-17).

Ver. 13. **For not through (the) law is the promise to Abraham, or to his seed, that he should be the heir of the world.** (See Gal. iii.) Ver. 13 does not simply establish the preceding (Meyer), since that is established of itself. The foregoing statement is indeed strengthened by the discussion which now follows (therefore: *for*); but the latter also sets forth a new privilege of the righteousness of faith, namely, its release from the law. See De Wette.—**Not through the law.** The law declared only the possession of Canaan by the Jews; but the promise which Abraham received pledged to him and his believing children the whole earth as an inheritance.—**Through the law;** that is, not *per justitiam legis* (Pareus, and others), but with the Mosaic legislation. [De Wette and Alford: "διὰ νόμου, not, 'under the law,' nor, 'by works of the law;' nor, 'by the righteousness of the law;' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise."—P. S.]—**The promise (sc. ἐστί) to Abraham, or to his seed.** This is the great Messianic ἐπαγγελία κατ' ἐξοχήν. The ἡ, or, expresses the indivisibility of the promise to Abraham and his seed—that is, his believing seed (Gal. iii. 9)—and cannot be replaced by καὶ, or be divided thus: neither to Abraham nor his seed (Meyer). Abraham inherits with his seed, and his seed inherits with Abraham (see Matt. viii. 11; Heb. xi.). According to Estius, Olshausen, and others, the seed is *Christ*, conformably to Gal. iii. 16. Meyer says: "Not Christ;" which is just as incorrect as the limitation of the seed to Christ.—**That he should be the heir of the world** [τὸ κληρονόμουν αὐτὸν εἶναι κόσμον]. The *τό* introduces an explanatory declaration of the import of the promise. The αὐτός refers to Abraham, because he, in his person, represents also his seed. "In the promises, Gen. xiii. 15; xvii. 8; xlii. 17, 18, the blessing bestowed on Abraham in chap. xii. is expressly transferred to his seed;" Tholuck. It may be asked now, Where has this promise of the possession of the world been given to Abraham? The promises which the Old Testament furnishes in reference to the hereditary

possession of Abraham seem to include only the land of Canaan; Gen. xii. 7: "Unto thy seed will I give this land" (Canaan); chap. xiii. 14, 15: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever;" chap. xv. 18: "From the river of Egypt unto the great river; the river Euphrates;" chap. xvii. 8: "All the land of Canaan;" chap. xxii. 17: "Thy seed shall possess the gate of his enemies" (comp. chap. xxvi. 3, the repetition of the promise to Isaac; and Exod. vi. 4, the legal establishment). In all these there is no promise of the inheritance of the world. It is not correct to consider *κόσμος* and *γῆ* as identical. Thus Meyer says: "The hereditary possession of the land of Canaan, which was promised to Abraham and his posterity (Gen. xii. 7, &c.), was regarded in the Jewish christology as the government of the world by the Messianic theocracy, which was supposed to be typically indicated in Gen. xxii. 'Abraham patri meo Deus possidendum dedit CŒLUM ET TERRAM;' Tanchuma, p. 163, 1; see also Wetstein. The idea of the Messianic sovereignty of the world, which underlies this Jewish particularistic view, is not set aside in the New Testament, but it is brought out by Christ Himself (Matt. v. 5) in allegorical form (Matt. xix. 28 ff.; Luke xxii. 30; Matt. xxv. 21), divested of its Judaistic notion, and elevated to christological truth. It is necessary, because of the universal sovereignty to which Christ Himself is exalted (Matt. xxviii. 18; John xvii. 5; Phil. ii. 9; Eph. iv. 10, &c.); and because of the necessary communion between His disciples and Himself." But we can hardly suppose that the Apostle would here apply *against* the Jews the promise of the land of Canaan to the Jews, in its higher signification. We must keep in view the significant passage, Gen. xxii. 17, 18: "Blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemy. And in thy seed shall all the nations of the earth be blessed." Here we have the germ of the same promise (Origen, Chrysostom, Bengel, and others). Superiority is declared by the very position of the one who blesses, and the earth itself is meant by the nations of the earth. Tholuck remarks, on the contrary, that by *κόσμος* we must then understand the *σπίρμα* itself, so far as it is led to faith, and that this cannot be regarded at once as *κληρονομία* and *κληρονομία*. But the *σπίρμα*, as the organ of the world's conversion, must be distinguished from the *σπίρμα*, as the converted world. God is the inheritance of believers, as believers are the inheritance of God. De Wette, in summing up the different explanations, says: "*ἡ κληρονομία τοῦ κόσμου* is not an indefinite allegorical blessedness (Flat); not the reception of all nations into the theocracy (Melancthon, Beza, Bengel, Chrysostom, Theodoret, &c.); not the possession of Canaan and some adjacent countries, '*qua felicitas arcanam gerebat inaginem æternæ felicitatis*' (Grotius); nor of the earth (Rosenmüller, Koppe, Köllner, Rückert), in the sense of the political sovereignty of the world; nor is it a possession of the future world (Calov.*); still less of

the *beneficia spiritualia* (Bald.), or *sub typo terræ Canaan non modo spes celestis vite, sed plena et solida Dei benedictio* (Calvin); but it is the dominion over the world, which, with all its opposing forces, shall be subjected to Christ and the Christians (Reiche, Meyer, Fritzsche)." Obviously too many negations!—We must bear in mind, that in the Messianic promise given to Abraham, the struggle and the dominion are indicated only finally; the chief idea is the blessing. If all the nations of the earth were to be really blessed by Abraham's seed, then his seed must be able to dispose of a world of blessing. [The promise will be literally fulfilled when the kingdoms of the world are given to the people of the Most High, and Christ will rule with His saints forever and ever; Dan. vii. 27; Apoc. xi. 15; xii. 10; Matt. v. 5; 2 Tim. ii. 12.—P. S.]—By the righteousness of faith. This was the fundamental gift by which the promise of the world was conditioned. Meyer thinks that, because of the date of the justification, Gen. xv [i. e., after the promise had been given; Gen. xii. 3, 7; xiii. 15, 16.—P. S.], Paul must have here in mind only later passages [xv. 18; xvii. 8, where the promise is repeated.—P. S.]. But, according to Gen. xii., Abraham's life of faith had begun at the time of his emigration. [The faith of Abraham covered the whole period of the promise, which was made and repeatedly confirmed to his faith.—P. S.]

Ver. 14. For if they who are of the law. Proof that Abraham's believing children, but not they who, in contrast with them, rely on the law and its deeds, shall inherit the world. The *νόμος*, according to Flat, the moral law; according to Meyer, the Mosaic law; both, according to Tholuck. The Apostle is certainly not concerned here exclusively with the idea of the Mosaic *νόμος*, as such, but rather with the idea of the legal standpoint, or of the law, considered abstractly in itself, and in contrast with the promise. And it may be said of the natural moral law, too, that it worketh wrath. *Οἱ ἐκ νόμου* are not people who are still under the law as such, but whose life-principle is the law, and who wish to be justified by the law. [*οἱ ἐκ νόμου*], those of law = adherents of the law, legalists. This periphrase is of frequent occurrence; comp. *οἱ ἐξ ἐπιθυμίας*, those of self-seeking = self-seeking partisans; ii. 8; *οἱ ἐκ περιτομῆς*, the circumcised; iv. 12; Tit. i. 10; Acts x. 45; xi. 2; *οἱ ἐκ πίστεως*, the believers; Gal. iii. 7, 9; Rom. iv. 16; *οἱ ἐξ Ἰσραὴλ*, the Israelites; Rom. ix. 6, &c.; comp. Xenoph., *Anab.* i. 2, 18, *οἱ ἐκ τῇ ἀγορᾷ*, the market people. The preposition *ἐκ* (out of) indicates here the origin and character.—P. S.]—Be heirs, faith is made void. At the time when this decisive word was uttered, it had not only a great spiritual, but also a great prophetic meaning. Judging from external signs, it was more probable that the Jews, rather than the Christians, would inherit the earth. They had a powerful prominence, wide dissemination, and synagogues all over the world. But the Apostle was sure of his cause, and wished clearly to distinguish the future of faith from the future of that darkened legalism. Yet his thought is not: if the legalists are heirs, believers cannot be; but, if the legalists are heirs, there will be no inheritance of the promise at all. Faith is made void—that is, it loses its import, the righteousness of faith—by wrath in the conscience; the promise is made powerless by the wrath of historical judgments, because it was only intended for faith.

Ver. 15. Because the law worketh wrath

* [By a typographical mistake, the original, in the second as well as the first edition, reads *Calvin*, instead of *Calovius*, who was a fierce Lutheran polemic of the seventeenth century, and author of the *Biblia illustrata*, in refutation of the commentaries of Grotius.—P. S.]

The operation of the law is to reveal sin and to represent it as transgression, as well in the conscience as in the life itself. Therefore it produces wrath, which, according to the Divine sentence and government, bursts forth from the internal and external life as the severe judgment of dissolution and of death. For where there is no law, neither is there transgression (of the law); and where there is no transgression, there is no wrath. But inversely, the law fully reveals transgression, and, with transgression, wrath and condemnation to death. The proof that the law worketh wrath, is therefore negative. This operation is meant to apply first of all to the Mosaic law, as is proved by Rom. v. 13, 14, particularly by the distinction between *ἁμαρτία* and *παράβασις* (see 1 Tim. ii. 14; Gal. iii. 19). Tholuck quotes Augustine: "*Sine lege potest esse quis iniquus, sed non pravaricator,*" and says that "this difference has generally been observed ever since. But where it has not been observed, such *παρρηγορηταί* have arisen, as with Luther (on Gal. iii. 19), who introduces, from chap. vii. 5; v. 20, the thought that the lust of sin is dormant without the law." Tholuck also properly remarks, that the axiom of chap. v. 13, *ἁμαρτία οὐκ ἔστιν ἔλλογιται μὴ ὄντος νόμου*, can be understood only relatively of a less quantity of guilt, as is proved by the judgment of the Deluge, and other judgments. He quotes Thomas Aquinas: "*Et tamen omne peccatum potest dici pravaricatio, in quantum legem naturalem transgreditur.*" [But Thomas adds: "*Gravius tamen est transgredi simul legem naturalem et legem scriptam, quam solum legem naturalem. Et ideo lege data crevit pravaricatio et majorem iram promeruit.*"] Yet the *ἔλλογιται* of chap. v. 13 is to be emphasized so as to denote God's real reckoning with the sinner by His law, which first causes the natural punishment of the sinner to assume the clear blaze of wrath. Man can obtain salvation only by this passage through the judgment of death. For this reason the Apostle does not deny the necessity of the law; but with him it is a means for an end, and constitutes the pedagogic point of transition for the pious under the law (*ὑπὸ νόμον*, chap. vi. 14, 15). But people of the law (*οἱ ἐκ νόμου*), who seek justification ἐξ ἔργων (chap. iv. 2) because they are in feeling ἐξ ἐπιθυμίας (chap. ii. 8), make the means an end. They seek their life in the single precepts and observance of the law, in pride in the possession of the law, and in the settlement of their account with God; and by this course they find their existence in the fire of wrath, but, unlike the salamander, they find no comfort in the fire. They do not make the law their preparation for faith, but the antithesis of faith; and they endeavor, by the fire of their fanaticism, to entice from a joyous and bright life those who are happy in faith, and to draw them into their own gloomy heat. For other explanations of *ὀργή*, see Tholuck. Cocceius: The ceremonial law is the emanation of wrath; J. Müller: *ὀργή* must be understood subjectively—the consciousness of wrath; Melancthon: The *ὀργή* is the sinner's wrath toward the avenging God.

Ver. 16. Therefore it is of faith. The inference from vers. 14, 15. That cannot be; therefore this must stand true. *Ἐκ πίστεως*. Supply: *ἡ κληρονομία γίνεται* (Beza, Bengel); *ἡ ἐπαγγελία τῷ Ἀβρ. ἐστὶ καὶ τῷ σπέρματι αὐτοῦ* (Grotius, Fritzsche, Tholuck in earlier editions, and others); *δικαιοσύνη* (Luther); or, better, *οἱ κληρονόμοι εἰσὶ* Meyer, De Wette, and Tholuck, referring to ver.

14, where *ἐκ πίστεως* and *ἐκ νόμου* appear as antitheses). This last seems the most appropriate; yet in ver. 14 we read not *οἱ κληρονόμοι*, but *οἱ ἐκ νόμου—κληρονόμοι*; and further on it is *οἱ ἐκ πίστεως*. Therefore, we must merely supply either *κληρονόμοι* or *ἐστὶ*.—That it might be by grace. Faith is here plainly denoted the homogeneous organ of grace. It is grace, and not man's faith, that is the source of that general surety of God's promise; but grace makes faith the organ, just as wrath manifests itself in the work of the law. *ἵνα* denotes here the consistency of the principle of faith, which certainly rests upon a Divine determination. Tholuck supplies *ὥσυν*.

In order that the promise might be sure to all the seed [*εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι*]. The *εἰς* denotes the result designed by God—that the promise of His grace be communicated to faith. By this determination the fact is secured, that the promise holds good for his collective seed—that is, for his entire spiritual posterity.—Not to that only which is of the law, &c. The *τῷ ἐκ τοῦ νόμου* denotes here the historical origin of the whole body of faithful Jews. The *τῷ ἐκ πίστεως*, as antithesis, denotes the faithful Gentiles. They form a totality by which Abraham is the father of all (see vers. 11, 12).

Ver. 17. As it is written. Gen. xvii. 5; where a natural posterity of many nations is promised to Abraham in relation to his name.* Yet this promise has its ground in his faith (vers. 18, 19), and hence Paul very properly regarded it as the type of his spiritual posterity. The spiritual relation is also implied in the Divine appointment, *τίθεικά σε*.—[It was] in the sight of him whom he believed [*κατέναντι οὗ ἐπίστευσεν θεοῦ†*]. On account of the connection with what has preceded, the difficult word *κατέναντι* must be here explained [as far as the construction is concerned]. 1. Luther follows the reading *ἐπίστευσας* [before God, whom thou hast believed] of the Codd. F. G., It., and others, and finds here a continuation of God's words. An attempt to explain the connection. 2. Bretschneider: "in view of which word," *οὗ sc. εἰρημέτρου*. 3. Meyer, Tholuck [Alford, Hodge], and others: The quotation, *καθὼς—σε*, is parenthetical [so also in the E. V.], and *κατέναντι* must be connected with *ὡς ἐστὶ πατὴρ πάντων ἡμῶν* [i. e., Abraham is the father of us all, not physically, but spiritually, in the sight and estimation of God, with whom there are no obstacles of nature or time.—P. S.] Meyer [and also Winer, *Gramm.*, p. 156, 7th ed.] thus resolves the attraction: *κατέναντι τοῦ θεοῦ, κατέναντι οὗ ἐπίστευσεν* [i. e., before God, before whom, or, in whose sight he believed], according to the analogous attraction of Luke i. 4; and rejects the more common resolution [adopted also by Fritzsche] of the attraction *κατέναντι θεοῦ, ᾧ ἐπίστευσεν* [before God, whom he believed—a form of attraction with the dative, which is very unusual; see Winer, p. 156, and Meyer in *loc.*—P. S.]. See Meyer, for other attempts at construction. But what are we to

* [Abraham, אַבְרָהָם = אֲבִי = father of a multitude, the new significant name given to Abram אַבְרָם, i. e., father of exultation, high father, Gen. xvi. 5. xviii. 18.—P. S.]

† [Lange makes a period after the quotation from Gen. xvii. 5, and then translates: *Angerichts war's des Gottes, dem er Glauben hielt*. He supplies *ἐπ' αὐτόν*, and commences here a new paragraph. See his interpretation below.—P. S.]

understand by the expression: he is the father of us all before God? The idea of a substitution by Abraham, which might easily be inferred from the language, would be foreign to the Apostle. 4. We supply *ἐγένετο* [before *κατέναντι*], and explain thus: As it is written, "I have made thee a father of many nations;" it took place in the presence of God, or, it came to pass there, in the place where he stood believing before God, that he was made the father of many nations; before Him, namely, God, &c. He who is justified, who receives God's promise, stands before God. [Philippi, without parenthesizing *καθώς*—*σε*, supplies after this quotation: And as such—viz., as father of nations—he stands in the sight of God, &c.—P. S.]

FOURTH PARAGRAPH (VERS. 17-25).

A.—Abraham's Faith (vers. 17-23).

Ver. 17. Before him whom he believed, even God. Explanations of *coram* [*κατέναντι*], literally, down over against, opposite to, like the classical *κατεναντίον*; then = *κατενώπιον*, *coram*, so here, and often in the LXX., for *נֶגֶד*—P. S.]: 1. According to the will (Reiche). 2. According to the decision (Rückert, and others). 3. *Vi atque potestate divina* (Koppe). 4. Before God's omniscience (Olshausen). 5. Meyer [p. 178, footnote]: "We must leave it without explanation. Abraham is represented as standing before God who has appeared to him." But it denotes the first element of the Abrahamic faith. Abraham, as the friend of God, stands in the view of the living God of revelation, the speaking God, who is at the same time the God of miracles and new creations; and it is while Abraham is there, that he is appointed the father of many nations. (Theodoret, Theophylact, and others, have explained *κατέναντι* as equal to *ὁμοίως τῷ θεῷ*; Grotius has divided the sentence into question and answer; see Meyer).—*Κατέναντι οὐ ἐπιστευσεν*, standing before Him, he believed the promise on the spot.

Who quickeneth the dead. [The present tense *ζωοποιεῖν* and *καλοῦν* is used to indicate the continued manifestation of God's creative power in every physical and in every spiritual birth.—P. S.] "The *ζωοποιεῖν τοὺς νεκρούς* is the solemn characteristic of the omnipotent God," says Meyer. The doctrine of the omnipotence of God, as the wonder-working power of the God of revelation, has been directed from the beginning to the consummation of the revelation in the resurrection of Christ, and subsequently to the special and general resurrection (Eph. i. 19 ff.). This is evident from those passages of the Old Testament which represent the wonder-working power of God as a power to bring the dead to life, produced by it (Deut. xxxii. 39; 1 Sam. ii. 6; Isa. xxvi. 19; lili. 10; Ezek. xxxvii. 1 ff.; Hosea xiii. 14; Dan. xii. 1, 2; comp. Book of Wisdom, vi. 13; Tobit xiii. 2; John v. 21; 2 Cor. i. 9; 1 Tim. vi. 13). The Apostle, with profound penetration, sees this miraculous power which raises the dead to life, foreshadowed already in the promise of Isaac. For he does not have in view the offering of Isaac (according to Erasmus, Grotius, Baumgarten-Crusius), although the stronger expression seems to have been selected also with reference to that last believing act of Abraham. Neither is the awakening of the spiritually

dead chiefly meant (according to Origen, Anselm and others). Nevertheless, we would not, with Meyer, altogether reject these explanations as *false*; for the external awakenings stand in the most intimate reciprocal relation with the internal. In fact, the former are generally conditioned by the latter; as we see that Abraham had to believe first in the promise given to him.

And calleth those things, which are not, as though they were [literally, calling things not being, as being, *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*. *Τὰ μὴ ὄντα* differs from *τὰ οὐκ ὄντα* in that it presents the non-existence as conditional: if they are not; or as relative only, inasmuch as all things preëxist ideally and subjectively in the Divine mind before they are created and set forth objectively.—P. S.]. Two explanations: * 1. Reference to the creative agency of God (Tholuck, and most expositors). *Καλῶν* often denotes God's creative call, to *summon into being, into existence* (Isa. xli. 4; xlviii. 13; 2 Kings viii. 1; Book of Wisdom, xi. 25; comp. Ps. xxxiii. 9). Philo [*De creat. princ.*, p. 728 B.]: *τὰ μὴ ὄντα ἐκάλειν εἰς τὸ εἶναι*. This explanation admits of several modifications: a. The first creative act is thought of (Estius). b. God's continued creation is in mind (Köllner; reference to the *particip. pres.*). c. A constant attribute of God is denoted (Tholuck). Meyer holds that this whole interpretation is destroyed by the *ὡς ὄντα*; for, in the New Testament, *ὡς* is nowhere the same as *εἰς*. Yet Tholuck adduces proof in favor of the signification *εἰς τὸ εἶναι ὡς ὄντα*. [He refers to 1 Cor. i. 8; 2 Cor. iii. 6; 1 Thess. v. 23; Jude 24. Comp. Phil. iii. 21, where the accusative *σὺμμορφον*, like unto his glorious body, is the accusative of effect = *so as to be like*.—P. S.] De Wette: *ὡς ὄντα* can indeed not be a substitute for *εἰς ὄντα* = *εἰς τὸ εἶναι*, but it can be a substitute for *ὡς ὁδόμενα*, or for *εἰς τὸ εἶναι ὡς ὄντα* (Reiche, and others). 2. Meyer, and others (Rückert, Philippi): *Who pronounces his enacting command over what does not exist, as over what does exist.*† It is not necessary to prove that, even in reference to the creation, this is the full sense (see Heb. xi. 3); the ideal preëxistence of things in the mind of God is therewith intimated. Nevertheless, the idea of the *καλῶν*—to call into existence, or into appearance—must be retained. Meyer holds that the things which are not, that God called into existence, are, according to Gen. xv., the posterity

* [Or three, rather; but the third, which refers *καλῶν* to the effectual calling of unborn men by the Holy Spirit, and explains: "God calls to be His children those who were not children," is entirely foreign to the context. It is strange that even the rationalistic Fritzsche explains: "*homines nondum in lucem editos tantquam editos ad vitam æternam invitat.*" The *ἐκλογή* and *πρόγνωση* of God precedes the birth, but the *ἐλπίς* only refers to living men.—P. S.]

† [Tholuck doubts that *καλῶν*, *נָקַד*, ever means, to command, to dispose of; but comp. Ps. i. 1; Isa. xl. 26; xlv. 3; xlviii. 3. Meyer and Philippi quote two striking parallel passages from Philo, *De Jos.*, p. 544, C., where he speaks of the imagination as forming *τὰ μὴ ὄντα ὡς ὄντα*, and Artemidor, i. 53, where it is said of the painter that he represents *τὰ μὴ ὄντα ὡς ὄντα*. To these quotations I may add the famous lines of Shakespeare on the creative power of the poet's genius (*Midsummer-Night's Dream*, Act v. Scene 1):

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."—P. S.]

of Abraham. But Abraham's faith undoubtedly presupposed earlier deeds of omnipotence. The elements of God's creative power, and of His renewing power, are comprehended together in the conception of His miraculous power. The creative word is a symbol and pledge of every new creative word which is spoken subsequently.

Ver. 18. Who against hope believed in hope [ὅς παρ' ἐλπίδα ἐν' ἐλπίδι ἐπιστεύει]. Faith in miracles, which is itself a miracle, corresponds to the gracious God who worketh miracles. Established on the ground of hope, he believed against the appearance of hope. Meyer solves the oxymoron incorrectly: Abraham's faith was against hope in an objective relation, and yet it was established on hope in a subjective relation. Tholuck's view is better: His faith is a "Yea" established on the word of God, in opposition to the "No" in the sphere of finite causes. 'Εν' ἐλπίδι, 1 Cor. ix. 10. [ἐν' ἐλπίδι is not adverbial = confidently, but ἐν signifies the subjective ground of his faith. Faith is the organ of the supernatural, and holds fast to the Invisible as if it saw Him. Hope is faith itself, as directed to the future.—P. S.].

That he might become. Three explanations of εἰς: 1. Of the result—so that he might become (Flatt, Fritzsche, and others). 2. He believed that he should be. That is, εἰς τὸ γεν. is the object of ἐπιστ. (Beza, Reiche, and others). 3. It contains the purpose of the ἐπιστ. ordained by God (Meyer, and others). This is favored by the following κατὰ τὸ ὑποσχεθὲν. [So also Alford, Hodge: He believed, in order that, agreeably to the purpose of God, he might become the father of many nations.]—According to that which was spoken. See, in Gen. xv. 5, the reference to the stars of heaven. Codd. F. and G. insert the comparison: as the stars of heaven, and as the sand upon the sea-shore (the latter from Gen. xxii. 17).

Ver. 19. And being not weak in faith. A meiosis [μείωσις, diminution], according to Theophylact and Beza [i. e., the negative form for the positive: being strong]. So also Tholuck and Meyer.] The sense is rather that, in the long trial, his faith did not grow weary, but stronger, in spite of the difficulties in his path.—He considered [not, οὐ, κατενόησεν. Tholuck says: "The omission of the οὐ in important MSS., such as A. C. [to which must be added Cod. Sin. and B.—P. S.], the Syriac Version, and others, was occasioned by having regard to Gen. xvii. 17, where Abraham does certainly reflect upon finite causes. For this reason the sense was thought to be, that he reflected without being weak in faith. But Paul had in view only Gen. xv. 5, 6, according to which Abraham accepted the promise at once without hesitation." [So also Meyer.] But Paul means plainly a steadfast faith, which became more vigorous by the trial of many years of waiting, and whose strength was augmented by the temptations occurring in the meantime.*—

* [Stuart, Hodge, and Wordsworth take no notice of this important difference of reading. Alford brackets εἰς, but prefers it as being better suited to the context; the object being to extol Abraham's faith. Omitting οὐ, the sense will be: "And not being weak in the faith, he was indeed well aware of," &c., "but (ὅς) did not stagger at the promise," &c.; or, "although he was aware of," &c., "yet did he not." This agrees better with εἰς in ver. 20; but we miss in this case εἰς after κατενόησεν. The dogmatic idea of the passage is well brought out by Calvin, who is followed by Philippi and Hodge. A similar obstruction of faith, as the one recorded of Abraham, Gen. xvii. 17, occurred in the life of John the Baptist; Matt. xi. 2 ff.—P. S.]

His own body now dead. Abraham was more than ninety-nine years old when the promise was fulfilled (after the circumcision, Gen. xvii. 24), and Sarah was more than ninety years old. The terms γενεαρχωμένων and γένεσις, in reference to generative death (Heb. xi. 12), must not be taken absolutely, but be considered according to the measure of experience and the usual course of nature. Bengel: "Post Semum (Shem) nemo centum annorum generasse Gen. xi. legitur." [The difficulty concerning the later children of Abraham and Keturah, Gen. xxv. 1, 2, Augustin (*De civit. Dei*, xvi. 28) and Bengel removed, by assuming that the generative power miraculously conferred upon Abraham continued to his death. Bengel: *Novus corporis vigor etiam mansit in matrimonio cum Keturah*. So also Philippi and Meyer.—P. S.]

Ver. 20. He staggered not at the promise of God. The δέ, which is an expression of antithesis, appears at first sight to favor κατενόησεν, the reading of the Codd. A. C., instead of οὐ κατενόησεν. But it constitutes another antithesis. Ver. 19 says, that he continued steadfast in faith, in spite of the contradiction of sensuous experience; that he did not regard natural appearance. Ver. 20, on the contrary, expresses the idea: Neither was he doubtful by unbelief concerning the promise itself. For unbelief is not produced merely by reflecting doubtfully on the contradiction of sensuous experience, but also by an immediate want of confidence in the miraculous promise itself which belongs to the sphere of invisible life. He was not only not weak in faith in his disregard of sensuous improbability, but, while looking at the promise, he grew even stronger in faith; for he overcame the temptation of a subtle misinterpretation of the promise. According to Meyer, the δέ is only explanatory; but Tholuck, and most expositors, regard it as expressing an antithesis. According to Rückert, the article in τῇ ἀπιστίᾳ denotes the unbelief common to man; but it denotes unbelief as such, whose nature is to doubt the promise of God. Therefore other explanations are superfluous (Meyer: in consequence of the unbelief which he would have had in this case).^{*} The passive form, ἐνεδυναμώθη, arises from his undoubting aim toward the promise. The promise has the effect of always strengthening the faith of him who looks at it. Therefore Grotius disturbs the real meaning of the word, when he takes it in the middle voice, *he strengthened himself*. Even the intransitive meaning which Tholuck accepts, "to grow strong," fails in the same way to satisfy the relation between the promise and the steadfast gaze of faith.

Ver. 20. Giving glory to God. To give God the glory (גָּבַד or נָתַן, or שָׁבַח); a mark of faith which God, as the revealed God, can demand. John ix. 24 was spoken hypocritically; John xii. 48 is indirectly expressed. Comp. also Luke xvii. 18, 19; Rom. i. 21; 1 John v. 10; Rev. xix. 7; comp. Philippi and Meyer on this passage, both of whom amplify the meaning. Tholuck says better: "Then unbelief is a robbery of God's glory. It does not easily occur except in a state of trial (?), but it does so occur in such a state. Therefore Calvin says: *Extra certamen quidem nemo Deum omnia posse negat; verum simulac obijciatur aliquid,*

* [Meyer and Philippi take τῇ ἀπιστίᾳ as an instrumental dative; τῇ πίστει as a dative of reference: "Er schwankte nicht vermöge des Unglaubens (den er in diesem Falle gehabt haben würde), sondern wurde stark an Glauben (den er hatte).—P. S.]

quod carum promissionum Dei impediatur, Dei virtutem e suo gradu deicimus."

Ver. 21. **And being fully persuaded.** According to Lachmann (contrary to Tischendorf), the *καὶ* before *πληροφορηθεὶς* is strongly attested by the Codd. A. B. C., &c. If the *καὶ* is omitted, we have here the reason for the fact that he gave God the glory. With the *καὶ*, the words suitably explain the manner in which he gave God the glory; for he was fully convinced that He was the El Shaddai, and that, by virtue of His omnipotence, He was able to fulfil what He in His truthfulness had promised. It was by this confident looking at the El Shaddai's word of promise that he was made strong ("heroic;" Meyer) in faith. The *πληροφ.* denotes intellectual activity, knowledge in living faith.*

Ver. 22. **Wherefore also it was reckoned to him as righteousness.** We must retain *καὶ*, as authorized by the Codd. A. C. [g.], and others. But we must not overlook the fact that we have here a justification of justification in its essential adaptation. The *διδοῦναι δόξαν τῷ θεῷ* in faith is a return to the paradisaical or angelic (Isa. vi. 3) attitude to God (Rom. i. 21). Since man gives God the glory, he again participates in the *δόξα* *θεοῦ* which he had lost as a sinner (Rom. iii. 23). In justification, believers embrace in their hearts the righteousness of Christ as the principle of the *δόξα* (Rom. viii. 30; comp. ver. 18). Therefore the spirit of *δόξα* rests upon them (1 Peter iv. 14) until the revelation of the *δόξα* of the Lord (1 Peter iv. 13).

B.—The Faith of Christians (vers. 23–25).

[Application of the Scripture testimony of Abraham, the father of the faithful, to the believers in Christ. His method of justification is our method of justification. Calvin: "*Abraham persona specimen communis iustitiae, quæ ad omnes spectat.*" This completes the argument for the vindication of the law through faith; iii. 31.—P. S.]

Ver. 23. **Now it was not written for his sake alone.** Explanations: 1. Not to his praise, *non in ipsius gloriam* (Beza, Tholuck). 2. To explain the manner of his justification (Meyer). The sense is this: not only for the purpose of a historical appreciation of Abraham (Rom. xv. 4; 1 Cor. x. 11; Gal. iii. 8), but also to represent him as the type of believers. In the same way the entire Bible has a universal destination for the believers of all times. Meyer quotes *Beresh R.* 40. 8: *Quidquid scriptum est de Abrahamo, scriptum est de filiis ejus.* [The aorist *ἔγραψεν*, *it was written*, denotes the past historical act of writing, and is used here in order to emphasize the *design* of God's Spirit

* [Dr. Hodge, after quoting from Calvin, makes the following excellent remarks on *πληροφορηθεὶς*: "It is a very great error for men to suppose that to doubt is an evidence of humility. On the contrary, to doubt God's promise, or His love, is to dishonor Him, because it is to question His word. Multitudes refuse to accept His grace, because they do not regard themselves as worthy, as though their worthiness were the ground on which that grace is offered. The thing to be believed, is, that God accepts the unworthy; that, for Christ's sake, He justifies the unjust. Many find it far harder to believe that God can love them, notwithstanding their sinfulness, than the hundred-years-old patriarch did to believe that he should be the father of many nations. Confidence in God's word, a full persuasion that He can do what seems to us impossible, is as necessary in the one case as in the other. The sinner honors God, in trusting His grace, as much as Abraham did, in trusting His power."—P. S.]

at the time of composition; while the more usual perf. *ἔγραπται*, *it is written*, is used in quotations of Scripture passages as we now find them, and as valid for present purposes. Comp. Philippi.—P. S.]

Ver. 24. **But for us also, to whom it [viz., the faith in God, or Christ, *τὸ πιστεῖν τῷ θεῷ*] shall be reckoned [supply: for righteousness, *εἰς δικαιοσύνην*, as ver. 22].** The *μέλλει* refers to the divine determination of Christianity as righteousness by faith in all time to come; but, contrary to Fritzsche, it does not refer to justification at the general judgment.

If we believe on him who raised up Jesus our Lord from the dead. [*τοῖς πιστεύουσιν* "specifies the *ἡμᾶς*; and the belief is not a mere historical, but a *fiducial* belief;" Alford.—P. S.] Christian faith is specifically a faith in the risen Christ, or also in the living God of resurrection who raised Him from the dead. It is in this its central point that the finished faith of the New Testament is perfectly in harmony with the central point of Abraham's faith. The germ and fruit of this faith are identical in substance, though they differ very much in form and development. The nearest formal analogy to Abraham's faith is the birth of Christ from the Virgin. The highest exhibition of omnipotence was at the same time the highest exhibition of grace. [Christ's resurrection was a triumph of God's almighty power, similar, though much higher, than the generation of Isaac from the dead body of Abraham; by faith in the miracle of the resurrection, the resurrection is spiritually repeated in us, as we become new creatures in Christ, and walk with Him in newness of life; comp. vi. 3; Eph. i. 19, 20; Col. iii. 1.—P. S.]

Ver. 25. **Who was delivered up, &c.** ["In these words the Apostle introduces the great subject of chaps. v.—viii., *Death*, as connected with *Sin*, and *Life* as connected with *Righteousness*;" Alford and Forbea. "Ver. 25 is a comprehensive statement of the gospel;" Hodge. The *διὰ* means in both clauses, *on account of*, *for the reason of*, but with this difference, that it is retrospective in the first, prospective in the second: *διὰ τὰ παραπτώματα*, because we had sinned, or, in order to secure the remission of our transgressions; *διὰ τὴν δικαιοσύνην*, not because we had been, but that we might be justified.* To the first *διὰ* we must supply: for the atonement, or, for the destruction of; to the second: for the procurement of. De Wette *zur Büssung—zur Bestätigung*. *παρεδόθη*, a frequent designation of the self-surrender of Christ to death; Isa. liii. 12; Rom. viii. 32; Gal. ii. 20; Eph. v. 25: *παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν. δικαιοσύνης*, from *δικαίωσις*, (only here and v. 18, in opposition to *κατάραμα*) *justification*, i. e., the effective declaratory act of putting a man right with the law, or into the status of *δικαιοσύνη*, *righteousness*.—P. S.] The antithesis in ver. 25 [*παρεδόθη διὰ τὰ παραπτώματα ἡμῶν—ἡγέρθη διὰ τὴν δικαιοσύνην ἡμῶν*, the negative *ἀπὸ* and the positive *δικαιοσύνης*] is difficult. Tholuck [p. 194]: "This separation, as also that in chap. x. 10, is generally taken as a rhetorical *μερ-*

* [Bishop Horsley, as quoted by Alford and Wordsworth, takes *διὰ*, in the second clause, in the sense that Christ was raised because our justification had already been effected by the sacrifice of His death. But this is inconsistent with 1 Cor. xv. 17. Newman explains: because our justification is by the Second Comforter, whom the resurrection brought down from heaven."—P. S.]

πρός, separating that which is in substance indivisible. Yet, in the contemplation of the Apostle, the *δικαιώσεις* certainly is more nearly related to the resurrection of Christ than to His death, as is shown by the climax of Rom. viii. 34, and by the *πολλῶν μᾶλλον* of chap. v. 10; comp. 2 Cor. xiii. 4." But the passages cited do not contain the same antithesis. According to Roman Catholic interpretation, *δικαιώσεις* refers to sanctification (Thomas Aquinas, and others). The old Protestant explanation, on the contrary, referred the first clause to the destruction of sin, and the second to the ratification of the atonement secured thereby (Calvin). Meyer refers the first part to the expiation of our sins, and the second to our justification; with reference to 1 Cor. xv. 17. Tholuck distinguishes between the negative and positive abolition of guilt. In the latter—the *δικαιώσεις*—Christ's intercession is also included; for the Lutheran theology (Quenstedt) denotes the *applicatio acquisita salutis* as the purpose of the *intercessio* [the Reformed theology: *patrocinium perpetuum coram Patre adestus Salutaris criminationes*]. Melancthon also remarks in this sense: "*Quamquam enim præcessit meritum, tamen ita ordinatum fuit ab initio, ut tunc signalis applicaretur, cum fide acciperent.*" We must bear in mind, however, that the antithesis is not: Christ's death and resurrection, but the deliverance of Christ for our offences, and his resurrection on God's part. The principal weight of the antithesis therefore rests upon the Divine deed of Christ's resurrection; with which justifying faith was first called into living existence. This justifying faith is analogous to Abraham's faith in the God of miracles, who calls new life into being. To this, the deliverance of Christ to death for our sins (transgressions, falls, *παράπτωματα*) forms a complete antithesis; and to this corresponds, in the single work of redemption, the antithesis: the abolishment of our guilt, and the imputation of His righteousness. Yet, in reality, these two cannot be separated from each other, and the *δικαιώσεις* here means the general and potential justification which is embraced in the atonement itself, and which, in individual justification by faith, is appropriated by individuals only by virtue of its eternal operation through the *intercessio*, the gospel, and the spirit of Christ. [See *Doctrinal and Ethical*, No. 10.—P. S.]

DOCTRINAL AND ETHICAL.

1. As Paul has proved from the Old Testament the truth of the New Testament, and especially the doctrine of righteousness by faith, so can the evangelical Church confirm the truth of its confession by the best testimonies of the best fathers of the Catholic Church. The *evangelical* confession of sin and grace is defended against the Romanists by Augustine, and others, in the same way that Abraham defended the believing Gentiles against the Jews. [On Augustine's doctrine of sin and grace, comp. my *Church History*, vol. iii. pp. 788-865. Augustine differs in form from the Protestant doctrine of justification, since he confounded the term with sanctification; but he agrees with it in spirit, inasmuch as he derived the new life of the believer exclusively from the free grace of God in Christ, and left no room for human boasting. The same may be said of Anselm, St. Bernard, and the forerunners of the Reformation.—P. S.]

2. Here, as in the Epistle to the Galatians, and especially in chap. iii, the Apostle characterizes the *Old Testament* according to its real fundamental thought—the *promise of God*, which was revealed in *Abraham's faith*, and perfectly fulfilled in the New Testament covenant of faith. Accordingly, the Mosaic legislation is only a more definite Old Testament signature; but, as a stage of development, it is subordinate to Abraham's faith (see chap. v. 20; Gal. iii. 17).

Some errors of the present day concerning the Old Testament have in many ways obscured its true relation by the following declarations: (1.) "The Old Testament is essentially Mosaism." In this way the patriarchal system in the past, and the prophetic system in the future, are abolished. (2.) "Mosaism is legal and statutory stationariness." But, on the contrary, the Old Testament is a continuous and living development. (3.) "This stationariness is theocratical despotism; the Jew is absolutely enslaved under the law." This is contradicted by Moses' account of the repeated federal dealings between Jehovah and His people, by the introduction to the Decalogue, as well as by the whole spirit of the Old Testament. It is particularly contradicted by the fact that Jehovah abandons the people to their apostasy, in order to visit them in justice.

3. The signification of Abraham for the doctrine of justification by faith is supplemented by David's example and testimony. Abraham was justified by faith, notwithstanding his many good works; David was likewise justified by faith, notwithstanding his great offence. The righteousness of faith is therefore thus defined: (1.) It does not presuppose any good works; but, (2.) It presupposes a knowledge of sin. On the signification of the passage, vers. 3-5, for justification by faith, see Tholuck, p. 175.

4. As Abraham became the natural father of many nations, so did he become the spiritual father of the believing people of all nations, both Jews and Gentiles.

5. The designation of circumcision as a *seal* of the righteousness of faith, is important for the doctrine of the sacraments. See the *Exeg. Notes*.

6. *The great promise of faith* (ver. 13). Its development (chap. viii.; Isa. lxi., lxvi.; Rev. xx.-xxii.). There is a grand view in the reasoning of ver. 14. The men who are *ἐκ νόμου*, of the law, cannot be the heirs of the world: (1.) Because they are particularists. But also, (2.) Because the legal, human *ὀργή*, provokes the historical, divine wrath—the destruction of the world. Thus did legalistic fanaticism bring on the destruction of Jerusalem, the fall of Byzantium, the exhaustion of Germany by the Thirty Years' War, the disorders in Spain, Italy, Poland, and other countries (see Matt. v. 5).

7. *The identity of the faith of Abraham with that of Paul*. We must define: (1.) Its object; (2.) Its subject; (3.) Its operations. The difference, on the contrary, must be determined according to the developing forms of the revelation of salvation, and in such a way that the initial point will appear in the faith of Abraham, and the concluding or completing point shall appear in the saving faith of the New Testament. But it is a mistake to suppose that faith can be the same thing in a subjective view, and another in an objective. The objective and subjective relations will always thoroughly correspond to each other here; and the operations of faith will be shaped in accordance with them. For

historical information on the question under consideration, see Tholuck, p. 173.

8. On the nature of *saving faith*, see the *Ezcg. Notes* on ver. 19. Likewise, on the signification of the resurrection for faith, those on ver. 25.

9. The importance of the sentiment, "He gave God the glory." See the *Ezcg. Notes* on ver. 20.

[10. On ver. 25. This important and comprehensive passage clearly shows the *inseparable connection* between *Christ's death* and *Christ's resurrection*, as also the connection between the *remission* of sins and *justification* to a new life (comp. v. 10; vi. 4). By His atoning death Christ has abolished the guilt of sin (iii. 25), and secured our pardon and peace; and hence it is generally represented as the ground of our justification (*δικαιώσις*)—i. e., the non-imputation of sin, and the imputation of Christ's merits; comp. iii. 24, 25; v. 9; 2 Cor. v. 21; Eph. i. 7; 1 John i. 7. But, without the resurrection, the death of Christ would be of no avail, and His grave would be the grave of all our hopes, as the Apostle clearly says, 1 Cor. xv. 17. A gospel of a *dead Saviour* would be a miserable failure and delusion. The resurrection is the victory of righteousness and life over sin and death. It is by the fact of the resurrection that Christ's death was shown to be the death of the innocent and righteous One for foreign guilt, and that it was accepted by God as a full satisfaction for the sins of the world. If man had not sinned, Christ would not have died; if Christ had sinned, He would not have been raised again. In the next place, as the resurrection is the actual triumph of Christ, so it is also the necessary condition of the *appropriation* of the benefits of His death. It is only the risen Saviour who could plead our cause at the mercy-seat, and send the Holy Spirit to reveal Him, and to apply the benefits of the atonement to believers. Just as little as the death and the resurrection, can we separate the *effects* of both—the remission of sins and the new life of Christ. The sinner cannot be buried with Christ, without rising with Him as a new creature; the death of the old Adam is the birth of the new, and the life of the new presupposes the death of the old.—P. S.]

HOMILETICAL AND PRACTICAL.

Vers. 1-8. Abraham and David as examples of the righteousness of faith. 1. Abraham; 2. David.—What hath father Abraham found? 1. No reward by works; but, 2. Righteousness by faith (vers. 1-5).—Abraham not only the natural, but also the spiritual father of his people (vers. 1-5).—Glory before God is better than the glory of works (ver. 2).—If the reward is reckoned of debt, man loses; but if it is reckoned of grace, he gains (vers. 4, 5).—How blessed is the man to whom God imputeth not sin, but righteousness! (vers. 6-8).—Two beatitudes from the mouth of David (vers. 6-8).

Vers. 9-12. Why must even the Jews acknowledge the Gentiles' righteousness of faith? Answer: Because, 1. Faith was not counted to Abraham for righteousness while in circumcision; but, 2. His faith had already been counted to him for righteousness.—As the sign of circumcision was to the Jews a seal of the righteousness of faith, so are the signs of Baptism and of the Lord's Supper seals to Christians of the righteousness of faith.—Abraham, a father of all believers: 1. From among the

Gentiles; 2. From among the Jews (vers. 11, 12).—Walking in the footsteps of Abraham (ver. 12).—The promise to Abraham of the inheritance of the world is, first, obscure, as a germ-like word. But, second, it is of infinitely rich meaning; for, in addition to the redemption of the world, it also embraces the renewal of the world and the heavenly inheritance.—To what extent does the law work wrath? (ver. 15).—It is only by faith that the promise holds good for all (ver. 16).

Vers. 18-22. The strength of Abraham's faith. It is shown: 1. In his believing in hope, where there was nothing to hope; 2. In holding fast to this hope against external evidence; 3. He did not doubt, but trusted unconditionally in the words of promise.—Believing in hope, when there is nothing to hope (ver. 18).—We must not grow weak in faith, even if it be long before our hopes are realized (ver. 19).—The worst doubt is doubting the promises of God (ver. 20).—How precious it is to know to a perfect certainty that God can perform what He has promised (ver. 21).

Vers. 23-25. As Abraham believed that life would come from death, so do we believe in the same miracle: 1. Because God has given us a pledge in the resurrection of Christ; 2. Because this God is a living and true God, who will keep His promises for ever.—Our faith in the Lord Jesus Christ is a faith in the Redeemer, who: 1. Was delivered for our offences; and, 2. Was raised for our justification (vers. 24, 25).

LUTHER: Faith fulfils all laws; but works cannot fulfil a tittle of the law (James ii. 10). A passage from the preface to the Epistle to the Romans is in place here: "Faith is not the human delusion and dream which some mistake for faith. . . . But faith is a Divine work in us, which changes us, and gives us the new birth from God (John i. 13); which slays the old Adam, and makes us altogether different men in heart, spirit, feeling, and strength; and which brings with it the Holy Spirit. Oh, faith is a living, creative, active power, which of necessity is incessantly doing good! It also does not ask whether there are good works to perform; but, before the question is asked, it has already done them, and is continually doing them," &c.—He who believes God, will give Him the glory, that He is truthful, omnipotent, wise, and good. Therefore faith fulfils the first three (four) commandments, and justifies man before God. It is, then, the true worship of God (chap. iv. 20).

STARKE: The Holy Scriptures must not be read superficially, but with deliberation, and with careful reference to their order and chronology (chap. iv. 10).—The holy sacraments assure believers of God's grace, and forgiveness of sins and eternal salvation (chap. iv. 11).—It is vain to boast of pious ancestry, if you do not walk in the footsteps of their faith (chap. iv. 12).—God has His special gracious gifts and rewards, which He communicates to one of His believers instead of another (chap. iv. 17).—We should rely on and believe in God's word, more than in all the arguments in the world. It should be enough for us to know, "Thus saith the Lord" (chap. iv. 18).—The heart can be established by no other means than by grace. But there can be no grace in the heart except by faith, which brings in Christ, the source of all grace (chap. iv. 21).—Blessed are they who only believe, though they see not (chap. iv. 22).—The Epistle to the Romans was also written for us, and it has been preserved until our day, and

given to us as a precious treasure by Divine Providence.—If Christ has been raised from the dead by the glory of the Father, His death is truly a sufficient offering and ransom for our sins (chap. iv. 25).—HEDINGER: Away with the leaven of Pharisaic delusion, that our own righteousness must build a ladder to heaven! God will glorify His compassion to publicans and sinners, but not to proud saints.—Faith is in its highest degree, strength, and adornment, when it beholds nothing but heaven and water, God and despair, and yet believes that all will be well, glorious, and happy (chap. iv. 18).

QUESNEL: The more faith in a soul, the less pride there is in it (chap. iii. 27).—Ye magistrates, fathers, and mothers, if you set an example of faith, fear of God, love, righteousness, and other virtues, before those committed to you, you will truly become their fathers, just as Abraham became the father of the faithful by his faith (chap. iv. 11).—He who makes a parade of himself, may easily despair afterwards because of his insufficiency in every respect; but he who trusts in the omnipotent God, gets strength and consolation from his own nothingness (chap. iv. 18).—CRAMER: The sacraments do not help for the work's sake; otherwise Abraham would have been immediately justified and saved on account of circumcision (chap. iv. 10).—All promises spring from the fountain of eternal grace (chap. iv. 18).—*Nova Bibl. Tub.*: The laws of nature are set by God for nature, but they are not binding on God Himself. Faith looks beyond them (chap. iv. 19).—LANG: As sin, because of its magnitude and multiplicity, is denoted by different words, so is justification, as something great and important, explained by three words: to forgive, to cover, and not to impute (chap. iv. 7).—The creation and resurrection of the dead are those great works of God which confirm and explain each other. Therefore he who believes in creation will find it easy to believe in the resurrection of the dead (chap. iv. 17).

BUNDEL: The divine promise is always the best support of faith and confidence (ver. 20).—Why do we believe in God? Because He has raised Christ (ver. 25).

GERLACH: Abraham only received the promise that his seed should possess the land of Canaan; but beyond the earthly, there lies the heavenly Canaan—the renewed world—which he and his real children, the believers, shall possess in Christ, his seed. The earthly Canaan was the prophetic type of this heavenly Canaan; it was the external shell which enclosed the kernel—the bud which bore and enclosed the still tender flower (chap. iv. 13).—By the clearer knowledge of the commandment sin becomes more sinful, destruction appears more prominently, lust is not subdued but becomes more violently inflamed; therefore transgression increases (chap. iv. 15).—If Abraham's clear eye of faith could penetrate the veil with so much certainty of God's majesty, how powerfully should we—to whom God has spoken by His own Son—be kindled by this love to raise our idle hands and to strengthen our weary knees (chap. iv. 23).

LISCO: Abraham's faith is an example worthy of our imitation by faith in Christ (chap. iv. 18-25).—The resurrection of Jesus was a testimony and proof of what His death has accomplished for us (for, without the resurrection, He could not have been considered the Messiah, and His death could not have been deemed a propitiatory sacrifice for the blotting out of our sins), Isa. liii. 10 ff.; chap. iv. 25.

HEUBNER: The appeal to Abraham's example is 1. Right in itself; 2. Was important for the Jews (chap. iv. 1-6).—Why does Paul cite Abraham's circumcision, and not rather the offering of Isaac? Answer: 1. Circumcision was the real sign which Abraham received by the command of God Himself 2. It was that which all the Jews, equally with Abraham, bore in their own person, and on which they founded their likeness to Abraham and their glory (chap. iv. 1).—David's feeling in the Psalms is humble, and was exalted only by grace.—The universal confession of God's children is, We are saved by grace (chap. iv. 6-8).—In the historical statement of ver. 10 there is an application to us; namely, that justification by faith must precede all good works because no good work is possible without the attainment of grace.—The preaching of the law alone with the threatened penalty repels our heart from God; and when carried to excess, it makes man angry with God, because he is driven to despair (chap. iv. 15).—Yea, if every thing were brought to us *ante oculos pedesque*, there would be no room for faith (chap. iv. 18).—Abraham is an example of a holy paternal blessing, of holy paternal hopes, and the founder of the most blessed family among men (chap. iv. 18).

DRÄSEKE: Easter: the Amen of God, the Hallelujah of men.—Our faith must be preserved, and grow amid temptations (chap. iv. 20).—The object of his faith is just as certain to the believer, as a demonstration is to the mathematician (chap. iv. 21, 22).—All the history of the Old Testament is applicable to us. The circumstances are different, but there are the same conflicts, and it is internally and fundamentally the same faith which is engaged in the struggle (chap. iv. 23, 24).—Similarity of the Christian's faith to that of Abraham.

BESSER: Luther calls ver. 25 a little covenant in which all Christianity is comprehended.

J. P. LANG: Abraham, the original, but ever-new witness of faith: 1. As witness of the living God of revelation and miracle; 2. As witness of the perfect confidence and divine strength of a believing reliance on God's word; 3. As witness to the blessed operation of faith—righteousness through grace.—The life of faith not dependent: 1. On natural ancestry; 2. On works of the law; 3. On visible natural appearances.—Justification and sealing.—All faith, in its inmost nature, is similar to that of Abraham: 1. As faith before God in His word; 2. As faith in miracles; 3. As faith in the renewal of youth; 4. As faith in the rejuvenation of life from righteousness as the root.—The glorious operation of Christ's resurrection.

[BURKITT: We must bring credentials from our sanctification to bear witness to the truth of our justification.—On the sacraments in general, and circumcision in particular. There is a fourfold word requisite to a sacrament—a word of institution, command, promise, and blessing. The elements are ciphers; it is the institution that makes them figures. Circumcision was a sign: 1. Representative of Abraham's faith; 2. Demonstrative of original sin; 3. Discriminating and distinguishing of the true church; 4. Initiating for admission to the commonwealth of Israel; and 5. Prefigurative of baptism.—On faith. It has a threefold excellency: 1. Assenting to the truths of God, though never so improbable; 2. Putting men on duties though seemingly unreasonable; and 3. Enabling to endure sufferings, be they never so afflictive.—Dow

BRIDGE: We are saved by a scheme that allows us not to mention any works of our own, as if we had whereof to glory before God, but teaches us to ascribe our salvation to believing on Him who justifieth the ungodly. He who has promised, is able to perform; for with Him all things are possible. Already He hath done for us that for which we had much less reason to expect, than we now have to hope for any thing that remains. He delivered His own Son Jesus for our offences.—HENRY: It is the holy wisdom and policy of faith to fasten particularly on that in God which is accommodated to the difficulties wherewith it is to wrestle, and will most effectually answer the objections. It is faith indeed to build upon the all-sufficiency of God for the accomplishment of that which is impossible to any thing but that all-sufficiency.—CLARKE: Ver. 18. The faith of Abraham bore an exact correspondence to the power and never-failing faithfulness of God.

HODGE: 1. The renunciation of a legal self-righteous spirit is the first requisite of the gospel; 2. The more intimately we are acquainted with our own hearts, and with the character of God, the more ready shall we be to renounce our own righteousness, and to trust in His mercy; 3. Only those are happy and secure who, under a sense of helplessness, cast themselves on the mercy of God; 4. A means

of grace should never be a ground of dependence. 5. There is no hope for those who take refuge in a law, and forsake God's mercy; 6. All things are ours, if we are Christ's; 7. The way to get your faith strengthened, is, not to consider the difficulties in the way of the thing promised, but the character and resources of God who has made the promise; 8. It is as possible for faith to be strong when the thing promised is most improbable, as when it is probable; 9. Unbelief is a very great sin, as it implies a doubt of the veracity and power of God; 10. The two great truths of the gospel are, that Christ died as a sacrifice for our sins, and that He rose again for our justification; 11. The denial of the propitiatory death of Christ, or of His resurrection from the dead, is a denial of the gospel.—BARNES: *On the resurrection of Christ* (ver. 25). If it be asked how it contributes to our acceptance with God, we may answer: 1. It rendered Christ's work complete; 2. It was a proof that His work was accepted by the Father; 3. It is the mainspring of all our hopes, and of all our efforts to be saved. There is no higher motive that can be presented to induce man to seek salvation, than the fact that he may be raised up from death and the grave, and made immortal. There is no satisfactory proof that man can be thus raised up, but by the resurrection of Jesus Christ.—J. F. H.]

WITH SECTION.—*The fruit of justification: Peace with God, and the development of the new life into the experience of Christian hope. The new worship of Christians: They have the free access to grace into the Holy of holies. Therefore they rejoice in the hope of the glory of God, and of the revelation of the real Shekinah of God in the real Holy of holies. They even glory in tribulation also, by which this hope is consummated. The love of God in Christ as security for the realisation of Christian hope; Christ's death our reconciliation; Christ's life our salvation. The bloom of Christian hope: The solemn joy that God is our God.*

CHAP. V. 1-11.

1 Therefore being justified by faith, we have¹ peace with God through our
2 Lord Jesus Christ: By [Through] whom also we have [have had the]² access
3 by faith³ [or *omni* by faith] into this grace wherein we stand, and rejoice [tri-
4 umph]⁴ in [the]⁵ hope of the glory of God. And not only *so*, but we glory
5 [triumph]⁶ in tribulations also; knowing that tribulation worketh patience
6 [constancy];⁷ And patience [constancy], experience [approval];⁸ and expe-
7 rience [approval], hope: And hope maketh not ashamed; because the love of
8 God [God's love] is shed abroad [has been poured out] in our hearts by [by
9 means of] the Holy Ghost which is [who was] given unto us.
10 For when we were yet⁹ without strength, in due time [*κατὰ καιρόν*, at the
11 proper time] Christ died for the ungodly. For scarcely for a righteous man
will one die: yet peradventure for a good man some would even dare to die
8 [though, for the good man, perhaps some one may even dare to die]. But
9 God¹⁰ commendeth [doth establish] his love toward us, in that, while we were
10 yet sinners, Christ died for us. Much more then [therefore], being now justi-
11 fied¹¹ by [*ἐν*] his blood, we shall be saved from wrath through him [*α*, through
him from the wrath]. For if, when we were [being]¹² enemies, we were recon-
ciled to God by [through, *διὰ*] the death of his Son; much more, being recon-
ciled, we shall be saved by [in, *ἐν*] his life. And not only *so*, but we also joy
[And not only *that*—*i. e.*, reconciled—but also triumphing]¹³ in God through our
Lord Jesus Christ, by [through] whom we have now received the atonement
[the reconciliation].¹⁴

TEXTUAL.

¹ V. 1.—[The reading *ἐκ μὲν* (subjunctive, with a hortatory sense) is strongly attested by κ^1 , A. B¹, C. D. E. L. many cursive and versions (including Syriac and Vulgate), also by many fathers; adopted by Lechmann (in the margin), Scholz, Britsch, Alford (5th ed.). This array of authorities would compel us to adopt it instead of *ἐκ μὲν* (Rec. κ^1 , B¹, F.), were it not for the following considerations: 1. The early transcribers frequently interchanged *ἐκ* and *ἐν*. The change having been made, it would be retained by the fathers, since it "indicates the incipient darkening of the doctrine of the righteousness of faith" (Lange). 3. The hortatory meaning is not in keeping with the context. Ever Alford, after adopting the subjunctive, and alleging that it can only have the force of the imperative, denies this meaning. An exhortation on a new subject just here, would introduce a foreign element (Meyer). These reasons have been deemed, by many of the best editors, sufficient to outweigh the preponderant MSS. authority. Comp. the *Exeg. Notes*.—R.]

² Ver. 2.—[The perfect *ἐσχηκεν* is rendered *erlangt haben* by Lange; *have had* is the literal meaning, implying continued possession. We obtained (Amer. Bible Union) is open to the objection urged in *Exeg. Notes*. The article should be retained with *access*, as conveying a slight emphasis.—R.]

³ Ver. 2.—[Lange rejects *τῇ πίστει* (Rec. κ^1 , C. K. L., many versions). It is not found in B. D. F. G., and is rejected by Lechmann, Tischendorf, Ewald, Alford. Meyer retains it, deeming it superfluous after ver. 1; but for that very reason likely to be omitted. A further variation, *ἐν τῇ πίστει*, increases the probability of its genuineness, since *ἐν* might readily be repeated from the preceding *ἐσχηκεν*. It may be regarded as doubtful, but we are scarcely warranted in rejecting it.—R.]

⁴ Ver. 2.—[Triumph is not only a more literal rendering of *καυχόμεθα*, but can be retained throughout, wherever the verb occurs. The connection is with *have had*. If necessary, a semicolon after *and* would indicate this.—R.]

⁵ Ver. 2.—[Lange's view of this passage requires the insertion of the article, which is not found in the Greek. See *Exeg. Notes*.—R.]

⁶ Ver. 3.—[Rec.: *καυχόμεθα*, κ . A. D. F. K. Alford considers this a mechanical repetition from ver. 2, and reads *καυχόμενοι* (B. C.), but the other reading is to be preferred.—R.]

⁷ Ver. 3.—[*Υπομονή*, *Standhaftigkeit* (Lange); *endurance* (Alford); *patient endurance* (Wordsworth); *Ausdauer*, *perseverantia* (Meyer). The idea of *patience* is implied, but the result is referred to here.—R.]

⁸ Ver. 4.—[Approval is certainly preferable to *experience*; and yet it is not altogether satisfactory. Lange, Meyer: *Bewährung*; Wordsworth: *proof*; Alford, *Amer. Bible Union*, as above.—R.]

⁹ Ver. 6.—[The text is disputed at two points in this clause. Rec., with κ . A. C. D¹, E. K., and some fathers, read *ἐν γὰρ*; which is adopted by most modern editors. B. (followed by Alford) reads *εἰς*, however. The MSS. authority for the former is so strong, that it would be adopted without hesitation, were not the decision complicated by another variation, viz., the insertion and omission of a second *ἐν* after *ἀσθενῶν*. The authority for it (κ . A. B. C. D¹, F.) is even stronger than for the first. But this repetition has been deemed unnecessary, and many critical editors have therefore rejected the second *ἐν*. (So Rec., Meyer, Lange apparently.) The insertion is explained as a displacement growing out of the fact, that an ecclesiastical portion began with *ἰπέρθε καὶ αὐτῶν*. But the uncial authority is too strong to warrant its rejection. Alford justly remarks: "We must either repeat *ἐν*, . . . or adopt the reading of B." He takes the latter alternative; it seems safer, with Griesbach, Lechmann, Wordsworth, to take the former. In that case, *ἐν* may either be regarded as repeated for emphasis (see *Exeg. Notes*), or Wordsworth's view be adopted: *Besides, when we were yet weak*. The former is preferable.—R.]

¹⁰ Ver. 8.—[*Ὁ θεός* is wanting in B. Its position varies in other MSS. κ . A. C. K. insert it after *εἰς ἡμᾶς* (so Rec.); D. F. L. before (so Tischendorf, Meyer). Alford rejects it, mainly on account of this variation in position. It is far more likely to have been omitted, because it was thought that Christ should be the subject. The most probable view is, that the Apostle intended to emphasize the fact that God thus showed His (*ἐαυτοῦ*) love; hence the position at the end of the clause. This not being understood, it was moved forward and then rejected.—R.]

¹¹ Ver. 9.—[Literally: *having been then justified*. The E. V. means to convey this thought. It should be noticed that *ἐν* follows (E. V., by). The idea of instrumentality is not prominent; the sense seems to be pregnant. So also in ver. 10: *ἐν τῇ ζωῇ*, by his life.—R.]

¹² Ver. 10.—[The parallelism is marred in the E. V.—R.]

¹³ Ver. 11.—[Rec.: *καυχόμεθα*, poorly attested. Nearly all MSS. read *καυχόμενοι*, which is adopted by modern critical editors. On the meaning, and for justification of the above emendation, see *Exeg. Notes*.—R.]

¹⁴ Ver. 11.—[*Atonement* is a correct rendering etymologically, but not theologically. *Reconciliation* is preferable also on the ground that it corresponds with *reconcile* (ver. 10), as the Greek noun does with the preceding verb.—R.]

EXEGETICAL AND CRITICAL.

GENERAL SURVEY.—1. Peace with God arising from justification, as hope of the glory of God (vera. 1, 2). 2. The continuance in, and increase of, this peace, even by tribulations, amid the experience of the love of God (vera. 3-5). 3. The proof of the continual increase of the peace, and the certainty of salvation of Christians (vera. 6-9). 4. Reconciliation as the pledge of deliverance (salvation), and, as the appropriated atonement, the fountain of blessedness. On vera. 1-8, Winzer, *Commentat.*, Leipzig, 1832. [Chap. v. 1-12 and chap. viii. describe the effect of justification upon the feelings, or the emotional man; chap. vi., the effect upon the will, or the moral man. It produces peace in the heart and holiness in the character of the believer.—P. S.]

Ver. 1. Therefore, being justified by faith [*δικαιωθέντες οὖν ἐκ πίστεως*]. The *οὖν* expresses the conclusion that arises from the preceding establishment of the truth of the *δικαιώσις* by faith [iii. 21-iv. 25]. Therefore *δικαιωθέντες* is closely connected with *δικαιώσις*. [The aorist tense *δικαιωθέντες*, which is emphatically placed at the head of the sentence, implies that justification is an act already done and completed

when we laid hold of Christ by a living faith, but not necessarily at our baptism (Wordsworth), which is a sealing ordinance, like circumcision (iv. 11), and does not always coincide in time with regeneration and justification (remember the case of Abraham and Cornelius on the one hand, and Simon Magus on the other). *ἐκ πίστεως*, out of faith, as the subjective or instrumental cause and appropriating organ, while the grace of God in Christ is the objective or creative cause of justification, by which we are transferred from the state of sin and damnation to the state of righteousness and life.—P. S.] Meyer: "The extent of the blessedness of the justified (not their holiness, as Rothe would have it) shall now be portrayed." It is a description of the blessedness of Christians in its source, its maintenance, its apparent imperfection yet real perfection, its certainty, and its ever more abundant development. The condition of one who is not justified is that of fighting with God (see ver. 9).

[We have peace with God through our Lord Jesus Christ, *εἰρήνην ἔχομεν πρὸ τοῦ θεοῦ*, καὶ αὐτοῦ. The bearing of the difference of reading here deserves more attention than it has yet received. We reluctantly adopt, for internal

reasons, with Dr. Lange and the great majority of commentators, the indicative *ἔχομεν*, *we have*, for the subjunctive *ἔχωμεν* (Vulg.: *habeamus*). The latter, it must be admitted, has in its favor not only the overwhelming weight of ancient MSS., Versions, and Fathers,* but also the critical canon: *lectio difficilior principatim tenet*; being the more difficult reading, its alteration into the easier *ἔχομεν* can be better accounted for than its introduction. If we retain *ἔχωμεν* (with Lachmann, Tregelles, and Alford, 5th ed.), we must consistently take *καυχώμεθα*, vers. 2, 3, likewise in the subjunctive mood; and thus the whole passage, instead of being, as usually understood, a statement of the blessed effects of justification upon the heart, becomes an exhortation to go on from peace to peace and from glory to glory, on the ground of the accomplished fact of justification. Different explanations, however, may be given to *ἔχωμεν*. (1.) The deliberative sense: *shall we have?* But the deliberative subjunctive is only used in doubtful questions, as Mark xii. 14: *δοῦμεν ἢ οὐκ δοῦμεν*; Rom. vi. 1: *ἐπιμένωμεν τῇ ἀμαρτίᾳ*; (2.) The concessive sense: *we may have, it is our privilege to have*. This would give excellent sense. But such a use of the Greek subjunctive approaching the meaning of the future, though easily derived from the general principle that the subjunctive mood signifies what is *objectively possible*, as the indicative expresses what is *actual*, and the optative what is *desirable* or *subjectively possible*, is somewhat doubtful, and not mentioned by Winer (p. 248, 7th ed.), who, in independent sentences, admits only the *conjunctivus adhortativus* and the *conjunctivus deliberativus*; comp. Kühner, §§ 463, 464, and Jelf, § 415. (3.) There remains, therefore, only the hortative sense: *let us have peace*. But here arises the doctrinal difficulty, that peace is not the result of man's exertions, but a gift of God bestowed, and the object of prayer in the epistolary inscriptions; comp. 1 and 2 Peter i. 2: "Grace and peace be multiplied unto you;" yet two analogous passages might be quoted—viz., 2 Cor. v. 19: *καταλλάγητε τῷ Θεῷ, reconciliamini Deo*; and especially Heb. xii. 28: *ἔχομεν χάριν*, *let us have grace* (where, however, some MSS. read *ἔχομεν*, the Vulg. *habemus*, and where *χάρις* is understood by some in the sense of *gratitude*).† It might be said, also, in support of this explanation, that faith, hope, love, and all Christian graces, are likewise gifts of grace, and yet objects to be pursued and maintained. (4.) A few commentators, quite recently Forbes (not in the translation, but in the comments, p. 179), take *ἔχωμεν* = *κατέχωμεν*, *let us hold fast and enjoy*

peace; comp. Heb. x. 23: *κατέχομεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀληθείᾳ*. But in this case we should expect the article before *εἰρήνην*, and a previous mention of peace in the argument. The indicative *ἔχομεν*, on the other hand, is free from all grammatical and doctrinal difficulty, and is in keeping with the declaratory character of the section.—**Peace with God**, *εἰρήνην πρὸς τὸν Θεόν*, in our relation to God. It expresses the state of reconciliation (opposite to the state of condemnation, viii. 1), in consequence of the removal of God's wrath and the satisfaction of His justice by the sacrifice of Christ, who is our Peace; Eph. ii. 14–16. Comp. *Herodian* 8, 7. 8: *ἀντὶ πολλοῦ μὲν εἰρήνην ἔχοντες πρὸς τοὺς*, and other classical parallels quoted by Meyer and Philippi. On *πρὸς τὸν Θεόν* comp. Acts ii. 17; xiv. 16; 2 Cor. vii. 4. This objective condition of peace implies, as a necessary consequence, the subjective peace of the soul, the *tranquillitas animi*, the *pax conscientia*, which flows from the experience of pardon and reconciliation; Phil. iv. 7; John xvi. 33. Sin is the source of all discord and war between man and God, and between man and man; and hence there can be no peace until this curse is removed. All other peace is an idle dream and illusion. Being at peace with God, we are at peace with ourselves and with our fellow-men. Paul often calls God the "God of peace;" xv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. Comp. also Isa. xxxiii. 17: "the work of righteousness is peace."—P. S.]

Ver. 2. Through whom also we. These words do not announce a climax in the description of the merit of Christ (Köllner); nor do they state the ground of the preceding *διὰ Ἰησοῦ Χ.* (Meyer), but the immediate result of the redemption. [*καί*, also, is not accumulative, but indicates that the *προσαγωγή εἰς τὴν χάριν*, itself a legitimate consequence of justification, is the ground of *εἰρήνην*.—P. S.]—**Have obtained access**. [*τὴν προσαγωγὴν εἰσῆκαμεν*; literally, *have had the* (well-known, the only possible) *introduction* (in the active sense), or better, *access* (intransitive). The perfect refers to the time of justification and incorporation in Christ, and implies the continued result, since in Him and through Him, as the door and Mediator, we have an open way, the right and privilege of *daily* approach to the throne of grace; in distinction from the one *yearly* entrance of the Jewish high-priest into the Holy of Holies. This is the universal priesthood of believers.—P. S.] **Explanations of the προσαγωγή**: 1. Meyer: *admission, introduction* (*Hineinführung*). This is claimed to be the only grammatical signification.* It certainly denotes the entrance effected by *mediation*, where it means admission, audience. But this requirement [the *προσαγωγὴς*, *sequester*, the mediator or interpreter, who introduces persons to save

* [See *Text. Note* 1. The Sinaitic MS. reads *ΕΧΟΜΕΝ*, the small *o* on the top of *e* being a correction by a later hand, though this correction may possibly have been taken from an older MS. Tischendorf, in his recent edition of the Vatican MS., credits the correction *ἔχομεν* to B², instead of B¹, as is done by Alford, Meyer, and others. Dr. Hodge, who pays little or no attention to the different readings, and ignores Cod. Sin. altogether, although it was published two years before the revised edition of his *Commentary on Romans*, incorrectly says (p. 205) that "the external authorities are nearly equally divided" between *ἔχομεν* and *ἔχωμεν*. Alford, in the 5th ed., has a long note and calls this "the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it." Retaining *ἔχωμεν* in the text (with Lachmann and Tregelles), he gives it up in the notes. Forbes very strenuously contends for *ἔχωμεν*, and consistently takes also *καυχώμεθα* in the hortative sense.—P. S.]

† [Rom. xii. 18 refer to peace *with men* (like the famous sentence in Gen. Grant's letter of acceptance of the nomination for the Presidency: *Let us have peace*).—P. S.]

* [By Pape (Lex.) and Meyer, who quotes passages from Xenophon, Thucydides, Plutarch, &c., and explains: "Wir haben DURCH CHRISTUM DIE HINEINFÜHRUNG ZU DER Gnade u. s. w., gehabt, dadurch nämlich dass Er selbst (1 Peter iii. 18) vermöge seines dem Vorn Gottes folgenden Stühnschiffers unser προσαγωγὴς geworden ist, oder, wie es Chrys. treffend ausdrückt: μακρὰν ὄντας προσηγάγε." Comp. Harless (p. 251) and Braune, on Eph. ii. 18. Chrysostom distinguishes, Eph. ii. 18, *προσαγωγή* and *πρόσδοξ*: οὗς εἴως πρόσδοξ, ἀλλὰ προσηγάγη. But *πρόσδοξ*, in classic Greek, has both the active and passive meaning. Hieronymus defines *προσαγωγή*: "προσάγειν, recte: accessio, nempe ad DEORUM ARAS, SUPPLICATIONE." The word occurs only three times in the New Testament—here, and Eph. ii. 18, and iii. 12, where the intransitive meaning, *access*, is the most natural.—P. S.]

reigns, Lamprid. in *Alex. Sev.* 4.—P. 8.] is secured here by *ἐν οὐ*, which does not well suit this interpretation. 2. *Access.* [Vulg.: *accessum*; *πρόσδος*, *εἰσόδος*.] The view of Ecumenius, and most expositors [Philippi, Ewald, Stuart, Hodge, Alford]; see Eph. ii. 18; iii. 12. (Tholuck finally decides for the active sense.) The image, at bottom, is plainly not that of a worldly audience with an Eastern king, but the type of the entrance of the high-priest into the Holy of Holies (see 1 Peter iii. 18: *Χριστὸς ἑλθὼν, ἵνα ἡμᾶς προσάγαγῃ τῷ θεῷ*; Heb. x. 19: *ἔχοντες τὴν παύρησιαν εἰς τὴν εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ*). This view is also in harmony with the idea of the Epistle, by which Christianity is the true worship restored, or rather first realized; and in this connection the *δόξα θεοῦ* has reference to the Shekinah of the Holy of Holies.—*Obtained* (*erlangt haben*). Tholuck justly regards it as pedantic prudery in Meyer (after Fritzsche) to hold that *ἐσχήκαμεν* does not mean *nacti sumus* or *habemus*, but *habuimus* (when we became Christians). Meyer more appropriately says: "The divine grace in which the justified participate is represented as a *spacial compass*." But he has not made good this remark. We have free access into the real Holy of Holies, which is grace; and hope to behold in it the real Shekinah, the *δόξα* of God; and, looking at it, to participate of it.—*Into this grace.* [The *ταύτην* is emphatic—such a glorious grace.—P. S.] Those who adhere to the reading *ἐν πίστει* in ver. 2 [see *Textual Note* *] connect therewith *ἐκ τῆν χάριν* (a connection which Meyer properly rejects, *πίστις ἐκ τῆν χάριν*!), and understand *προσάγωγη* absolutely: access to God.* But the *προσάγωγη* can refer only to *χάρις* (Meyer, and others), and, indeed, to grace as justifying grace; and does not denote saving favor in general (Chrysostom), although that central idea of grace comprehends all. For other untenable explanations: the gospel (Fritzsche); hope of blessedness (Beza); apostleship (Semler); see De Wette. The access to this grace is more particularly explained by the addition, wherein [*ἐν ᾗ* refers to *χάριν*, not to the doubtful *πίστις*.—P. S.] we stand, or into which we have entered. The *ἐσχήκαμεν* therefore does not denote here, standing fast (Tholuck, Meyer), either in the sense of subjective activity (Beausobre),† or of objective, secure possession (Calvin).‡ It refers back to the act of the *δικαίωσις*, with which the introduction into the *χάρις* has begun, and accordingly the *προσάγωγη* denotes the free and permanent access of all believers into the *χάρις*, in contrast with the once yearly entrance of the high-priest into the Holy of Holies. We need hardly mention that this permanent access is effected and conditioned by the life of prayer, and especially by daily purification, in the comfort of the atonement (Heb. x. 22, 23).

And triumph (glory) in the hope of the glory of God [*καὶ καυχώμεθα ἐν ἐλπίδι*].

* [This is not necessary. *τῇ πίστει* and *ἐν τῇ πίστει*, whether genuine or not, can be taken as explanatory of the method of access to the throne of grace. The phrase "faith on grace" nowhere occurs in the Bible.—P. S.]

† ["*Demeurer ferme signifie combattre courageusement.*"—P. S.]

‡ ["... ut firma stabilique salus nobis maneat: quo signifi-
cant, presecrationem non in virtute industriæ nostræ, sed in Christo fundatam esse." So also Philippi (*festhalten, bisshen verharren*), and Hodge: "We are firmly and immovably established." Comp. John viii. 44, where it is said of Satan that he stood not (*οὐκ ἔστηκεν*) in the truth; 1 Cor. xv. 1; 2 Cor. i. 24.—P. S.]

τῆς δόξης τοῦ θεοῦ]. The verb *καυχώμεθα* [usually with *ἐν*, also with *ἐντὶ*, *ἐντὸς*, and with the accusative of the object] denotes the expression of a joyous consciousness of blessedness with reference to the objective ground of blessedness; in which true glorying is distinctly contrasted with its caricature, vain boasting in a vain state of mind, and from a vain ground or occasion. Reiche emphasizes the *rejoicing*, Meyer the *glorying*. The *ἐντὶ*, explained as *propter* (by Meyer), denotes more definitely the basis on which Christians establish their glorying.* The ground of the glorying of Christians in their present state is not the *δόξα θεοῦ* itself, but the *hope of the glory of God*, as one conception; indeed, the whole Christianity of this life is a joyous anticipation of beholding the glory.* Tholuck: "*δόξα θεοῦ* is not, as Origen holds, the genitive of object, the hope of *beholding* this glory, which would need to have been expressed more definitely; still less is Chrysostom's view right, that it is the hope that God will glorify Himself in us. Neither are Luther, Grotius, Calixtus, Reiche, correct in calling it the genitive of author, the glory to be bestowed by God; but it is the genitive of possession, participation in the glory possessed by God; comp. 1 Thess. ii. 12." But more account should be made of beholding, as the means of appropriation. To behold God's glory, means also, to become glorious. This is definitely typified in the history of Moses (2 Cor. iii. 18; Exod. xxxiv. 38). Tholuck also remarks: "The *θεωρεῖν τὴν δόξαν τοῦ Χριστοῦ*, John xvii. 24, is the participation in the *δόξα θεοῦ*, the *συγκληρονομίαν*, the *συμβασιλείαν*, and *συνδοξασθῆναι τῷ Χριστῷ*; Rom. viii. 17; 2 Tim. ii. 11. Cocceius: '*Hæc est gloriatio fidelium, quod persuasum habent, fore, ut Deus gloriosus et admirabilis in ipsis fiat illuminando, sanctificando, iustificando, glorificando in ipsis*; 2 Thess. i. 10.'" As the seeing of man on God's side perfects the vision of man, according to 1 Cor. xiii. 12, it is the beholding of the glory of the Lord on man's side by which he shall become perfectly conformed to the Lord, and thus an object of perfect good pleasure, according to 1 John iii. 2; Matt. v. 8; comp. 2 Peter i. 4. The goal of this reciprocal *δοξάζειν* and *δοξαῖσθαι* is, in a conditional sense, the removal to the inheritance of glory in the future world; 2 Cor. v. 1; and, in the absolute sense, the time of the second coming of Christ; Rev. xx.

[This triumphant assurance of faith is incompatible with the Romish doctrine of the uncertainty of salvation. A distinction should be made, however, between assurance of a *present* state of grace, which is necessarily implied in true *faith*, as a personal apprehension of Christ with all His benefits, and assurance of *future* redemption, which is an article of *hope* (hence *ἐν ἐλπίδι*), and must be accompanied with constant watchfulness. Christ will lose none of those whom the Father has given Him (John xvii. 12; x. 28, 29); but God alone knows His own, and to whom He chooses to reveal it. We must give diligence to make our calling and election

* [So also Philippi: "*ἐν ἐλπίδι, propter spem.*" *ἐντὶ μὲν Dative dient bei den Verbis der Affecte sur Angabe des GROUNDEN.* So γὰρ, μέγα φρονεῖν, μαρτυρεῖσθαι, ἀγαπᾶσθαι ἐντὶ τούτῳ.—P. S.]

† (The reading of the Vulgate: *glorie Altiorum Dei*, is according to Meyer, a gloss which admirably hits the sense. But *δόξα θεοῦ* is more expressive in this connection. It is the glory which God Himself has (*gen. possessionis*), and in which believers shall once share; comp. John xvii. 22; 1 Thess. ii. 12; Apoc. xxi. 11; 1 John iii. 2.—P. S.]

sure to ourselves (2 Peter i. 10), and work out our own salvation with fear and trembling, *because* God worketh in us both to will and to do of His good pleasure (Phil. ii. 12, 13). The possibility of ultimate failure was a powerful motive and stimulus to faithfulness and holiness even in the life of an apostle, who exercised severe self-discipline, lest, having preached to others, he might himself at last be rejected, and lose the incorruptible crown of the Christian race (1 Cor. ix. 27). How much more, then, should ordinary Christians, who stand, take heed lest they fall (1 Cor. x. 12)—P. S.]

Ver. 3. **And not only so** [*sc.*, do we triumph in the hope of glory; comp. the parallels in Meyer]. Tholuck appropriately says: "This hope of the Christian—sure of its triumph—seems to be put to scorn by the present condition, as those first Christians had to bear the scorn of the Gentiles by contrasting their gloomy present with their abundant hope. [Quotations from Minucius Felix, Arnobius, and Melancthon.] But the Apostle's lofty mind shows how that *δοξα* is not an outward accident, but a moral glorification, having its root in this *θλιψις*; therefore this itself, as the means of perfection, is the subject of triumph." See viii. 17, 28, 35; 2 Cor. xi. 30; xii. 9, 10 [*ὅταν γὰρ ἀσθενῶ, δυνατός εἰμι*]; 2 Tim. ii. 11; Matt. v. 10, 12; Acts v. 41; 1 Peter iv. 12; James i. 3, 12. [It is a universal law, acknowledged even in the world, that no great character can become complete without trial and suffering. As the firmness of the root is tested by the storm, and the metal is purified in the heat of the furnace, so the strength and purity of character is perfected by trial. The ancient Greeks and Romans admired a good man struggling against misfortune as a spectacle worthy of the gods. Plato describes the righteous man as one who, without doing injustice, yet has the appearance of the greatest injustice, and proves his own justice by perseverance against all calumny unto death; yea, he predicts that the perfect man, if such a one should ever appear, would be scourged, tortured, and nailed to the post (*Politia*, p. 74 sq. ed. Ast.). Seneca says (*De prov.* iv. 4): "*Gaudent magni viri rebus adversis non aliter quam fortes milites bellis triumphant.*" Edmund Burke: "Obloquy is a necessary ingredient of all true glory. Calumny and abuse are essential parts of triumph." But what a difference between the proud stoicism of the heathen, who overcomes the misfortunes by haughty contempt and unfeeling indifference, and the Christian's gentle patience, forgiving love, and cheerful submission to the holy will of God, who ordered tribulation as a means and condition of moral perfection! Comp. my book on *The Person of Christ*, p. 90 ff., 216 f.—P. S.]

In [on account of] **tribulations**. [Comp. 2 Cor. vii. 4.] The *ἐν* must express the antithesis to the preceding; it must therefore not be explained as local, in [amidst] the tribulations (as Köllner, Glöckler, Baumgarten-Crusius). In that case, the very object of the *καυχᾶσθαι* would be wanting. [*Gloriamur de calamitatibus*, not, *in calamitatibus*. The *θλιψις* (or their moral results rather) are the object and ground of the *καυχῆσθαι*; *καυχᾶσθαι* being mostly constructed with *ἐν*; v. 11; Gal. vi. 18; 2 Cor. x. 15. The Jew is said to glory in the law, the Christian in the cross, &c. So also Tholuck, Meyer, Alfrod, Hodge. The tribulations are to the Christian what the scars of the battle-

field are to an old soldier; comp. Gal. vi. 17.—P. S.]*

Knowing [because we know] **that tribulation**. This is the normal development of the believer's life out of its tribulation. Yet this development is not a natural necessity (see Matt. xiii. 21). Yet it is assumed in the exceptions that the faith was somehow damaged. [The following climax is remarkably vivid and pregnant.]

Ver. 4. **Constancy** (endurance, steadfastness). The *ὑπομονή* is not *patientia* here (Vulgate, Luther, E. V.). Yet steadfastness cannot be acquired without *patientia*. Luke xxii. 28: *οἱ διαμνησκότις μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς*. Comp. James i. 3. [The virtue of *ὑπομονή*, which Chrysostom calls the *βασίλις τῶν ἀρετῶν*, is *patient endurance* (*Ausdauer, Standhaftigkeit*), and combines the Latin *patientia* and *perseverantia*. It involves the element of *ἀνδρία*, the bravery and manliness with which the Christian contends against the storms of trials and persecutions. Meyer adduces, as applicable here, Cicero's definition of *perseverantia*: "*in ratione bene considerata stabilis et perpetua permansio.*" On the difference between *ὑπομονή*, *μακροθυμία*, and *ἀντοχή*, comp. Trench, *Synonyms of the New Testament*, Second Series, ed. 1864, p. 11.—P. S.]

Approval (proof), *δοκιμή*. [Comp. 2 Cor. ii. 9; viii. 2; ix. 13; Phil. ii. 22.] Not trial (Grotius), for the *θλιψις* itself is trial; nor experience (Luther [E. V.]), for experience is the whole Christian life. It is the condition of approval, whose subjective expression is the consciousness of being sealed; Eph. ii. 13. [Bengel: "*δοκιμή ἐστὶν qualitas ejus, qui est δοκιμῶς.*" Hodge: "The word is used metonymically for the result of trial, i. e., *approbation*, or that which is proved worthy of approbation. It is tried integrity, a state of mind which has stood the test." James i. 3: *τὸ δοκιμῶν ἡμῶν τῆς πίστεως κατεργάζεται ὑπομονήν*, does not contradict our passage; for *δοκιμῶν*, as Philippi remarks, corresponds to *θλιψις*, and is a means of trial, or = *δοκιμασία*, trial, probation, the result of which is *δοκιμή*, approval.—P. S.]

Hope [*ἐλπίδα*, viz., *τῆς δόξης τοῦ θεοῦ*], which is naturally suggested by ver. 2. Hope, like faith and love, and every other Christian grace, is never done in this world, but always growing, and as it bears flower and fruit, its roots strike deeper, and its stem and branches expand. Every progress

* [We add the comments of Hodge: "Afflictions themselves are to the Christian a ground of glorying; he feels them to be an honor and a blessing. This is a sentiment often expressed in the word of God. Our Lord says: 'Blessed are they who mourn'; 'Blessed are the persecuted'; 'Blessed are ye when men shall revile you.' He calls on His suffering disciples to rejoice and be exceeding glad when they are afflicted; Matt. v. 4, 10-12. The apostles departed from the Jewish council, 'rejoicing that they were counted worthy to suffer shame for Christ's name'; Acts v. 41. Peter calls upon Christians to rejoice when they are partakers of Christ's sufferings, and pronounces them happy when they are reproached for His sake; 1 Peter iv. 13, 14. And Paul says: 'Most gladly therefore will I glory in (on account of) my infirmities' (i. e., my sufferings). 'I take pleasure,' he says, 'in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake'; 2 Cor. xii. 10, 11. This is not irrational or fanatical. Christians do not glory in suffering, as such, or for its own sake, but as the Bible teaches: 1. Because they consider it an honor to suffer for Christ. 2. Because they rejoice in being the occasion of manifesting His power in their support and deliverance; and, 3. Because suffering is made the means of their own sanctification and preparation for usefulness here, and for heaven hereafter. The last of these reasons is that to which the Apostle refers in the context"—P. S.]

a Christian life strengthens its foundations.—P. S.] Thus the apparent opposite of Christian hope, affliction, or tribulation, is changed into pure hope, so that the stock of Christian hope ever becomes more intensive and abundant. Eternal profit is derived from all temporal loss and harm.

Ver. 5. **Make** not ashamed. Strictly: it does not shame, by causing to be deceived. [Calvin: *Habet certissimum salutis certum*. Bengel: *Spes erit res*. Comp. Pa. cxix. 116: $\text{יְהִי עֵצְךָ לִי$; Sept.: $\mu\eta\ \kappa\alpha\tau\alpha\sigma\chi\iota\sigma\chi\eta\varsigma\ \mu\epsilon\ \alpha\pi\omicron\ \tau\eta\varsigma\ \pi\rho\omicron\varsigma\delta\omicron\upsilon\lambda\iota\alpha\varsigma\ \mu\omicron\upsilon$. Meyer quotes parallels from Plato.—P. S.] Christian hope is formed from the same material of divine spiritual life as faith and love; it is really faith itself, tending toward completion; or it is love itself as it here lives in the principles of perfection. Therefore it is infallible.

Because God's love [genitive of the subject, not of the object, as in ver. 8: $\tau\eta\eta\ \epsilon\alpha\iota\tau\omicron\upsilon\ \alpha\gamma\alpha\pi\eta\eta$ $\epsilon\iota\varsigma\ \eta\mu\acute{\alpha}\varsigma$. The ground of our assurance that hope shall not put us to the shame of disappointment, is not our own strength or goodness, but the free love of God to us and in us.—P. S.] It is plain from the context that God's love to us is meant (Origen, Chrysostom, Luther, Calvin, and down to Philippi [Meyer, De Wette, Tholuck, Stuart, Alford, Hodge]), and not our love of God (Theodoret, Augustine, Klee, Glöckler [Anselm, St. Bernard, several Catholic expositors (*amor infusus, justitia infusa*), Hofmann], and others). Our love of God can at best be a testimony of our hope, but not the ground of the infallibility of our hope. See also ver. 8. Yet the antithesis should not be too strongly pressed: the love of God for us shed abroad in the heart, becomes our love to God.—**Has been** (and continues to be) poured out [as in a stream, $\epsilon\kappa\epsilon\chi\upsilon\tau\alpha\iota$]. Denoting the richest experience and sense of God's love. [Comp. Acts ii. 17; x. 45; Titus iii. 6, where $\pi\lambda\omicron\upsilon\sigma\iota\omega\varsigma$ is added. Philippi: "The love of God did not descend upon us as dew in drops, but as a stream which spreads itself through the whole soul, filling it with a consciousness of His presence and favor."—P. S.] †—**In our hearts**. Strictly: *throughout* them: $\epsilon\nu$, not $\epsilon\iota\varsigma$. [$\epsilon\nu\ \tau\alpha\iota\varsigma\ \kappa\alpha\rho\delta\iota\alpha\varsigma$ denotes the *motus in loco*, as Meyer says, or the rich diffusion of God's love within our hearts. Comp. Ps. xlv. 2, Septuagint: $\epsilon\chi\epsilon\upsilon\theta\eta\ \chi\alpha\rho\iota\varsigma\ \epsilon\nu\ \chi\epsilon\iota\lambda\epsilon\sigma\iota\ \sigma\omicron\upsilon$. Alford (after Olshausen): " $\epsilon\nu$ may be taken pregnantly, $\epsilon\kappa\epsilon\chi\upsilon\tau\alpha\iota$ $\epsilon\iota\varsigma\ \kappa\alpha\delta\ \mu\epsilon\tau\epsilon\iota\ \epsilon\nu$ —or better, denotes the locality where the outpouring takes place—the heart being the seat of our love, and of appreciation and sympathy with God's love."—P. S.]—**By means of the Holy Spirit who was given unto us** [$\delta\epsilon\ \alpha\ \pi\epsilon\upsilon\sigma\mu\alpha\tau\omicron\varsigma\ \alpha\gamma\iota\omicron\upsilon\ \tau\omicron\upsilon\ \delta\omicron\theta\epsilon\iota\tau\omicron\varsigma\ \eta\mu\acute{\iota}\nu$]. The gift of the Holy Spirit is the causality of the experience of the love of God. Chap. viii. 15, 16; Gal. iv. 6. [The Holy Spirit mediates all the gifts of grace to us, and glorifies Christ in us. Olshausen and Alford refer the aorist participle to the pentecostal effusion of the Spirit. But this could not

apply to Paul, who was called afterwards. Hence it must be referred to the time of regeneration, when the pentecostal fact is repeated in the individual.—P. S.]

Ver. 6. **For Christ, when we were yet** [$\epsilon\tau\iota\ \gamma\alpha\rho\ \chi\rho\iota\sigma\tau\omicron\varsigma\ \omicron\upsilon\tau\omega\nu\ \eta\mu\acute{\omega}\nu$, $\kappa\tau\lambda$. On the different readings, $\epsilon\tau\iota\ \gamma\alpha\rho$, for yet, or still, with a second $\epsilon\tau\iota$ after $\alpha\sigma\theta\epsilon\iota\omega\nu$ (A), $\epsilon\gamma\epsilon$, if indeed, with the second $\epsilon\tau\iota$ (B), $\epsilon\tau\iota\ \gamma\alpha\rho$, without the second $\epsilon\tau\iota$ (text. rec.), $\epsilon\iota\varsigma\ \tau\iota\ \gamma\alpha\rho$ (D. F.), $\epsilon\iota\ \gamma\alpha\rho$, $\epsilon\iota\ \delta\epsilon$, see *Textual Note*.—P. S.] The $\epsilon\tau\iota$ [*tunc adhuc*], according to the sense, belongs to $\omicron\upsilon\tau\omega\nu$, &c. [Comp. Matt. xii. 46: $\epsilon\tau\iota\ \alpha\iota\tau\omicron\upsilon\ \lambda\alpha\lambda\omicron\upsilon\tau\omicron\varsigma$; Luke xv. 20: $\epsilon\tau\iota\ \delta\epsilon\ \alpha\iota\tau\omicron\upsilon\ \mu\alpha\kappa\rho\acute{\alpha}\nu\ \alpha\pi\iota\theta\alpha\iota\omicron\varsigma$. Similar transpositions of $\epsilon\tau\iota$ among the classics. See the quotations of Meyer in *loc.*, and Winer, *Gramm.*, p. 515.—P. S.] Seb. Schmid, and others, have incorrectly understood $\epsilon\tau\iota$ as *insuper* [moreover, furthermore; but this would be $\epsilon\tau\iota\ \delta\epsilon$, Heb. xi. 86, not $\epsilon\tau\iota\ \gamma\alpha\rho$.—P. S.]; contrary not only to the meaning of the word, but also to the context. They hold that the $\epsilon\tau\iota$ does not enhance the preceding, but gives the ground why the confidence of salvation is an ever-increasing certainty. Tholuck, with Meyer, favoring the $\epsilon\tau\iota$ at the beginning of the verse, says that $\epsilon\tau\iota$ has been removed at the beginning because a Bible-lesson began with the verse [with the word $\chi\rho\iota\sigma\tau\omicron\varsigma$]. The result was, that it was partly removed, partly doubled, and partly corrected. We hold that the twofold $\epsilon\tau\iota$, which Lachmann reads [and which Cod. Sin. sustains] has a good meaning as emphasis.

When we were yet weak, or, without (spiritual) strength [$\omicron\upsilon\tau\omega\nu\ \eta\mu\acute{\omega}\nu\ \alpha\sigma\theta\epsilon\iota\omega\nu\ \epsilon\tau\iota$]. The state of sin is here represented as weakness or sickness in reference to the divine life, and consequently as helplessness, in order to declare that, at that time, believers could not do the least toward establishing the ground of their hope. [Comp. Isa. liii. 4, Septuagint: $\tau\alpha\varsigma\ \alpha\mu\alpha\rho\tau\iota\alpha\varsigma\ \eta\mu\acute{\omega}\nu\ \phi\epsilon\mu\iota$, with Matt. viii. 17: $\tau\alpha\varsigma\ \alpha\sigma\theta\epsilon\iota\alpha\varsigma\ \eta\mu\acute{\omega}\nu\ \epsilon\lambda\alpha\beta\epsilon$. Sin is here represented as helpless weakness, in contrast with the saving help of Christ's love.—P. S.] The $\alpha\sigma\theta\epsilon\iota\alpha\iota\varsigma$ are then denominated $\alpha\sigma\epsilon\beta\epsilon\iota\varsigma$, ungodly, in order to express the thought that we, as sinners, could not add any thing to the saving act of Christ, but did our utmost to aggravate the work of Christ. Sinfulness is represented, therefore, not merely as "the need of help," and thus "as the motive of God's love intervening for salvation" (Meyer), but as the starting-point of redemption, where the love of God accomplished the great act of salvation without any co-operation of sinners—yea, in spite of their greatest opposition.

At the proper time (or, in due season). $\kappa\alpha\tau\alpha\ \kappa\alpha\iota\rho\acute{\omicron}\varsigma$. Two * connections of the $\kappa\alpha\tau\alpha$ $\kappa\alpha\iota\rho\acute{\omicron}\varsigma$: 1. It is united to $\omicron\upsilon\tau\omega\nu$, &c. *We were weak according to the time* [*pro temporum ratione*], in the sense of excuse (Erasmus); in the sense of the general corruption (according to Calvin, Luther, Hofmann). Against this are both the position of $\kappa\alpha\iota\rho\acute{\omicron}\varsigma$, and its signification. 2. It is referred to $\alpha\pi\iota\theta\alpha\iota\epsilon\nu$, but in different ways. Origen: at that time, when He suffered. Abelard: held awhile in death. [Kypke, Reiche, Philippi, Alford, Hodge: at the appointed time, foretold by the prophets.—P. S.] Meyer: As it was the full time [proper

* [Similarly Olshausen: "Die Gottesliebe zum Menschen, die aber in ihm die Gegenliebe weckt (1 John iv. 19), und zwar nicht die Gegenliebe mit den bloss natürlichen Kräften, sondern mit den höheren Kräften des göttlichen Geistes." Forbes: "The love here spoken of is not God's love, as merely outwardly shown to us, but as shed abroad in our hearts as a gift, and it is placed in connection with other Christian graces—patience and hope."—P. S.]

[Meyer: "Der Begriff des Reichthums liegt schon in der sinnlichen Vorstellung des Ausschüttens, kann aber auch wie Tit. iii. 6 noch besonders ausgedrückt werden."—P. S.]

* [Or three, rather; for the words have also been connected by some with $\epsilon\tau\iota\ \kappa\alpha\iota\ \tau\epsilon\pi\epsilon\rho\epsilon$, *adhuc eo tempore*, at the time of our weakness.—P. S.]

time] for the deliverance of those who lived at that time. Better: *It was the fit time in the history of humanity.* This by no means weakens the principal thought, which rather requires the definite statement that the sacrificial death of Christ was according to Divine wisdom; since the necessity for salvation and the capacity for salvation were decided with the fullness of natural corruption. The highest heroism of the self-sacrifice does not exclude its reasonableness. See Rom. xvi. 26; Gal. iv. 4; Eph. i. 10; 1 Tim. ii. 6; Titus i. 8. [*κατὰ καιρὸν* is = *ἐν καιρῷ*, *τὴν καιρὸν*, *ἐπὶ καιρῷ*, *καιρῶς*, *tempore opportuno*; in opposition to *παρὰ καιρὸν*, *tempore alieno*, *untimely*. Here it is essentially the same with the *πλήρωμα τῶν καιρῶν*, Eph. i. 10, and the *πλήρωμα τοῦ χρόνου*, Gal. iv. 4; comp. Mark i. 15. Christ appeared when all the preparations for His coming and His kingdom in the Jewish and Gentile world were completed, and when the disease of sin had reached the crisis. This was God's own appointed time, and the most, or rather the only, appropriate time. Christ could not have appeared with divine fitness and propriety, nor with due effect, at any other time, nor in any other race or country. We cannot conceive of His advent at the time of Noah, or Abraham, or in China, or among the savage tribes of America. History is a unit, and a gradual unfolding of a Divine plan of infinite wisdom. Christ is the turning-point and centre of history, the end of the old and the beginning of the new humanity—a truth which is confessed, wittingly or unwittingly, by every date from A. D. throughout the civilized world.—P. S.]

For the ungodly. *ὑπὲρ*, for, for the good of. It is a fuller conception than the idea instead of, *ἀντὶ*, if we remember that, where the question is concerning a dying for those who are worthy of death, the conception naturally involves a well-understood *ἀντὶ*. See Matt. xx. 28. The terms *ὑπὲρ* and *πρὸς* [which Paul uses synonymously, Gal. i. 4] are more comprehensive; but the expression *ἀντὶ* is the most definite one. [Meyer contends that *ὑπὲρ* and *πρὸς* always mean *for*, *in behalf of*, *for the benefit of*, and not *ἀντὶ*, *in the place of*, *loco*, although, in the case of Christ, His death for the benefit of sinners was a vicarious sacrifice; iii. 25; Eph. v. 2; 1 Tim. ii. 6. Sometimes the *ὑπὲρ*, like the English preposition *for*, according to the context, necessarily involves the *ἀντὶ*, as in 2 Cor. v. 15, 20, 21; Gal. iii. 13; Philem. 13. The Apostle says *ὑπὲρ ἀσεβῶν*, instead of *ὑπὲρ ἡμῶν*, in order to bring out more fully, by this strong antithesis, the amazing love of Christ.—P. S.]

Ver. 7. For scarcely for a righteous man will one die, though, for the good man, perhaps some one may even dare to die [*Μόλις γὰρ ὑπὲρ δικαίου* (without the article) *τις ἀποθάνεται*; *ὑπὲρ γὰρ* (the second *γὰρ* seems to be exceptive, and introduces a correction of the preceding with reference to *μόλις*: with difficulty, I say, for it is a fact that) *τοῦ ἀγαθοῦ* (with the article) *τάχα τις καὶ τολμᾷ ἀποθάνειν*.—P. S.]. The difficulty of this verse has led to various conjectures.* The Peshito reads *ὑπὲρ ἀδίκων* (unrighteous), instead of *ὑπὲρ δικαίων*; Erasmus, Luther, Melancthon, &c., read *δικαίου* and *ἀγαθοῦ* as neuter words; Hofmann [formerly, not now.—P. S.]: at least the latter is neuter; Origen, on the con-

trary, held merely *δικ.* as neuter, and understood by *ἀγαθός*, Christ as the perfectly good One. But, as Meyer properly observes, that both substantives are masculine, is evident from the antithesis *ἀσεβῶν*, by which the question is generally concerning a dying for persons. [*δικαίου*, without the article, must be masculine—a righteous person (not the right τὸ δίκαιον); but τοῦ ἀγαθοῦ, with the article may, grammatically, be taken as neuter = *summa bonum* (the country, or any good cause or noble principle for which martyrs have died in ancient and modern times). Yet, in this case, the antithesis would be lost, since Christ likewise died for the highest good, the salvation of the world. The antithesis is evidently between men who scarcely are found to die for a *δικαίος*, though occasionally perhaps for ὁ (their) *ἀγαθός*, and Christ who died for *ἀσεβῶν*, ver. 6; or *ἀμαρτωλοῖς*, ver. 8; and even for *ἐχθροί* (the very opposite of *ἀγαθός*), ver. 10. In both cases, the death for persons, not for a cause, is meant.—P. S.]

Explanations of the masculines:

(1.) There is no material difference between *δικαίος* and *ἀγαθός*. "After Paul has said that scarcely for a 'righteous' man will one die, he will add, by way of establishing his assertion, that there might occur instances of the undertaking of such a death." Meyer, in harmony with Chrysostom, Theodoret, Erasmus, Calvin, &c. But *δικαίος* is not *ἀγαθός*, and *μόλις* (scarcely) is not *τάχα* (possibly).

(2.) ὁ *ἀγαθός* is the benefactor. Knachtbull [*Animadv. in libros N. T.*, 1659, p. 120], Estius [Cocceius, Hammond], and many others; Reiche Tholuck: *The Friend of Man*. This is too special.

(3.) The *ἀγαθός* stands above the merely righteous or just one. Ambrosiaster: the noble one, the *ἀγαθός* by nature; Bengel: *homo innoxius exempli gratia*, &c. ["*δικ.*, indefinitely, implies a harmless (guiltless) man; ὁ *ἀγαθός*, one perfect in all that piety demands, excellent, bounteous, princely, blessed—for example, the father of his country."—P. S.]

Meyer regards all these as "subtle distinctions." [He quotes, for the essential identity of *δικαίος* and *ἀγαθός*, Matt. v. 45; Luke xxiii. 50; Rom. vii. 12, where both are connected.—P. S.] Then the difference between the Old and New Testament would also be a subtle drawing of distinctions. The Old Testament, even in its later period, scarcely produced one kind of martyrdom; but the New Testament has a rich martyrdom. Yet we would understand the *ἀγαθός* in a more general sense. The *δικαίος* instills respect, but he does not establish, as such, a communion and exchange of life; but the *ἀγαθός* inspires. Paul's acknowledgment here, which was supported by heathen examples, is a proof of his apostolic considerateness, and of his elevation above all slavery to the letter. An ecclesiastical rhetorician would have suppressed the concession. The selection of the expression with *τάχα* and *τολμᾷ* is admirable; such self-sacrifices are always made headlong in the ecstasy of sympathetic generosity.

* [Calvin: "*Rarissimum sane inter homines exemplum casti, ut pro justo quis mori sustineat: quamquam illud nonnunquam accidere possit.*" The exception establishes the rule. Fritzsche, Hofmann (in the second edition of his *Schriftbeweis*, ii. 1, p. 348), and Meyer (4th ed.) have returned to this view. In the 1st ed. (which Hodge, p. 214 seems alone to have consulted, Meyer took τοῦ ἀγαθοῦ, on account of the article, as neuter (as did Jerome, Erasmus, Luther, Melancthon, Rückert, and Hofmann in the 1st edition of his *Schriftbeweis*), and rendered the latter clause of the verse interrogatively: "*denn wer wagt's auch leichtlich für das Gute zu sterben?*"—P. S.]

* [Jerome, *Ep. 121 ad Algas.*, mentions five explanations; Tholuck.—P. S.]

4. It is hardly necessary to mention the view [maintained by Meyer in the first edition, but now given up by him.—P. S.], that the second member of the sentence is interrogative: *for who would dare to die readily even for the good?*

[I can see no material difference between interpretations 2 and 3. The principal point in both is the distinction made between *δικαίος* (taken in a narrower sense) and *ὁ ἀγαθός*, corresponding to our distinction between *just* and *kind*. Such a distinction is made by Irenæus *Adv. har.* i. 27, quoted also by Eusebius, *H. E.* iv. 11: *τὸν μὲν δίκαιον, τὸν δὲ ἀγαθὸν ὑπάρχειν, alterum quidem JUSTUM, alterum autem BONUM esse*; and by Cicero, *De offic.*, iii. 15: "*Si vir bonus is est qui prodest quibus potest, nocet nemini, recte (certe) JUSTUM virum, BONUM non facile reperiemus*" (but some editions read: "*certe istum virum bonum*").* The righteous man, who does all that the law or justice requires, commands our respect and admiration; the good man, the benefactor, who is governed by love, inspires us with love and gratitude. Then we would have the following sense: "It is hardly to be expected that any one would die for a righteous man, though for the good man (i. e., for a kind benefactor or intimate friend), this self-denial might possibly be exercised, and does occasionally occur. So Olshausen, Tholuck, Philippi, Turner, Stuart, Hodge, Alford, Wordsworth. The latter refers to the death of Orestes for Pylades, his *alter ego*, and of Alcestis for Admetus, her husband. Webster and Wilkinson: "To make the admission less at variance with the first assertion, he substitutes for *δικαίου*, τοῦ ἀγαθοῦ, the man of eminent kindness and philanthropy, the well-known benefactor, *κρηστός*, 'bonus,' in advance of *δικαίου*." The article before *ἀγαθοῦ* may be pressed as justifying the distinction: a righteous man, the good man, good to him, his benefactor. I confess, I am not quite satisfied with this interpretation, but it is better than any other.—P. S.]

Ver. 8. But God doth establish [giveth proof of, *συνίστησιν*, as in iii. 5; comp. *Textual Note**, on p. 118.—P. S.]. God proves not merely His love in the death of Christ for sinners, according to ver. 6, but He makes it conspicuous and prominent; He exhibits it; He makes it the highest manifestation of His gospel. See John iii. 16; 2 Cor. v. 19-21. Luther: *He praises* [E. V., *He commends*] *His love toward us* [*τὴν ἀγαπὴν ἀγάπην*, His own love, in contrast with the love of men, ver. 7.—P. S.].

Ver. 9. Much more, therefore, being now justified by his blood, we shall be saved through him from the wrath [*ἀπὸ τῆς ὀργῆς*, from the well-known and well-deserved wrath to come.—P. S.]. According to Estius, a conclusion *a minori ad majus*; according to Meyer, a conclusion *a majore ad minus*.† Both are in part right and in part wrong, because neither view exactly applies. It is a conclusion from the principle to the consequence, and a conclusion from the truth of the almost incredible to the truth of that which is self-evident. The conclusion is still further strengthened by the

antithesis: as enemies, we were justified by His blood, and, as being His fellow-participants in peace, we shall be preserved from the wrath by the glorious exercise of His authority, and then by His life Preservation from wrath is a negative expression of perfect redemption. 1 Thess. i. 10. Compare the positive expression of 1 Tim. iv. 18.—[By his blood. *αἷμα* is the concrete expression for the atoning death of Christ, which is the meritorious cause of our justification. This does not rest on our works, nor our faith, nor any thing we have done or can do, but on what Christ has done for us comp. iii. 25.—P. S.]

Ver. 10. For if, being enemies [*ἐν γὰρ ἔχθρῳ ὄντες*]. It may be asked whether *ἔχθρῳ*—that is, God's enemies—is to be explained actively or passively; whether it denotes the enemies [haters] of God, according to chap. viii. 7 [*ἔχθρα εἰς θεόν*]; Col. i. 21 (Eph. ii. 15 does not belong here), or those who are charged with God's wrath [hated by God], for which view Rom. xi. 28 [where *ἔχθρῳ* is the opposite of *ἀγαπητοί*; comp. also *θεοστυγεῖς*, i. 13, and *τέκνα ὀργῆς*, Eph. ii. 3.—P. S.] has been cited. The passive interpretation has been supported by Calvin, Reiche, Fritzsche, Tholuck, Krehl, Baumgarten-Crusius, De Wette, Philippi, Meyer [Alford, Hodge], and the active or subjective interpretation by * Spener, Tittmann, Usteri, and Rückert [among English commentators, by Turner]. Meyer says in favor of the first view: 1. "Christ's death did not destroy the enmity of men toward God; but, by effecting their pardon on the part of God, it destroyed the enmity of God toward men, whence the cessation of man's enmity toward God follows as a moral consequence, brought about by faith. 2. And how could Paul have been able to infer properly his *πολλῷ μᾶλλον*, &c., since the certainty of the *σωτηρίᾳ* rests on the fact that we stand in a friendly relation (grace) to God, and not on our being friendly toward God?" These two arguments have a very orthodox sound, but are without a vital grasp of the fact of the atonement, and here without force. For, first of all, the death of Christ is as well a witness and seal of God's love, which overcomes man's enmity and distrust, as it is an offering of reconciliation, which removes the *ὀργή* *θεοῦ* in His government and in the conscience of man. This element constitutes the principal motive force in the living preaching of the gospel; for example, among the Moravians. In the next place, if we look away from God's work in man, we have no ground for assuming an increase [*πολλῷ μᾶλλον*] in God's love and grace in itself. God is unchangeable; man is changeable. The changed relation of man to God is indeed conditioned by a changed relation of God to him; but it is by virtue of God's unchangeableness that the work of God, which has begun in man, bears the pledge of completion. See Phil. i. 6. The sealing signifies, not a sealing of God, but of man by God's grace. It is not biblical to say, that Christ, by His death, has removed God's enmity toward us. And yet the Apostle is alleged to say that here, just after he has said: But God sets forth and commends His love, &c. Then the odd sense would be: We

* [Tholuck (and Stuart after him) quotes a number of passages from the classics and the Talmud, which to my mind have no force at all.—P. S.]

† [So also Hodge: "It is an argument *a fortiori*. If the greater benefit has been bestowed, the less will not be withheld. If Christ has died for His enemies, He will surely save His friends."—P. S.]

* [The original, by mistake, mentions here Tholuck, who holds the opposite view, at least in the fifth and last edition of his *Comm.*, p. 210, and says that the *ὀργή* *θεοῦ* necessarily implies also an *ἔχθρα* *θεοῦ*, although both are to be taken in a relative sense only, as the wrath and enmity of a father toward his children. He quotes the sentence of Hugo of St. Victor. "*Non quia reconciliavit amavit, sed quia amavit reconciliavit.*"—P. S.]

have been even reconciled when we were not yet reconciled!

We were reconciled to God [κατηλλάγημεν τῷ Θεῷ].

[Some preliminary philological remarks on this important term, which occurs here for the first time, may be found useful. The verbs διαλλάσσω, καταλλάσσω, ἀποκαταλλάσσω, συναλλάσσω (from ἀλλάσσω, to change), express the general idea of a change of relation of two parties at enmity into a relation of peace, or the idea of reconciliation (*Veröhnung*, *Aussöhnung*), with a slight modification, indicated by the prepositions—κατά, in relation to; διά, between; ἀπό, from; σύν, with, but without reference to the question whether the enmity be mutual, or on one side only—which must be decided by the connection. The noun διαλλαγή is more frequently used in the classics than καταλλαγή, but nowhere in the New Testament; the verb διαλλάσσω, or διαλλάττω occurs only once; in the pass. aor. 2 imperat., Matt. v. 24: διαλλάγηθι τῷ ἀδελφῷ σου, be reconciled to thy brother. The noun καταλλαγή is used four times in the New Testament; Rom. v. 11 (E. V., atonement); xi. 15 (the reconciling); 2 Cor. v. 18, 19 (reconciliation, twice); the corresponding verb καταλλάσσω occurs six times—Rom. v. 10 (twice); 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20—and is always rendered in our E. V. to reconcile. The translation atonement, at the close of Rom. v. 11, is etymologically correct (at-one-ment = reconciliation), but theologically wrong in the present use of the term = propitiation, expiation (which corresponds to the Greek ἵλασμός; 1 John ii. 2; iv. 10). The καταλλαγή, in the Christian sense, signifies the great change in the relation between God and man, brought about by the voluntary atoning sacrifice of Christ, whereby God's wrath has been removed, His justice satisfied, and man reunited to Him as His loving and reconciled Father. Some confine the word simply to a reconciliation of man to God, on the ground that no change can take place in God, or that God never hated the sinner. Others forget that the death of Christ is itself the most amazing exhibition of God's love, whereby He attracts the sinner to Him. The two sides must not be abstractly separated. It is God who, in His infinite love, establishes a new relation between Himself and mankind through the atoning sacrifice of His Son, and removes all legal obstructions which separated us from Him; and on the ground of this objective and accomplished expiation (ἵλασμός) and reconciliation (καταλλαγή), we are called upon to be reconciled to Him (καταλλάγητε τῷ Θεῷ; 2 Cor. v. 20; comp. σῶθητε ἀπὸ, κ.τ.λ., Acts ii. 40), i. e., to lay aside all enmity and distrust, and to turn in love and gratitude to Him who first loved us. Both sides are beautifully connected in 2 Cor. v. 18–20 (which is often one-sidedly and wrongly quoted against the doctrine of the vicarious sacrifice), viz., the reconciliation effected once for all by God Himself through the death of His Son, having the world for its object and remission of sins for its effect; and the reconciliation of men to God as a moral process, in which men are exhorted to take part. The first is a finished act of infinite mercy on the part of God in Christ; the second, a change of feeling and a constant duty of man in consequence of what has been done for him. Comp. Kling and Wing on the passage in Lange on 2 Cor., p. 98 f., Amer. edition. Archbishop Trench (*Synonymes of the New Testament*, Second Part, p. 137 f.) gives the following

judicious explanation of the term: "The Christian καταλλαγή has two sides. It is first a reconciliation, 'quā Deus nos sibi reconciliavit,' laid aside His holy anger against our sins, and received us into favor—a reconciliation effected once for all for us by Christ upon His cross; so 2 Cor. v. 18, 19; Rom. v. 10; in which last passage καταλλάσσεισθαι is a pure passive, 'ab eo in gratiam recipi, apud quem in o. io fueris.' But καταλλαγή is secondly, and subordinately, the reconciliation, 'quā nos Deo reconciliamus,' the daily deposition, under the operation of the Holy Spirit, of the enmity of the old man toward God. In this passive middle sense καταλλάσσεισθαι is used; 2 Cor. v. 20; and cf. 1 Cor. vii. 11. All attempts to make this, the secondary meaning of the word, to be the primary, rest not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin. With καταλλαγή connects itself all that language of Scripture which describes sin as a state of enmity (ἐχθρα) with God (Rom. viii. 7; Eph. ii. 15; James iv. 4); and sinners as enemies to Him, and alienated from Him (Rom. v. 10; Col. i. 21); Christ on the cross as the Peace, and Maker of peace between God and man (Eph. ii. 14; Col. i. 20); all such language as this, 'Be ye reconciled with God' (2 Cor. v. 20).—P. S.]

Meyer: "Accordingly it is necessary to understand κατηλλάγημεν and καταλλάγεντες not actively, but passively: reconciled with God, so that He is no more hostile to us, having given up His wrath against us." On Tittmann's attempt to distinguish between διαλλάττειν and καταλλάττειν, see Tholuck on *The Sermon on the Mount*, Matt. v. 24.* The definition of these expressions is certainly connected with the explanation of ἐχθροί. It may be asked, however, whether the meaning is: God has been reconciled toward us (Meyer, Philippi); or: we have been reconciled toward God; or: there has been a mutual reconciliation? The first cannot be said [?], since the καταλλαγή denotes a change [from enmity to friendship]; also the καταλλαγή in 2 Cor. v. 18, "τοῦ καταλλάξαντος ἡμᾶς ἐαυτῷ," must be carefully distinguished from the ἵλασμός (see my *Angewandte Dogmatik*, p. 858).† The sense is, therefore: While we were still enemies, adversaries of God, we were delivered by the death of Jesus, and the expiating ἵλασμός, which is identical with it, from guilty subjection to the punishment of the ὀργή, and have been made objects of His conquering operation of love; and now, in the light of this operation of love, we have a heart delivered from the enmity of alienation from God—a heart which, in the train of love, has joy in God. But how can we distinguish between the objective and subjective change of humanity? It is plain, from the risen Redeemer's salutation of peace and His gospel-message, that the love of Christ on the cross conquered the hatred of humanity. The risen Saviour's salutation of peace contains the "peace on earth." Add to all this the difference and antithesis between vers. 8, 9, 10, which are completely ob-

* [And also the note of Fritzsche on Rom. v. 10. Tittmann, *De Synon. N. T.*, l. 102 (approved by Robinson and καταλλάσσειν), makes καταλλάττειν to mean "efficere ut quis suā inimicitia mutet, ea esse debeat," and καταλλάττειν, "efficere ut alter inimicum animum deponat." This distinction is arbitrary and fanciful. Comp. the preceding remarks.—P. S.]

† [In vol. iii., p. 858, of his work on *Dogmatics*, Dr. Lange distinguishes between καταλλαγή as belonging to the pre-theoretical, ἵλασμός to the priestly, and ἀπολύτωση to the kingly office of Christ.—P. S.]

soured by the prevalent explanation above alluded to. The clause, *God commendeth his love toward us*, is the inscription to the antithesis, namely: 1. *Christ died for us* when we were yet *sinners*. Through His (atoning) blood we have been justified, delivered from the sense of the *ὀργή*. The effect is, that much more, as being *justified* (negatively), we shall be saved from the *ὀργή* which will finally come upon the world. All this is *ἵλασμός*, expiating destruction of the *guilt of sin*. 2. The *Son of God* suffered death while we were *enemies*. Through *His death* we are reconciled to God. The effect is, that much more, as being *reconciled* (positively), we shall be delivered in the mighty power and rule of His life. *καταλλαγὴ* is all this.

[In (i. e., in vital union with) his life, ἐν τῇ ζωῇ αὐτοῦ, in antithesis to δὲ (through, by means of) τοῦ θανάτου. If even the death of Christ has such a saving efficacy, how much more His risen life, which triumphed over the realm of death and hell, ascended to the right hand of God Almighty, is clothed with all power in heaven and earth, and which, being communicated by the Holy Ghost to the believer, will conquer in him all opposition, and bring the work of salvation commenced here to a final and glorious consummation. Comp. John xiv. 19: "Because I live, ye shall live also;" Rom. viii. 11; Gal. ii. 20; 1 Cor. xv. 28; Heb. vii. 25. Salvation is effected by the death of Christ, but actually applied by His life; or His death is the meritorious, His life the efficacious cause of our salvation. Hodge: "There is, therefore, most abundant ground for confidence for the final blessedness of believers, not only in the amazing love of God, by which, though sinners and enemies, they have been justified and reconciled by the death of His Son, but also in the consideration that this same Saviour that died for them still lives, and ever lives, to sanctify, protect, and save them."—P. S.]

Ver. 11. **And not only that, but also triumphing in God** [Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι (which is the correct reading, instead of the rec. καυχώμεθα, see *Textual Note* 19) ἐν τῷ Θεῷ]. Explanations: 1. The participle καυχώμενοι stands for the finite verb; therefore we must supply ἵσμεν (hence the readings καυχώμεθα, καυχώμεν). Rückert, Tholuck. Only σωθῆσόμεθα must be supplied to μόνον δέ. The construction then runs thus, according to De Wette: We have not only the hope of escaping from the wrath of God, but we also glory in God. 2. The participle cannot stand for the finite verb (see, on the contrary, the discussions with Meyer, in Tholuck). But even here σωθῆσόμεθα only is to be supplied. The sense, then, is this: but not only shall we be saved by His life, but so that with this σώζεσθαι we shall also glory in God. [Alford: "Not only shall we be saved, but that in a triumphant manner and frame of mind."] 3. *Καταλαγνύντες* must be supplied. *Not only reconciled, but also glorying*. Thus formerly Fritzsche, Köllner, Glöckler, Baumgarten-Crusius, and Meyer in his earlier editions. This explanation is proved to be relatively the most correct, as the σώζεσθαι denotes not a mere degree of salvation, but comprises salvation to the point of completion, and as καταλαγνύντες is repeated in δὲ οὐκ ἔστιν τὴν καταλλαγὴν ἱλάσμεν. Our view is, however, that we have here an antithesis of climax. Οὐ μόνον σωθῆσόμεθα—καταλαγνύντες ἐν τῇ ζωῇ Χριστοῦ—ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. The

rising climax is the following: 1. We are delivered from the wrath. 2. We are safely harbored in the life of Christ. 3. God, in His love, has become, through Christ, our God, in whom we glory. We glory not only in the hope of the δόξα of God, and not only conditionally in tribulations, &c., but we glory absolutely in God as our God; see chap. viii.

Through whom we have now. Reference to the future glory, as it is grounded in the experience of the present salvation, and ever develops itself from this base.—**Have appropriated** [τὴν καταλλαγὴν ἱλάσμεν]. So we translate the ἱλάσμεν (*angerignel haben*), to emphasize the fact of the ethical appropriation, which is very important for the beginning of the following section.

[It is safe to infer from ἱλάσμεν that καταλλαγὴ primarily means here a new relation of God to us, which He has brought about and which we receive, not a new relation of man to God, or a moral change in us, although this is a necessary moral consequence of the former, and inseparable from it. Hence καταλαγνύντες, in Rom. v. 10, is parallel with δικαιωθέντες, ver. 9: δικαιωθέντες σωθῆσόμεθα—καταλαγνύντες σωθῆσόμεθα. The article before καταλλαγὴν indicates the well-known, the only possible reconciliation, that which was brought about by the atoning sacrifice of Christ. The E. V. here exceptionally renders κατ. by *atonement*, which, in its old sense (= at-one-ment), meant *reconciliation*, but is now equivalent to *expiation*, *propitiation*, *satisfaction*. The *expiation* of Christ (ἵλασμός, ἱλαστήριον, the German *Versöhnung*) is the ground and condition of the reconciliation of God and man (καταλλαγὴ, *Versöhnung*). Bengel says, on Rom. iii. 24: "*Propitiation* (ἵλασμός) takes away the offence against God; *reconciliation* (καταλλαγὴ) has two sides (*est duplex*): it removes (a.) God's indignation against us; 2 Cor. v. 19; (b.) our alienation from God; 2 Cor. v. 20." In the same place Bengel distinguishes between καταλλαγὴ and ἀπολύτρωσις (*redemption*, *Erlösung*), by referring the former to God, the latter to enemies—i. e., sin and Satan. He remarks, however, that ἵλασμός and ἀπολύτρωσις are fundamentally one single benefit, namely, the *restitutio peccatoris perdati*.—P. S.]

DOCTRINAL AND ETHICAL.

1. Ver. 1. The effect of justification is *peace with God*. Peace with God takes the place of our guilty relation, in which God seemed to be our enemy, because He was hostile to our sins—with which we were identified—and in his *ὀργή* separated us from Him, in order to separate us from sin. In this relation of guilt we were really His enemies, although we wished to appear to be the contrary. God, in His government, likewise seemed to oppose us unto death, as we opposed Him. And therefore we were at variance also with the best portion of the world, and with the kingdom of all good spirits, as we were at variance with ourselves and with God. But, with our justification, peace is established, and with it the reverse relation in all these respects. We should not speak of the peace of God as of a mere sensation; in the feeling of peace, the most glorious actual relation is reflected. We are not only in harmony, but in covenant union with God; not only in harmony with ourselves, but true to ourselves; not only in harmony with God's presence and government in the world, and in all events, but also in con-

nation with and under the protection of "all the stars of heaven."

2. [Ver. 2. *The access to the throne of grace.*] The high-priest, who went into the Holy of Holies in the hope of beholding there the glory of God, was chiefly a type of Christ, who has gone into the real Holy of Holies for His own people, and has become the real atonement for us (Heb. ix.); but he was also the type of believers, who, through Christ, likewise have free access to the Holy of Holies of grace, in the hope of beholding there the *δόξα* of God, and being glorified in it (see chap. viii.). On the certainty of the Christian's hope, see Tholuck, p. 202.

3. *We glory in tribulations also*, ver. 3. Tribulations—subjectively, sorrows; and, taken together, the cross which the Christian must bear after His Saviour—are not only the ordained way to glory, but also the means of promoting glory. For believers shall attain not merely the glory of the Adamic paradise, but rather the higher glory of Christ's paradise; and this they reach because they are similarly situated, and become like Him in death as in life. The Cross effects the enriched and established consummation.

4. The *glorifying* of Christians is their joyous testimony of a blessed experience—the personal shape which the gospel takes. It is always conditioned according to its changing forms by a fundamental form of salvation; that is, established on the glory of God and Christ, in opposition to all the forms and disguises of self-glory.

5. The *sortes*, *tribulation worketh constancy*, &c. (vers. 3-5), represents *tribulation* also as a spiritual experience. Therefore a merely external suffering, such as any body may have, is not meant thereby, but the *cross* as a consequence of Christian faith. Faith leads into tribulation, because, as peace with God, it leads into conflict with the kingdom of darkness, and also with sin in ourselves, because it endows the ordinary suffering of this life with a spiritual character. Such a bearing of the cross looks to *constancy*, or *steadfastness* (passive *patientia* has active *patientia* as a result); *steadfastness* reaches its preliminary issue, as well as its final issue, in *approval* (experience); approval converts *hope* to confident *assurance*, which cannot deceive, because it is itself the prophecy of approaching glory. The Apostle's *sortes* describes a chain of blessed experiences, which cannot be broken unless the first links to approval are rendered brittle by insincerity, but whose strength increases from link to link to that unconquerable assurance of hope.

6. The elder dogmatics, especially the *Reformed*, have made prominent the doctrine of *approval* and *perseverance* in grace; or, what is the same, the doctrine of *sealing*. They made sealing follow justification. If this great truth had been carefully guarded, the controversy between the Lutheran and Reformed theology, as to whether a pardoned person can fall from grace, could have been regarded as a mere question of words, to be solved by the further inquiry as to whether the question concerns Christians before, or after, they are sealed. The heart's experience of justification must be put to proof, in which it becomes the historically established experience of life. Steadfastness in such proofs results inwardly in sealing by the Holy Spirit (2 Tim. ii. 19; Rev. vii. 3; ix. 4; Eph. i. 13; iv. 30), and outwardly in the establishment of the Christian in the character of his new nature (*δοξμῇ*). The *nomen*

et omen indelebile of baptism, confirmation, and ordination, becomes the real character *indelebilis* only by approval, or sealing. This is ethically connected with the fact that, by the test of tribulation and steadfastness, a purifying process has taken place, by which a separation of the most combustible material has been effected.

7. The way which Christians pursue with Christ goes *downward*, according to appearance, and often according to feeling; but it goes *upward*, according to internal operation and experience. This occurs in a threefold relation: (1.) Since all the high stand-points of worldly consciousness are without support, the Christian's position in the fellowship of Christ, who is above, is established as his second nature. (2.) The persevering fellowship in the historical ignominy of Christ, is fellowship in the historical honor which shall be received in the harvest of the world. (3.) There is forming a dynamical nature of light and heat of the inner man, which, by its impulsive and sustaining power, as well as by the still stronger upward attraction, ascends to the kingdom of glory.

8. The experience of the *love of God* in Christ for us is changed, with its joy, into pure reciprocal love; and from the complete life of love of this new birth there arises pure salvation, which, in this world, is divided into hope and patience. See chap. viii. 24, 25; 1 John iii.

9. As the Holy Spirit caused the birth of Christ, so does He cause the new birth of Christians; ver. 5.

10. The contemplation of the love of God for us, which was revealed in the death of Jesus, in His dying for us (ver. 8), remains the ground of the *life of love of believers*. See Philippi, p. 166. On the *ὑπέρ*, see Meyer, p. 150. [P. 189 f., fourth edition. Meyer maintains here that in all the passages which treat of the object of the death of Christ (as Luke xxii. 19, 20; Rom. viii. 32; xiv. 15, &c.), the prepositions *ὑπέρ* and *ἐπὶ* mean *in commodum*, for the benefit of, and must not be confounded with *ἀντί*, *loco*, instead of, which Paul never uses (but Christ Himself uses it, Matt. xx. 28, *δοῦναι τὴν ψυχὴν αὐτοῦ ὑπὲρ ἀντι πολλῶν*, comp. Mark x. 45, *ὑπὲρ ἀντι πολλῶν*); but that Paul nevertheless teaches a *satisfactio vicaria*, by representing Christ's death as a propitiatory sin-offering, Rom. iii. 25; Eph. v. 2, &c.—P. S.]

11. After the Apostle has represented the *sortes* of the Christian's subjective certainty of salvation (vers. 1-5), he makes a *sortes* of his objective certainty of salvation (vers. 6-11). The thesis from which he proceeds is the fact that, among men, there is scarcely one who will die for a righteous man, though perhaps one would die for the good man (see the *Exeg. Notes*; comp. Tholuck, p. 208). The sentence must be enlarged by the farther definition: No one would die for the ungodly, or for his enemy; but God has performed this miracle of love in the death of Christ. For Christ died for us when we were, in a negative view, incapable, and, in a positive view, even ungodly. Therefore the objective certainty of salvation is established in the following conclusions: (1.) We were sinners, debtors, for whom Christ died; much more shall we, since we are justified and reconciled, be preserved from the wrath to come. (2.) The death of the Son of God has overcome our enmity, and reconciled us; much more shall His life perfectly redeem us as reconciled until the consummation. (3.) Since we have obtained reconciliation, we are happy even now in the triumphant joy that God is our God.

12. On the difference between the *ἔλεος* and the *κατάλλαξις*, see the *Exeg. Notes* [p. 166].

[Bishop Horaley (Serm. on Rom. iv. 25) on the atonement and reconciliation: "Those who speak of the wrath of God as appeased by Christ's sufferings, speak, it must be confessed, a figurative language. The Scriptures speak figuratively when they ascribe wrath to God. The Divine nature is insusceptible of the perturbations of passion, and, when it is said that God is angry, it is a figure, which conveys this useful warning to mankind, that God will be determined by His wisdom, and by His providential care of His creation, to deal with the wicked, as a prince in anger deals with rebellious subjects. It is an extension of the figure when it is said that God's wrath is appeased by the sufferings of Christ. It is not to be supposed that the sins of men excite in God an appetite of vengeance, which could not be diverted from its purpose of punishment till it had found its gratification in the sufferings of a righteous person. This, indeed, were a view of our redemption founded on a false and unworthy notion of the Divine character. But nothing hinders but that the sufferings of Christ, which could only, in a figurative sense, be an appeasement or satisfaction of God's wrath, might be, in the most literal meaning of the words, a satisfaction to His justice. It is easy to understand that the interests of God's government, the peace and order of the great kingdom, over which He rules the whole world of moral agents, might require that His disapprobation of sin should be solemnly declared and testified in His manner of forgiving it. It is easy to understand that the exaction of vicarious sufferings on the part of Him, who undertook to be the intercessor for a rebellious race, amounted to such a declaration. These sufferings, by which the end of punishment might be answered, being once sustained, it is easy to perceive that the same principle of wisdom, the same providential care of His creation, which must have determined the Deity to inflict punishment, had no atonement been made, would now determine Him to spare. Thus, to speak figuratively, His anger was appeased; but His justice was literally satisfied, and the sins of men, no longer calling for punishment, when the ends of punishment were secured, were literally expiated. The person sustaining the sufferings, in consideration of which the guilt of others may, consistently with the principles of good policy, be remitted, was, in the literal sense of the word—so literally, as no other victim ever was—a sacrifice, and His blood shed for the remission of sin was literally the matter of expiation."]

13. This section contains, in narrow compass, a sketch of the whole development of Christian salvation, in which its principal perfection* is made emphatic at the beginning as well as at the conclusion, in order that the peripheral imperfection of the state of faith in this world may not be regarded in an Ebionitic way as a principal one. We must observe that, in Rom. viii., this designation is further elaborated under a new point of view, and that there, too, the subjective and objective certainty of salvation can be distinguished.

14. The idea of the real worship of God reap-

pears definitely here in the beginning as well as at the end of the section.

HOMILETICAL AND PRACTICAL.

The fruits of the righteousness of faith. They are: 1. Peace with God through our Lord Jesus Christ (ver. 1); 2. Hope of future glory in the tribulations of the present time (vers. 2-5); 3. Confidence of salvation established on the love of God for us as made known in the propitiatory death of Christ (vers. 6-11).—Peace with God: 1. In what does it consist? 2. By whom do we obtain it? (ver. 1).—The peace of heart with God is the source of all other peace: 1. In homes; 2. In churches; 3. In nations.—By Christ we have obtained access to the grace of justification. In this are comprised: 1. A strong consolation (we are no more rejected from God's face; the door is opened; we can come in); 2. A serious admonition (we should not disregard this access, but make use of it; and 3. We should often come with all our burdens).—In what should and can we glory as Christians? 1. In the future glory which God shall give; 2. But also in the tribulations which He sends us (vers. 2-5); 3. In God Himself as our God.—Why should we, as Christians, glory also in tribulations? Because we know: 1. That tribulation worketh patience (endurance); 2. Patience (endurance) worketh experience (strictly, approval); comp. 2 Cor. ii. 9; ix. 13; James i. 3; 3. Experience (approval) worketh hope; and 4. Hope maketh not ashamed (vers. 2-5).—Why does Christian hope prevent shame? 1. Because it is not a false hope; but, 2. It has its ground in the love of God, which is shed abroad in our hearts by the Holy Ghost which is given unto us (ver. 5).—In what respect does God commend (prove) His love toward us? 1. In Christ's dying at the appointed time for us; 2. But still more in His dying for us when we were yet sinners (vers. 6-8).—It is noble to die for a benefactor, but it is divine to die for evil-doers (ver. 7).—The importance of Christ's life and death for men: 1. His death brings reconciliation when we are enemies; 2. His life brings salvation when we are reconciled (vers. 9-11).—Christ's life our salvation (ver. 10).—Salvation by the life of Christ is necessary for Christians of the present time.—Let us speak of Christ's death, but let us also speak continually of His life (ver. 10).

LUTHER: One has experience when he has been well tempted, and can therefore speak of it as having been in it himself (ver. 4).—God is our God, and we are His people, and we have all good things in common from Him and with Him, in all confidence (ver. 11).

STARKE: Ver. 2. Future glory is connected with justification by an indissoluble chain; chap. viii. 18, 30, 32.—Ver. 2. Nothing can make so happy as the hope of the incorruptible, undefiled, and imperishable inheritance which is reserved in heaven; 1 Peter i. 4.—Ver. 5. He who has the Holy Spirit, is the only one who is certain that God's love is shed abroad in his heart.—Ver. 10. The death of Christ is the principal agency toward our reconciliation; but His resurrection is the seal and assurance that we are truly reconciled to God.—Ver. 10. Christ's resurrection is the ark of life and royal city of our salvation.—Ver. 11. No one can glory in God but he who has Christ; for He is the way by which we come to the enjoyment of God; John xiv. 6. He,

* [PRINCIPALLE *Vollkommenheit*, perfection as a principle. The word principal (from *principium*), in the sense of initial, *elementary*, *fundamental*, though now obsolete, is used by Bacon. In German, the word is almost indispensable.—F. 8.]

therefore, who does not have Him, is also without God in the world, Eph. ii. 12.—**HEDINGER**: To be certain of the forgiveness of sin, is the fountain of all joy and consolation (ver. 1).—Beware of the hypocrite's hope, which destroys! The believer clings to God's love in Christ as an anchor to the rock; Heb. vi. 19. Would to God we understood this well! If we did, nothing could grieve and afflict us (ver. 5).—A Christian must regard the suffering of Christ not only as a mirror of wrath, but also as a mirror of love (ver. 8).—What a glory! God's child, and in good favor with Him! How incomprehensible, how glorious, and how blessed! (ver. 11).—**CRAMER**: If we are justified by faith, we have free access to God, so that we do not need any patron or saint to prepare the way for us (ver. 2).—The suffering of Christians is their glory; for they suffer without guilt, and for Christ's glory (ver. 3).—**OSIANDER**: The cross and tribulation make us humble and patient; they are therefore the most precious gems and best ornament of the children of God (ver. 3).—*Nova Bibl. Tub.*: Oh, how blessed is the cross! Though it pain the flesh, it brings eternal good. We are better purified by it, than gold is by fire; our hope is strengthened, and the love of God is shed abroad in the heart (ver. 5).—Love is rare among men, yet there are remarkable examples of some who have given up their lives for their fellow-citizens and brethren. But there is no comparison between all this and the love of Christ (ver. 7).—Who would not love in return a God so full of love, and prefer fellowship with Him to that of all others? (ver. 10).

GERLACH: Justification by faith not only gives free access to God's grace at the present time, but it also confers the certainty of future glory (ver. 2).—In justification the believer receives the first germ of the whole new life. But since the germ grows into a tree, and the tree ever becomes more firmly rooted amid storms, all that the believer had at the beginning is renewed and established at every new stage of trial (ver. 5).—Since God has performed for sinners and enemies the greatest service, He will certainly not leave unfinished for the reconciled and righteous the much smaller remaining part of His work (ver. 9).—The Apostle begins to indicate here what he treats more at length in chap. vi.: Faith so transposes us into Christ, that His life, death, resurrection, and glory, become ours. Each circumstance from His history becomes the history of mankind believing in Him, as well as of each individual believer (ver. 10).

LISCO: The saving fruits of the righteousness acquired by faith in Jesus Christ (vers. 1-11).—The fruit of this righteousness (vers. 1-5).—The most certain sign of the love of God toward us just mentioned, is the redemption made by Christ (vers. 6-8).—The blessed result of this love of God and Christ, is the certain hope of the eternal duration of this love, and, finally, of our attainment of glory (vers. 9-11).

HUBNER: Paul here strikes the note of the triumphal song of the justified. Listen: His readers should participate in his joy; we are reconciled, we are pardoned.—Without justification, there is no joy, no love, no happiness in life; without it, nothing can make us happy—neither nature, nor the love of men (ver. 1).—Grace is prepared, and offered to all. Many accept it, but all do not remain steadfast (ver. 2).—He on whom God has placed many burdens, has much entrusted to him; God has made

him an object of distinction. Therefore, the higher and more joyous the Christian's spirit is in suffering, the greater will be the increase of his joy and strength in conflict (ver. 3).—What influence does suffering exert on the Christian? (ver. 3).—The sacred hope of the Christian maketh not ashamed; it is holy in its object and ground.—Faith in the love of God is the ground of all hope (ver. 5).—The helplessness of the unimproved heart is followed by the saddest results of sin; just as severe sickness is succeeded by weakness (ver. 6).—God's holy love of His enemies (ver. 8).—The greatest misery of a created being, is, to bear the wrath of God (ver. 9).—God's love of us is a prevenient love (ver. 10).—Christ's life is the ground of our salvation (ver. 10).

BESSER: The salvation of those who are justified by faith. It is: 1. A present salvation; 2. Also a future one (vers. 1-11).—Tribulation is praiseworthy, because the evergreen of hope is sprinkled with the tears of tribulation (vers. 3-5).—God's wrath is not human; God is love, and Divine wrath is connected with the love which takes no pleasure in the death of the sinner, but is an ardent, compassionate desire to save the sinner. *Reconciliation* is the execution of this loving determination of God by means of the atonement through the death of His Son (ver. 10).—God unites in the Church with pardoned sinners—who have faith in Jesus, and glory in God as their God—more intimately and gloriously than in Paradise with innocent man (ver. 11).

SCHLEIERMACHER, on vers. 7, 8: The death of Christ is the highest glorification of God's love toward us. 1. God imposed death on our Redeemer as the most perfect proof of obedience; 2. Many are justified by this obedience.

SPENER: 1. The fruits of justification: (a.) Peace; (b.) Access to God; (c.) The joy of future hope; (d.) Victory in tribulation and the cross; (e.) The gift of the Holy Ghost. 2. The causes of justification (vers. 1-11).

BURKITT: One grace generates and begets another; graces have a generation one from another, though they all have one generation from the Spirit of God.—He that does not seek reconciliation with God, is an enemy of his soul; and he that rejoices not in that reconciliation, is an enemy to his own comfort.—**LOGAN** (sermon on *Jesus Christ Dying for Sinners*, Rom. v. 7, 8): The greatest trial and exercise of virtue is when an innocent man submits to the imputation of a crime, that others may be free from the punishment. This Christ did. He was betrayed like an impostor by one of His own disciples, apprehended like a robber by a band of soldiers, led like a malefactor through the streets of Jerusalem, nailed like a murderer to the accursed tree, and, in the sight of all Israel, died the death of a traitor and a slave, that he might atone for the real guilt of men.—*Comp. Comm.*: He that puts himself to the charge of purchasing our salvation, will not decline the trouble of applying it.—**HODGE**: As the love of God in the gift of His Son, and the love of Christ in dying for us, are the peculiar characteristics of the gospel, no one can be a true Christian on whom these truths do not exert a governing influence.—*Annot. Paragraph Bible*: God establishes His love toward man by demonstration; it is a love worthy of Himself, and which none but Himself can feel.

Comp. CRYSTOSTOM, *De Gloria in Tribulationibus*; **ARCHBISHOP USHER**, *Four Sermons, Works*, vol. xiii. 226; **JOHN HOWE**, *Influence of Hope, Works*, vol. vi. 277; **BISHOP MANT**, *The Love of God the*

Motive to Man's Salvation, Sermons, vol. i. 115; JONATHAN EDWARDS, *Men naturally God's Enemies, Works*, vol. ii. 180.—On the Section vers. 1-5, see NATH. HORNES, *The Bracelet of Pearl of Sanctifying Graces, Works*, 207; RICHARD BAXTER, *Short Meditations, Works*, vol. xviii. 508; C. SIMMONS, *Benefits arising from a Justifying Faith, Works*, vol. xv. 116; J. MORGAN, *The Hidden Life Disclosed in Rom. v. 1-5*, an Exposition, Belfast, 1884.—J. F. H.]

SECOND DIVISION.

SIN AND GRACE IN THEIR SECOND ANTITHESIS (AS IN THEIR SECOND POTENCY); ACCORDING TO THEIR NATURAL EFFECTS IN HUMAN NATURE, AND IN NATURE IN GENERAL. THE SINFUL CORRUPTION OF THE WORLD, PROCEEDING FROM ADAM, AND INHERITED IN COMMON BY ALL MEN, AND THE LIFE OF CHRIST AS THE INWARD LIVING PRINCIPLE OF THE NEW BIRTH TO NEW LIFE IN INDIVIDUAL BELIEVERS, IN ALL MANKIND, AND IN THE WHOLE CREATED WORLD. (THE PRINCIPLE OF DEATH IN SIN, AND THE PRINCIPLE OF THE NEW LIFE; AS WELL AS THE GLORIFICATION OF THE NEW LIFE, AND OF ALL NATURE, IN RIGHTEOUSNESS.)

CHAPTERS V. 12-VIII. 39.

FIRST SECTION.—*Adam's sin as the powerful principle of death, and God's grace in Christ as the more powerful principle of the new life in the nature of individual men, and in mankind collectively. The law as the direct medium of the complete manifestation of sin for the indirect mediation of the completed and glorious revelation of grace.*

CHAP. V. 12-21.

- 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death¹ passed upon all men, for that [ἐφ' ᾧ, i. e., on the ground that, because]
- 13 all have [omit have] sinned: ([omit parenthesis]² For until the law sin was in the world: but sin is not imputed when there is no law [where the law is not].
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned [those that sinned not]³ after the similitude [likeness] of Adam's transgression, who is the figure [a type] of him that was to come [the coming one,
- 15 i. e., the second Adam]. But not as the offence [fall, transgression],⁴ so also is the free gift: for if through the offence [transgression] of [the] one [the] many be dead [died], much more [did]⁵ the grace of God, and the gift by grace, which is by one man [the gift by the grace of the one man], Jesus Christ, hath
- 16 abounded [abound] unto [the] many. And not as it was [omit it was] by [the] one that sinned,⁶ so [omit so] is the gift: for the judgment was [came] by [ἐξ, of] one (fall) to condemnation, but the free gift is [came] of many offences [falls, transgressions] unto justification [δικαίωμα, sentence of acquittal,
- 17 righteous decree, or, righteous act]. For if by one man's offence [by one transgression, or, by the transgression of the one]⁷ death reigned by [through the] one; much more they which [who] receive [the] abundance of [the] grace and of the gift of righteousness shall reign in life by [the] one, Jesus Christ.)
- 18 [omit parenthesis.] Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life [So then, as through the transgression of one, or, one transgression, it came upon all men to condemnation; so also through the δικαίωματος, righteous act of one, or, one righteous act, it came
- 19 upon all men unto justification of life].⁸ For as by one man's disobedience [through the disobedience of the one man] [the] many were made [constituted]⁹ sinners, so [also, οὕτως καί] by the obedience of [the] one shall [the]
- 20 many be made [constituted] righteous. Moreover the law entered [came in besides],¹⁰ that the offence [transgression] might abound [multiply]. But where

21 sin abounded [multiplied], grace did much more [exceedingly]¹¹ abound: That as sin hath [omit] hath] reigned unto [éy, in] death, even so [so also] might grace reign through righteousness unto eternal life by [through] Jesus Christ our Lord.

TEXTUAL.

¹ Ver. 12.—[‘Ο θάνατος (*Rec.*) is found in N. B. C. K. L., some versions and fathers; is adopted by Lachmann, Meyer, Wordsworth, and Lange. Tischendorf and Alford omit it, on the authority of D. E. F. G., and many fathers. Alford considers it a marginal gloss, to define the subject of θάλαθον. But the external authority for it is sufficient to overcome the doubt arising from the variation in position found in some authorities, especially as the omission may have readily arisen from the transcriber's mistaking -ους, which precedes, for the close of the word he was about to write: -τος (Meyer).]

² Ver. 13.—[On the parenthesis of the E. V. This is to be omitted; for, although it might be a help to the ordinary reader, it is inserted on the view that ver. 18 is strictly resumptive, which is not in accordance with Lange's exegesis. Even were it the case, vers. 13-17 comprise an argument so important, that it does not deserve the subordination implied in a parenthesis. The E. V. is frequently unfortunate in this regard: e. g., Gal. i. 7, where the very theme of the Epistle is put in parenthesis.]

³ Ver. 14.—[Some cursives and fathers omit μᾶλλον. This probably arose from a wish to make this verse correspond with ver. 13, the meaning of which was misunderstood. There is no question as to the correctness of its insertion.—The pluperfect of the E. V. is to be changed to the simple past: *sinned*, as a more correct rendering of the aorist participle. The other emendations are not absolutely necessary, but are offered as more literal, and perhaps preferable for other reasons.]

⁴ Ver. 15.—[The word παραπτώμα, occurring five times in this section, is rendered *offence* in the E. V.; by the Amer. Bible Union: *trespass*. Both are etymologically correct, but more modern usage compels us to reject *offence*. *Trespass* would be preferable to *transgression*, on the ground that παραβάσις (ver. 14) must also be rendered by the latter word; yet *trespass* has at present a technical meaning, which is legal, *transgression* being more theological. The very slight distinction between παραβάσις and παραπτώμα is sufficiently implied in the clauses where the words occur. Lange renders the latter: *Sündenfall*, *fall*, to distinguish it from παραβάσις, *Uebertretung*, ver. 14.]

⁵ Ver. 16.—[The aorist, ἐπερίσσευσεν, is to be rendered *did abound*, and the auxiliary *did* placed after *much more*, as indicating more plainly that *much more* is rather quantitative than logical.—The articles are unfortunately omitted throughout in the E. V.; *the one, the many*, express the definiteness of the Greek.]

⁶ Ver. 16.—[Lange adopts the reading ἀμαρτήματος (D. E. F. G., some fathers, cursives, and versions, Griesbach), urging that it is required as an antithesis to παραπτώματων. But this is the very reason for deeming it a gloss. Ἀμαρτήματος is found in N. A. B. C. K. L., adopted by Tischendorf, Meyer, Alford, Wordsworth.]

⁷ Ver. 17.—[The two renderings correspond to two various readings; in any case, *man's*, of E. V., must be rejected. A. F. G. have ἐν ἐνὶ παραπτώματι (D. E., ἐν τῷ ἐνὶ π.); adopted by Griesbach, Tischendorf, Meyer, Lange, N. B. C. K. L., many versions and fathers, read τῷ τοῦ ἐνὸς παραπτώματι; adopted by Lachmann, Alford, and Wordsworth. It is a question which is correct, but Meyer's explanation is most satisfactory. He considers the former reading the original one, "because thus the origin of the other variations are very naturally explained. For more definite description the article was added by some (D. E.); by others, ἐνὶ was changed into ἐνός. But since, at all events, the sense was the same as τῷ τοῦ ἐνός π. (ver. 15), this was at first added as a parallel passage, and then received into the text."]

⁸ Ver. 18.—[The questions respecting the changes to be made in this verse are exegetical. It is only necessary to note here, that the above rendering indicates the doubt as to the precise meaning of δὲ ἐνός παραπτώματος, and δὲ ἐνός δικαιώματος; leaving the subjects indefinite (instead of retaining the italicized glosses of the E. V.). Lange supplies παραπτώμα and δικαιώμα. On all the points, see *Exeg. Notes*.]

⁹ Ver. 19.—[So Amer. Bible Union. Lange: *herausgestellt*. The rendering given above is correct; any dogmatic questions that arise cannot affect this.]

¹⁰ Ver. 20.—[Παρεσιγήθεν, only Gal. ii. 4; there, *in malam partem*. The above rendering is literal and exact. Lange translates: *came in between*. See *Exeg. Notes*.]

¹¹ Ver. 20.—[Alford suggests that words compounded with ὑπερ have a *superlative*, not a comparative force.—The change in the first verb in English is to indicate that two different words are used in Greek.—R.]

[The following is the Greek text of this section, in parallelistic arrangement, from Forbes:]

- | | | | |
|--|---|---|---|
| 12. | A | { | Ὅσπερ δὲ ἐνός ἀνθρώπου |
| ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν, | | | |
| | | | καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, |
| | | | καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, |
| | | | ὥς ὅτι πάντες ἥμαρτον |
| 13. | B | { | ἔχει γὰρ νόμον ἀμαρτία ἣν ἐν κόσμῳ, |
| ἀμαρτία δὲ οὐκ ἄλλοιγεται μὴ οὗτος νόμος | | | |
| 14. | | | ἀλλὰ ἔβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως |
| | | | καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ |
| | C | { | ὅς ὄντων τίνος τοῦ μέλλοντος. |
| | | | D} Points of disparity in the comparison |
| | | | D} stated in vers. 15, 16, 17. |
| 18. | O | { | Ἄρα οὖν ὥς δὲ ἐνός παραπτώματος |
| | | | εἰς πάντας ἀνθρώπους εἰς κατέκρημα, |
| | | | οὕτως καὶ δὲ ἐνός δικαιώματος |
| | | | εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην ζωῆς |
| 19. | O | { | ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου |
| | | | ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, |
| | | | οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός |
| | | | δίκαιοι κατασταθήσονται οἱ πολλοί. |
| 20. | B | { | Νόμος δὲ παρεσιγήθεν, |
| | | | ἵνα πλεονίσθον τὸ παράπτωμα |
| | | | ὅς δὲ ἐπλεόνασεν ἡ ἀμαρτία, |
| | | | ὑπερεπείσσευσεν ἡ χάρις, |
| 21. | A | { | ἵνα ὥσπερ ἔβασίλευσεν ἡ ἀμαρτία |
| | | | ἐν τῷ θανάτῳ, |
| | | | οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης |
| | | | εἰς ζωὴν αἰώνιον |
| | | | διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.—P. B.] |

EXEGETICAL AND CRITICAL.

[SPECIAL LITERATURE ON CHAP. V. 12-21.—S. J. BAUMGARTEN, *De imputatione peccati Adamitici posteris facta*, 742. S. SCHOTT, *Opuscula*, l. p. 313 sqq. O. F. SCHMID, *Zeber Röm.* V. 12 ff., in the *Tübinger Zeitschrift* for 1830, No. IV. p. 161 ff. (A very able and sound discussion. Comp. the same author's *Bibl. Theologie des N. T.*, vol. ii. pp. 256-182.) RICH. ROTHER (died 1868), *Neuer Versuch einer Auslegung der Paulin. Stelle Röm. V. 12-21*, Wittenberg, 1836. (A masterpiece of exegetical acuteness and finesse.) I. CHR. K. v. HOFMANN, *Der Schriftbeweis*, 2d ed., Nördlingen, 1857, vol. i. pp. 524-541. JUL. MÜLLER, *Christl. Lehre von der Sünde*, vol. ii. p. 407 ff., 473 ff., 3d Germ. ed., 1849. H. EWALD, *Adam und Christus*, Röm. V. 12-21, in his *Jahrbücher für bibl. Wissenschaft*, ii. p. 186 ff. TIMOTHY DWIGHT (of Yale College), *Princeton Exegesis. A Review of Dr. Hodge's Commentary on Romans V. 12-19*, in the *New Englander* for July, 1868, pp. 551-603. (Polemical against Hodge.) A. BRÖLTJING, *Beiträge zur Exegese der Paulin. Briefe*, Göt., 1869, pp. 1-42. REICHT, OLSHAUSEN, THELUCK, STUART, HODGE, and FORBES, are most full, though widely divergent, in the exposition of this passage, which many regard as the most difficult in the whole Bible.—P. S.]

[INTRODUCTORY REMARKS.—This section is difficult in proportion to its depth, grandeur, and world-historical comprehensiveness. Only a mind of the very highest order—to say nothing of inspiration—could conceive such vast thoughts, and compress them within so few words. The beginning, the middle, and the end of history, are here brought together in their representative moral powers and principles. Paul deals with religious truths and facts, which are much broader and deeper than the after-thoughts of our logic and theology, and cannot be squeezed into the narrow limits of particular schools and schemes. The exegesis of this part of the Romans began in earnest with Augustine, in his contest with the Pelagian heresy; it was resumed in the Reformation period, and carried further, philologically and doctrinally, in the present century, but is by no means exhausted, and puts exegetical skill again and again to the severest test. Every line bears the marks of theological controversy about original sin, free agency, imputation, limited atonement, universal salvation, and other questions which will occupy the human mind to the end of the world. The section is not a mere episode, but a progress in the argument from the doctrine of justification to the broader doctrine of a *life-union of the believer with Christ*, which prepares the way for the doctrine of sanctification, in chap. vi., and glorification, in chap. viii. Like a skilful physician, the Apostle goes not only to the root and fountain-head of the evil,* but also to the root and fountain head of the cure. In bold antithetical contrasts, and on the basis of a vital, organic union of humanity, both in the order of fallen nature and the order of redeeming grace, he presents the history of the fall by the first, and the redemption by the second Adam. Adam and Christ are the two representative heads of the whole race, the one the natural, the other the supernatural: from the one, the power of sin and the power of death have proceeded upon all men through their participation in his fall; from the other, righteousness and life have come upon all on condition of faith, or a living apprehension of Christ. But the gain by the redemption greatly surpasses the loss by the fall. The main stress lies on the idea of *life* in its progress from Christ to the believer. The same parallelism be-

tween the first and second Adam, but with exclusive reference to the contrast of death and the resurrection, occurs in 1 Cor. xv. 21, 22, 45-48, which should be kept in view. It is impossible to understand this section from the standpoint of a mechanical and atomistic conception of humanity and of sin, such as Pelagianism and cognate systems maintain. On the surface, all things appear separate and isolated; in the hidden roots, they are united. It is characteristic of all deep thinking, to go back to principles and general ideas. Paul evidently views the human race as an organic unit. Adam and Christ sustain to it a central and universal relation, similar to that which the fountain sustains to the river, or the root to the tree and its branches. Adam was not merely an individual, but the natural head of the human family, and his transgression was not an isolated act, but affected the whole race which sprung from his loins; just as the character of the tree will determine the character of its branches and fruits. So it is with Christ. He calls himself emphatically *the* (not *a*) Son of Man, the universal, normal, absolute Man, the representative head of regenerate humanity, which is from heaven, heavenly, as Adam's fallen humanity is "of the earth, earthy" (1 Cor. xv. 47, 48). Both were tried and tempted by the devil, the one in the garden of innocence, the other in the desert; but the one succumbed, and dragged his posterity into the ruin of the fall; while the other conquered, and became the author of righteousness and life to all who embrace Him. Christ has gained far more for us than Adam lost—namely, eternal reunion with God, in the place of the temporary union of untried innocence. The resurrection of humanity in Christ is the glorious solution of the dark tragedy of the disastrous fall of humanity in Adam. In view of the greater merit of Christ and the paradise in heaven, we may reverently and thankfully rejoice in the guilt of Adam and the loss of his paradise on earth—always, of course, detesting the blasphemous maxim: Let us do evil, that good may come. It is God's infinite wisdom and mercy alone which overrule the wrath of man for His own glory.—P. S.]

Meyer inscribes this section: The drawing of a parallel between salvation in Christ and the ruin produced by Adam. But this does not do justice to the context of the section. Tholuck adopts Bengel's view: "*Respicit totam tractationem superiorem, ex qua hæc infert apostolus, non tam digressionem faciens quam regressum de peccato et de justitia.*" [Bengel continues: "In imitation of Paul's method, we should treat first of actual sin (chaps. i.-iii.), and then go back to the source in which sin originated." Philippi also regards this section as a comparative or contrastive retrospect and comprehensive conclusion; De Wette and Rothe as an episode.—P. S.] We differ from all these, and refer to our division of the Epistle, and to the superscription here.

1. The principle of sin and death become immanent (hereditary) in humanity (vers. 12-14).

2. The opposing principle of the gift of grace and of the new life made immanent (spiritually hereditary) in humanity (vers. 15-19).

3. The coöperation of the law for the finished revelation of sin and for the communication of the finished revelation of the grace of justification (vers. 20, 21).

1. Arrangement of the first paragraph, vers 12-14.

(a.) Sin and death proceeding from Adam's

* (As Chrysostom remarks in the beginning of his tenth Homily on Romans, *Opera*, tom. ix. p. 619, ed. Montfaucon, but he omits the positive part, which is more important.—P. S.)

παράβασις upon all, under the form of an ethical appropriation by all (ver. 12).

(b.) Death as revealer of the improperly apprehended sin, from Adam to Moses, or to the law (not by the law, vers. 13, 14).

2. The second paragraph, vers. 15-19.

(a.) The actually manifested contrast in the effects of the two principles. (aa.) The contrast between the natural and actual effects, according to their quantitative extension to persons; or the contrast in its *personal relation* (ver. 15). (bb.) The contrast between the positive effects, according to the qualitative intensity of judgment and justification; or, the contrast in its *essential relation* (ver. 16).

(b.) The contrast in the potential and prospective effects of the two principles. (aa.) The contrast between the enslavement of all personal life by impersonal (merely personified) death, and the future glory of the pardoned, immortal, and reigning personalities in the new life (ver. 17; at the same time a proof for ver. 16). (bb.) The contrast in all its ideal magnitude: One condemnation came upon all men, because of the power of the fall of one man; so, by the righteousness of one, can all men attain to the justification of life (that is, not merely of faith, ver. 18).

(c.) The contrast in the final effects disclosed by the gospel. By the effect of one man's disobedience, the many are represented in the light of the gospel as sinners exposed to the judgment; finally, by the obedience of one, the many are to be represented as righteous in the judgment (ver. 19).

3. Third paragraph, vers. 20-21.

The law is designed to effect directly the developing process of sin to historical completion, in order to effect indirectly that revelation of grace which far preponderates over the development of sin (vers. 20, 21).

FIRST PARAGRAPH (VERS. 12-14).

The principle of sin and death in humanity.

Ver. 12. Wherefore [*διὰ τοῦτο*]. Rückert, Köllner [Tholuck, Reiche, Stuart], &c., refer *διὰ τοῦτο* to the entire discussion from chap. i. 17; * Rothe, to the previous section, v. 1-11, which he claims to treat of holiness; Tholuck, to vers. 11, 10, 9, &c.; Meyer, to ver. 11 alone.† We refer it merely to *ἐλάβομεν* in the previous verse. The verb *λαμβάνειν* does not denote, in the New Testament, a passive reception, but an ethical, religious, and moral appropriation; for example, John i. 12. And this is here the point of comparison between vers. 11 and 12.

Because this point has been overlooked, an incredible amount of vexation has been produced in

* [So also Bengel: "*διὰ τοῦτο* refers to the whole of the preceding discussion, from which the Apostle draws these conclusions, herein making not so much a digression as a retrogression." Hodge: "The *wherefore* is to be taken as illative, or marking an inference from the *whole* of the previous part of the Epistle, and especially from the preceding verses."—P. S.]

† [Meyer: "DARUM, weil wir nämlich durch Christum die καταλλαγή und die Gewissheit des ewigen Heils empfangen haben, ver. 11." But Meyer regards ver. 11 as the summary of the whole preceding doctrine of justification and salvation. Philippi likewise refers *διὰ τοῦτο* to ver. 11 in such a way that it looks at the same time to the whole deduction from i. 17-v. 11. This to us seems to be the most satisfactory connection.—P. S.]

reference to the presumed anacoluthon, or *ἀνάρτησις* *πόδοτον* [an incomplete sentence, a protasis without an apodosis]. Conjectures [concerning the construction or the apodosis corresponding to *ἵνα* *ἵνα* *ἵνα*]:

1. According to Calvin, Tholuck, Philippi, and others, the conclusion is indicated in the words *ὅς ἐστι τύπος τοῦ μέλλοντος*, ver. 14. [Meyer also regards the clause: "who is a type of the future (Adam)," as a substitute for the apodosis, which was swept away by the current of ideas in vers. 13 and 14.—P. S.]

2. According to Rückert, Fritzsche, and De Wette [?], Paul dropped the comparison between Adam and Christ after enumerating the points of analogy, because their dissimilarity occurred to his mind (ver. 15). De Wette translates ver. 12: Therefore (is it) as by one man, &c. According to Origen, Bengel [Rothe], and others, the Apostle designedly suppresses the conclusion. [Bengel says simply: "*Apodosis, variata oratione, latet in seq.*," is concealed in what follows. But Rothe holds that Paul designedly omitted the apodosis, to prevent the illegitimate doctrinal inference of a universal salvation. See below.—P. S.]

3. According to Grotius, [E. V., Stuart, Barnes, Hodge], &c., vers. 13-17 are parenthetical; and the conclusion follows in ver. 18. [Against this construction may be urged, with Meyer, the unexampled length and importance of the supposed parenthesis, and that ver. 18 is not so much a reassumption as a recapitulation.—P. S.]

4. According to Clericus, Wolf, and others, the conclusion is already in ver. 12, and begins with *καὶ οὕτως* [as if this could be synonymous with *οὕτω καὶ*, so also, which is impossible.—P. S.]; according to Erasmus, Beza, and others, it begins with *καὶ διὰ* [which makes *διὰ τοῦτο* superfluous, and sets aside the comparison between Adam and Christ.—P. S.]

5. The proper view is the one defended by Koppe, in harmony with [Cocceius] Elsner, and others. The apodosis begins as a comparative statement with *ἵνα*, since *ἐλάβομεν καταλλαγήν δι' αὐτοῦ* is brought over from ver. 11. [In other words, *ἵνα* introduces the *second* member of the comparison, while the *first* must be supplied from ver. 11 in this way: Therefore (we received and appropriated the reconciliation through Christ in the same manner) as by one man sin entered into the world, &c.—P. S.] *

* [This construction is favored, upon the whole, by De Wette (who, however, objects to it: "*Ergänzt man die καταλλαγήν ἐλάβομεν δι' αὐτοῦ, so weiss man nicht recht, was man mit der Vergleichung anfangen soll*"), Umbreit, Theo. Schott, Wordsworth, Alford, Jowett, Conybeare and Howson. I subjoin Alford's note in full, though I dissent from it: "This verse is one of acknowledged difficulty. The two questions meeting us directly, are: (1.) To what does *διὰ τοῦτο* refer? (2.) *ἵνα*, like *as*, may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavor to answer both questions in connection. I conceive *διὰ τοῦτο* to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, '*quæ cum ista sint*.' 'This state of things, thus brought about, will justify the following analogy.' Thus we must take *ἵνα*, either (a) as beginning the comparison, and then supply, 'so by Christ, in His resurrection, came justification into the world; and by justification, life;' or (b) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavors of commentators to supply the second limb of the comparison from the following verses has succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather

Tholuck remarks, that then we do not know exactly what to do with the comparison.† But the comparison is contained in the already indicated conception of the ethical appropriation of the principle of the reconciliation on one hand, as of the principle of sin and death on the other. The antithesis, more fully extended, is the following: *Διὰ τοῦτο ἐλάβομεν τὴν καταλλαγὴν, ἐφ' ᾧ πεπιστεύκαμεν—ὥσπερ ἂν ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον ἐξῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως ὁ θάνατος εἰς πάντας ἀνθρώπους διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.* It is very plain that, without the conception of *λαμβάνειν*, the whole of the following antitheses would appear as a series of blind natural necessities; see Book of Wisdom i. 18; ii. 24, and the explanation of *ἐφ' ᾧ*, which follows below. Rothe thinks that the Apostle's supposed anacoluthon was even premeditated—according to the idea of Origen—in order to conceal the doctrine of the apocatastasis which might be deduced from the protasis. See thereon Tholuck, p. 215.

[I cannot bring my mind to adopt Dr. Lange's construction, which evades a grammatical difficulty only to give room for a more serious logical one, and mars the beauty and completeness of the analogy. It seems to me that the most natural solution of the difficulty is either (1.) to take *ὥσπερ* elliptically: "This is therefore like the case when;" comp. *Matt. xxv. 14: ὥσπερ γὰρ ἄνθρωπος, as a man going abroad, where ὥσπερ neither has, nor necessarily requires, a corresponding οὕτως* (see *Textual Note* in the Amer. edition of Lange on *Matthew*, p. 442); *Gal. iii. 6; 1 Tim. i. 3*, where *καθὼς*, and *Mark xiii. 34*, where *ὡς* is used elliptically; or (2.) to assume an *intentional* anacoluthon (comp. *Winer, Gramm.*, p. 527 ff., on the two kinds of anacolutha, involuntary and intentional). I prefer the latter solution. The complete antithesis would read thus: "As (*ὥσπερ*) by one man (Adam) sin (*ἡ ἁμαρτία*) entered into the world, and death (*ὁ θάνατος*) through sin, and thus death extended (*διήλθεν*) to all men, inasmuch as all sinned (*ἥμαρτον*): so also (*οὕτως καὶ*) by one man, *Jesus Christ*, righteousness (*ἡ δικαιοσύνη*) entered into the world, and life (*ἡ ζωὴ*) through righteousness, and thus life shall extend (*διελίσσεται*) to all men, inasmuch as (on condition that) all shall believe (*πιστεύουσιν*)."^{*} We might also supply, after the second "righteousness": "in order that all, being justified by faith, may be saved." Rothe (p. 61) supplies as the last clause of the apodosis: *ἐφ' ᾧ πάντες δίκαιοι κατασταθήσονται*; *Philippi: ἐφ' ᾧ πάντες δικαιοσύνησονται*. But these are unessential differences. The great points of comparison are: (1.) Sin and death, as a principle and power, proceeding from Adam; righteousness and life, as a counteracting and conquering principle and power, proceeding from Christ, upon the whole human race. (2.) Death passing upon all men by participation in the sin of Adam; life passing upon all men by participation in the righteousness of Christ. But the analogy is not absolute; for (1.) the participation in Adam's sin is universal in fact, while the participation in the righteousness

of Christ, though this righteousness is equally universal in power and intention, is limited in fact to believers; in other words, all are sinners, but not all are believers; all men are one with Adam, but not all are one with Christ (hence the past tense *καταστάθηναι* in the case of the *ἁμαρτία*, but the future *κατασταθήσονται* in the case of the *δίκαιοι*, ver. 19). (2.) What Christ gained for us is far greater (*πολλῷ μᾶλλον ἐπερίσσεισιν*, ver. 15, comp. *τὴν περισσίων τῆς χάριτος*, ver. 17, and *ἐπερίσσεισιν ἡ χάρις*, ver. 20) than what was lost by Adam. Paul, therefore, in the rush of ideas suggested by the parallel, intentionally suspends the apodosis, to make first some explanatory and qualifying statements in regard to the difference in the mode, extent, and quality of the effects proceeding respectively from Adam and Christ, and then, after hinting at the second member of the comparison, at the close of ver. 14, he brings out the double parallel of similarity and dissimilarity in full as a conclusion, vers. 18, 19, and 21. The whole section, as Meyer justly remarks, bears the impress of the most studied and acute premeditation; and this must apply also to the apparent grammatical irregularity in the absence of the apodosis. The Apostle might have spared the commentators a great deal of trouble, if he had, according to the ordinary rules of composition, first stated the comparison in full, and then given the explanations and qualifications; but such grammatical difficulties in the Scriptures are generally overruled for a profounder investigation and elucidation of the sense.—P. 8.]

As by one man [*ὥσπερ δὲ ἑνὸς ἀνθρώπου*], "by one man, single and singular in his position, and so presented as the *τύπος τοῦ μέλλοντος*, the type of the one greater man;" Webster and Wilkinson.—P. 8.] Not by his guilt (Meyer) [*δὲ ἑνὸς ἁμαρτήσαντος*, ver. 16], which would by no means suit the antithesis: *Christ*. But rather by one man, as the human principle, as the historical cause.* The one man is Adam, as representative of the first human pair in their unity. The sin of Eve (*Sir. xxv. 24; 2 Cor. xi. 3; 1 Tim. ii. 14*) did not fully decide concerning the future of the human race, because Adam was the head. It was with his sin that the sin of Eve was consummated as the guilt of the first man [and acquired its full power over posterity]. Therefore Adam is meant as the head, as the principle, and not merely with regard to propagation. [Webster and Wilkinson: "Adam, not Eve, is charged with the primal sin, as he received the command direct from God, and his sin was without excuse. Here, only the guilt of the transgression is in view; in *2 Cor. xi. 3; 1 Tim. ii. 14*, the mode, instrument, and process." Bengel assigns three reasons for the omission of Eve: (1.) Adam had received the commandment; (2.) He was not only the head of his race, but also of Eve; (3.) If Adam had not obeyed his wife, one only would have sinned. The omission of the mention of Satan, the primary cause of sin (comp. *Gen. iii.; John viii. 44; 2 Cor. xi. 3*), he accounts for because (1.) Satan is opposed to God, Adam to Christ, whose economy of grace is here described; (2.) Satan has nothing to do with the grace of Christ. It should be re-

a weakening than a strengthening the analogy. We have examples for this use of *ὥσπερ* in *Matt. xxv. 14*, and of *καθὼς*, *Gal. iii. 6*.—P. 8.]

[This objection was made by De Wette, from whom Tholuck, p. 215, quotes. Meyer calls this explanation illogical, because the universality of Adam's corruption, which is the prominent idea in ver. 12, has no corresponding parallel in the protasis which is supplied from the preceding verses.—P. 8.]

* [And also the efficient cause in the same sense in which Christ is the efficient cause of righteousness and life. According to the Pelagian and Unitarian theory Adam was merely the occasion: he sinned, and set a bad example to others, as Christ set a good example. Here Christ sinks to the position of a mere teacher.—P. 8.]

membered, also, as Forbes remarks, that in Genesis the very name of Adam, with the article prefixed (אָדָם, the Adam, the man), is treated as an appellative more than as a proper name, and that, in Gen. i. 27, it includes generically both sexes: "So God created Adam (in Hebrew) in his own image, in the image of God created he him: male and female created he them;" comp. Gen. v. 1, 2. It was *man*, or human nature which we have in common with him, that was put on trial in Adam. Paul draws a parallel between Adam and Christ, but never between Eve and Mary. The latter analogy is an unjustifiable inference, first hinted at by Irenæus, and more fully developed by Roman Catholic divines, and became a fruitful source of Mariolatry, which virtually makes the human mother of Christ the fountain of the Christian salvation.—P. S.]

Sin. [ἡ ἁμαρτία. The definite article before ἁμαρτία, and also before θάνατος, denotes sin and death as a power or principle which controls man and reveals itself in hereditary corruption, and in every form of actual sin. So ἡ δυνάμις, which corresponds to it as its opposite, vers. 17, 21, is not a single righteous act, but the power of good as a state and as a working principle. Sin is personified as a fearful tyrant, who acquired universal dominion over the human race; he "reigns in death," ver. 21; "works death in us," vii. 13; "lords it over us," vi. 14; "works all manner of concupiscence," vii. 8; "deceives and slays" the sinner, vii. 11, &c. In all these cases the force of the definite article can be rendered in German, but in English, on the contrary, the *absence* of the article has the force of generalizing, not so much, as far as I know, from any rule of grammar, as from usage, and perhaps for euphony's sake.—P. S.] In what sense? Explanations: 1. Original sin, or natural depravity (Augustine, Calvin); 2. Sinfulness [Sündhaftigkeit, habitus peccandi], (Koppe, Olshausen [also Webster and Wilkinson: sinfulness personified; a sinful disposition, our sinful nature; vi. 12, 14]); 3. Actual sin (Limborch, Fritzsche); 4. Sin as a ruling power (Meyer [De Wette], Tholuck), or better as a principle (Rothe). Philippi, on the contrary, understands sin as the unity of propensity and deed, as also Aret., Schmid, J. Müller. But sin, as an individual deed, is expressed by ἐφ' ᾧ, &c. It is therefore the principal or fundamental power (die principielle Macht) of sin as the mother of death (James i. 15). [The Apostle very carefully, throughout this whole section, distinguishes between ἁμαρτία, as the generic idea, and παράβασις and παράπτωμα, as a concrete act, the transgression of a law; compare vers. 12, 13, 20, 21, with 15, 16, 17, 18. By the παράπτωμα of Adam the ἁμαρτία entered into the human world, and this ἁμαρτία again became the fruitful mother of the innumerable παραπτώματα of his descendants.—P. S.]

Entered into the world. [εἰς τὸν κόσμον ἐσῆλθεν; comp. the Book of Wisdom ii. 24 (in explanation of Gen. iii.): φθόνῳ διαβόλου θάνατος ἐσῆλθεν εἰς τὸν κόσμον. Sin ἐσῆλθε, came in; death διήλθε, passed through; the Mosaic law παρεσῆλθε; (ver. 20), came in by the side, or between.] Limborch: a popular personification. On the excessive personification of sin and death in Fritzsche, see Tholuck, p. 219.—*Into the world.* Not merely into the human world (Meyer), or into human nature (Rothe) but as ruin and destructive power in the

whole sphere of humanity in general (see Rom. vii. 20). It is plain that the human sphere of the world alone is assumed here (according to Abelard: *in hac partem mundi sc. terrenam, in qua homines habent*), as Tholuck remarks, from the fact that "according to the Apostle's conviction, evil is already in existence in another world." [Comp. 1 Cor. xi. 8; Gen. iii.; Book of Wisdom ii. 24; John viii. 44.—P. S.] The expression indicates not only the tendency to sin and death in human nature (Rothe), but also the propagation of sin (Augustine), because the κόσμος is a conjunction of things, and means an organic connection. The words διήλθε and ἐφ' ᾧ refer to the individual and ethical appropriation of sin which is in the κόσμος since Adam's fall.

Death (namely, entered into the world). Explanations: 1. Physical death (Chrysostom, Augustine, Calov., Meyer. Reference to Gen. ii. 17; iii. 19); * 2. Spiritual death (Pelagius); 3. Physical, spiritual, and eternal death; or the collected evil result of sin (Olshausen, De Wette, Tholuck [Philippi, Schmid, Jon. Edwards, Alford, Stuart, Hodge]). This is no doubt correct, for physical death in itself has no biblical and ethical significance (see Rom. viii. 6; 1 Cor. xv. 56; James i. 15).

[The Bible uniformly connects *sin* and *death* as cause and effect; comp. Gen. ii. 17; Ezek. xviii. 4 ("The soul that sinneth, it shall die"); Jer. xxxi. 30; Rom. vi. 16, 21, 24; vii. 10; viii. 13; James i. 15, &c. "Jeder Sündenfall," says Dr. Nitzsch, "ist ein Todesfall, und jeder Fortschritt in der Sünde ein neues Sterben." Without sin, there would be neither spiritual nor physical death. This was symbolically intimated by the tree of life in paradise, of which fallen man was forbidden to eat, "lest he live for ever." Adam, if he had not sinned, might have passed to higher forms of life, but without a violent separation of body and soul, without being "unclothed," but by being "clothed upon" (2 Cor. v. 2-4), or, in the beautiful figure of the Rabbins, "by a kiss of the Almighty." *Death* and *life* are very deep and comprehensive terms in the Scriptures, and the connection must decide whether all, or which of the meanings are exclusively or prominently kept in view. There are three kinds of death: (1.) The death of the *soul* (1 John iii. 14; comp. Matt. viii. 22; Eph. ii. 1), which is properly the first and immediate effect of sin, since sin is a separation of the soul from God, the fountain of life; (2.) The death of the *body* (Rom. v. 10; Matt. xx. 18; xxvi. 66 John xi. 4, 13; Acts xiii. 28; Phil. i. 20; ii. 8), which is the culmination and end of all physical malady and evil in this world; (3.) The *eternal* death of soul and body (Rom. i. 32; 2 Cor. iii. 16; vii. 10; James v. 20; 1 John v. 16), which is also called the second death, ὁ θάνατος ὁ δεύτερος (in the Apoc. ii. 11; xx. 6, 14; xxi. 8). In our passage (as also Rom. vii. 21, 23; vii. 5; 2 Tim. i. 10), ὁ θάνατος is as comprehensive as ἡ ἁμαρτία, its cause, and as ἡ ζωή, its opposite. It embraces all *physical* and *moral* evil, as the *penal consequence* of *sin*; it is death temporal and spiritual, viewed as one united power and principle ruling over the human race. That the Apostle meant physical death is clear from ver. 14, and from his unmistakable ref

* [Gen. ii. 17, where death is mentioned for the first time, speaks rather for a more comprehensive view, see below, sub (3); since the first parents were threatened with the penalty of death to be inflicted on the very day of their fall, and long before their physical death.—P. S.]

erence to Gen. ii. 17; iii. 8, 19; while from vers. 17, 18, 21, we may infer that he had also in mind spiritual and eternal death, as the contrast to eternal life, *ζωὴ αἰώνιος*, in which the Scripture idea of life culminates, as the idea of death culminates in eternal damnation. Ewald has an excellent note on this passage (*Die Sendschreiben des Ap. Paulus*, p. 378): "Paul knew that, notwithstanding the words Gen. ii. 17, Adam did not literally die immediately after his sin; consequently he must mean by death that entire inner corruption (*jenes ganze innere Verderben*) by which even the physical death only becomes true death; just as, on the other hand, he ascribes true life to the genuine Christians even now before the resurrection of the body. All this is so well founded in his constant use of language, that it needs no explanation." Comp. also the remarks of Philippi *in loc.*, and Cremer, *Bibl. Theol. Wörterbuch*, sub *θάνατος*, p. 232: "*Daher ist Tod zusammenfassender Ausdruck für die GESAMTE GERICHTLICHE CONSEQUENZ der Sünde*, Rom. v. 12, 14, 17, 21; vi. 16; James v. 20, *in welchem alles durch die Sünde bedingte Uebel sich concentrirt, synonym. Verderben, ἀπώλεια*."—P. S.]

And so (death) passed upon all men. The second *θάνατος* was left out probably because *διήλθεν* would be referred equally to sin and death. But both are comprehended in the *θάνατος* in its spiritual character. The *διερχέσθαι* denotes the extension, the universal progress; though a germ-like development is not contained in the word, but in the thing itself. [*οὕτως (demzufolge, dergestalt, consequently)* connects the universal reign of death, chronologically and logically, with the universal reign of sin, as its preceding cause. Some make *καὶ οὕτως*, and thus, equivalent, by transposition, to *οὕτω καὶ*, so also, and regard this as the apodosis of the first clause of the twelfth verse; but this is entirely ungrammatical, and inconsistent with the main object of this section, which is to draw a parallel, not between Adam and his posterity, or sin and death, but between Adam and Christ. — *εἰς πάντας ἀνθρώπους*, upon all men, is equivalent to the preceding *κόσμος*, but differs from it "as as the concrete parts from the abstract whole; and *διερχέσθαι* differs from *εἰσερχέσθαι* as the going from house to house differs from entering a town;" De Wette. Luther well translates *διήλθεν*: *ist durchgedrungen, passed through and pervaded*, as a destructive and desolating power.—P. S.]

In such a manner that [*solcherweise dass, or, on the ground that; better: inasmuch as*]. *ἐφ' ᾧ* (= *ἐφ' οὗ*) is as much as *ἐπὶ τούτῳ ὅτι*. It can therefore mean here: on the ground that; *διότι*, *propter ea quod* (Meyer); under the supposition that (Baur); on condition that (Rothe); in conformity with it, that. Tholuck [p. 234] favors the meaning *because*, with reference to 2 Cor. v. 4; Phil. iii. 12; yet he makes the *because* relative, and translates, *so far as they all*.

[It is almost unanimously agreed now, that *ἐφ' ᾧ*, for which the Greeks generally use the plural, *ἐφ' οἷς* (*propter ea quod*), has here the sense of a conjunction, and that *ᾧ* is the neuter, not the masculine to be referred back either to *εἰς ἀνθρώπους* (with Augustine, some Roman Catholics, older Lutherans and Calvinists), or to *θάνατος* (with Glöckler, Hofmann). It can mean neither *in quo*, *ἐν ᾧ* (Augustine), nor *per quem*, *δι' οὗ* (Grotius), nor *propter quem* or *cum quo*, *δι' ὅν* or *ὅν ᾧ* (Chrysostom,

Theophylact, Oecumenius, Elmsler). But it must be resolved either into *ἐπὶ τούτῳ ὅτι*, *ea conditions ut, ea ratione ut, unter der Voraussetzung, un'er der näheren Bestimmtheit dass, on the premissposition, on the definite ground that, on condition that* (so Rothe, in a learned and subtle discussion, l. c. pp. 17-38, and Schmid, *Bibl. Theol. des N. T.*, ii. 261 f.); or into *ἐπὶ τούτῳ ὅτι = διότι* (Thomas Magister and Phavorinus: *ἐφ' ᾧ, ἀπὸ τοῦ διότι*), *propter id quod, auf Grund dessen dass, darum dass weil, on this account that, because*; comp. 2 Cor. v. 4; Phil. iii. 12, and classical passages quoted by Meyer, p. 204 f. (so Fritzsche, *Rom. I.* 299 sq., Meyer, Tholuck, Philippi, Winer, *Gr. mm.*, p. 368, who are followed, without further discussion, by Alford, Webster and Wilkinson, Stuart and Hodge). The latter explanation gives the plain sense, that the universal reign of death is caused by universal sin, while Rothe's explanation conveys the more subtle idea that the actual sin of individuals is a consequence of the same proceeding by which death, through Adam's sin, passed upon all men, or that the sin of Adam has caused the sin of all others in inseparable connection with death. I prefer the translation, *so far as, inasmuch as*, which gives good sense in all the Pauline passages (2 Cor. v. 4: *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπειθύνασθαι*; Phil. iii. 12: *ἐφ' ᾧ καὶ κατελήφθην*). It is not so much a causal, as a qualifying and conditioning conjunction (a relative or modified *ὅτι*), which in our passage shows more clearly the connection of death with sin. It implies that a moral participation of all men in the sin of Adam is the medium or cause of their death; just as faith on our part is the moral condition of our participation in Christ's life. It is unfavorable to the doctrine of a *gratuitous* imputation. The legal act of imputation is not arbitrary and unconditioned, but rests on a moral ground and an objective reality.—P. S.]

[All sinned (not, have sinned, E. V.), *πάντες ἥμαρτον*. The aor. II. presents the sinning of all as a historical fact, or a momentary action of the past; comp. *ἀπέθανον*, in ver. 15: *οἱ πάντες ἀπέθανον*, 2 Cor. v. 14; and especially Rom. iii. 23, where precisely the same phrase occurs: "all sinned," as in one act (in Adam), and consequently became sinners (comp. *Textual Note**, p. 128). Some take the aorist in the sense of the perfect *ἥμαρτήκασι = ἡμάρτησαν*; but the aorist was chosen with reference to the past event of Adam's fall, which was at the same time virtually the fall of the human race as represented by him, and germinally contained in him.* *Ἀμαρτάνειν* cannot mean: to be, or to become sinful (= *ἀμαρτωλὸν εἶναι*, or *γίνεσθαι*), although this is the necessary result of the first sinful act; still less, to suffer the punishment of sin; but it means real, actual sinning. In what sense? The choice in the following list lies between interpretations (4) and (5), which are both equally consistent with the natural grammatical sense of *ἥμαρτον*; while the other interpretations are more or less strained or false.—P. S.]

Explanations of *πάντες ἥμαρτον*:

(1.) *In quo*, namely, in Adam, the whole race

* [Winer, p. 259, denies that the aorist is ever confounded with the perfect. Even in Luke i. 1 (*ἐπεχείρησαν*); John xvii. 4 (*ἐβόησαν, ἐκτελέσασα*); Phil. iii. 12 (*ἐλαβον*), and similar cases, the action is related simply as passed. The perfect expresses the past action in its relation to the present, so that the result of the action is generally, though not necessarily (see Krüger, 151, and Winer, 254), supposed to be continued.—P. S.]

sinned. (Origen,* Chrysostom,† Theophylact, Augustine ‡ [Beza, Brenz, Bucer, Este, Erasmus Schmid], and, as probably "the last among Protestant expositors" [?], Benjamin Carpov, 1758). § The supposition here is the organic unity of the human race.

(2.) Because all have become sinful [*vitiosi sunt, peccatores facti sunt*]¹—that is, sinners by original sin (Calvin, Melancthon, Platt).]

(8.) Metonymically, because all have been pun-

ished as sinners, or are involved in the consequences of the fall (Chrysostom,* Grotius,† Arminians and Socinians [and Calvinists of the Federal school, Mac knight, Hodge].) ‡

(4.) Some supply even *Adamo peccante* after *ἐφ' ᾧ* (Pareus, and others; Bengel, Olshausen, &c.) Philippi, p. 179: "We must mentally supply *de Adam*, or more specifically, *Adamo peccante*, to *ἡμαρτον*." Meyer, likewise, "because all sinned when Adam sinned, in and with him." 1 Cor. iv

* [Origen taught a personal fall of all men in a pre-existent state. In *Ep. ad Rom.* (Opp. iv. p. 546): "*Si Levi in lumbis Abraham fuisse perhibetur, multo magis homines in lumbis erat Adam, cum adhuc esset in paradiso, et omnes homines cum ipso vel in ipso expulsi sunt de paradiso.*"—P. 8.]

† [Chrysostom (*Homilia A.*) explains rather loosely and superficially: *τι δὲ ὁρῶν, ἐφ' ᾧ ἡμῶν ἡμαρτον; ἡμαρτον ὁρῶντες, καὶ οὐ μὴ φάμεντες, ἀπὸ τοῦ γούλου γενόμενοι ἐφ' ἡμαρτον ἡμῶν θύγοι, ἰ. e., by the fall of Adam, even those who did not eat of the forbidden tree have all become mortal.* This is all he says, and then he passes immediately to ver. 18.—P. 8.]

‡ [Augustine, following the wrong translation of the Vulgate—in *quo*—used this passage as an argument for the doctrine of original sin and the fall of the human race in Adam. *De pecc. mer. et rem.* iii. 7: "*In Adam omnes uno peccaverunt, quando in eius natura, illa insita ut quae cognere poterat, adhuc omnes ille unus fuerunt.*" *Omnia Jul. v. 12*: "*Fuerunt omnes ratione seminis in lumbis Adams quando damnatus est. . . . quemadmodum fuerunt Israelitae in lumbis Abraham, quando decimatus est.*" Heb. vii. 9, 10. *De Civitate Dei*, l. xlii. c. 14: "*Omnes enim fuimus in illo uno, quando omnes fuimus ille unus, qui per seminum lapsum est in peccatum. . . . Nondum erat nobis singularem creatura distributa forma, in qua singuli viveremus; sed jam natura erat seminalis, ex qua propagaremur.*" *i. e., the form in which we were to live, as individuals, had not yet been created and assigned to us, but that seminal nature was already in existence, from which we were to be propagated.*" From this last passage it is evident that Augustine did not teach, as he is sometimes misrepresented, a personal and conscious coexistence and coagency of Adam's posterity in Adam and his fall (which involves the contradiction of an existence before existence), but simply a potential or germinal coexistence. The genus homo or human nature which he represented, was not a receptacle of millions of human beings, but a single, simple essence, which became manifold by propagation. As in the doctrine of the Trinity and of the Person of Christ we distinguish between nature and person, so also here. Our human nature was one in Adam, and fell in him; consequently we all fell as partaking of that nature, and share in his guilt. This seems to me to be Augustine's view. Estius, one of the best Roman Catholic commentators, gives the same interpretation on the basis of the Vulgate translation: "*Discitur omnes peccasse in Adam, tanquam in principio et radice totius generis, quoniam in lumbis eius erat, quando ille peccabat.*" Then, after quoting several passages from Aug., he continues, in explanation of the Augustinian theory: "*Il vero sia intellige: quia tunc quando ille propria voluntate peccavit, in quo tanquam in principio generis, omnes erant, causa data est, per quam deinceps universum genus incurreret, et singuli constituerentur peccatores, videlicet a suo quisque peccato, quod ex illa origine contraheret; quomodo, si pater alienatus lpro filios signal leprosus, dicuntur filii facti leprosi a patre, licet unusquisque suam ex illo contrahat lepram.*" This, in a certain sense, is theologically true, but exegetically false.—*i. e., the doctrine of original sin, or total depravity as derived from Adam, is implied in the whole passage, especially in ἡμῶν ἡμαρτον, but not in ἐφ' ᾧ. For ἐφ' ᾧ is not equivalent to ἐφ' ᾧ (see above); ἀναρῶν is too far separated from the relative ᾧ, and the who's phrase, ἀναρῶν ἐφ' ᾧ, meaning, in sin in some one, or by one, is without example. For a modification of the Augustinian interpretation, see (4) below.—P. 8.]*

§ [Sum. J. Baird, *Elohim Reviv'd*, Philad. 1880, p. 417, defends the same view; taking ἐφ' ᾧ = ἐν ᾧ, as in ver. 14; Mark ii. 4; Luke v. 25; ἐν τῷ Ἀδᾶμ, 1 Cor. xv. 22.—P. 8.]

1 [Melancthon: "*Omnes habent peccatum, scilicet pravatum propagatum et reatum.*" Calvin: "*Nempe, inquit, quoniam omnes peccavimus. Porro istud peccare est corruptos esse et vitiosos. Illa enim naturalis pravitas, quam e matris utero afferimus, tametsi non illa cito fructus suos edit, peccatum tamen est coram Domino, et ejus ultionem meretur. Alique hoc est peccatum, quod vocant naturale.*" According to Calvin, then, the inherent, hereditary depravity derived from Adam is the reason why all die. This interpretation is not only ungrammatical, since ἀναρῶν cannot mean, to become corrupt, but it also vitiates the analogy between Adam and Christ.—P. 8.]

* [*Ἐφ' ἡμῶν ἡμῶν θύγοι*.—P. 8.]

† [Grotius: *penam lueri*, to suffer punishment. He appeals to Gen. xxi. 36; Job vi. 24; 1 Kings i. 2, for this metonymy of the effect; ἐφ' ᾧ he takes = *through whom*. The same interpretation is more fully defended by Whitby, as Arminian, on Rom. v. 19.—P. 8.]

‡ [Meyer calls this interpretation sheer ungrammatical arbitrariness (*nur sprachliche Willkür*), for ἀναρῶν means, *they sinned*, and nothing else (p. 234). Nevertheless, it is defended by Dr. Hodge, of Princeton, even in the revised edition of his Comm. (p. 236 ff.), with a degree of dogmatic positiveness, as if there could be no doubt about it. He holds that all men sinned in Adam merely in a representative or putative, not in any real sense, and that ἡμαρτον has the passive meaning; they became legally guilty, and were regarded and treated as sinners on account of Adam's sin by virtue of a natural and federal relationship between Adam and his posterity. "The only possible way," he says, "in which all men can be said to have sinned in Adam, is putatively." [This is begging the question.] "His act, for some good and proper reason [?], was regarded as their act, just as the act of an agent is regarded as the act of his principal, or the act of a representative as that of his constituent." [although in this case they never elected him]. "The act of the one legally binds the other. It is, in the eye of law and justice, their act." But ἀναρῶν never has this meaning of putative sinning. It is obviously impossible in ἀναρῶν, ver. 14. In the parallel passage, *iii. 23*, Hodge himself understands it of actual sinning ("*all have sinned, and are sinners, or, all sinned.*" p. 140). The two solitary passages which he quotes from the Septuagint (Gen. xliii. 9 comp. xlv. 32: ἡμαρῶντες ἑστέ, and 1 Kings i. 21: ὁρῶντες . . . ἀναρῶντες, *i. e., in the view of the reigning prince*), are neither parallel nor decisive, as has often been shown by older commentators. When Hodge confidently appeals to the authority of "theologians of every grade and class of doctrine, Calvinists, Arminians, Lutherans, and Rationalists," in favor of his interpretation (p. 241), he is greatly mistaken. I know of no recent commentator of note, German or English, who agrees with him on this point. Philippi and Wordsworth, whom he quotes on his side, hold the realistic Augustinian view (which Hodge repudiates as nonsense. See next foot-note.) So does even Robert Haldane, the most rigorous Scotch Calvinistic commentator on the Romans, who says (p. 211 of the Amer. edition): "Adam's sin was as truly the sin of every one of his posterity, as if it had been personally committed by him. It is only in this way that all could be involved in its consequence. Besides, it is only in this light that it is illustrative of justification by Christ. Believers truly die with Christ, and pay the debt in Him by their union or oneness with Him. It belongs not to us to inquire how these things can be. We receive them on the testimony of God." . . . "If God deals with men as sinners on account of Adam's sin, then it is self-evident that they are sinners on that account. The just God could not deal with men as sinners on any account which did not make them truly sinners." The metonymical interpretation arose from opposition to the doctrine of original sin. Hodge tries to defend the dogma of imputation on a Socinian exegesis. But by rejecting the realistic theory of a participation of Adam's posterity in his fall, he loses the basis for a just imputation, and resolves it into a legal fiction. Only a sinful and guilty being can be the subject of the displeasure of a righteous and holy God. We do not object to the doctrine of imputation in itself, but simply to that form of it which ignores or denies the vital nature of our connection with Adam and with Christ, as plainly taught in this whole section. Adam is our natural representative *de facto* as well as *de jure*. He is the root of humanity, and his fall affected the stock, and every branch, by the inherent law of organic life-union. "Not Adam's transgression outwardly reckoned, but Adam's sinfulness and mortality inwardly communicated or imparted," are the chief points of comparison, and placed in contrast with the righteousness and life of Christ, with whom we hold even a more intimate life-union by faith, than with Adam by sin.—P. 8.]

92 [ἐν τῇ Ἀδὰμ πάντες ἀποθνήσκουσιν] has been alleged as proof of this.*

(5.) The expression must be understood of the personal sins of individuals (Reiche, Rückert, De Wette, Tholuck [Fritzsche, Baur, Van Hengel, Stuart],

* [This interpretation, which Dr. Lange treats rather severely, agrees theologically with Augustine's (No. 1), though it differs from it grammatically. It is defended by two of the ablest modern commentators, Philippi, and in recent editions by Meyer. Philippi, whom Dr. Hodge (p. 241) wrongly quotes in favor of his purely legal imputation theory (see the preceding note), says, after criticizing other views: "Wir werden deshalb mit Nothwendigkeit zu derjenigen Auffassung zurückgeführt, welche, obgleich sie von den neueren Auslegern aufgegeben ist (vgl. jedoch Olshausen) und fernliegende erscheint, dennoch die nächste, einfachste und natürlichste ist. Es ist nämlich zu ἡμᾶς im Gedanken: ἐν Ἀδὰμ, oder noch präciser: 'Adamo peccante' zu ergänzen. 'Non agitur de peccato singulorum proprio,' sagt Bengel. 'Omnes peccant, Adamo peccante,' oder, wie Koppe es ausdrückt, 'ipso actu peccavit Adamus.' Dafür spricht auch der momentane Sinn des Aoristes ἡμᾶς. Der Tod ist zu Allen hindurchgedrungen, weil sie Alle sündigten, als Adam sündigte, weil in der Sünde Adam's ihre eigene Sünde mitbeschlossen war. So würden wir also dem wesentlichen Sinne nach, wenn auch auf anderem grammatischem Wege, das AUGUSTINISCHE 'IN QUO OMNES PECCAVUNT,' wieder gewinnen. Fassend lässt sich 1 Cor. v. 16 vergleichen: εἰ εἰς ὅρα πάντων ἀπέθανον, ἅρα οἱ πάντες ἀπέθανον, wozu wir hier den entsprechenden Gegensatz: εἰ εἰς ὅρα πάντων ἡμᾶς, ἅρα οἱ πάντες ἡμᾶς finden. Wie ferner hier von dem ἀμαρτάνειν, so ist 1 Kor. xv. 22 von dem ἀποθνήσκειν Alles ἐν τῇ Ἀδὰμ die Rede. Der Apostel stellt demnach die Menschheitsründe als objectiv in Adam beschlossen dar, gerade so wie er die Menschheitsgerechtigkeit als objectiv in Christo beschlossen denkt, und die Parallele erhält nun erst die rechte Präcision und plastische Anschaulichkeit." Meyer, who is misrepresented by Dr. Hodge (p. 233) as charging Paul with forgetfulness in stating what is not true in point of fact, holds the same Augustinian view, and stated it plainly not only in the fourth edition (1865, p. 201), but in the third (1859, p. 187), and even in the second edition (1854, ten years before the appearance of Hodge's revision!) as follows: "(16.) ὅτι πάντες ἡμᾶς) AUF GRUND DESSES DASS, d. h., WEIL ALLE SÜNDIGTEN, NÄMLICH (beachte den momentanen Sinn des Aor.) als durch den Einen die Sünde in die Welt eintrat. Weil, als ADAM sündigte, ALLE Menschen in und mit ihm, dem Vertreter der ganzen Menschheit (nicht: 'EXEMPLE ADAMI,' PELAG.), geründigt haben, ist der Tod, welcher durch die in die Welt gekommene Sünde in die Welt kam, vermöge dieses ursächlichen Zusammenhanges der durch Adam in's Vorhandensein getretenen Sünde und des Todes auf ALLE vererbt worden. ALLE wurden durch Adam's Fall sterblich, weil dieses Geründigthaben Adam's ein Geründigthaben ALLER war. μήτις τοῦ τοῦ ἔθους παρὰ τὸ μᾶλλον οἱ πολλοὶ ἀπέθανον, ver. 15. So ist es allerdings in Adam begründet, dass Alle sterben (ἐν τῇ Ἀδὰμ πάντες ἀποθνήσκουσιν, 1 Kor. xv. 22), weil nämlich, als Adam sündigte, Alle sündigten, Alle als ἀμαρτωλοὶ κατεστῆσαν (ver. 19), und somit der durch seine Sünde eingekommene Tod ihnen vererbt werden kann." The same interpretation is substantially adopted by the best English commentators of the age. Alford says: "All sinned in the seed, as planted in the nature by the sin of our forefather, and in the fruit, as developed by each conscious responsible individual in his own practice. . . . Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility, and affirms the Augustinian or realistic view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original." Wordsworth: "Observe the aorist tense, ἡμᾶς, they all sinned; that is, at a particular time. And when was that? Doubtless, at the Fall. All men sinned in Adam's sin. All fell in his fall. All men were that one man, Adam (Augustine). All men were in him, as a river is in its source, and as a tree is in its root. We are all by nature in the first Adam, as we are all by grace in the second Adam, Christ." Webster and Wilkinson: "All sinned virtually when Adam sinned, because in him their nature became sinful."

This good orthodox interpretation, supported by the most respectable array of authorities from Augustine and the Reformers down to Philippi and Meyer, Dr. Hodge calls mystic and pantheistic nonsense, which "does not rise even to the dignity of a contradiction, and has no meaning at all;" adding: "It is a monstrous evil to call the Bible contradictory the common sense and com-

mon consciousness of men" (p. 236). We hold that all men sinned in Adam, not indeed personally by conscious actual transgression (which Augustine never said or meant; see the passages quoted in the third foot-note on p. 178), but virtually or potentially; in other words, that Adam fell, not as an individual simply, but as the representative head of the human race, and that his fall vitiated human nature itself, and prospectively his whole posterity, in the same manner in which the disease of the germ and root will affect the tree and branches proceeding from it. This may be uncommon sense (as is the whole fifth chapter of Romans), but it is certainly no nonsense. The human race is not a sandheap, but an organic unity; and only on the ground of such a vital unity, as distinct from a mechanical or merely federal unity, can we understand and defend the doctrine of original sin, the imputation of Adam's sin, and of Christ's righteousness. Without an actual communion of life, imputation is an arbitrary legal arrangement. We readily admit that the Augustinian view is liable to objections (see Lange's and our strictures in *Doctrinal and Ethical*, No. 2 and 3), but it is far preferable to the legal fiction theory.—P. 8.]

* [So Theodoret: οὐ γὰρ τὴν τοῦ προπάτορος ἀμαρτίαν, ἀλλὰ τὴν οἰκίαν ἡμεῶν δέχεται τὸ θάνατον τὴν ὅρα. Pelagius may be ranked here, for in his brief comments on Romans he explains ὅτι ὅτι πάντες ἡμᾶς: "In eo quod omnes peccaverunt, exemplo Adæ peccant," or "per imitationem," in opposition to "per propagationem." Julian of Eclanum, the ablest champion of Pelagianism, takes ὅτι ὅτι in the sense of *propter quod* (*Aug. Contra Jul.* vi. 75; *Op. imperf.* ii. 66). But both denied original sin, which may be held in perfect consistency with this interpretation of ἡμᾶς. Among American commentators it is advocated especially by Barnes and Stuart. We quote from Moses Stuart: "There remains, therefore, only the first plain and simple method of interpretation, viz., all men have sinned in their own persons; all men have themselves incurred the guilt of sin, and so subjected themselves to its penalty; or at least, all men are themselves sinners, and so are liable to death." Prof. Dwight, in his article against Hodge, seems to adopt this view; taking, however ἡμᾶς in a semi-figurative sense, "so that Paul conceives of our individual, personal sinning, as summed up and centred in Adam, not because we sinned either really or putatively when he did, but because, when he sinned, the whole future results were then made certain, and so, in a sense, were accomplished" (*I. c.* p. 560).—P. 8.]

† [The German original reads: "Dagegen sagt Meyer, das Wort passe nicht auf die geründigt habenden Kinder, children who have sinned, instead of 'in Betreff der vielen Millionen noch nicht geründigt habenden K.'" (see Meyer, p. 203). The printer's omission of *noch nicht*, *not yet*, makes sad work here with the argument, and caused some perplexity to the translator. Flatt, and others, raised the same objection to the above interpretation, viz., that it would include infants among actual sinners, which is not true. Hodge, p. 232 f., urges five arguments against it.—P. 8.]

‡ [So also Hodge: "It would make the Apostle teach that, as all men die because they personally sin, so all men live because they are personally and inherently righteous. This is contrary not only to this whole passage, but to all Paul's teaching, and to the whole gospel."—P. 8.]

takes place by faith, so in the actual sharing in the guilt of Adam does an ethical participation by unbelief take place (see Rom. xi. 32). It is a great error to imagine that, in order to avoid the Pelagian heresy, we must cast ourselves into the arms of the Augustinian theory, and do violence to the plain text. This is done by Beza, Calvin, Philippi, and Meyer, though by each in a different way.

(6.) The *ἐπ' ᾧ* is understood as *causa finalis*: unto which, viz., death or punishment; thus making *ἐπὶ* to mark the end, or consequence, to which sinning came. (Venema, Schmid, Glöckler, and Ewald [formerly, not now].)* Meyer observes, that this telic view implies a necessary, though not intended effect, in accordance with the idea of fate.

(7.) Hofmann: Under whose (death's) dominion they sinned. This view might be better supported by the thought in Heb. ii. 15, than by the language in Heb. ix. 15. Yet it is untenable.†

(8.) Thomasius: Under which relation (namely, that sin and death came into the world by one man) all sinned, &c.

It is evident that the most of these explanations are attempts, from doctrinal considerations, to avoid the idea of individual personal guilt, and by this means a relation, clear enough in itself, is obscured. The Apostle's assumption is the priority of sin in relation to death, and the causal connection of the two. Accordingly, the meaning is, since sin came into the world as an abnormal ethical principle, death came into the world with it as the corresponding abnormal physiological principle. Therefore the propagation of the abnormal principle of death presupposes the preceding propagation of the principle of sin in the real sinning of all. It arises from the unity and solidarity of humanity, that certain cases—for example, children born dead, or dying [and idiots]—do not here come into consideration. The definition of the *ἐπ' ᾧ*, under the *presupposition* that, is therefore the most natural. In view of the death of innocent children, we may assume different degrees of guilt and death: "in proportion as," or "in what measure, they all sinned."

Ver. 13. For until the law, &c. [*Ἀρχὴ γὰρ νόμου*],—i. e., from Adam to the Mosaic legislation, comp. ver. 14—*ἡ ἀμαρτία ἥν ἐν κόσμῳ*. Alford: "How, consistently with chap. iv. 15, could all men sin, before the law? This is now explained." But iv. 15 is too far off, and treats of *παράβασις*, not of *ἀμαρτία*. *γὰρ* connects this verse with *πᾶντες ἥμαρτον*, ver. 12.—P. S.] The Apostle did not need to show first that the death of

all was grounded in Adam's sin (Meyer); this he could presuppose from Jewish and Christian knowledge. But he proves rather that the actual extension of death took place always under the supposition of preceding sin in the world. Therefore his first proposition: Even in the period between Adam and Moses, sin was universal in the world. It was indeed not imputed, not placed directly in the light of the conscious judgment of God, because the law, as the rule of conduct and the accuser, was not yet present. But, indirectly, its presence was made manifest by its effect, the despotic government of death; although a transgression in such a definite way as that committed by Adam could not occur in the period designated (notwithstanding many analogies: Cain, the Cainites, Ham, Ishmael, Esau). Even the transgression again made manifest by the Mosaic law does not remove the great antagonism by which, in principle, sin and death proceeded from Adam, the type of Christ, the antitype, from whom, in principle, righteousness and life proceeded. Meyer supposes the Apostle to say: "The death of individuals, which passed also upon those who have not sinned, as Adam did, against a positive commandment, cannot be derived from sin committed before the law, because, the law not being present, the imputation was wanting [absolutely?]; and the conclusion which Paul draws therefrom, is, that it is by Adam's sin (not by individual sins) that death has been produced" (!). Now, how does this agree with the history of the Deluge, and of Sodom and Gomorrah? Here, definite death is everywhere traced to definite offences. Tholuck's view of the connection [p. 238 ff.] is similar to Meyer's. The most of the later commentators, on the contrary, properly regard vers. 13 and 14 as an argument for *πᾶντες ἥμαρτον* (Rückert, De Wette, Neander, and others; and formerly Diodorus, Calvin, and others). Calov. has correctly concluded: Since they were punished because of sin, they must have had some law.*

But sin is not imputed [reckoned, in *Rechnung gebracht*, *ἡ ἀμαρτία οὐκ ἐλλογείται*]. (Philem. ver. 18 [*text. rec.*] is the only other place).† Meyer explains: Is brought to account by God for punishment [wird in *Rechnung gebracht*, viz., zur *Bestrafung*]. His citation (chap. iv. 15) is sufficient to correct him. It is with the *νόμος*, and the consciousness of it, that the *ἀμαρτία* (which is also transgression, according to the measure of the natural conscience) first receives the impressed character of conscious transgression, *παράβασις*, and therewith the *ὀργή* is first finished by the *κατηγοριεσθαι* of the *νόμος*. Therefore even the sin of the generations before the flood was not yet definitely settled by its overthrow (1 Peter iii. 20; iv. 6); therefore the people of Sodom and Gomorrah were guilty of less sin than the contemporaries of Jesus. The *ἐλλογισθαι* of sin constitutes therefore the reverse side of the *λογισθαι εἰς δικαιοσύνην*; it does not denote any preliminary attribution, but the final imputation, or settlement.—Explanations: Is not imputed, a. By God; (1.) Not in general (the Deluge

* [In his *Jahrbücher der bibl. Wissenschaft*, ii. p. 171, Ewald explained, with the rejection of the second *ἀνάσσειν*: "und so zu allen Menschen durchdrang das, woraufhin alle stündigten," "and so passed upon all men that unto which all sinned," viz., death, which in Gen. ii. 17 is decreed as the punishment of sin, so that whosoever sins, sins unto death—i. e., must die. But subsequently, in his *Comm. on the Pauline Epistles* (1857, p. 327), Ewald translated: "sofern alle stündigten," "inasmuch as all sinned," and remarks (in a foot-note on p. 373) that this meaning of *ἐπ' ᾧ* (as a conjunction) is similar to the preceding *ὅτι*, showing death to be the consequence of sin.—P. S.]

† [Hofmann, *Schriftbeweis*, vol. i. p. 529, 2d ed., takes *ἐπὶ* as a preposition of time, and refers *τῷ* to the preceding *ὅτι* (which is wanting in several MSS.) in the sense: bei dessen Vorherrschen, i. e., during the reign of death all sinned. He quotes, in support, Heb. ix. 15: *ἐπὶ τῇ σπέρμῃ διαθήκῃ παρὰβασιν*. But this simple and almost trivial idea could have been expressed much more clearly. The interpretation of Thomasius (sub b.) resembles that of Hofmann, except that he takes *ἐπ' ᾧ* as neuter: beim Vorherrschen welches Verhältnisses. But the preceding words pronounce a fact, not an abstract relation. Comp. Meyer, p. 206.—P. S.]

* [Hodge makes the whole doctrine and argument of the Apostle to be, "that there are penal evils which come upon men antecedent to any transgressions of their own; and as the infliction of those evils implies a violation of law, it follows that they are regarded and treated as sinners on the ground of the disobedience of another" (p. 252).—P. S.]

† [Outside of these two passages in the New Testament, the word, according to Meyer, occurs but once, viz., in Bockh, *Inscript.* i. p. 850, A. 35. It means *εὐλογεῖσθαι* *λογισθαι*, to reckon in, to put to one's account.—P. S.]

Sodom and Gomorrah, &c., were exceptions); (2.) Not in the usual manner of sin (Bengel: *peccatum non notat scelera insignia* [qualia Sodomitæ ante Moysa tempora fuerunt, sed malum commune]); (3.) The Arminians: the θάνατος was only natural evil; (4.) Calov., better than all: the word must be understood only hypothetically. The men of the ante-Mosaic period also had a kind of law. δ. By man (Ambrose, Augustine, Theodore Mopsevestia, Luther: "Sin is not minded," *man achiet ihrer nicht*). : Zwingli: By the human judge. Altogether foreign to the context. Hofmann: the proposition laid down refers only to humanity in general, and not to individuals. This is a modification of Schleiermacher's representation of penal justice.—We must add the remark, that the imputing judge is God, but that, in the imputation, the human knowledge of the παράβασις in the light of the judgment is to be taken fully into consideration. [Alford explains ill., "reckoned, 'set down as transgression'—'put in formal account,' by God. In the case of those who had not the written law, ἀναπρία is not formally reckoned as παράβασις, set over against the command; but, in a certain sense, as distinctly proved, chap. ii. 9-16, it is reckoned, and they are condemned for it."—P. S.]

When there is no law [μὴ ὄντος νόμου]. Not: *Where the law is not*. [So Alford, and those who refer νόμος to the Mosaic law exclusively.—P. S.] The Apostle appears to lay down the proposition in the form of a general maxim ("where there is no accuser, there is no judge") in order to suggest the idea of degrees of legality and imputation (see the explanation of Calov.). Here, too, Meyer would relieve the death of the generations before Moses from being caused by individual sin (see, on the contrary, Pa. xc.). We say, with chap. i. 18 ff., that the falling of those generations into sin was, in general, a great judgment of God; but an ethical *because* [i. 19] always precedes.

Ver. 14. Nevertheless [notwithstanding the relative non-imputation of sin] death reigned [Ἀλλὰ ἐβασίλευσεν, emphatically put first, ὁ θάνατος]. Death, already personified, appears here as a ruler, and, according to its nature, as a tyrant.* The universal reign of death implies the universal reign of sin as its cause, in proof of ver. 12 (against Meyer and Hofmann). The dominion of death embraces not only physical death with all its historical terrors, but also the consciousness of death, or the sting of death (1 Cor. xv. 56), and the consequence of death, the dreary, wretched existence in Sheol.† [μέχρι (until) Μωϋσ. = ἄχρι νόμου, ver. 13. There is no clear difference between μέχρι and ἄχρι, except that μέχρι, from μακρός, etymologically, denotes primarily extension, or length of time; ἄχρι, from ἄκρος, point of time.—P. S.]

Even over those, &c. [καὶ ἐπὶ τοῖς μὴ

* [Origen: "Videtur Ap. mortem describere velut tyranni alicujus ingressum."—P. S.]

† [Bengel: "Mortis adscribitur æreum, ut robur, Heb. δ. 14. Sane via ullus rex tot subditos habet, quot vel reges mora abestulit. Immane regnum. Non est Hebraismus. Imperat peccatum: imperat justitia."—P. S.]

‡ [Βασίλευσεν with ἐπὶ is a Hebrewism (על מלך); comp. Luke i. 33; xix. 14; 1 Sam. viii. 9, 11; in classical Greek it rules the genitive or dative. The preposition signifies the persons over whom the sovereignty is exercised. The second ἐπὶ before τῶν ὁμοιωμάτων expresses the model to which the act is conformed; comp. ἐπὶ τῇ δοξασί, Luke i. 15. The whole phrase corresponds to the Hebrew מִלְּפָנֵי מֶלֶךְ,

ἀμαρτήσαντας ἐπὶ τῷ ὁμοιωματι τῇ παραβάσει Ἀδάμ]. Over those who, unlike Adam, were not guilty of a definite παράβασις, or transgression of a definite command of God. The καὶ may be understood as antithetical to Adam, or better, as making a distinction between sinners in the general sense, and the wicked transgressors of special laws of God, who effect, as it were, new falls of man, such as Cain, Ham, &c. Athanasius explains thus: those who committed no mortal sin. Grotius: no gross sins; Crell, and others: transgressed no law to which the threat of death was attached. But the measure is simply the παράβασις, as in chap. iv. 15. The elder expositors have included here also the children [and idiots] subjoined "by Adam's sin to the *pæna damni*;" Brenz makes this the exclusive reference [against which Calvin correctly protests. Children are included, but not specially intended.—P. S.] Indirectly, this verse refers definitely to the connection between sin and death in the period from Adam to Moses, as has been also perceived by De Wette, Fritzsche, and Baur, but is opposed in vain by Meyer.

Who is a type of the coming one [i. e., the second Adam, ὁς ἐστὶν τύπος τοῦ μέλλοντος]. Koppe comes in positive conflict with the context, when he takes μέλλοντος as neuter: of that which should come. The first Adam is the type of the second (1 Cor. xv. 45), and is the principle of the first eon, as Christ is the principle of the second, but according to the antagonism between the first and second eons. See Meyer, for similar expressions of the Rabbis; e. g., *Adamus postremus est Messias*. According to Tholuck, the deduction of the antithetical side should now have followed, but Paul was contented with the ὅς ἐστι, &c., in order to indicate the other half. But in our view the antithesis has already preceded (vers. 9-11), and is fully elaborated in chap. vi.—viii., after the transitional individual antitheses that now follow.

[This important clause points back to ver. 12, and indicates the apodosis, the other member of the comparison. Τύπος, from τύπτω, to strike, to wound, has a variety of significations which are closely related, and yet may seem in some cases contradictory (comp. the German *Abbild*, *Urbild*, *Vorbild*). It means (1.) a blow; (2.) a print, or impression, made by a blow (John xx. 25, τὸν τύπον τῶν ὧλων); (3.) a form, image, figure (*Bild*, *Abbild*; so often in the classics, and in Acts vii. 43, τοῖς τύποις, οἷς ἐποιεῖσθε προσκυνεῖν αἱ τοῖς); (4.) a pattern, model (*Muster*, *Modell*, *Urbild*; Rom. vi. 17, τύπον διδασχῆς; Acts vii. 44; Heb. viii. 5; in the two last passages, however, τύπος is taken by some in the sense of copy; comp. Bleek on Heb. viii. 5, vol. iii. p. 439 f.); (5.) a moral model or example for imitation (*Vorbild*; 2 Thess. iii. 9, ἵνα ἑαυτοῖς τύπον δώμεν ἵνῃς ἐς τὴν μιμήσθαι ἡμῶς; 1 Tim. iv. 12; Tit. ii. 7; Phil. iii. 17; 1 Pet. v. 3); (6.) a historical prefiguration (*Vorbild*), or type in the usual theological sense—i. e., a person or thing designed to foreshadow or symbolize a future person or thing which is the ἀντίτυπος (*Urbild*); so 1 Cor. x. 6, 11, and here. Generally the New Testament antitype is related to the Old Testament type, as the substance is to the shadow, or the

and is equivalent to ὁμοίος τῇ παραβάσει. It must not be connected with ἐβασίλευσεν (Chrysostom and Bengel), but as is usually done, with καὶ ἀμαρτήσαντας.—P. S.]

original to the copy.* But Christ corresponds to Adam in the antithetical sense: Adam being the author of death for all, Christ the author of life for all. The prefigurative feature in Adam was his central and universal significance for the whole race, which was fulfilled in a much higher sense and with opposite effect in Christ, the absolute and perfect Man. In 1 Cor. xv. 45, Paul likewise contrasts *ὁ πρῶτος Ἀδάμ* and *ὁ ὕστατος Ἀδάμ*, with reference, no doubt, to the Rabbinical theology, in which the Messiah is called *הַמָּלְאָךְ הַפְּרִיט*, *Adamus preteritus*, in opposition to *הַמָּלְאָךְ הַבָּרִא*.† To this personal contrast corresponds the contrast of two epochs and orders of things, *ὁ αἰὼν οὗτος* and *ὁ αἰὼν μέλλων*. The coming one (*τοῦ μέλλοντος*) is not to be referred to the second coming of Christ (Fritzsche, De Wette), but to the first. Paul speaks from the historical standpoint of the first Adam.—P. S.]

SECOND PARAGRAPH (VERS. 15-19).

Tholuck remarks on the train of thought to ver. 19: In the explanations of the elder expositors there is no attempt to trace the connection and progress of thought to ver. 19; many of the later ones doubt altogether the possibility of such a proof. Morus says: "*De hac dissimilitudine agitur jam per quinque versus ita, ut quinquies idem illud repetatur, variatis quidem verbis, at re manente semper eadem.*" Köllner and Rückert similarly; against whom, see Rothe. According to Tholuck, the train of thought is as follows: In ver. 15, the quantitative "more" on the side of the operation proceeding from Christ; in vers. 16, 17, the qualitative "more;" in vers. 18, 19, resumption of the parallel, including the differences pointed out. Our construction is given above.

[Vers. 15-17 occupy an intermediate position between ver. 12 and vers. 18 and 19; and as vers. 18 and 19 are explanatory of the reign of death in connection with sin, asserted in ver. 12, so vers. 15-17 are qualifying, by stating as briefly and tersely as possible the disparity in the parallel between Adam and Christ, in favor of the superabounding grace of Christ. The admirable symmetrical adjustment of parts will appear from the following arrangement of the text in literal translation:

15. { But not as the fall (*παράπτωμα*)
so also (:) the grace (*χάρισμα*):
- { for if by the fall
of the one man (*τοῦ ἑνός*)
the many died;
much more;
did the grace of God and the gift by the grace
of the one man Jesus Christ
abound unto the many.

* [*Ἀντίτυπος*, *ἀντίτυπος* (literally, *counterblow*), is, however, sometimes equivalent to *τύπος* in the sense of *copy* (*Abbild*), as Heb. ix. 24, *ἀντίτυπα τῶν ἀληθινῶν*; 1 Pet. iii. 21; and *Apost. Const.* iv. 14, where the sacramental bread and wine are called the *antitypes* of the body and blood of Christ. Comp. Bleek on the Hebrews, vol. iii. p. 391.—P. S.]

† [Tholuck, p. 246, quotes a remarkable passage from the book, *Neve Shalom R. Abraham Ben Isaac* (died 1593), which shows perhaps the reflex influence of Paul upon the Rabbinical theology: "The last Adam is the Messiah; He will be higher than Moses, higher than the angels who serve Him, and the old sin by which death has been introduced will be abolished by Him, for in His days the dead will rise. This was the Divine intention at the creation of man, that he should be eternal; but sin occasioned death: now the Divine intention is fulfilled by the second Adam, who is the antitype of the first."—P. S.]

16. { And not as by one guilty transgression (*ἁμαρτία*)
(so also is) the gift (*τὸ δῶγμα*):
- { for the judgment (issued in, or, cause)
from one (fall)
unto condemnation (*κατάκριμα*)
but the grace (issued in, cause)
from many falls
unto a righteous act (*δικαίωμα*)
17. { For if by the fall of the one †
Death reigned
through the one;
much more
will they who receive the abundance
of the grace and the gift of righteousness
reign in life
through the one Jesus Christ.—P. S.]

A. The contrast in the effects of the principles made manifest. 1. The natural consequences in relation to persons (ver. 15); 2. The positive consequences in relation to the intensity, the essential gradation of the effects (ver. 16). Ver. 15 refers to the opposition of Christian salvation to the ruin in the non-legal period and sphere; ver. 16, to its opposition to the ruin in the legal world.

Ver. 15. But not as the fall (*transgression*), so also is the gift of grace † [*ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα*]. We hold that the Apostle, in his brief and pregnant expressions in vers. 15 and 16, lays down axioms in negative construction. Meyer translates ver. 15: "Not as the trespass, so also the gift of grace;" and quite unintelligibly ver. 16: "And not as by one who sinned is the gift." The *παράπτωμα* is *ἥμις*, the *χάρισμα* *ἥμις*. As principles which enter humanity and permeate it, Adam and Christ are alike; but in the nature of their effects they constitute contrasts.—Rosenmüller, and others, would neutralize the negation by regarding *οὐκ* as interrogative; but this, as Meyer remarks, is forbidden by the contrasting character of the contents. We see no reason for taking the *παράπτωμα*, contrary to its most natural signification, as "offence;" it denotes, with sin, a fall, an ethical defeat; yea, the fall as a medium of the fall, just as the *χάρισμα* of Christ is not merely *χάρις*, but a medium of the *χάρις*. [*Παράπτωμα*, from *παράπτω*, to fall, is not a sinful state or condition, but a concrete actual sin, the transgression of the law (*παράβασις*), the act of disobedience (*παράνομή*) by which Adam fell; comp. vers. 16, 18, 19, and Book of Wisdom x. 1, where it is likewise used of the fall. *τὸ χάρισμα* and *ἡ χάρις* mean nearly the same as *ἡ δωρεά* in this verse, *τὸ δῶγμα*, ver. 16, *δικαίωμα*, *ζωή*, ver. 18, but they emphasize the idea that salvation is of free grace. Forbes ingeniously refers *τὸ χάρισμα*, the *Grace* which pardons the sinner, antithetically to Death, the penalty of transgression, and *τὸ δῶγμα*, the *Gift* of righteousness, antithetically to Sin, which it removes and supercedes; the one is mainly the grace that justifies, the other the grace that sanctifies. See his note, p. 243 f.—P. S.] Tholuck thinks that we should expect *δικαίωμα* [*δικαίωμα*] would correspond better.—P. S.]

* [Or, "by the one that sinned," if we read *ἁμαρτήσαντος*. See *Textual Note**, and *Exeg. Note* below.—P. S.]

† [*τῷ ἑνὶ ἁμαρτήσαντι*, the reading of Cod. Sin. Lachmann, Alford, and the text. rec. Lange prefers, with Meyer, the reading: *ἐν ἑνὶ ἁμαρτήσαντι*, "by one fall." See *Textual Note**, and *Exeg. Notes* below.—P. S.]

‡ [According to Lange's translation: *Aber nicht steht's* (im Sinn der gleichmässigen Adams und Christi) *wie wir dem Sündenfall also mit dem Gnadengut (der persönlichen Gnaden, z. B. Christus).* Alford translates: *But not (in all points) as the act of transgression, so also is the gift of grace.*—P. S.]

instead of χάρισμα. But the question here is concerning the natural or historical effects of both principles, while in ver. 16 they are presented in their relation to law and right.

For if through the fall of the one the many died [*Ἐν γὰρ τῷ τοῦ* (mark the definite article, which is overlooked in the E. V.) *ἑνὸς παραπτώματι οἱ πολλοὶ* (the many, i. e., the immense multitude of all the descendants of the one Adam) *ἀπέθανον*.—P. S.]. The *εἰ* is not hypothetical. There is an oxymoron in the expression: *one fell, many died* (not only the one). Why *οἱ πολλοὶ*, and not *πάντες*, as in vers. 12 and 18? Meyer: "The antithesis to the *εἰς* is made more sensible and stronger by marking the totality as multitude; for '*possunt aliqua esse omnia, quæ non sunt multa*,' Augustine. Grotius wrongly: '*ferè omnes, excepto Enochæ*,' which is contradicted by vers. 12 and 18." [*ἀπέθανον* must be taken in the same comprehensive sense as *θάνατος* in ver. 12; see p. 176. It is parallel to *ἡμαρτον*, ver. 12, and must be explained accordingly; see p. 177.—P. S.]

Much more. Is *πολλῶ ἄλλον* the expression of a logical *plus*, that is, of an inference ([Chrysostom, *πολλῶ γὰρ τοῦτο εὐλογώτερον*] Theodoret, Philippi [Fritzsche, Hodge, Stuart], and others), or of a real *plus*, a comparison (Calvin [Bengel*], Rothe [Alford: much more abundant], &c.). [In other words, does *πολλῶ ἄλλον* express a stronger degree of evidence, as an *argumentum a minore ad majus* (here *a peiori ad melius*), as it certainly does vers. 9 and 10, or a higher degree of efficacy?—P. S.] Meyer: This latter is contrary to ver. 17. This is so far right as death, viewed absolutely, is an absolute negation, and a real *plus* [a higher degree of abundance] is comprised already in *περισσιν*. But the logical *plus* involves also a real *plus*. [So also Tholuck.] It rests on the following antitheses: 1. The *εἰς* introduced here without name, and opposite to him, *ὁ θεὸς* and *ὁ εἰς ἄνθρωπος Ἰησοῦς Χριστός*; 2. *παραπτώμα*, and the opposite *ἡ χάρις καὶ ἡ δωρεὰ ἐν χάριτι*; 3. *ἐπερίσσειαν*, in opposition to the simple fact, *ἀπέθανον*. The *χάρις τοῦ θεοῦ* is the source and spirit of the universal and personal charisma, which is Christ himself; the *δωρεὰ ἐν χάριτι*, &c., is its form and appearance, the positive gift of Divine adoption, with the Divine inheritance, in the pardon of sin. Both must not be resolved into an *ἐν διὰ διωῖν* (Rosenmüller, and others). According to Rothe, Tholuck, and others, *ἐν χάριτι* must be connected with *δωρεὰ*; according to De Wette and Meyer, *δωρεὰ* stands absolutely, and *ἐν χάριτι*, &c., belongs to *ἐπερίσσειαν*, on account of the antithesis to *παραπτώματι*. But in that case the article should be expected before *χάριτι*. Besides, *δωρεὰ ἐν χάριτι* forms the idea of *δωρημα*. The aorist indicates an event which had already taken place.

Ver. 16. And not as by one transgression [*Καὶ οὐχ ὡς δὲ ἑνὸς ἀμαρτήματος*, which Lange renders *Verschuldung*, transgression accompanied with guilt.—P. S.]. We must first of all substitute the reading *ἀμαρτήματος* of the Codd. D. E. F. G., and of the Itala [Vulg.: *Et non sicut per unum peccatum*] for *ἀμαρτήσαντος* [by one that transgressed], although the latter has better

authority.* The reason lies in the text; ver. 16 contains only definitions of things, not persons. The opposite of *ἀμαρτήμα* is *παραπτώματα*; besides, we have *δωρημα*, *κρίμα*, *κατάκριμα*, *χάρισμα*, and *δικαίωμα*. Tholuck observes: "Those Codd. present frequently a corrupted text, one conformed to the Latin translation; and as *ἀμαρτήματος* is not even sufficiently attested by external authorities, it must give way to the more difficult reading." But, at first appearance, *δὲ ἑνὸς ἀμαρτήσαντος* was the easier reading, for it was supposed that in every antithesis Adam himself must have been mentioned again. Meyer explains: "*Ἀνά το by one that sinned (ἀμαρτήσαντος) so is the gift*, that is, it is not so as if it would be caused *δὲ ἑνὸς ἀμαρτήσαντος*."† Tholuck: "The gift has an other character than that which came by the one who sinned." These explanations are no recommendation to the reading *ἀμαρτήσαντος*. For, first, the thought that the *δωρημα* may have come by one that sinned himself, is far-fetched and unnatural. Second, the antithesis between the effects of the two principles is obliterated. Those who adopt the reading *ἀμαρτήσαντος*, propose different supplements. Grotius, and others, *θάνατος ἐκλήθη* [after *ἀμαρτήσας*]; Bengel [Webster and Wilkinson, Stuart, Hodge], and others, *τὸ κρίμα*; Reiche, after Theophylact, *τὸ κατάκριμα*; Fritzsche, and others, *παραπτώμα*; Beza, and others [after *ὡς*], *τὸ* (De Wette: and not like that which resulted from one who sinned, is the gift).‡ Rothe, Tholuck, and Meyer, supply merely *ἐστὶ* [after *δωρημα*]; Philippi, *ἐγένετο* [after *ἀμαρτήσας*, and *ἐστὶ* after *δωρημα*.—P. S.]. This [which? *ἐστὶ*, or *ἐγένετο*?—P. S.] is sufficient with *ἀμαρτήμα*, which means more than *ἀμαρτία*, and expresses the idea of guilt (*Verschuldung*) in connection with sin (see Mark iii. 28; Luke iv. 12, &c.).

For the judgment (*passes*) from one (transgression) to condemnation [*τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα*. Lange supplies, from the preceding clause, *ἀμαρτήματος* after *ἐξ ἑνὸς*, and translates it, in both cases, *Verschuldung*.—P. S.]. Here, too, the verb is wanting. Meyer supplies *ἐγένετο*, or *resulted*; De Wette *turned out*. But the verb is indicated by the *εἰς* which requires the idea of progress, development. (For the antithesis, Rothe has attempted to substitute an untenable division, *τὸ μὲν, τὸ δέ*). The *κρίμα* might mean judgment in general (Meyer),§ if it did not refer to *ἀμαρτήμα*, by which it becomes judgment to punishment. Explanations: *reatus* (Beza,

* [The Codex Sinaiticus, in the octavo edition of Tischendorf (1866), reads *ἀμαρτήσαντος*, but this is a correction by a second or third hand. In the original MS. and the large uncial edition the word is broken by the line, and reads, ΑΜΑΡΤΗ-ΤΟΣ, which may be a mistake for *ἀμαρτήματος*, as well as for *ἀμαρτήσαντος*. The absence of the article, before *ἐνός* is in favor of Lange's preference for *ἀμαρτήματος*, for Paul always uses the article when *ἐνός* refers to a person, except in ver. 12, where it is first introduced and connected with *ἀνθρώπου*.—P. S.]

† [Meyer: "*Es ist damit nicht so, als wenn es δὲ ἑνὸς ἀμαρτήσας* (wie der Tod durch Adam) verursacht wäre (so ist vielmehr ἐξ πολλῶν παραπτώματων sum δικαίωμα gewonnen)."] Meyer emphasises the one and many, and supplies simply *ἐστὶ* after *δωρημα*. Similar is the explanation of Rothe, Ewald, Van Hengel.—P. S.]

‡ [So also Alford, who supplies *τὸ γινόμενον*: "*And not as (that which took place) by one that sinned, so is the gift.*"—P. S.]

§ [Meyer: "*τὸ κρίμα ganz allgemein: das Urtheil, welches Gott als Richter fällt. Denn zu was für einem Urtheil dirres in connection zu schlagen ist, sagt erst das folgende εἰς κατάκριμα*"—P. S.]

* ["*Adamus et Christus, secundum rationes contrarias, conveniunt, in positivo; differunt, in comparatione.*"—P. S.]

Docceus); the threatened punishment, Gen. ii. 17 (Fritzsche, Tholuck); the sentence of punishment pronounced on Adam and his posterity, Gen. iii. 19 (Reiche, Baumgarten-Crusius [Rückert, De Wette], and others).—From one (transgression). We simply supply the foregoing ἀμάρτημα, and translate the incurring of guilt, because the deed is connected with its consequence, and the word is connected with the idea of guilt. ἐξ ἐνός is taken by Meyer as masculine.—To condemnation [εἰς κατάκριμα]. Explanations of the antithesis τὸ κρίμα, τὸ κατάκριμα: 1. Fritzsche: The threat of punishment, Gen. ii., and the sentence of punishment, Gen. iii.; similarly Tholuck. Reiche: the sentence of punishment pronounced on Adam, and that on his posterity. 2. Rückert: the Divine sentence and its result, death, was declared against the one who had sinned; but from him the sentence has extended to all. Plainly, the κρίμα, as the principle of judgment, proceeds from the one ἀμάρτημα of Adam, and passes through gradations of judgment to the κατάκριμα, which is completed ideally as the sentence of fitness for condemnation by the appearance of the gospel, and will be actually completed as real judgment to condemnation at the end of the world. Yet the antithesis here does not pass beyond the ideal judgment to condemnation. The antithesis of the one Adam and of the whole race, which Baumgarten-Crusius finds here, is only presumed; the numerical antithesis, rather, in this passage is ἐν ἀμάρτημα, πολλὰ παραπτώματα. It must be borne in mind that the expression παραπτώματα is much stronger than ἀμάρτηματα, and denotes the gradations of the one fall by many new apostasies (see the Second Commandment).

But the gift of grace (passes) from many falls (lapses) unto the good of justification [τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα, which Lange translates: *das Gnadengut aber geht von vielen Sündenfällen aus fort bis zum Rechtfertigungsgut*; or, in the *Exeg. Notes*, *Rechtfertigungsmittel*.—P. S.]. The personal charisma is Christ himself (see ver. 15), the source of all special gifts of grace (see Titus ii. 11).—From many falls, or lapses (Sündenfällen). Caused by them. As the κρίμα of Adam has become the universal κατάκριμα of humanity, so has the χάρισμα of Christ grown to be the universal and absolute δικαίωμα. As Christ, as the Risen One, has come forth ἐκ νεκρῶν, so has He, as the Just One, the personal δικαίωμα, come forth from the place of the παραπτώματα. It was thus with the advent of Christ on earth; but the finished παράπτωμα was the same crucifixion by which He was perfected as δικαίωμα. The usual explanations rest mostly on a misconception. Meyer: Since God declared sinners righteous. Augustine: *Quia non solum illud unum solvit, quod originaliter trahitur, sed etiam quia in uno quoque homine motu propria voluntatis adduntur*. Better De Wette [and Alford]: "The gift of grace became, by occasion of many transgressions, justification." Philippi: "From out of many lapses." The δικαίωμα is neither the condition of righteousness (that would be δικαιοσύνη; Luther, Tholuck, and others), nor the declaration of God by which He executes the δικαίωμας (Meyer), but, according to Rückert and [Adelbert] Maier, the means or medium of justification (*Rechtfertigungsmittel*), which is in harmony with the form of the word. Meyer asks for the empirical proof; it lies right before us: Were δικαίωμα the real justifi-

cation of mankind, κατάκριμα would be its real condemnation, and that would be a contradiction. Comp. also ver. 18, where the δικαίωμα is the pre-supposition of the δικαιοσύνη. (The explanation of Rothe, after Calvin: legal compensation in the sense of *satisfactio* is partly too general, and partly impinges very much on δικαιοσύνη.) An elaborate discussion see in Tholuck, p. 258.

[Δικαίωμα, in Hellenistic usage, means usually *statutum*, ordinance, a righteous decree, or righteous judgment (*Rechtspruch, Rechtsbestimmung*); comp. i. 32; ii. 26; viii. 4; Luke i. 6; Heb. ix. 1, 10 Apoc. xv. 4; or also (as in classical usage) a righteous act, a just deed, as Rev. xix. 8 (τὰ δικαιώματα τῶν ἁγίων); Baruch ii. 19 (δοῦναι δόξαν καὶ δικαίωμα τῷ κυρίῳ); comp. the Hebrew צדקה as distinct from מִשְׁפָּט in Prov. viii. 20, where both are translated δικαιοσύνη in the Septuagint, while the Vulgate distinguishes them as *judicium* and *justitia*. I see no good reason for departing from this meaning. It is either, in opposition to κατάκριμα, the righteous decree which God declared on account of the perfect obedience of Christ; or it is, as ver. 18, in opposition to παράπτωμα, the righteous act of Christ as the objective basis (or, as Lange has it, the means) of our δικαιοσύνη. Tholuck, after a full discussion of the various interpretations, favors (p. 261) the translation, *Rechtfertigungsgut*, actio justificativa, which would differ from δικαιοσύνη, justificatio, as the accomplished fact differs from the process. Wordsworth explains it here, and in ver. 18, to mean a state of acceptance as righteous by God, a recognized condition of approval; but this is without any authority. The Latin Vulgate (*justificatio*, ver. 16, but *justitia*, ver. 18), the E. V., and even De Wette, Olshausen, Robinson (sub δικαίωμα, No. 3), Stuart, Alford, and Hodge, take δικαίωμα in ver. 16 as equivalent to δικαιοσύνη. (Alford: "As κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This, in fact, amounts to justification." Hodge: "It means justification, which is a righteous judgment, or decision of a judge, pronouncing one to be just.") Rothe (p. 108) calls this interpretation a piece of "exegetical levity;" and it is evident that, in ver. 18, δικαίωμα is distinguished from δικαιοσύνη. He goes back (with Pareus, J. Gerhard, Calov, Wolf, B Carpzov) to classical usage, quoting a passage from Aristotle (*Eth. Nicom.* v. 10), who defines δικαίωμα to be τὸ ἐναντιόρθωμα τοῦ ἀδικήματος; the amendment of an evil deed.* Rothe consequently translates it, full satisfaction of justice, legal adjustment (*Rechtserfüllung, Rechtgutmachung, Rechtsausgleichung*). This meaning suits admirably here, and in

* [This passage affords a striking parallel, and has some bearing on the question whether Paul was acquainted with the works of the great Stagira (which, from a remote resemblance of style, the mode of close, dialectic reasoning, from Paul's educational advantages in Tarsus, from his acquaintance with the spirit and working of the Hellenic philosophy, and even with inferior Greek authors, as Aratus and Cleanthes, Acts xvii. 28, Menander, 1 Cor. xv. 33 and Epimenides, Tit. i. 2, seems to me highly probable). I give it, therefore, in full. In his *Nicomachean Ethics* Book v. chap. 10 (according to Bekker's ed., ii. 1135; or chap. 7, in Didot's and other editions), Aristotle says: "Διαφέρει δὲ τὸ δίκαιον καὶ τὸ δίκον καὶ τὸ δικαίωμα καὶ τὸ δίκαιον. Δίκον μὲν γὰρ ἐστὶ τῇ φύσει ἢ ῥέσει· τὸ ἀπὸ δὲ τοῦτο, ὅταν πρᾶξῃ, ἀδικημὰ ἐστὶ, πρὶν δὲ πράξῃ οὐκ ὄντα, ἀλλ' δίκον. Οὐκ οὖν δὲ καὶ δικαίωμα. Καλὸν δὲ μᾶλλον δικαιοσύνην τὸ κοινόν, δικαίωμα δὲ τὸ ἐκείνου ῥέσει τὸ ἀδικήματος. "An unjust act differs from the unjust (injustice in the abstract), and so does a just act from the (abstract) just: for a thing is unjust either

ver. 18 (where, however, the word is opposed to *παράπτωμα*, not, as in ver. 16, to *κατάκριμα*), and does not materially differ from the explanation of Lange. In ver. 18, *δικαίωμα*, being the opposite of *παράπτωμα*, and essentially equivalent to *ὑπακοή*, in ver. 19, must denote the *righteous deed*, i. e., the *perfect obedience* of Christ, and is so understood by Calvin, Esté, Grotius, and Bengel. As it is not likely that the same word should be used in one breath in two different senses, it is safe to explain *δικαίωμα* in ver. 16 from its more obvious meaning in ver. 18. I prefer this (with Lange) to the other alternative chosen by Meyer (*Rechtfertigungsanspruch*), Ewald (*Gerechtspruch*), Van Hengel, Umbreit, who give it in both verses the meaning, *righteous decree*. I quote, in addition, the excellent note of Bengel on

δικαίωμα in ver. 18, which throws light on its meaning in ver. 16: "*Δικαίωμα est quasi materia δικαιοσύνης (justificationis) substrata, obediencia, justitia praeiusta. JUSTIFICAMENTUM licet appellare, ut ἰδραίωμα denotat firmamentum, ἔνδυμα vestimentum, ἐπιβλημα additamentum, μίασμα inquinamentum, ὄχιθρον munimentum, περικάθαρμα purgamentum, περιψήμα ramentum, σκίπασμα legumentum, στρέψωμα firmamentum, ὑπόδημα calceamentum, φρόνημα sentimentum, Gall. sentiment. Aristot. l. v. Eth. c. 10 opposita statuit ἀδικήματα et δικαίωμα, atque hoc describit τὸ ἐπανόρθωμα τοῦ ἀδικήματος, id quod tantundem est atque SATISFACTIO, vocabulum Socinianis immerito inivisum. Exquisitam verborum proprietatem schematismus exhibet:*

	A.	B.	C.	D.
Ver. 16.	κρίμα,	κατάκριμα.	χάρισμα,	δικαίωμα
	A.	B.	C.	D.
Ver. 18.	παράπτωμα,	κατάκριμα.	δικαίωμα,	δικαιοσύνης ζωής.

in utroque versu A et B συστοιχεί, itemque C et D, sed A et C, ἀντιστοιχεί, itemque B et D. Versu 16 describitur negotium ex parte Dei: ver. 18 describitur ex parte Adami et Christi: idque in aequonomia peccati minore verborum varietate, quam in aequonomi gratiae. δικαιοσύνης ζωής est declaratio aivina illa, qua peccator, mortis reus, vitae adiungitur, idque iure."—P. S.]

B. The contrast of potential, prospective effects.

1. The contrast between the enslavement and negation of all *personal* life by *personified* death, and of the future glory of *pardoned persons* in the new life (ver. 17).

2. The contrast in all its ideal magnitude: owing to the power of the fall of one, judgment and condemnation came upon all men; all men can attain to justification of life (that is, not merely of faith) by the justifying righteousness of one (ver. 18).

Ver. 17. "For if by one man's fall, &c. [*Ἐὰν γὰρ τῷ τοῦ ἑνὸς παραπτώματι, κ.τ.λ.*]. This verse (which Rothe has improperly treated as a parenthesis,* and which Er. Schmid has even conceived to be the contradiction of an opponent) is, in form, first of all a proof of the *δικαίωμα* and *κατάκριμα* in ver. 16; but it develops the consequence of the *δικαίωμα*, as of the *κατάκριμα*, to a new and glorious contrast. Here, now, the personal element in ver. 15 is united with the material one in ver. 16; yet the personal predominates. From one

by nature or by order (ordinance). But the very same thing which, when done, is an unjust act, is not so before it is done, but it is unjust. The same may be said of a *just act*. But the common term is rather a *deed justly done* (*δικαιοπράγμια*); but the correction of an unjust act is a *just act* (*δικαίωμα*)."—P. S.]

* [This is a slight mistake, occasioned by a statement of Tholuck (p. 261 f.). Dr. Rothe regards not ver. 17, but ver. 16, as a parenthesis (l. c. p. 132), and ver. 17 as a corroborative and explanatory re-assumption of ver. 15, to which it corresponds in all its parts as follows:

Ver. 15.
 αὶ τῇ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,
 πολλὴν μὲλλον
 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι
 τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησ. Χρ. εἰς τ. π. ἐπερίσυσσεν.

Ver. 17.
 αὖ τῇ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασ.,
 πολλὴν μὲλλον
 αὖ τὴν περισσείαν τῆς χάριτος κ. τῆς δωρεᾶς τῇ δικαιοσύνῃ
 καὶ τοῦ ἑνὸς Ἰησ. Χριστοῦ, κ.τ.λ.—P. S.]

proceeded, through one offence, the tendency toward destruction; death tyrannized over and defaced the personal life, and threatened to extinguish it; but much more shall believers become by the one Christ, on the ground of the *δικαιοσύνη*, the *βασιλευνόντες*, the ruling, royal personalities in eternal life. The point of the antithesis is therefore *ἐβασίλευσεν* and *βασιλεύουσιν*. The *πολλῶ μᾶλλον* is also here a logical conclusion, which involves the higher degree of real power, as brought out in the antitheses: *ἐν παραπτώματι*, and the opposite *ἡ περισσεία τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης*; to which is yet added the *λαμβάνοντες* in contrast with the bondage of the former slaves of death (Heb. ii. 14); then again, the nameless *ἐκ* and the one Jesus Christ; and finally, to a certain extent, *ὁ θάνατος* and *ἡ ζωή*. Meyer well remarks: "Bear in mind that Paul does not say in the paradox, in conformity with the protasis: *ἡ ζωὴ βασιλεύσει ἐπὶ τοῖς . . . λαμβάνοντας*, but, in harmony with the matter in question, and corresponding to the active nature of the relation, he places the subjects in the active first." This is the chief point just here. (Menochius: "*maius et gloriosius sonat.*") Tholuck: "*To be ruled*, is a bound and passive condition, while, on the other hand, the quality of free movement lies in life. The eschatological idea of a ruling in the finished kingdom of God, was brought over by Christ in a more profound sense from Judaism (Matt. xix. 28; Luke xii. 29). Paul has especially appropriated it (1 Cor. iv. 8; vi. 2; 2 Tim. ii. 12)." Tholuck questions the right to make prominent, according to Thomas Aquinas, Grotius, Stier, and others, the element of subjective spontaneousness, here, "where the whole weight falls on the Divine work of grace." But the Apostle speaks of the self-active appropriation of the work of grace in the life of believers.

Ver. 18. Therefore, as through the fall of one, &c. [Better: *through one fall* (*ἐνός* in the neuter), *Ἀρα οὖν ὡς δι' ἐνός παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἐνός δικαιομάτος εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην ζωής.*]

* [The Greek is here, like an exclamation, as brief and concise as possible, and cannot be intelligibly rendered without supplying some words. The E. V. supplies, *the*

This verse is, as Meyer and others remark, a resumption of the preceding contrasts compressed in one sentence (*συλλογίζεται ἐνταῦθα τὸ πᾶν*, Theodore of Mopsvestia). But we must not overlook the new contrast brought out here. (On the use of *ἀπαὼν*, see Meyer.* As far as the verb that is wanting is concerned, De Wette remarks: It is usual to supply here (likewise Rückert and Fritzsche), in the first member, *τὸ κρίμα ἐγένετο*, and in the second, *τὸ χάρισμα ἐγένετο*; but better, something indefinite, as *ἐγένετο* (thus Meyer and Tholuck); Winer, *ἀπέβη*. We call up the pregnant expressions in chap. ii. 28, 29, and repeat accordingly *παράπτωμα* after *παράπτωματος*, and *δικαίωμα* after *δικαιώματος*. *ἀπέβη* is sufficiently contained in *εἰς*. The contrast in that case is simply this: *The fall of one man* came ideally and dynamically as a fall upon all men unto condemnation; that is, by the common fall, all men would, without redemption, be subject to condemnation; on the other hand, the *δικαίωμα* of one came ideally and dynamically as *δικαίωμα* upon all men unto justification of life in the last judgment; that is, the *δικαίωμα* of Christ is sufficiently powerful to justify and perfect all men. Meyer [with Rothe, Ewald, Alford, Wordsworth.—P. S.] construes *δι' ἐνός* here both times as neuter (one trespass, one sentence of justification), which Tholuck has properly rejected. The Greek writers, Theodoret and Theophylact [as also Erasmus, Luther, Calvin, E. V., Bengel, Fritzsche, Philippi, Hodge.—P. S.], have taken it as masculine.† Here, as in

sides the verb *came*, two nouns, viz., judgment (*κρίμα*) and free gift (*χάρισμα*), from ver. 16. Lange supplies *παράπτωμα* and *δικαίωμα* from ver. 18, and translates: "Demnach also: wie durch den Sündenfall des Einen (ein Sündenfall) auf alle Menschen (kommt) zur Verdammnis, so auch (kommt) durch Eines Rechtfertigungsgut (ein Rechtfertigungsgut) auf alle Menschen hin zur (wirklichen) Rechtfertigung des Lebens (welche Leben ist)." Rothe takes *ἐνός* in both clauses not in the masculine, but in the neuter gender, and supplies only the verb *came*: "Wie es durch Eine Überretung für alle Menschen zur Verdammnis (kommt), in eben derselben Weise (kommt es) auch durch Eine Rechtfertigung für alle Menschen zur Rechtfertigung des Lebens." Meyer: "Wie es also durch Ein Vergehen für alle Menschen zum Verdammungsurtheil (gekommen ist), so ist es auch durch Ein Rechtfertigungsurtheil für alle Menschen zur Rechtfertigung des Lebens (gekommen)." Alford in the same way (except that he gives *δικαίωμα* a different meaning): "Therefore as by means of one trespass it came (ἐγένετο being supplied) upon all men unto condemnation, so also by means of one righteous act it came upon all men unto justification of life." Wordsworth likewise takes *ἐνός* here as neuter, and translates: "Therefore, as through one transgression the sentence was unto all men to condemnation, so through one state of acceptance with God (so he interprets *δικαίωμα*), the sentence now is unto all men to justification of life." Ewald most literally: "Also denn—wie durch Einen Fehltritt für alle Menschen zur Verurtheilung, so auch durch Einen Gerechtspruch für alle Menschen zur Rechtfertigung vom Leben." Dr. Hodge adopts the translation of the E. V., from which he very seldom departs. The new version of the Amer. Bible Union likewise agrees with the E. V. in supplying judgment *came*, and free gift, but more correctly renders *δι' ἐνός παραπτ.*, through one trespass, and *δι' ἐνός δικαιώματος*, through one righteous act.—P. S.]

* Meyer says: "*ἀπαὼν* is conclusive: *demnach nun* (accordingly then, so then, therefore now); it is of frequent occurrence in Paul (vii. 2, 25; viii. 12; ix. 16, 18; xiv. 1, 16; Gal. vi. 10; Eph. ii. 19 *al.*), and, contrary to classical usage (Herm. ad Antig. 628, ad Viger. p. 823), at the beginning of the sentence." Klotz distinguishes between *ἀπαὼν* and *οὖν*, in that the former "*ad internam potius causam spectat*," the latter "*magis ad externam*." The ratiocinative force of *ἀπαὼν* is weaker, and is supported by the collective power of *οὖν*. See Elliott on Gal. vi. 10.—P. S.]

† The antithesis *εἰς πάντας*, and the analogy of vers. 12, 15, 17, 19, where *τοῦ ἐνός* is masculine, are in favor of Lange's view, which is also that of the translators of the E. V.; but the absence of the article before *ἐνός* is almost conclusive against it; for in all the eight cases of this section, where it is indisputably masculine, it has uniformly

ver. 16, Meyer makes the *δικαίωμα* to mean judgment of justification (*Rechtfertigungsspruch*), and rejects the translations: fulfillment of the right (*Rechtsbefriedigung*, Rothe and Philippi); deed of justification (*Rechtfertigungsthat*, Tholuck); virtuousness (*Tugendhaftigkeit*, Baumgarten-Crusius); obedience (*Gehorsam*, De Wette); the recte factum of Christ (Fritzsche). It is simply the same everywhere. If it be said that Christ is our righteousness, it is the same as saying that Christ is the personal medium of our justification. [Comp. the remarks on p. 184 f.—P. S.] The future *ἀποβήσεται* supplied by Winer and Philippi in the apodosis, is sufficiently implied in *εἰς δικαίωσιν ζωῆς*. We hold that the Apostle here means the final *δικαίωσις*, justification, which, in the general judgment, constitutes the antithesis of the *κατάκριμα*, condemnation. The *δικαίωμα* is offered to all men, and the *δικαίωσις* *ζωῆς* is its purpose; but the realization of the purpose takes place merely according to the measure of faith. The Roman Catholic expositors assert that justification of faith itself is denoted here as justification of life [i. e., progressive justification = sanctification.—P. S.] According to Calvin, and others, it is the justification whose result is life. Tholuck: The *δικαίωσις* with the effect of the future completion of life. Augustine likewise. Thomas Aquinas describes correctly the ideal universality of the *δικαίωμα*: "*Quamvis possit dici, quod justificatio Christi transit in justificationem omnium, ad sufficientiam, licet quantum ad efficientiam procedit in solos fideles.*"

[*Πάντες ἄνθρωποι* are, in both clauses, all men without exception, as in ver. 12; but this does not justify a Universalist inference, for Paul speaks of the objective sufficiency and intention of Christ's *δικαίωμα*, not of its subjective application to individuals, which depends upon the *λαβάνειν* of faith, as intimated in ver. 17. The distinction drawn by Hofmann and Lechler between *πάντες ἄνθρωποι*, all men without distinction, and *πάντες οἱ ἄνθρωποι*, all, without exception, lacks proof (Meyer calls it, *rein erdichtet*). More of this in ver. 19.—P. S.]

C. The Contrast of the Final Effects.

Ver. 19. For as through the disobedience of the one man, &c. [*Ἰσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτηλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ, κ.λ.* According to Meyer, ver. 19 furnishes only a grand and conclusive elucidation of ver. 18 (*γὰρ*). Tholuck likewise, in harmony with Calvin. But this contrast denotes the final antithesis of the judgment and of justification as made manifest by the gospel (see chap. ii. 16). The sense is: As, in consequence of the disobedience of the one man Adam, the many (as many as there are) have been presented in the light of the gospel as sinners subject to condemnation, so, in consequence of the obedience of the one man Christ, shall the many (as many as believe) be

the article (ver. 15, *τὸ τοῦ ἐνός παραπτῶμα* . . . *τῇ τοῦ ἐνός ἀνθρώπου*; ver. 17, three times; ver. 19, twice), except in ver. 12, where it is connected with a noun (*δι' ἐνός ἀνθρώπου*), and therefore unnecessary; while in ver. 16, where *ἐξ ἐνός* must be neuter, in opposition to *πολλῶν παραπτῶματων*, it is, as here, without the article. The Apostle is therefore quite careful and consistent. The objection that the comparison is between Adam and Christ, rather than between the fall of one and the righteousness of another, does not hold, for it is clearly a comparison of both persons and effects. The E. V. has much obscured the force of this section by omitting the article throughout before *εἰς*, as also before *πολλοί*.—P. S.]

presented in the same light as just. It is self-evident that the effect of the gospel is included in the second clause; but from vers. 20 and 21 we must infer that it is presumed also in the first clause. It is only through the gospel that this ideal general judgment is brought to pass, by which all men are presented and exposed as condemned sinners in consequence of their connection with the sin of Adam see John xvi. 8, 9; comp. Ps. li. 5, 6). We are authorized by the language in maintaining that καθιστάνω possesses here the full idea of setting down, exhibiting, making to appear as what one is. [See below.]

[Through the disobedience of the one man, διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου. The trespass, or fall, of Adam, τὸ παράπτωμα, is here definitely described as an act of disobedience, which is the mother of sin, as obedience to the Divine will is the mother of virtue; for disobedience is essentially selfishness in actual exercise, the rebellion of the human will against the Divine, the false self-assertion or independence in opposition to God, to whom we owe life and all, and whose service is true freedom.—P. S.]*

The many were constituted sinners [ἁμαρτωλοὶ καταστάθησαν].† Meyer: "According to ver. 12, they were, through Adam's disobedience, actually placed in the category of sinners, because they sinned in and with Adam's fall." This is Augustinian dogmatics, but no exegesis warranted by the context. [? see below.—P. S.] Tholuck: *Were made, became.* In this sense, according to his account, certain commentators have found the *imputatio forensis* expressed; others, a *real becoming*, in which the element of spontaneity is included. On the further complications which have arisen between Romish and Protestant commentators on the supposition of *really becoming*, see Tholuck, p. 268. The παρακοή of Adam himself has certainly set forth the many as sinners, but only because it has come into the light of the law, and finally of the gospel, and so far as it has now become clear: 1. As an ethico-physical causality, but not as a purely physical fatality; 2. So far as the offence of Adam has become the clear type of the sinfulness and sin of every man; 3. So far as the judgment of the finished revelation comprehends the many as in one.

So by the obedience of one shall the many be made (constituted) righteous [οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί]. That is, not merely by the death [the passive obedience] of Christ, but also by the [active] obedience of His

whole life, which was finished in His death.* But why the future? Meyer: "It relates (corresponding to βασιλείουσι) to the future revelation of glory after the resurrection (Reiche, Fritzsche, Hofmann)." Tholuck also, together with Abelard, Cocceius, and others, refers the future to the final judgment. But the setting forth of believers as righteous extends from the beginning of the preaching of the gospel through all subsequent time. Beza properly observes, that the future denotes the *continua vis justificandi*; and Grotius, Calov., Rückert, De Wette, and Philippi, regard it similarly as *præsens futuribile*. Tholuck objects: Is not objective justification a single act? Certainly, but only for individuals; but in the kingdom of God these acts are repeated through all the future to the end of the world.

[The interpretation of ἁμαρτωλοὶ καταστάθησαν (passive Aor. I.) and δίκαιοι κατασταθήσονται has been much embarrassed and obscured by preconceived dogmatic theories. Καθιστάνω (also καθιστάνω and καθιστάνω) means: (1.) to set down, to place (this would give good sense here: to be set down in the rank of sinners; but see below); (2.) to appoint, to elect (this is inapplicable here, as it would make God directly the author of sin); (3.) to constitute, to cause to be, to make (*reddere aliquem aliquid*); hence the passive: to be rendered, to become; (4.) to conduct, to accompany on a journey (only once in the New Testament). Reiche has spent much learning to establish a fifth meaning: to show, to exhibit; but this is somewhat doubtful. The verb occurs twenty-two times in the New Testament, three times only in Paul (twice here, and once in Titus i. 5). In sixteen of these cases (including Titus i. 5) it clearly refers to official appointment, in one it means, to accompany (Acts xvii. 15); in the remaining five, viz., Rom. v. 19 (twice); James iii. 6; iv. 4; 2 Peter i. 8, it is, to constitute, to render. So it is taken in this verse by nearly all the recent commentators.† But in what sense? Figuratively, or really? Chrysostom, and the Greek commentators who did not believe in original sin, started the figurative or metonymic interpretation, which was subsequently more fully developed by the Arminians and Socinians (Grotius, Limborch, Wetstein, Socinus, Crell), and advocated also by Storr and Flatt, of the school of the older German supernaturalism, namely, that καταστάθησαν ἁμαρτωλοὶ means: they were only apparently made sinners, or accounted, regarded, and treated as sinners—i. e., exposed to the punishment of sin, without actually being sinners.‡ The same view has been strenu-

* [Tholuck quotes here the quaint and pointed remark of Luther: "Wohl setzt Adam seinen Zahn in einen Apfel, aber in Wahrheit setzt er ihn in einen Stachel, welcher ist das öffentliche Gebot." Bengel says that *παρά*, in *παράκοή*, very aptly points out the principle of the initial step, which ended in Adam's fall, namely, the carelessness of his understanding and will, which simultaneously gave way; as the first step towards the capture of a city is remissness on the part of the guards on watch.—P. S.]

† [Vulgate: *peccatores constituti sunt*. So also Calvin. E. V.: *were made sinners*. Lange translates: *als Sündner herausgestellt worden sind, set forth, made to appear (in their real character) as sinners*. So also Ewald: *als Sündner dargestellt wurden*. Meyer and Philippi: "*als Sündner hingestellt, in die Kategorie von Sündnern versetzt wurden*" set down in the rank, or category, of sinners. Alford (with De Wette): "*were made actual sinners by practice, not, 'were accounted as' (Grotius, al.); nor 'became by imputation' (Beza, Bengel); nor 'were proved to be' (Koppe, Reiche, Fritzsche).*"—P. S.]

* [Meyer refers ὑπακοή, as the opposite of Adam's *παράκοή*, specifically to the expiatory death of Christ, which was *κατ' ἐξουσίαν*, His obedience to the will of God; Phil. ii. 8. But Leohler, Hofmann, Stuart, Barnes, and others, agree with Lange.—P. S.]

† [Philippi doubts the meaning *reddere, suocere*, in the N. T., and insists upon the fundamental meaning (1.) to set down, *sisere, constituere, hinstellen, einsetzen*, and translates: *in die Kategorie von Sündnern gesetzt werden*. But also in this case the setting down or the imputation must be based on the fact that they really are sinners, and so it is taken by Philippi.—P. S.]

‡ [Chrysostom is generally set down as the first advocate of this interpretation, but it should be remembered that he puts the metonymy not in the verb *καταστάθησαν* but in the noun *ἁμαρτωλοὶ*, which he makes to mean obnoxious to punishment and condemned to death, *καταδικασμένοι θανάτῳ*. He says that the Apostle designed merely to state the fact, that all became mortal through Adam, but not the why and wherefore (Rom. x. Tomi ix., p. 523, ed. Bened.)? It is unnecessary to prove that

ously advocated even by so sound and orthodox a commentator as Dr. Hodge, but from the very opposite doctrinal standpoint, and in the interest of immediate forensic imputationism. He takes *κατεράθησαν*, like *ἡμαρτον*, ver. 12, in a purely legal and forensic sense: they were regarded as sinners independently of, and antecedently to, their being sinners, simply on the ground of the sin of Adam, their federal representative; as, on the other hand, they are regarded as righteous solely on the ground of Christ's righteousness, without any personal righteousness of their own.* This interpretation, though less artificial than the corresponding passive rendering of *ἡμαρτον*, ver. 12, is not supported by a single passage of the New Testament where *κατίστημι* occurs, and conflicts with the connection. For ver. 19 gives the reason (*γὰρ*) for the statement in ver. 18, why "judgment came upon all men to condemnation," and it would be sheer tautology to say: they were condemned because "they were regarded and treated as sinners." The phrase, then, can be taken only in the real sense, like *ἡμαρτον* in ver.

ἡμαρτωλός, in the N. T., means a real sinner, and nothing else. Glorius explains Rom. v. 19: "Here again is a metonymy. They were so treated as though they had actually sinned; that is, they were subject to death. So the word 'sinner' is used in 1 Kings i. 21, and elsewhere." So also Whitby, one of the best English commentators of the Arminian school.—P. 8.]

* [Dr. Hodge, though otherwise a strict Calvinist, rejects the realistic Augustinian view of a fall of the whole race in Adam, and yet makes all the descendants of Adam legally responsible for his fall. To maintain this ground of an exclusively forensic imputation, he must resort to this forced interpretation of *ἡμαρτον* and *κατεράθησαν*. "*Κατίστημι*," he says (p. 271), "never (!) in the N. T. means to make, in the sense of effecting or causing a person or thing to be in its character or nature: other than it was before. *Κατίσταναι* *τινα ἡμαρτωλόν* does not mean, to make one sinful, but to set him down as such, to regard or appoint him to be of that class." [To regard, and to appoint are two very different things.—P. 8.] "Thus, when Christ is said to have been 'constituted the Son of God,' He was not made Son, but declared to be such." [But in this passage, Rom. i. 4, *ἀποθνήσκων* is used, not *κατεράθησαν*, and even that means more than declared; see *Textual Note* on p. 56.] "Who constituted thee a ruler or judge?"—i. e., Who appointed thee to that office? So, "Whom his lord made ruler." [These two passages, Matt. xxiv. 45; Acts vii. 35, imply that neither was a ruler before being appointed, and they would lose their force, were we to substitute regarded for constituted.] "When, therefore, the Apostle says that the many were constituted (*κατεράθησαν*) sinners by the disobedience of Adam, it cannot mean that the many thereby were rendered sinful, but that his disobedience was the ground of their being placed in the category of sinners. It constituted a good and sufficient reason for so regarding and treating them. The same remark applies, of course, to the other clause of this verse: *δικαιοὶ κατεράθησαν* *οἱ πολλοί*. This cannot mean, that by the obedience of one the many shall be made holy. It can only mean, that the obedience of Christ was the ground on which the many are to be placed in the category of the righteous—i. e., shall be so regarded and treated. It is not our personal righteousness which makes us righteous, but the imputation of the obedience of Christ. And the sense in which we are here declared to be sinners, is not that we are such personally (which indeed is true), but by the imputation of Adam's disobedience." With the same assurance, as in ver. 12 (see p. 178), Dr. Hodge claims that this dogmatic *κατεράθησαν* is the obvious grammatical meaning of the phrase, "adopted by commentators of every class, as to theological opinion." Of all respectable modern commentators, Philippi (a high-church Lutheran) is the only one who apparently favors it by pressing the meaning, to set down, as distinct from *reddere*, *facere*, but he does so in the realistic Augustinian sense, which he expressly vindicates in the interpretation of *ἡμαρτον* (see p. 178). De Wette calls the Socinian interpretation of *κατεράθησαν* *factus*, and Meyer insists that the verb means, "die wirkliche Einwirkung in den Sündenstand, wodurch sie zu Sündnern THATSÄCHLICH GEWORDEN SIND, peccatores constituti sunt;" and he quotes James iv. 4; 1 Peter i. 8; Heb. v. 1; vii. 3: where the metonymic sense is impossible.—P. 8.]

12. It means: they were made sinners either by virtual participation in the fall of Adam, or by actual practice, by repeating, as it were, the fall of Adam in their sinful conduct. Both interpretations are perfectly grammatical, and do not exclude each other. Even if the verb under consideration, in the passive, could be made out to mean: to be exhibited, to appear (*κατεράθησαν* = *εἰσενεχθήσαν*, see Wetstein, Reiche, Fritzsche), it always presupposes actual being: they were made to appear in their true character as sinners, or what they really were.* Comp. Lange above.† This is very different from: they were regarded and treated as sinners, without being such. The metonymic interpretation confounds the effect with the cause, or reverses the proper order that death follows sin. We are regarded and treated as sinners because we are sinners in fact and by practice. So, on the other hand, *δικαιοὶ κατεράθησαν* is more than the declaratory *δικαιωθήσονται*, and means, that by Christ's merits we shall be actually made righteous, and appear as such before His judgment seat. It denotes the righteousness of life, as a consequence of justification by faith (comp. *εἰς δικαιοσύνην ζωῆς*, ver. 18). Luther says: "Wie Adam's Sünde unsere EIGENE geworden ist, also auch Christi Gerechtigkeit;" as Adam's sin has become our own, so also Christ's righteousness. Calvin correctly translates: "*peccatores constituti sunt, . . . justi constitutur*," and remarks in loc.: "*Unde sequitur, justitia quae in latere est in Christo: sed nobis acceptum ferri, quod illi proprium est.*" David Pareus, one of the ablest among the older Reformed commentators, explains *δικαιοὶ κατεράθησαν*: "*multo plus est, quam justificabuntur. Nam justificari est a condemnatione absolvi iustitia imputata; justum constitui est etiam iustitia habituali sanctificari, hoc est, simul justificationis et sanctificationis beneficium complectitur.*" Bengel in loc.: "*Ἀποστόλος talem iustorum CONSTITUTIONEM videtur praedicare, quae justificationis actum subsequatur, et verbo INVENIRI includitur* (Phil. iii. 9; coll. Gal. ii. 17);" i. e., the Apostle seems to set forth such a constituting of men as righteous, as may follow upon the act of justification, and as is included in the expression, *bring fründ*. Alford: "*be made righteous, not by imputation merely, any more than in the other case; but, 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.'*" When we say that man has no righteousness of his own, we speak of him as *out of Christ*: but in *Christ*, and united to Him, he is *made righteous*, not by a fiction or imputation only of Christ's righteousness, but by a real and living spiritual union with a righteous head, as a righteous member, righteous *by means of*, as an effect of, the righteousness of that head, but not merely righteous by transference of the righteousness of that head; just as, in his natural state, he is united to a sinful head as a sinful member, sinful by means of,

* [Tholuck, p. 267: "So ergiebt sich denn für das Pass nicht die Bedeutung: 'dargestellt werden' im Sinne von 'erscheinen als etwas, was man nicht ist,' sondern 'ermacht werden, werden'—P. 8.]

† [The latest commentator of Rom. v., Ad. Stähling (*Beiträge zur Exegese der Paulinischen Briefe*, Göttingen, 1869, p. 40), nearly agrees with Lange in giving the verb a special reference to the judgment. "*Κατεράθησαν*," he says, "*hat hier die endliche Bedeutung des Hinsinkens vor den Richter, wie ja die richterliche Thätigkeit Gottes auf Adam'scher Seite im Vorhinein durch apine zu καταρτία auf das Kluge bezogen ist.*"—P. 8.]

as an effect of, the sinfulness of that head, but not merely by transference of the sinfulness of that head."—P. S.]

On the question raised by Tholuck, and others, whether this passage does not lead to the doctrine of the ἀποκατάστασις, see *Doct. and Ethical*, No. 12.

[The inference of a universal salvation from this verse, as also from ver. 15 (εἰς τοὺς πολλοὺς ἐπιτίθειν) and 18 (εἰς πάντας ἀνθρώπους εἰς δακτύλου ζωῆς), is very plausible on the surface, and might be made quite strong if this section could be isolated from the rest of Paul's teaching on the terms of salvation. The same difficulty is presented in 1 Cor. xv. 22: "As in Adam all die (πάντες ἀποθνήσκουσιν), so in Christ shall all be made alive (πάντες ζωοποιθήσονται)." It has been urged by some that the apocatastasis is implied partly in the indicative future, κατασταθήσονται and ζωοποιθήσονται, but especially in the fact that, as πάντες, all, and οἱ πολλοί, the many,* are confessedly unlimited in the first clause, we have no right to limit them in the second clause. (The advocates of eternal punishment forcibly derive the same argument for their doctrine from the double αἰώνος, Matt. xxv. 46). The popular explanation that πάντες and οἱ πολλοί means, in one case, Adam's natural seed (οἱ ἀματωτοί), in the other, Christ's spiritual seed (i. e., οἱ πιστεύοντες), though true as to practical result, fails to do justice to the superabundance of God's grace over man's sin. Paul unquestionably teaches emphatically the universal sufficiency of the gospel salvation, without any restrictions which might break the force of the parallel between Adam and Christ.† All men are capable of salvation, or salvable (ἐλπίδωρ), which must by all means be maintained against Manichæism and fatalism. If any are ultimately lost, it is not from metaphysical or constitutional inability, nor from any defect in Christ's atonement, which is of infinite value in itself, and was made for the sins of the whole world (1 John ii. 2), nor from any unwillingness on the part of God, who, according to His benevolent purpose, will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. ii. 4; comp. iv. 10; 2 Peter iii. 9). But we must make a distinction between the objective sufficiency and the subjective efficacy of Christ's atonement, between the possibility and the actuality of a universal salvation. All men may be saved, since abundant provision has been made to that end, and under this view we must approach even the worst sinner; but which, and how many, will be saved, is a question of the future which God only knows. From the great stress which Paul lays in this passage on the superabundance of grace which greatly exceeds the

evils of the fall, we have a right to infer that by far the greater part of the race will ultimately be saved, especially if we take into consideration that the half of mankind die in infancy before having committed actual transgression, and that, in the days of millennial glory, the knowledge of Christ will cover the earth. It is a truly liberal and noble sentiment of Dr. Hodge when he says (p. 279): "We have reason to believe that the lost shall bear to the saved in greater proportion than the inmates of a prison do to the mass of the community." But from all our present observation, as well as from the word of God (comp. Matt. vii. 13, 14), we know that many, very many—yes, the vast majority of adults even in Christian lands—walk on the broad path to perdition, although they may yet be rescued in the last moment. Paul himself speaks of the everlasting punishment of those who obey not the gospel of Christ (2 Thess. i. 9), and teaches a resurrection of the unjust as well as of the just (Acts xxiv. 15). We know, moreover, that none can be saved except by faith, which is God's own express condition. For salvation is a moral, not a mechanical process, and requires the free assent of our will. Now Paul everywhere presents faith as the subjective condition of justification; and in ver. 17 he expressly says, that those who receive (λαμβάνοντες) the abundance of the grace and of the gift of righteousness, shall reign in life by the one, Jesus Christ. He contrasts the whole generation of Adam and the whole generation of Christ, and, as the one die in consequence of their participation in Adam's sin, so the other shall be made alive by virtue and on condition of their union with Christ's righteousness. In Gal. iii. 22 he states the case beyond the possibility of mistake: "The Scripture hath concluded all (τὰ πάντα) under sin, that the promise by faith of Jesus Christ might be given to them that believe (τοῖς πιστεύουσιν)."—Universalism must assume a second probation after death even for those who lived in Christian lands, with every opportunity of saving their soul. But such an assumption is contrary to Gal. vi. 7, 8, and the whole practical tenor of the Bible, and is in itself untenable and illusive. A new trial, instead of improving, would greatly lessen the chance of building up a good character. For as it is impossible, without a new creation, to return to the mother's womb and live the old life over again, the second trial would have to commence where the first left off—that is, with a dismal outfit of neglected opportunities, broken vows, sad reminiscences, abused faculties, bad habits, and in the corrupting company of moral bankrupts, with every prospect of a worse failure and a more certain ruin. God wisely and mercifully gave to men but one state of probation, and those who improved it best, would shrink most from running the risk of a second.—P. S.]

THIRD PARAGRAPH (VERS. 20, 21).

How the law is designed to bring about directly this process of the development of sin, in order also to bring about indirectly the revelation of grace.

* [The E. V. has much obscured the meaning by omitting the article before many, as if it were antithetical to some, while the many are opposed to the one, & c.—P. S.]

† [According to Rothe, l. c. p. 155, Paul meant to suggest the idea of the possibility of the ultimate salvation of all men, but no more. "VÖLLIG BESTIMMT UND UNZWEIFELHAFT WIRD DER APOSTEL NUR DIE REALE MÖGLICHKEIT DER BEWEGUNG ALLER DURCH CHRISTI DAKALAPSAUSGEGANGEN; ALLEIN DAGEGEN WILL ER DOCH GLEICH MIT VÖLLIG BEWUSSTER ABSICHT (UND ER ERREICHT DIESE ABSICHT DURCH DAS γὰρ EINERSEITS UND DURCH DAS ΣΩΤΗΡΙΟΝ ΟΙ ΠΟΛΛΟΙ ANDERERSEITS), IN DEM LEZTERE BESTIMMTE VERMUTHUNG ERREGEN, DASS AUCH DIE GERECHTIGKEIT VERWIRKLICHUNG JENER REALEN MÖGLICHKEIT VON IHM ALLGEMEIN SEIN MÖGE; ABER AUCH EBEN NUR ALLE VERMUTHUNG, DIE ER DURCHAUSS NICHT SOLL AUS DEM GEBIET DER BLOßEN WAHRSCHEINLICHKEIT! IN DAS DER BILDERS ANSCHAUEN KÖNNEN. GENAU, DIE MEISTERLICHE KUNST IN DER DURCHFÜHRUNG DER SEIN BEZUGNIRTEN INTENTION IST WOHL ZU BEWUNDERN."—P. S.]

Ver. 20. But the law. [Νόμος δέ, καὶ. The Mosaic law is meant, though the article is wanting, as is often the case where there can be no mistake.—P. S.] The Apostle now cannot avoid to state the relation of the law or of Moses to this antithesis—Adam and Christ—especially since he has

already intimated this relation in ver. 18. Grotius thought the following discussion induced by an objection. But chaps. vi. and vii. show that Paul could not avoid to answer this question.—Came in between [*zwischen*, parenthetically, as it were] *παρεσθῆεν*. Not *besides*, *thereto* (Meyer); nor *subintravit* (Vulg.); † nor incidentally, subordinately (*nebensächlich*, Rothe, † Tholuck [Reiche, Philippi], and others [contrary to the pedagogic mission of the law; iii. 20; Gal. iv. 24]). The coming to, in addition to, lies in the *παρά*; the coming into, in the *εἰς*. Therefore, properly to enter between, to come between [Adam and Christ] (Theodoret, Calvin, Luther [Estius, § Grotius, Usteri, Ewald], &c.), which Meyer opposes without warrant. The reference to the position of Moses between Adam and Christ may, indeed, be only an intimation; but to say that sin merely supervened in addition to sin (Beza, De Wette, &c.), is not satisfactory, because the question in the foregoing is not concerning sin alone, but the antithesis of sin and grace. Tholuck concludes incorrectly from this consideration, that the law is characterized as an incidental factor. The law incidental? (Chrysostom [Theophylact, Cornelius a Lapide, without any foundation], have understood *παρά* as denoting *obiter*, *ad tempus*). The Apostle has evidently the idea of an ethico-chemical process. The law had to enter into the process of the development of sin, in order to force it to a crisis. [Olshausen: "Paul regards the law as a salutary medicine, which forces the disease that rages in the inward, nobler parts, to the surface." So also De Wette and Rothe.—P. S.]

That the fall might multiply [*ἵνα πλεονάσῃ τὸ παράπτωμα*; Lange: *damit der Sündenfall völliger werde (erscheine)*; Alford: *in order that the trespass might multiply*. The Apostle uses *παράπτωμα* here (not *παρὰπτώματα*, nor *ἀμαρτία*), because the law does not aim to multiply sin as such, but to make it appear and to reveal it to the conscience as a *παράπτωμα*—i. e., a transgression of the positive will of God; comp. iii. 20; iv. 15; vii. 7; and Rothe, p. 167.—P. S.] The boldness of this thought has troubled the commentators. It is indeed not satisfactory to alleviate it by supposing that the law is intended merely to enhance the knowledge of sin (Grotius, Baur, and others); but this is one important element of its mission (see chap. vii.), and must not be rejected, with Meyer, as false. To explain *ἵνα* of the consequence or result

(merely *ἐπακρίως*, with Chrysostom: [*οὐκ ἀπὸ αἰτίας, ἀλλ' ἐπακρίως*; Estius: "*non finalem causam denotat, sed eventum*."—P. S.], Koppe, Reiche [Stuart, Barnes]), is likewise unsatisfactory; yet the Apostle has certainly inferred from the result the design and intention in the *ἵνα*.* Gal. iii. 19 does not serve as an elucidation of this passage, as Meyer would have it; and Rom. vii. 14 proves that, by the law, the knowledge of sin comes; while 1 Tim. i. 9 shows that the law constitutes a weapon against the ungodly. Reiche has called the telic construction *blasphemous*; in reply to which, comp. Meyer [p. 224]. He properly remarks, that sin had to reach its culminating point, where it will be outdone by grace. Only this culminating point should not be merely objective, but subjective also, in accordance with the sentence quoted from Augustine, on Pa. cii.: "*Non crudeliter hoc fecit Deus, sed consilio medicinarum; . . . augetur morbus, crescit malitia, quæritur medicus et lotum sanatur*." It is a fact both that the misunderstood law, according to God's decree, induced the crucifixion of Christ—the climax of the world's guilt—and that the same law, well understood, prepared the way for the saving faith of the New Testament. For this reason there is truth in Rothe's explanation: All sin should ever stand out more complete under the form of the *παράπτωμα*. Tholuck also takes ground with Olshausen, De Wette, and Neander, in favor of the telic rendering. Reasons: 1. *Nititur in retitum*; 2. Thomas: "When the passions dare not manifest themselves, they become more intense." Does this apply here? Sin, even in the form of anti-Christianity, undoubtedly becomes more intense in opposition to the gospel, but still this is mostly ecclastic consequence; 3. Luther: The accusing and condemning law awakens enmity to God. For this reason, Judaism, like all fanaticism, is *angry* at God. It is a prime consideration that here the law is specifically understood as the law of the letter, as designed to finish, both objectively and subjectively, the sinful process of the old world. Therefore the second *ἵνα* in ver. 21, as Tholuck well remarks, takes the sting from the first. [In other words, the first *ἵνα* indicates the mediate, the second *ἵνα* the ultimate end and purpose.—P. S.] Philippi understands by *παράπτωμα* merely the *παράπτ.* of Adam inhering in sinners. But it denotes here rather the completion of the fall of humanity itself.

But where sin multiplied [*οὐ δὲ ἐπλήθυνασεν ἡ ἀμαρτία*]. Where it was completed, came to full revelation. It is very strange that Rothe regards the head of the whole deduction from *οὐ δὲ τὸ χάρις* as parenthetical. (*It* is not temporal [Grotius [De Wette, Fritzsche, Stölting]], but spacial [Meyer, Tholuck]—perhaps both; time being considered as an expansion—[Grace exceedingly abounded (not, much more, E. V.), *ὑπερπερισσεύσας ἡ χάρις*]. *ὑπερπερισσεύσας* [*supra modum redundavit*] is superlative [not comparative; comp. *ὑπερπλουσῶν, ὑπερπλουσίων, ὑπερπληρῶν*]; (2 Cor. vii. 4 [the same verb] 1 Tim. i. 14; Mark vii. 37; 2 Thesa. i. 8).

Ver. 21. That, as sin reigned in [not unto, E. V.; Lange, *mittelst*, by means of] death [*ἵνα*,

* [As *προσέρθη*, Gal. iti. 19. Beza: *praeterea intravit*, supervened, came in the way of addition. Meyer: *es kam noch dazwischen ein*, viz., in addition to sin, which had already entered into the world, ver. 12. Similarly Alford: "*came in besides the fact of the many being made sinners, and as a transition-point to the other result*." Hodge: "The law was superinduced on a plan already laid, and for a subordinate (†) although necessary purpose."—P. S.]

† [The idea of *secrecy*, or surreptitious entrance, is not necessarily implied in *παρά* (comp. *παρεσθῆναι, παρεσθῆναι, παρεσθῆναι*), and must be either derived from the context, as in Gal. ii. 4 (the only passage in the New Testament where the verb occurs besides our own), or be expressed by *ἀόφρα*. Its use in our passage such an idea would be inconsistent with the holy character of the law, the solemn manner of its promulgation, and the Apostle's reverence for it (Rom. vii. 12 ff.). From Meyer.—P. S.]

‡ [Rothe, p. 158, translates: *nebenbei zwischen*—*in gekommen*, it came in incidentally between. He thus combines the idea of the incidental coming in of the law with that of the medial position between Adam and Christ. So Olshausen: "*In dem *παρεσθῆναι* ist sowohl das mitten inne Treten, als auch das *Bräutigam*, nicht absolut Nothwendige *Freiwerden* angedeutet*."—P. S.]

§ Estius: "*Lex, prohibens peccatum, medio tempore inter Adam et Christum subingressa est*."—P. S.]

* (Meyer, who is a philosophical purist even to occasional pedantry, takes *ἵνα* here, and everywhere, *relativ*, and thus seems to justify even the supralapsarian theory of sin. Alford likewise insists on the uniform telic meaning of *ἵνα*. It undoubtedly denotes the design here, but the *mediate* not the *ultimate* design, as in ver. 21.—P. S.)

θεοῦ βασιλεύσει ἡ ἀμαρτία ἐν τῷ θανάτῳ. The second *ἐν* indicates the more remote and ultimate purpose of the coming in of the law, as the first *ἐν*, ver. 20, denotes its nearer and mediate aim and effect; the increase of sin served merely as a means for the triumphant and eternal reign of grace. Hodge: "The design of God in permitting sin, and in allowing it to abound, was to bring good out of evil; to make it the occasion of the most wonderful display of His glory and grace, so that the benefits of redemption should infinitely transcend the evils of the apostasy."—P. S.] As sin wrought death, so again did death work sin (see Heb. ii. 14). But here the priority in the *βασιλεία* is ascribed to sin. It *reigned* [hor., the historic past]. It reigns no more. *ἐν* before *θανάτῳ* is not a substitute for *ἐκ* (Beza, and others). Meyer opposes also the explanation: by death (Tholuck, Philippi). Death denotes the sphere of the dominion of sin. But death is also the medium of the reign of sin; see the antithesis, *διὰ δικαιοσύνης*.

So also **grace may reign**, &c. [οὕτως καὶ ἡ χάρις βασιλεύσει, κ.τ.λ.] The law would thus bring to pass the dominion of grace; and it now reigns in reality. The material medium is **righteousness unto (leading to) life eternal**; the personal medium is **Jesus Christ our Lord**; and both are identical. The *δικ.*, and not the *ζωή*, is named as the medium of the dominion of grace, because the *ζωή αἰώνιος* is the goal. The righteousness of faith and the righteousness of life are comprised here in the idea of the *δικ.* (*βασιλεία* is aorist, not future. Meyer against Reiche, see Col. iii. 4.)

[The last word in this section is, **Jesus Christ our Lord**, the one glorious solution of the Adamic fall and the dark problem of sin. Adam disappears, and Christ alone remains master of the field of battle, having slain the tyrants, Sin and Death. Forbes concludes his notes on Rom. v. 12-21 with the exclamation (p. 257): "Who can rise from the study and contemplation of this wondrous passage, full of such profound views and pregnant meanings, with all its variously complicated yet beautifully discriminated relations and interplacements of members and thoughts, without an overpowering admiration and irresistible conviction of the *superhuman* wisdom that must have dictated its minutest details!"—P. S.]

DOCTRINAL AND ETHICAL.

[LITERATURE ON THE DOCTRINAL QUESTIONS INVOLVED IN ROM. v. 12-21.—The authoritative *Oreed statements* on anthropology and hamartiology from the Synod of Orange, A. D. 529 (comp. my *Church Hist.* vol. iii. pp. 886 ff.) to the Westminster Assembly, 1643. To these may be added two quasi-creeds of sectional and temporary authority, drawn up in the interest of immediate imputationism, viz., the decree of the French Reformed Synod of Charenton, 1643 ("Decretum Synodi nationalis Ecclesiarum Reformatarum Galliarum A. D. 1645 de imputatione primi peccati omnibus Adamii posteris, cum ecclesiis et doctorum protestantium consensus, ex scriptis eorum ab ANDREA RIVERO collecto," in the *Opera Theol.* of A. RIVERO, Roterd. 1660, tom. iii. pp. 796-827); and the *Formula consensus Helvetica*, 1675 (in NIKEMAYER'S *Collectio Confess. Reform.*, pp. 720-739). Comp., in part, WILKE'S *Comparative Symbolik*, pp. 51 ff., where the principal passages from the symbolical books are collected.—The numerous works of AUGUSTINE against Pelagius and Julian of Eclanum. ANSELM, *De conceptu virginali et orig. peccato*. RIVERO, *Theses theologice de peccato originis* (*Opera*, tom. iii. pp. 804 sqq.). President EDWARDS, *On Original Sin* (*Works*, vol. ii. 303-583.). JUL. MILLER, *The Christian Doctrine of Sin* (the most exhaustive work on the subject, now accessible also to the English reader in an intelligible translation, from the 5th German edition, by

Rev. W. URWICK, Edinb., 1868). EBERARD, *Christl. Dogmatik* (1851), i. pp. 611 ff.; *Kirchen- und Dogmen-Geschichte* (1866), ii. 504 ff., 538 ff. HEPPE, *Dogmatik der evang. reform. Kirche aus den Quellen* (1861), pp. 204 ff. CHAS. HODGE (Princeton), *Theol. Essays*, New York, 1846, Nos. vi.-viii. on Imputation, pp. 128 ff.; in *Princeton Rev.* for April, 1860 pp. 336 ff., and revised edition of *Romans* (1864), pp. 276-284. ARCHIBALD ALEX. HODGE (Allegheny), *Outlines of Theology*, New York, 1860, chap. xvi., pp. 230-246. B. W. LARSEN, several articles in the *Danische Review*, from Sept. 1861 to Dec. 1862. SHREDD, *History of Christian Doctrine* (1863), ii. 152 ff. (and essay on *Original Sin*, in his "Discourses and Essays," pp. 218-271). SAM. J. BAIRD, *The First Adam and the Second The Elohim Revealed in the Creation and Redemption of Man* (Philad., 1860, pp. 11-50, 905 ff., 410 ff., 474 ff.). G. P. FISHER, *The Augustinian and the Federal Theories of Original Sin compared*, in the *New Englander* for 1868, pp. 468 ff.—P. S.]

1. On the internal connection of the section, as well as its organic relations to what precedes and follows, compare the inscription and the introductory foundation of the *Ezeq. Notes*.

[2. HISTORICAL STATEMENTS ON THE DIFFERENT THEORIES OF ORIGINAL SIN AND IMPUTATION.—The Apostle clearly teaches, and our religious experience daily confirms, the fact of the universal dominion of sin and death over the human race, which dominion goes back in unbroken line to our first parents; as, on the other hand, the power and principle of righteousness and life go back to Jesus Christ, the second Adam. Sin existed before Christianity, as disease existed before the science and art of healing; and, however explained, the stubborn, terrible fact remains. It is all-important, as we stated in the introductory remarks, to distinguish clearly between the fact itself and the different modes of explanation, or between the primitive truths of the Bible and the after-thoughts of human philosophy and theology. Here lies the reason why Christian men, holding very divergent views on the why and wherefore, or the rationale of Scripture truths, may yet in their inmost heart and religious experience be agreed. The commentators have so far dwelt mainly on the *negative* clause of Paul's parallelism, viz., the propagation of sin and death from Adam; but he lays the chief stress upon the *positive* clause, the antitype, and the life-union of the justified believer with Christ, which prepares the way for chap. vi.]

The following are the principal theories on this subject:

(1.) The PANTHEISTIC and NECESSITARIAN theory regards sin as an essential attribute (a limitation) of the finite, and a necessary stage in the development of character; it consequently destroys the radical antagonism between good and evil, and places itself outside of the Christian system. Where there is no real sin, there is no room for redemption.

(2.) The PELAGIAN heresy denies original sin, and resolves the fall of Adam into an isolated and comparatively trivial childish act of disobedience, which indeed set a *bad example*, but left his character and moral faculties essentially unimpaired, so that every child is born into the world as innocent and perfect, though as fallible, as Adam was created. It offers no explanation of the undeniable fact of the *universal* dominion of sin, which embraces every human being with the one solitary exception of Jesus of Nazareth. It rests on an atomistic anthropology and hamartiology, and is as anti-scriptural as the opposite extreme of pantheism. Socinianism, Unitarianism, and Rationalism likewise deny original sin and guilt in the proper sense of the term.

(3.) The assumption of a PRE-ADAMIC FALL of all men, either in time—i. e., in a state of individual preëxistence of the soul prior to its connection with

the body (as Origen held it), or timeless and transcendental (so Dr. Jul. Müller: *ein auserzeitlicher Urzustand und Urfall*). This is a mere hypothesis, without support in human consciousness, and inconsistent with the plain sense of Rom. v. 12, which, in harmony with Gen. iii., derives sin from the one historical Adam.

(4.) The AUGUSTINIAN or REALISTIC theory of a real though impersonal and unconscious participation of the whole human race in the fall of Adam, as their natural head, who by his individual transgression vitiated the generic human nature, and transmitted it in this corrupt and guilty state to his descendants by physical generation. As an individual act, Adam's sin and guilt was his own exclusively, and is not transferable to any other individual; but as the act of mankind in their collective, undistributed, and unindividualized form of existence, it was, virtually or potentially, the act of all who were germinally or seminally contained in their first parent, as Levi was in the loins of Abraham (Heb. vii. 9, 10). *Persona corrumpit naturam, natura corrumpit personam*. In other words: Adam's individual transgression resulted in a sinful nature; while, in the case of his descendants, the sinful nature or depraved will results in individual transgressions. See the passages from Augustine quoted on p. 178, third foot-note. His view rests on his deep religious experience and his interpretation of Rom. v., but it presupposes, as a necessary prerequisite, the original organic unity of the human race, a distinction between person and nature (which must be made also in the doctrine of the Trinity and the Incarnation), and may be philosophically supported by the Platonico-Aristotelian realism concerning the doctrine of the general conceptions, as the original types of individual things.

This realistic view of the fall of the race in Adam became the orthodox doctrine of the Latin Church. It was defended by the great schoolmen, Anselm, Peter the Lombard, Thomas Aquinas, &c. (yet with a material modification of Augustine's conception of original sin and guilt, which scholastic theology made to consist only in the loss of original righteousness; viewing it more as a negative state of privation than as positive corruption). It was even more earnestly and vigorously maintained by the Reformers, both Lutheran and Calvinistic (who advocated afresh the Augustinian view of hereditary sin and guilt in all its severity). The various writings of Luther, Melancthon, Calvin, and the symbolical books of the sixteenth century, abound with quotations and reminiscences from Augustine on the doctrines of Sin and Grace.

But within the Augustinian system different views of *imputation* were developed, especially in the Reformed Church:

(a.) *Imputation, immediate and mediate*,* conjoined and inseparable. This makes the guilt of Adam's first sin imputed, and the guilt of inherent depravity inseparable and conditional to one another. Both kinds of imputation are held in fact; but the distinction was not made before the seventeenth century. Participation is assumed as the ground

of imputation. Nati e corruption is itself sin, and likewise punishment for guilt incurred in Adam's sin. Hereditary guilt coexists with hereditary sin; man is condemned, both on account of the act of disobedience which he committed in the loins of Adam, and for hereditary depravity.

Here we must distinguish again a minor difference relating to the order of the two kinds of imputation:

(aa.) Some put *immediate imputation before mediate* in the order of things. So Augustine and his strict followers in the Catholic Church, and the Calvinists of the Montauban school, David Pareus, Andrew Rivet,* the elder Turretin,† and Heidegger; ‡—with this difference, that the Dutch and French Calvinists of the seventeenth century combined, with the Augustinian theory of participation, the federal theory of representation (see below, No. 5); and, while still holding to both kinds of imputation, they laid the chief stress upon *immediate imputation*—thus preparing the way for *exclusive immediate imputationism*.

(bb.) Others give *mediate imputation*, or the imputation of inherent depravity, the logical priority, so that Adam's sin is imputed to us only because it becomes our own by propagation (to which some add, by actual transgression). Here belong, in all probability, Anselm among the schoolmen,§ Calvin,||

* [In opposition to Placcens, and in vindication of the decree of the Synod of Charenton, the distinguished Professor Rivet, of Leyden, made a collection of passages on imputation from the Reformed and Lutheran Confessions, and prominent divines, as Calvin, Besa, Bullinger, Wolfgang Musculus, Viret, Bucanus, Peter Martyr, Wolleb, Whitaker, Davenant, Zanchius, Olevianus, Ursinus, Pareus, Piscator, L. Crocius, Melancthon, Chemnitz, Hunnius, and many others (including also Roman Catholics). But these testimonies are to a great extent general, and make no distinction between immediate and mediate imputation. The collection of Rivet is translated in part in the *Princeton Review*, vol. xi. (1839), pp. 553-579.]

† [Turretin (l. c. Pars I. p. 557) defines imputation thus: "Imputatio est ad nos ALIENÆ, vel PROPRIÆ. Aliquando imputatur nobis id quod nostrum est personaliter, quo sensu Deus imputat peccata peccatoribus, quos propter propria crimina punit, et in bonis dicitur etiam Phineas illi imputatus ad justitiam (Ps. cxi. 31); aliquando imputatur id quod est EXTRA NOS, nec a nobis est præditum, quomodo justitia Christi dicitur nobis imputari, et peccata nostra ipsi imputantur, licet nec ipsi peccatum in se habeant, nec nos justitiam."]

‡ [The *Formula consensus Helvetica*, a strongly partisan theological Confession, drawn up in 1675 by Heidegger of Zürich, at the solicitation of Turretin of Geneva, and Gernler of Basel, in opposition partly to the mediate imputationism of La Place, asserts that the *imputatio culpæ* is not the consequence, but the cause of the *propagatio vitiositatis*, or the *corruptio hereditaria*, and condemns the doctrine of those who "sub imputationis mediatæ et consequentis nomine, non imputationem duntaxat primi peccati tollunt, sed hereditariæ etiam corruptionis assertionem gravi periculo obijciunt." Arts. x.-xii. (in Niemeyer's *Collect.*, p. 733). The same Confession teaches also a limited atonement, and verbal, even punctual inspiration; but it soon lost all authority. Ebrard (*Kirchen- und Dogmengeschichte*, iii. p. 556) calls it, rather too severely, the "ridiculous after-birth of a symbolical book."]

§ [Anselm (*De conc. virg.*, c. 7) says we are not condemned because "we ourselves sinned in Adam, as we did not yet exist, but because we were to descend from him (*sed quia de illo futuri eramus*)."]

|| [Calvin on Rom. v. 17: "We are condemned for the sin of Adam not by imputation alone, as if the punishment of the sin of another were exacted of us (*peccato Adæ non propter solam imputationem damnamur, ac si alieni peccati irigeretur a nobis pœna*), but we bear its punishment because we are guilty of the sin also (*quia et culpæ sumus rei*), in so far as our nature, vitiated in him, is held bound with the guilt of iniquity before God (*quatenus scilicet de naturâ nostrâ in ipso vitia iniquitatis reatu obstringitur apud Deum*). He then goes on to say, that we are in a different manner restored to salvation by the righteousness of Christ, viz., not because it is in us, but it is freely given to

* [The terminology *immediate* or *antecedent*, and *mediate* or *consequent* imputation, is traced by Turretin (*Instit.*, Pars I. p. 556, Locus IX. de peccato, Qu. X.) to Joshua de la Place, of Saumur (1598-1655), who was charged with inventing it to evade the force of the synodical decision of Charenton, 1645. Augustine and the Reformers did not use it, and hence there has been some dispute as to the side on which to place them.]

and Bullinger among the reformers;* and, more clearly and expressly, Stapfer and President Edwards,† who are often inaccurately quoted as *mediate* imputationists; also the orthodox Lutherans of the seventeenth century.‡ It is certain that we have all to bear the consequences of Adam's sin, and this sin is therefore the cause of our native corruption; but it is not our personal *guilt* independently of this corruption, and our assent to it.

(b.) *Mediate* or *consequent* imputation makes inherent depravity derived from Adam, and this alone, the ground of condemnation. "*Vitiositas præcedit imputationem.*" So the Reformed school of Saumur, in France, especially Joshua Placeus (La Place), who denied that the imputation of Adam's sin was prior to, and independent of, inherent depravity, but who claimed to be in full harmony with the teaching of Calvin on this subject. This view, "so far as it restricts the nature of original sin to the mere hereditary corruption of Adam's posterity, excluding the imputation of the first sin by which he fell," was condemned by the French Reformed Synod at Charonton, near Paris, in 1645, yet without mentioning the name of Placeus, who contended that he was not touched by this decree, since he admitted a *mediate* imputation of Adam's sin, consequent and dependent on corruption.

(c.) *Immediate* or *antecedent* imputation as opposed to *mediate* imputation, makes, on purely legal grounds, the sin of Adam, as the sin of the federal

us by gratuitous imputation (*gratuitam justitiam imputationem*). Ebrard (*Dogmatik*, I., p. 512 f.) and Hodge (on *Romans*, p. 334) represent Calvin as a *mediate* imputationist; the former assenting, the latter dissenting. Calvin and the Reformed Confessions draw no line of demarcation between original sin imputed and original sin inherent. Calvin always guards against the supposition that we are condemned by an arbitrary imputation of a foreign act personal to Adam.]

* [Ebrard says, I. c. I. p. 513: "Bullinger knows of such a *reatus* only which takes place in consequence of the corruption or vitiositas, but not of a *reatus* which is the cause of the innate vitiositas. This would be likewise *mediate* imputation only. But compare the passages of Bullinger quoted by Rivet, I. c.]

† [The aim of Edwards, in his treatise on Original Sin, written against the Arminian, Dr. John Taylor, of Norwich, was to show that it is no absurd or impossible thing for "the race of mankind truly to partake of the sin of the first apostasy, so that this, in reality and propriety, shall become *their* sin; and therefore the sin of the apostasy is not theirs merely because God imputes it to them, but it is truly and properly theirs (by virtue of a real union between the root and the branches of mankind, established by the Author of the universe), and on that ground God imputes it to them" (*Works*, II. p. 559). He says, moreover, that the arguments which prove the depravity of nature, establish also the imputation of Adam's first sin, and that both are included in the usual conception of original sin. "The first depravity of heart, and the imputation of that sin [of Adam], are both the consequences of that established union [between Adam and his posterity]; but yet in such order, that the evil disposition is *first*, and the charge of guilt consequent, as it was in the case of Adam himself" (p. 544). Then, in a foot-note, he quotes with approbation a long extract from Stapfer's *Theologia Polemica*, to the effect that the *mediate* and the *immediate* imputation are inseparable, and that one should never be considered without the other. Dr. Shedd, *History of Christian Doctrine*, II. p. 163, seems to hold the same view. Edwards speaks, however, of imputation only incidentally; his main object was to defend the doctrine of native depravity by the theory of identity; i. e., a divinely constituted oneness of Adam and his race, by which his posterity should be born in his moral image, whether good or bad, according to the law that like begets like.]

‡ [The Lutherans held that the *imputatio* is IMMEDIATA: in quantum essetivus adhuc in Adamo (quia Adam representativus fuit totum genus humanum); MEDIATA: mediante peccato originali inherens, in quantum in propriis personis et individualiter constituitur. The first is mediated through the second. Comp. Luthardt, *Compendium der Dogmatik*, p. 114 (2d ed. 1866).]

head of the race, the only and exclusive ground of condemnation independently of, and prior to, native depravity and personal transgression; so that hereditary guilt precedes hereditary sin, and not *vice-versa*. This exclusive immediate imputationism is held by Calvinists of the supralapsarian and federal school, and gives up the Augustinian ground of participation. See below, No. (5.) (6). In antagonism to this view, the New School theology of New England has departed to the opposite extreme of rejecting imputation under any form. (See No. 6.)

(5.) The federal theory of a vicarious representation of mankind by Adam, in virtue of a covenant made with him. It arose in Holland in the seventeenth century, simultaneously with the development of representative federal government, and gained advocates among Calvinistic or Presbyterian divines in France, England, Scotland, and the United States. It supposes a (one-sided, *μονόπλευρος*) contract or covenant of the sovereign Creator with the first man, called the covenant of *works* (*fœdus operum*, *fœdus naturæ*), as distinct from the covenant of *grace* (*fœdus gratiæ*), to the effect that Adam should stand a moral probation on behalf of all his descendants, so that his act of obedience or disobedience, with all its consequences, should be judicially imputed to them, or accounted theirs in law. Adam's position is compared to the relation of a representative to his constituents, or rather of a guardian to his wards, since in this case the wards were not consulted, and did not even exist at the time of his appointment. The transaction must be resolved at last into the sovereign pleasure of God.*

Here again we must distinguish two schools:

(a.) The *Augustino-federal* school is a combination, and superadds the federal scheme on the realistic basis of participation, so that imputation is made to rest on moral as well as legal grounds. This was the view of the founders and chief advocates of the federal theory, Cocceius (originally John Koch, or Cook, born at Bremen, 1603, died as professor at Leyden, 1669), Burmann, Witsius, and is taught by the Westminster standards,† and even in the *Consensus Helveticus*, although in this the Augustinian idea of participation is almost absorbed by the idea of the covenant.‡

(b.) The *purely federal* school (from nominalistic premises, according to which the general conceptions are mere names, not things, subjective abstractions, not objective realities) denies the Adamic unity of the race in the realistic sense, consequently also all participation of Adam's descendants in the

* [See the different definitions of this *fœdus operum* from the writings of Cocceius, Witsius, Heidegger, &c., in Heppes *Dogmatik*, pp. 204 ff. It is called *fœdus morale*, quia unius tantum partis dispositione et promissione constat, as distinct from a *fœdus mutuum* or *si-cilicet*. There is no Scripture proof whatever for such a primal covenant. The solitary passage quoted, Hosea vi. 7: "For they" (Ephraim and Judah) "like men" (not, "like Adam") "have transgressed the covenant," refers to the Mosaic covenant. Even Turretin (*Inst. theol. elenchice*, Pars I. p. 519, of the Edinb. and N. Y. ed., 1847) admits that it is inconclusive, and may be explained of the inconsistency of men, "ut dicantur transgressi fœdus sicut homines facere solent, qui sua natura vani, levissique sunt et Adam esse fallunt."]

† [On the Westminster divines, see Balrd, *Elphin & Neal's*, pp. 39 ff., and especially the learned articles of Dr. Lauder in the *Danville Review* for 1861-62.]

‡ [Art. X.: "Sicut Deus fœdus operum cum Adam inivit non tantum pro ipso, sed etiam in ipso, ut CAPITE I. STIPUL, cum toto genere humano, . . . ita Adamus tristi proleptu, non sibi duntaxat sed toti etiam humano generi, . . . bona in fœdere promissa perdidit." Comp. also the passages quoted by Heppes, I. c. pp. 228 f.]

act of the primal apostasy; yet it holds that, by virtue of his federal headship on the ground of a sovereign arrangement, his sin and guilt are justly, directly, and immediately imputed to them. The imputation of Adam's sin, and in the same way also the imputation of Christ's righteousness or justification, is thus made a purely forensic process, which affects our legal relation, but by no means our moral character.

This forensic theory of imputation, which excludes participation in Adam's sin, dates from the time of Turretin, in the latter part of the seventeenth century,* and is upheld by a number of Calvinistic divines in England and America, but has no advocate of note, as far as I know, among modern Continental divines.†

Legal representation seemed to offer an easier vindication of Divine justice than the Augustinian

* [Turretin, like Heidegger, holds indeed to a double unity of the race with Adam, a natural or real, and a federal or forensic, but he evidently lays the chief stress upon the latter, and prepares the way for giving up the former. He says (in his *Institutes*, first published in 1688, Pars I. p. 557, Qu. XI.): "*Adamus duplici vinculo nobiscum junctus est: (1.) NATURALI, quatenus pater est, et nos ejus filii; (2.) POLITICO ac FORENTE, quatenus fuit princeps et caput representationis totius generis humani. Fundamentum ergo imputationis non est tantum communio naturalis, quo nobis cum Adamo intercedit—alias omnia ipsius peccata deberent nobis imputari—sed PRECIPUE MORALIS ET FEDERALIS, per quam factum est, ut Deus cum illo, ut cum nostro capite, factus pateretur. Unde Adamus se habuit in illo peccato, non ut PERSONA PRIVATA, sed ut PUBLICA ET REPRESENTATIVA quæ omnes suos posteror in actione sua representant, cujus proinde demeritum ad omnes pertinet.*" In Qu. XII. he quotes with approbation from Augustine, "*in illo uno multi unus homo erant*," adding, by way of explanation, "*unitate non specificæ vel numerica, sed partim UNITATE ORIGINIS, quia omnes ex uno sunt sanguine, partim UNITATE REPRESENTATIONIS, quia unus omnium personarum representabat, ex ordine Dei.*" In Qu. XVI. p. 558 f., he establishes his view from Rom. v. 12-14. He says of *serpes* *quapropter* correctly, that it cannot mean the habit of sin, nor inherent corruption, but actual sin committed in the past (*peccatum aliquod actuale, idque præteritum*), which can be no other than the sin of Adam itself (*quod non potest aliud esse, quam ipsum Adam peccatum*); but then he turns it into the meaning of representative sinning: "*Ergo eo peccante censeretur et ipsi peccasse.*" He proves this from the analogy of Christ: "*In Christo just constituitur per justitiam imputationem: ergo et peccatores in Adam per peccatum ipsius imputationem.*" This is precisely the exegesis of Dr. Hodge, except that Turretin translates *et* with *Augustine*, in quo (*viz.*, Adamo), while Hodge, more correctly, takes it as a conjunction.]

† [Drs. Ridgely, Doddridge, Watts, and Cunningham, of Scotland (in his *Historical Theology*, Edinb., 1863, vol. I., p. 515, and in his *Reformers and the Theology of the Reformation*, Edinb., 1862, pp. 371 ff.), are counted on this side. Dr. Hodge, of Princeton, is the ablest advocate of immediate forensic imputationism. He states it (on *Romans*, p. 279) as follows: "The doctrine of imputation is clearly taught in this passage (Rom. v.). This doctrine does not include the idea of a mysterious identity of Adam and his race, nor that of a transfer of the moral turpitude of his sin to his descendants. It does not teach that his offence was personally or properly the sin of all men, or that his act was, in any mysterious sense, the act of his posterity. Neither does it imply, in reference to the righteousness of Christ, that His righteousness becomes personally and inherently ours, or that His moral excellence is in any way transferred from Him to believers. The sin of Adam, therefore, is no ground to us of remorse; and the righteousness of Christ is no ground of self-complacency in those to whom it is imputed. This doctrine merely teaches that, in virtue of the union, representative and natural, between Adam and his posterity, his sin is the ground of their condemnation—that is, of their subjection to penal evils—and that, in virtue of the union between Christ and His people, His righteousness is the ground of their justification. This doctrine is taught almost in so many words in vers. 12, 15-19. It is so clearly stated, so often repeated or assumed, and so formally proved, that very few commentators of any class fail to acknowledge, in one form or another, that it is the doctrine of the Apostle." The last is a mistake, as we have shown in the *Exeg. Notes*. Dr. Hodge's hostility to the realistic Augustinian view pro-

view.* It involves, undoubtedly, an element of truth, but, if detached from the idea of moral participation, it resolves itself into a mere legal fiction, and greatly enhances the difficulty of the problem by removing the best reason for imputation. For how can an infinitely just and holy God punish countless millions of human beings simply and solely for the sin of another, in which they had no part whatever? The passage, Ezek. xviii. 1-4, where God rebukes the Israelites for using the proverb of the sour grapes, which Julian of Eclanum and his sympathizers have quoted *ad nauseam* against the Augustinian theory, returns here with double force. The analogy of forensic justification is not to the point, for the righteousness of Christ is not imputed to the impenitent sinner, but only on the subjective condition of faith, by which Christ is apprehended and made our own. Justification presupposes regeneration, or an action of the Holy Spirit, by which He creates repentance of our sins and trust in Jesus Christ, and makes us one with Him. By "being in Christ" is meant, not merely a nominal, putative, or constructive relation, but a real, substantial union; so also our "being in Adam," by which the other relation is illustrated, is real and vital. This analogy, therefore, leads to the opposite conclusion, that moral participation, either potential or personal, or both, must be the ground of the imputation of Adam's sin.

(6.) The New School Calvinists of New England (since the days of the younger Edwards), in radical opposition to Princeton, reject imputation altogether; but maintain that the sinfulness of the descendants of Adam results with *infallible certainty* (though not with *necessity*) from his transgression; the one class holding to hereditary depravity, prior to sinful choice, the other class teaching (with Dr. N. W. Taylor, of New Haven) that the first moral choice of all is universally sinful, yet with the power of contrary choice. This is a peculiar modification of the Pelagian conception of *liberum arbitrium*, but differs from it in making a nice distinction between natural ability and moral inability.†

(7.) The SEMI-PELAGIAN, and the cognate ARMINIAN theories (of which the former, since the fifth century, has gained large influence in the Latin, the latter, since the seventeenth century, in a considerable portion of the Reformed Churches, and was adopted by the Wesleyan Methodists), though by no means explicit and uniform on this point, agree in that they admit the Adamic unity, and the disastrous effects of the primal apostasy upon the whole posterity of Adam, but regard the native or hereditary corruption not properly as sin and guilt exposing us to just punishment, but only as an *evil*, an infirmity, malady, and misfortune, for which the most benevolent God provided a sufficient remedy for all. Zwingle taught a similar view, and distinguished original sin as a moral defect or disease (he called it, in the Swiss dialect, *Brester*) from sin proper. Semi-Pelagianism holds a medium position between Pelagian-

ceeds, I think, from a misunderstanding. He does not distinguish between a virtual or potential, and a personal or individual coexistence and coagency of the race in Adam. Augustine taught the former only; the latter is impossible and absurd, unless we hold it in the form of preëxistence, which Augustine expressly rejects.]

* [Watts, as quoted by Prof. Fisher, l. c. p. 506, naively confesses that he would gladly renounce this theory if he could find any other way to vindicate Providence.]

† [Comp. Stuart and Barnes on Rom. v.; Prof. Geo. P. Fisher, "The Princeton Review on the Theology of Dr. N. W. Taylor," in the *New Englander* for April, 1868.]

ism and Augustinianism; Arminianism wavers between semi-Pelagianism and Calvinism; both may, according to the elastic nature of compromises, lean now more to the one, now to the other extreme; putting at times the Augustinian phraseology, but putting, after all, a different interpretation upon it.

The stationary anthropology and hamatology of the Greek Church occupies a similar position, but it never passed through the mill of Western controversies, and remains to this day theologically incomplete.

Most evangelical divines of the present day are divided between the Augustinian or realistic, the federal or forensic, and the Arminian theories, or they look for a still more satisfactory solution of the difficult problem by a future Augustine, who may be able to advance, from a deeper study of the Scriptures, the knowledge of the Church, and reconcile what now seem to be irreconcilable contradictions. It should be remembered that the main difficulty lies in the *fact* itself—the undeniable, stubborn, terrible fact—of the universal dominion of sin and death over the entire race, infants as well as full-grown sinners. No system of philosophy has ever given a more satisfactory explanation than the great divines of the Church. Outside of the Christian redemption, the fall, with its moral desolation and ruin, remains an impenetrable mystery. But immediately after the fall appears, in the promise of the serpent-bruise, the second Adam, and throws a bright ray of hope into the gloom of despair. In the fulness of the time, according to God's own counsel, He appeared in our nature, to repair the loss, and to replace the temporary reign of sin by the everlasting reign of superabounding grace, which never could have been revealed in all its power without the fall.* The person and work of the second Adam are the one glorious solution of the problem of the first, and the triumphant vindication of Divine justice and mercy. This is the main point for all practical purposes, and in this, at least, all true Christians are agreed.—P. 8.]

3. [In Lange, No. 2.] *Criticism of the Augustinian doctrine of Sin and Grace.* Augustine, in his controversy with Pelagius, has undoubtedly expressed and defended the Church's sense of religious truth, and thereby become a rich source of blessing to Western Christendom. It cannot be denied, however, that the theologico-dogmatical expression of his sense of truth—especially his doctrine of original sin—far transcends the Scriptural bounds, and has done harm by its erroneous features. Augustine has not only supported, but also obstructed the Reformation. His explanation of *ἐν ᾧ* in ver. 12, which has obscured the exegesis of this passage even in Meyer (not to speak of Tholuck and Philippi), is of itself a sufficient testimony of this. See the *Exeg. Notes*. It sets aside the formal freedom

which remains even within the *material* bondage and slavery, and which, under the power of sin, becomes a *λαβάρων* of death by means of unbelief but, under the exercise of the *gratia praeveniens*, becomes a *λαβάρων* of the marks of salvation by means of faith. It thus destroys or weakens the ethical signification of the *λαβάρων* itself [comp. vers. 11 and 17, and *Notes*] in the interest of the Augustinian dogmatics. The biblical doctrine of original sin is distinguished from the Augustinian mainly in the following respects:

(a.) The Bible teaches an ethico-physical fall of the human race from Adam, as a fall in *principle*; Augustine, a physico-ethical fall of the human race in Adam, as a *completed fact*.* Therefore Augustine ignores the distinction between the *inheritance* of the propensity and curse of sin, or of death—which inheritance oppresses all who are Adamically begotten—and the ethical *appropriation* of the corruption.

(b.) With Augustine, the ideal and *potential* condition of condemnation—that is, the *condemnableness* of men, apart from redemption—coincides with a judicially *completed* condition of *condemnation*; therefore, with him, redemption is properly a new creation.

(c.) With Augustine, the exercise of grace, of the Logos, and of the Spirit of God, is theocratically and ecclesiastically bound and limited; his Christ is, in substance, not greater than the extent (*rayon*) of the Church; therefore he does not perceive the *gradations* of the hereditary blessing and of the hereditary curse within the general corruption of mankind, and still less the significance of the antithesis in chap. ii. 14, 15, within the whole world. His acceptance of mere gradations of evil downwardly, is in contradiction with his own system.

(d.) A consequence of this extreme view of original sin is his extreme view of the government of *grace*. He had in mind, probably, the great religious truth of the *ethical* irresistibility of all-conquering love; but in his theological system he gave it a *fatalistic* character in opposition to formal freedom.

(e.) Because, with him, the ideal and potential condemnation of all is aggravated into an actual condition of condemnation, he has also—in consequence of the fact that only a part of humanity within the ecclesiastical pale of this world believe and are saved—limited the extent of the effects of the ideal and potential *δικαίωμα*, or righteous act of Christ; while Paul teaches that the *δικαίωμα* has come *εἰς δικαιοσύνην ζωῆς* upon all men.

[There is considerable force in these objections to the Augustinian system which apply *a fortiori* to Calvinism. But they cannot diminish the great merits of the African father, who searched the problem of sin more profoundly than any divine before or after him. He was right in teaching the (virtual or potential) fall of the whole race in Adam, and the sinfulness of our *nature*, or depraved *will*, as the source of all sinful volitions, words, and acts. But he did not take into sufficient account that there is a Divine *πάρεσις* and *ἀνοχή*, which hold the arm of God's *ὀργή*, and suspend the *full* and *final* execution of the well-deserved judgment, until men make the full of Adam their personal, individual act and reject the offer of redemption (comp. *the* remarks on Rom. iii. 24, 25, p. 134). Hence August

* [This idea has found familiar expression in devotional lines such as those of Watts:

"In Christ the tribes of Adam boast
More blessings than their father lost."

Bishop Ken (*Christian Year*, Sunday next before Easter):

"What Adam did amiss,
Turned to our endless bliss;
O happy sin, which to atone,
Drew Filial God to leave his Throne!"

A. L. Hillhouse:

"Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.")

* [Comp., however, my remarks on pp. 178 and 192.]

tine consigns even all unbaptized children to condemnation, although in the mildest form (*De pecc. orig.*, c. 86: "*Infans perditione punitur, quia pertinet ad massam perditionis.*" *Enchir.*, c. 93: "*Mitissima sane omnium poena erit eorum, qui propter peccatum quod originale traxeunt, nullum inuaper adiderunt.*") In this respect even the strictest Calvinistic divines of our age decidedly dissent from him, and are disposed to hold that all children who die in infancy, whether baptized or not, will be saved by the infinite mercy of God. This charitable belief and hope has a strong support in the universal sufficiency of the atonement, and especially in the words of our Saviour concerning little children, spoken without qualification or limitation (Matt. xix. 14; Mark x. 14). There can be no salvation without Christ, even for children; but God is not bound to the use of His own appointed means, by which the benefits of Christ are ordinarily applied to men.—P. S.]

4. On the question why *Eve* is not the one human being by whom sin came into the world (Pelagius and Ambrosiaster have really held that *Eve* is meant),* compare, in addition to the *Ezeg. Notes*, Tholuck, p. 216.

5. The Apostle does not speak here of the *first origin of sin*, or of the fall of Satan, as Christ does, John viii. 44. Although the doctrine of the devil is by no means wanting in his writings, it does not stand out very prominently. He here speaks merely of the entrance of sin into our human world from an unknown world beyond this, where it is assumed that it already existed in personified form. Now, this human world is neither the whole universe, nor merely human nature, but the human race in connection with the earth and the cosmic nature as far as it is organically connected with man (see 2 Peter iii. 10, and other passages). The personification of sin and of death exhibits both as (pseudo-formative) principles which have pervaded the organism of the human world, but under the ethical conditions under which they can alone become thoroughly dominant. The individual man, in his organic nature, is connected with humanity, but as an individual intellectual being he has an existence in himself. Pelagius denied the former, while Augustine has largely ignored the latter. The organic connection implies the propagation of the sinful propensity and guilt, according to John iii. 6, as well as according to chaps. vi.—viii. of this Epistle. In the broader sense, Christ also stood in the organic connection of humanity as the Son of Man, but only in the historical sense. Therefore He bore the burden of humanity for its reconciliation.

6. Paul calls the sin of Adam *παράβασις*, as the *transgression* of the Divine commandment standing clearly before him; *παράπτωμα*, as the sin which resulted in a *fall*; *ἀμαρτία*, as a *starting-point* of many sins; *παρακοή*, as *disobedience* to the known will of God. These designations and statements set aside such theories on the origin of sin as that of J. Müller (that there was a previous or timeless fall of the human souls), and that of R. Roth (that sin was the original, abnormal condition of humanity proceeding from their material constitution).

7. The relation of *sin to death*. Sin is death,

says John (1 John iii. 14, 15); sin *brings forth* death, says James (chap. i. 15); sin has, as its wages or punishment, death as a consequence, says Paul (Rom. vi. 23). This is all the same relation, but from different points of view. The physical dying of the creature in itself is not thereby meant, but the perishableness of the creature is increased by ethical or spiritual death (Rom. viii.); and the original transformation destined for man (2 Cor. v. 1 ff.) has, by sin, become fearful death, in connection with corruption and the gloom of Sheol. Therefore Death itself is conquered by the death of Christ, because its sting is taken from it (1 Cor. xv. 51, 56). The ethical character of death and the salvation of the redeemed from death are brought to light not only in the resurrection, but also in the revelation of the original transformation at the end of the world (1 Cor. xv. 51); while the ungodly, in spite of the general resurrection, are subject to the second death (Rev. ii. 11; xx. 6, &c.).

8. In the period between Adam and Moses, death appeared to be merely the order of nature, because the paradisaical law had disappeared from knowledge by the fall, and the Mosaic law had not yet appeared. Nevertheless, sin was also at that time the causality of death, but not as transgression in the light of legal knowledge. The concealed sin against the law dwelling in all men (chap. ii. 14, 15) was, indeed, attested by the manifest, tyrannical, and terrible dominion of death. Sin, says Paul, is not imputed where there is no law—that is, not fully settled until the law. But since it is with the gospel that the full significance of the law becomes clear, it follows that condemnation can only come with final hardening of the heart against the gospel.

9. *Adam* and *Christ* appear here as principles of the old and new humanity, of the first and second æon, so far as their posterity is determined by their life. Yet it is not Adam in himself who is the principle of sin and death, but Adam in his deed—his disobedience. From the nature of sin, the disobedience (*παρακοή*) cannot coincide in him with personality. In Christ, on the contrary, personality and the obedience (*ὑπακοή*) are one. In reference to personal issue, Adam is the natural ancestor of the whole human race. Christ is the spiritual founder of the whole human race. Both constitute together a harmonious antithesis in historical consequence (1 Cor. xv. 45). But they represent the principal antithesis in so far as sin and death proceeded from one (through him), and righteousness and life from the other. The Apostle sets forth these antitheses in a series of parallels, in which, first, their homogeneity comes into consideration (the *through one*, the organic development), and second, the dissimilarity (the *much more* on Christ's part); then the removal of sin by grace, and the triumph of the new principle (so far as by means of the law it makes sin itself serviceable to its glory). On the construction of these antitheses, compare the general groundwork of the *Ezeg. Notes*.

10. While doctrinal theology has ascribed to the law a threefold use or purpose (bar or bridle, mirror, rule—*Zügel, Spiegel, Regel*), the Apostle seems here to add a *usus quartus*, or rather *primus*, in so far as he says that the law must have brought sin to full manifestation and development. This thought is not altogether included in the use of the mirror (see the *Ezeg. Notes*), but it is most intimately connected with it. As the knowledge of sin must come by the law, so also the revelation, the bringing of sin to

* [Pelagius, in his superficial commentary on *Romans*, preserved in the works of Jerome and Augustine, explains *ἑκαστος ἀνθρώπου*: "*per unum hominem Adam.*"—P. 8.]

light, must come by the law. The law has not produced real inward sin, but, like a chemical element, it has introduced a fermenting process into humanity, in which human nature and sinfulness seem to be identical; and by this means the external manifestation of sin is finished, in order to render possible its distinction and separation from human nature itself. The holiness of this effect is properly understood when we distinguish properly between the inward sin and its outward realization, its phase, in which the judgment has already commenced. Hence it is clear that the use of the law is the effecting of the knowledge of sin. The manifestation of sin for bringing to pass the *knowledge* of sin, comes by the law. The law, as *letter*, has completed the *development* of sin; the law, as the *word of the Spirit*, has brought the perfect *knowledge* of sin.

11. Although Paul, in this section, has mostly contrasted the *many* on the one side with the *many* on the other—because this expression makes more apparent the grandeur of the fundamental developments from the one—he yet declares definitely, in ver. 18, that the *δικαίωμα* of the one Christ is available for all men, with the tendency to become for them the *δικαίωσις ζωῆς*.

12. The Apostle makes prominent in many ways the great *preponderance* of the antitheses of *grace* over the theses of sin. The author of sin becomes to him a nameless being, who is opposed by God in His grace, and by the man Jesus Christ as the personal gift of grace. Sin itself falls immediately into the *χρῖμα*, and meets the *κατάχρῖμα*. But the work of grace breaks through many offences, as if invited and augmented by them, like a mountain stream from the rocky cliff; and the dominion of death on one side is only a measure of the much more powerful revelation of grace on the other. But the so-called *ἀνοκατάστασις*, as a necessary, natural result of salvation, is no more declared in the *πάντες* of ver. 15, than the expression *οἱ πολλοί* is designed to abridge the universality of grace. The ethical part of the organized process, the *λαμβάνειν* on one or the other side, is opposed to such a conclusion. Nevertheless, it is the Apostle's aim to glorify the unfathomableness, immeasurableness, and illimitableness of the stream of grace, and its absolute and universal triumph in the history of the world.

["Sin reigns in death, grace reigns unto life." On this, Dr. Hodge remarks (p. 279): "That the benefits of redemption shall far outweigh the evils of the fall, is here clearly asserted. This we can in a measure comprehend, because, (1.) The number of the saved shall doubtless greatly exceed the number of the lost. Since the half of mankind die in infancy, and, according to the Protestant doctrine, are heirs of salvation; and since, in the future state of the Church, the knowledge of the Lord is to cover the earth, we have reason to believe that the lost shall bear to the saved no greater proportion than the inmates of a prison do to the mass of the community. (2.) Because the eternal Son of God, by His incarnation and mediation, exalts His people to a far higher state of being than our race, if un-fallen, could ever have attained. (3.) Because the benefits of redemption are not to be confined to the human race. Christ is to be admired in His saints. It is through the Church that the manifold wisdom of God is to be revealed, throughout all ages, to principalities and powers. The redemption of man is to be the great source of knowledge and blessedness to the intelligent universe."—I add a fine pas-

sage from Dr. Richard Clerke (Sermon on Titus ii 11, quoted by Ford): "Grace will not be confined. For God's goodness cannot be exhausted. He is *dives in omnes*, saith the Apostle, rich enough for all (x. 12). It is an excellent attribute, which is given him by St. James, *πολυεισπλῆγνος* [in some MSS., but the usual reading in James v. 11 is *πολύσπλῆγνος*.—P. 8.] In God's mercy, there is both *εὖ* and *πολύ*: it is both free and rich; both *gratiosa et copiosa* (Pa. cxxx.), both bountiful and plentiful: not only *περισσύνουσα*, bursting forth round about, round about all ages, round about all nations, round about all sorts, but *ὑπερπερισσύνουσα* (ver. 20), surrounding all those rounds, and with surplus and advantage overflowing all. I say, not only *περιβάτουσα*, an abounding grace, abounding unto all, to the whole world, but *ὑπερπεριβάτουσα* (1 Tim. i. 14), a grace superabounding; that, if there were more worlds, grace would 'bring salvation' even unto them all. St. Paul's own parallel shall end this point (1 Tim. ii. 4). It is God's will that 'all men should be saved.'—P. 8.]

HOMILETICAL AND PRACTICAL.

What follows from the comparison of Adam with Christ? 1. That by the *one* Adam, sin, death, condemnation, and the dominion of death have come; 2. But by the *one* Christ, life, righteousness, and the dominion of grace have come upon all men (vers. 12-21).—Sin and death passed upon *all* (vers. 12-14).—Sin as the cause of death: 1. Original sin; 2. Sins of commission (ver. 12).—They too have sinned who have not committed the same transgression as Adam; comp. chap. ii. 12 (ver. 14).—All sin is transgression of the law, but not in the same way (ver. 14).—Adam is a figure of Him that was to come (ver. 14).—Man a figure of the Son of Man (ver. 14).—The first and second Adam: 1. Resemblance; 2. Difference (vers. 14-19).—The difference between sin and gift. It consists herein: 1. That, through the sin of one, many have died, but that, on the other hand, God's grace and gift have freely abounded unto many; 2. By one man's sin many have become condemned, but one gift has abounded from many offences to righteousness; 3. By the sin of the one, death has reigned over many, but by the one Jesus Christ will many still more rejoice in the dominion of life (vers. 15-17).—The *sole* man Jesus Christ; not only (1.) one, but also (2.) the only one of His character (ver. 15).—Yet how different are the fruits of sin and righteousness! 1. The fruit of the former is condemnation; 2. The fruit of the latter is justification of life (ver. 18).—As condemnation is come unto all men, so also is justification of life (ver. 18).—The universality of Divine grace brought to pass by the righteousness of Christ (ver. 18).—The different effects of Adam's disobedience and Christ's obedience (ver. 19).—For what purpose did the law enter? 1. Not merely to make sin prominent; but, 2. To bring it to a crisis; and so, 3. To prepare for grace by Jesus Christ our Lord (vers. 20, 21).

LUTHER: As Adam has corrupted us with foreign sin without our fault, so has Christ saved us with foreign grace without our merit (ver. 14).—Notice that he speaks here of original sin, which has come from Adam's disobedience; therefore every thing is sinful which pertains to us (ver. 18).—As Adam's

sin has become our own, so has Christ's righteousness become our own (ver. 19).

BENGL: God's gift is grace, flowing from the Father upon Him, and through Him to us.

STARKE: Believers are, by the spiritual life of the new birth, reigning kings over sin on earth, as they shall also be fellow-kings in the heaven of glory (ver. 17).—O universal grace of God, by which all may be saved by Christ! 1 Tim. ii. 4; Acts xvii. 30, 31 (ver. 18).—A small drop of grace can calm and engulf the raging waves of corruption (ver. 20).—**CRAMER:** As no one can deny that he is mortal, so also must no one say that he is not sinful (ver. 14).—*Nova Bibl. Tibl.:* Sin has a mighty kingdom and dominion. Let nobody regard it as small and contemptible! Yet the kingdom of grace is much more mighty. The purpose of the latter is to destroy the former; where the kingdom of grace increases, the kingdom of sin declines. The former brings life, the latter death.

GERLACH: There is this great difference between the effects of the fall and of redemption: the effects of the former consist in a strongly legal judgment, which must ensure condemnation in consequence of a single transgression; but the effects of the latter are a free gift, which made amends not merely for one sin, but for all the repetitions of Adam's transgression that have arisen from that first one; and it has made amends so completely, that it has really effected in fallen men the righteousness required by the law (ver. 16).—So powerfully does grace operate on those who have received its fulness, that they, by grace, become rulers in life through Jesus Christ (ver. 17).

LISCO: Mankind is united in Adam and Christ; therefore the sin of Adam became the sin of all, and Christ's offering became the propitiation for all. As every leaf of the tree suffers by disease of the root, so does every one recover by its restoration; thus it is with mankind in Adam and Christ (vers. 12-21).—Death is the great evil that was begotten by sin (ver. 12).—As Adam's sin has become ours, so has Christ's righteousness become ours (ver. 19).

RIGGS: This little passage is as the pillar of fire in the wilderness; dark and threatening toward the Egyptians and impenitent, but bright and clear toward the Israelites. This passage lightens and thunders against hard sinners, who treat every thing lightly; but it shines with the lovely splendor of grace upon penitent and anxious souls (ver. 20).

HEUBNER: The dominion of sin in the world is not God's work, but man's guilt.—The universality of corruption should not comfort, but humiliate us: 1. We should each be ashamed before all the rest; 2. We should be ashamed before the inhabitants of other worlds, who perhaps do not know any thing about sin; 3. We should so much the more bear in mind, that, amid the universal sinfulness, we shall not be the only pure ones; 4. We must therefore work out our salvation the more earnestly by prayer, and faith in Christ (ver. 12).—Adam is the natural, Christ is the spiritual ancestor; the former is the transgressor of the Divine commandment, the latter the fulfiller of the whole Divine law; the former is the cause of death and human corruption, the latter the author of life, redemption, and holiness (ver. 14).—The real ground why the operation of Divine grace is as universal as the sinful corruption from Adam, is this: that *grace* knows no other limits than those which man himself sets by unbelief (ver. 17).—The more man is pervaded by the knowledge of

his sin, the richer will be his reception of grace (Luke vii. 47).

BESSER: By one upon all (vers. 12-21).—The saving counsel of God has always been one and the same to all men, not only to the children of Abraham, but to all the sons of Adam (ver. 12).—Death, having once stepped its foot into the world, has forced its way to all men (ver. 12).—Sin has become a natural power over persons, which cannot be dislodged by the blows of any club; but grace—which does not enter with compulsory power, but with the evangelical drawing of the word of God—is so powerful that it breaks the power of nature (ver. 12).—*Death reigned.* Well for us that this is said as of a ruler who is dead (ver. 17).—The new decree, "You shall live," which is warranted by the empty grave of Jesus Christ, is higher and stronger than the old decree, "You must die," which is confirmed by millions of graves (ver. 17).—The Apostle once more recapitulates the abundance of doctrine which he has demonstrated all along from ver. 12: *Sin, death, grace, righteousness, life.* These five stand thus: grace rises highest in the middle; the two conquering giants, Sin and Death, at the left; the double prize of victory, Righteousness and Life, at the right; and over the buried name of Adam the glory of the name of Jesus blooms (ver. 21).

SCHLEIERMACHER, on ver. 19: The effects of the death of the Redeemer, so far as it was a work of His obedience.—**DRICHT:** Has the Christ who died for us become the Christ within us?—How much more blessed to live under grace than under the law!

LANG: Adam and Christ in the internal and historical life of mankind.—As all men are comprehended in the fall of Adam, so, and still more, are they in the righteousness of Christ.—As sin and death have assumed the appearance of personal, princely powers, in order to extinguish the personal life of mankind, so does the personal God again elevate men, by the glorious personality of Christ, to a personal life in royal freedom.—The antithesis between Adam and Christ: 1. In personal effects (ver. 15); 2. In essential effects (ver. 16); 3. In the destruction of the apparently personal life of sin, and the restoration and glorification of the true personal life of grace, or the false and the true *basileus* (ver. 17); 4. In the final aims of both (ver. 18); 5. In the full manifestation of both in the light of the gospel (ver. 19).—The glory of God's grace in the exercise of its authority. How it has not only, 1. Conquered sin and death; but, 2. Even made them of service.—The Divine art of distinguishing the effect of the law.—The twofold character of the law: 1. Apparently a promotion of sin; but, 2. Really a communication of grace.—Adam, Moses, and Christ.—How far does Moses appear to stand on Adam's side; but how far does he rather stand on Christ's side?—The twofold effect of the law and of legality in the history of the world.—The twofold curse of the law: 1. The curse of the law, well understood, leads to salvation; 2. The curse of the law, misunderstood, leads to ruin.

[**BURKITT** (condensed): Every sin we commit in defiance of the threatenings of God is a justifying of Adam's rebellion against God. Our destruction is in ourselves, by our actual rebellion; and at the great day we shall charge our sin and misery upon ourselves—not on God, not on Satan, not on instruments, and not on our first parents.—**HENRY:** We are by Christ and His righteousness entitled to, and

instated in, more and greater privileges than we lost by the offence of Adam. The plaster is wider than the wound, and more healing than the wound is killing.—SCOTT: Instead of perplexing ourselves about the incomprehensible but most righteous dispensation of God, in permitting the entrance of sin and death, let us learn to adore His grace for providing so adequate a remedy for that awful catastrophe.—As our children have received a sinful and suffering nature from the first Adam, let us be stirred up by their pains and sorrows to seek for them the blessings of the second Adam's righteousness and salvation.—WESLEY (Sermon on *God's Love to Fallen Man*, Rom. v. 15): The more we deal our bread to the hungry and cover the naked with garments, and the more kind offices we do to those that groan under the various ills of human life, the more comfort we receive even in the present world, and the greater the recompense we have in our own bosom.—DWIGHT: The subject of moral evil is too extensive and mysterious to be comprehended by our understanding. Many things connected with it lie wholly beyond our reach. But where knowledge is unat-

tainable, it is our duty and interest to trust humbly and submissively to the instructions of Him who is the *Only Wise*.—CLARKE: The grace of the gospel not only redeems from death and restores to life, but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe would have been the portion of Adam himself, had he even eternally retained his innocence.—HODGE: We should never yield to temptation on the ground that the sin to which we are solicited appears to be a trifle (merely eating a forbidden fruit), or that it is but for once. Remember the one offence of one man. How often has a man, or a family, been ruined forever by one sin!—Compare Isaac de la Peyrere's *Men before Adam* (London, 1656), in which the author attempts to prove that the first men were created before Adam, and builds up a curious theological system on that supposition.—Compare also W. BUCKLAND's *Inquiry whether the Sentence of Death pronounced at the Fall of Man included the Whole Animal Creation, or was restricted to the Human Race*. London, 1839.—J. F. H.]

PRELIMINARY REMARKS ON THE CONSTRUCTION OF CHAPTERS VI.-VIII.

After the Apostle has exhibited the antithesis of Adam and Christ in its principal or fundamental form and significance, chap. v. 12-21, he passes on to exhibit the same antithesis in all its consequences, first of all for believers, but then also for the whole world.

The *negative* side of this consequence is exhibited in chaps. vi. and vii.: The dying with Christ to sin and to the entire old form of life.

The *positive* side is exhibited in chap. viii.: The new life in Christ.

I. The first division is again divided into four parts.

A. As Christians have fundamentally (objectively by the death of Christ himself, and subjectively through the faith sealed by baptism) died with Christ to sin in order to walk in newness of life, so should they act as those who are dead to sin. For their new life is an organic connection with Christ, an organic development; yet it is not a life subject to fatalistic natural necessity, but, in conformity with fellowship with Christ, it is a life in true freedom, as life after Adam has been one in false freedom, or the seeming freedom of hard service. It is a religiously or ethically organic relation; chap. vi. 1-11.

B. Because believers are dead to sin, they are free from its dominion. They should therefore take knowledge of the fact that they are delivered, and keep themselves from the *bondage* of sin; and in the power of their freedom, they should yield themselves under grace to be the servants of righteousness; chap. vi. 12-23.

C. But their being dead to sin means also that they, as those who passed into newness of life, have received in themselves the new principle of life, which is righteousness, or the inward substance of the law. Therefore, by Christ, they are dead to the law in the narrower sense, in which they lived in matrimonial alliance. They should serve, not in outward ordinances, but inward principle—from the force of grace, the impulse of the heart; chap. vii. 1-6.

D. But if *to be dead to sin* means also *to be united to the law*, as well as the reverse, there follows nothing therefrom contrary to the *holiness* of the law. The law, rather, was designed, by its constant operation in awakening and increasing the conflict with sin, to effect the transition from the state of sin to the state of grace; chap. vii. 7-25.

II. The second or positive part is thus prepared. The condition of believers is free from all condemnation, because, in harmony with its character, it is a life in the Spirit of Christ. But it is a life in the Spirit which is prepared by the Spirit through the glorification of the body and the whole nature; for the Spirit, as the Spirit of adoption, is the first security for it, and the believer is certain of it beforehand in blessed hope; chap. viii.

A. This life in the Spirit now demands, first of all, the laying off, in the conduct of the Christian, of all carnal lusts, which must, however, be distinguished from a positively ascetic mortification of the body; chap. viii. 1-10.

B. As the Spirit of God testifies to adoption, so does it, as the Spirit of the risen Christ, secure the inheritance—that is, the renewal of the body, and the glorification of life; vers. 11-17. The certainty of this blessed hope is established: a. On the development of life in this world, vers. 18-30; b. On the future or heavenly administration of the love of God and the grace of Christ, which make all the forces that apparently conflict with salvation even serviceable to its realization; vers. 31-39.

Meyer's inscription over chaps. vi.-viii. is: "Ethical Effects of the *δικαιοσύνη* θ.ο.υ. Chap. vi. 7 shows that the *δικ.*, far from giving aid to immorality, is the first to exclude it, and to promote, restore, and vitalize virtue; and chap. viii. exhibits the blessed condition of those who, being justified are morally free." Tholuck: "It has been shown down to this point how much the Christian has received by that *δικ. πιστ.*; chap. i. 17. It is the mention of the fullness of grace called forth by the

power of sin, that now leads the Apostle to exhibit the moral consequences of this communication of grace, which in turn leads him further (chap. vii.) to the statement of the insufficiency of the legal economy; and in antithesis thereto (chap. viii.), to the moral effects of the economy of grace and its saving issue; so that the Apostle, after amplifying and enriching the explanations between chap. i. 18 and chap. v., returns to the same point

with which chap. v. concluded." The Apostle does indeed, return to the same point with which, not the whole of chap. v. concluded, but with which chap. v. 11. concluded, but in a sense altogether different, inasmuch as from chap. v. 12 on, the Apostle brings out, not merely the *actual* antagonism of sin and grace in humanity, as before, but the *principal* antagonism of the two principles in its ethical and organic aspect.

SECOND SECTION.—*The contradiction between sin and grace. The calling of Christians to newness of life, since they were translated by baptism into the death of Christ from the sphere of sin and death into the sphere of the new life.*

CHAP. VI. 1-11.

1 What shall we say then? Shall [May]¹ we continue in sin, that grace may
2 abound? God forbid [Let it not be!]² How shall we, that are dead [who died]
3 to sin, live any longer therein? Know ye not, that so many of us as [all we
4 who]³ were baptized into Jesus Christ [Christ Jesus]⁴ were baptized into his
5 death? Therefore we are [were] buried with him by [through] baptism into
6 death: that [in order that] like [omü like] as Christ was raised up from the
7 dead by [through] the glory of the Father, even [omü even] so we also should
8 walk in newness of life. For if we have been planted together in [become
9 united⁵ with]⁶ the likeness of his death, we shall be also in [with] the likeness
10 of his resurrection: Knowing this, that our old man is [was] crucified with
11 him, that [in order that]⁷ the body of sin might be destroyed, that henceforth
12 we should not serve [be slaves to]⁸ sin. For he that is dead [hath died]⁹ is
13 freed [acquitted] from sin. Now if we be dead [died] with Christ, we believe
14 that we shall also live with him:¹⁰ Knowing that Christ being raised from
the dead dieth no more; death hath no more dominion over him [dominion over
15 him no more]. For in that [or, the death that]¹¹ he died, he died unto sin once
16 [for all]: but in that [or, the life that] he liveth, he liveth unto God. Like-
17 wise [Thus] reckon ye also yourselves to be [omü to be]¹² dead indeed unto sin,
but alive unto God through Jesus Christ our Lord [ἐν Χριστῷ Ἰησοῦ, in Christ
Jesus. omü our Lord].¹³

TEXTUAL.

¹ Ver. 1.—[The reading of the *Rec.* (ἐπιμένοντες) is poorly supported. A. B. C. D. F. read ἐπιμένοντες; adopted by Griesbach, Lachmann, Tischendorf, Meyer, Alford, Wordsworth. The above emendation is supported by the last two editors. K. K., and some cursives, have ἐπιμένοντες.

² Ver. 2.—[Μὴ γένοιτο is a very forcible negative. How it should be rendered, is perhaps a matter of taste, but the *God forbid* expresses its forcibleness as no other English phrase can. Comp. *Galatians*, ii. 17; p. 49, note.

³ Ver. 3.—[The E. V. is literally correct, but the reference seems to be to those baptized as a whole (Meyer); hence the emendation, which is adopted by Alford, Wordsworth, Amer. Bible Union.

⁴ Ver. 3.—[B., and a number of cursives and fathers, omit Ἰησοῦν. The order in almost all authorities is Χριστὸν Ἰησοῦν.

⁵ Ver. 5.—[Wordsworth renders σύμφυτοι γεγονάμεν: *have become connate with*. This is literal and exact, but *connate* would scarcely be proper in a popular version. Meyer, Lange: "*zusammengewachsen, grown together*. United (Alford, Amer. Bible Union) is adopted in lieu of a better word. The E. V.: *planted together*, is based on a wrong view of the etymology of σύμφυτοι.

⁶ Ver. 5.—[In of the E. V. is not found in the Greek. *With*, in both clauses, is borrowed from σύμφυτοι. Any further emendation must be based on exegetical views of the verse.

⁷ Ver. 6.—[ἵνα, telic, *in order that*. The next clause is telic also; but as a different form is chosen in Greek, it is better to let the simple *that* remain. Amer. Bible Union reverses the position of *in order that, that*, leaving it indefinite whether the first clause is telic.

⁸ Ver. 6.—[The verb δουλεύειν means, first, to be a servant, or slave, then, to serve. The personification of sin, implied in this passage, makes the primary meaning more correct here, and *slaves* is preferable to *servants*, for obvious reasons.

⁹ Ver. 7.—[This verse has an aorist (ἀποθανόν) in the first part, and a perfect (δεδικαίωται) in the second. Yet the rendering: *He that died has been justified from sin* (Amer. Bible Union) does not convey its meaning properly. The aorist refers to something antecedent to the perfect, while the perfect states what continues to be true; hence, in English, we must invert, rendering the aorist by *has died*, the perfect by *is acquitted*. The Apostle is stating a general proposition, which is not theological, but legal; hence, *acquitted* is preferable to *justified*.

¹⁰ Ver. 8.—[The reading συζύγομεν is found in K. B. D. F., and is now generally adopted. *Rec.*: συζύγομεν found in B. I. C. K., have συζύγομεν; which Lange considers a legal correction to the hortatory. F. has συζύγομεν.

Ver. 10.—[The grammatical question respecting δ is indicated by the two renderings given in each member of this verse. The meaning is essentially the same, whichever be adopted (Meyer).]

Ver. 11.—[*Rec.*, $\delta\kappa$. E. L., insert $\epsilon\lambda\epsilon\alpha\iota$ after $\nu\alpha\pi\alpha\delta\epsilon\ \mu\epsilon\tau$, $\delta\kappa$. B. C., before; it is omitted in A. D. E. F. G., by most modern editors.]

Ver. 11.—[The E. V. is unfortunate in rendering $\delta\iota$, *through*, since the point of the whole passage is, that we are alive in virtue of our union to Christ—i. e., in *Christ Jesus*. The *Rec.* adds $\tau\epsilon\ \kappa\alpha\tau'\ \epsilon\mu\omega\varsigma$, on the authority of C. K. L., some versions and fathers. The words are omitted in A. B. D. F., most versions, by many fathers. Waver, Alford, Wordsworth.—B.]

EXEGETICAL AND CRITICAL.

The section chap. vi. 1-11. Survey The death of Christians to sin, and their new life.

a. The effect and demand of grace: death and life, vers. 1, 2.

b. According to baptism, vers. 3, 4.

c. According to the connection with Christ in His death and resurrection, vers. 5, 6.

d. According to the power and import of death, especially as a dying with Christ, vers. 7, 8.

e. According to the power of the new life as an incorruptible life with Christ, vers. 9-11.

Ver. 1. What then shall we say? The $\alpha\iota\omega$ introduces the true conclusion from the previous verses, chap. v. 20, 21, by repelling the false conclusion which might be deduced from what is said there. [$\epsilon\pi\iota\mu\epsilon\tau\omega\mu\epsilon\tau$, the deliberative subjunctive. See note on $\epsilon\gamma\omega\mu\epsilon\tau$, p. 160.—P. S.]

Ver. 2. Let it not be [$\mu\eta\ \gamma\iota\gamma\iota\sigma\tau\omicron$]. See anap. iii. 4, 6 [and *Textual Note*, p. 112.—P. S.].

How shall we who died to sin [$\alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau\ \tau\epsilon\ \hbar\alpha\mu\alpha\tau\iota\alpha$] $\alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau$ [$\alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau$], as such who. Living in sin is utterly contradictory to the character of Christians. And the contradiction is very intense, not simply because of the aversion and repulsion between natural death and life referred to by Rungius (see Tholuck).^{*} The Christian is specifically dead to sin; and the life in sin, as a definitely false life, is opposed to this definite death. We have here an expression, therefore, not merely of "freedom from all life-fellowship with sin" [so Meyer], but also of the positive contradiction and repulsion between sin and Christian life. The reality of this contradiction is decided, figuratively exhibited, and sacramentally sealed by baptism. Yet the Apostle does not simply borrow his expression of it from baptism; but, rather, the death and resurrection of Christ underlie the figurative meaning of baptism.

[$\alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau$, we died (not, are dead, E. V.), is the historic aorist, as $\hbar\mu\alpha\tau\omicron\upsilon$, v. 12, and $\alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau\ \sigma\iota\upsilon\ \tau\omega\ \chi\omega\sigma\tau\omega$, Col. ii. 20; comp. Gal. ii. 19, $\rho\omicron\mu\epsilon\iota\ \alpha\pi\epsilon\theta\alpha\upsilon\omicron\mu\epsilon\tau$; Rom. vii. 4. The act of dying refers to the time of baptism, ver. 3 (Bengel, Meyer, Philippi, Alford, Wordsworth), which, in the Apostolic Church, usually coincided with conversion and justification, and implied a giving up of the former life of sin, and the beginning of a new life of holiness. The remission of sin, which is divinely assured and sealed by baptism, is the death of sin. Sin forgiven is hated, sin unforgiven is cherished. This, too, shows the inseparable connection between justification and sanctification; and yet they are kept distinct: the justified is sanctified, not vice versa; first we are freed from the guilt (*reatus*) of sin, then from the dominion of sin; and we are freed from the one in order to be freed from the other. $\tau\epsilon\ \hbar$

$\hbar\mu\alpha\tau\iota\alpha$, as far as regards sin; it is the date of reference, as Gal. ii. 19; 1 Peter ii. 24; while in Col. ii. 20 Paul uses $\alpha\pi\omega$ with the genitive in the same sense. A similar phrase is $\sigma\tau\alpha\upsilon\omicron\upsilon\sigma\theta\alpha\iota\ \tau\omega\ \kappa\omicron\sigma\mu\omicron$, Gal. vi. 14, to be crucified to the world, so as to destroy all vital connection with it, and to have no more to do with it, except to oppose and hate it. $\pi\omega\varsigma$ expresses the possibility, which is denied by the question (Meyer), with a feeling of indignation (Grotius: *indignum est si loti in lutum revolvimur*). $\zeta\hbar\sigma\omicron\mu\epsilon\tau$ covers the whole future. To live in sin, to hold any connection with it, is henceforth and forever incompatible with justification.—P. S.]

Ver. 3. Know ye not [Or are ye ignorant, $\heta\ \alpha\gamma\gamma\omega\iota\sigma\tau\epsilon$]. This form of speech, like chap. vii. 1, is undoubtedly a reminder of something already known to the readers (Tholuck), yet it imparts at the same time a more definite consciousness and a fuller view of what is known. "It is very questionable," says Tholuck, "whether other apostles exhibit baptism with the same mystical profoundness as Paul did." But 1 Peter iii. 17-22 is a modification of the same fundamental thought. So, too, 1 John v. 4-6. [Paul evidently regarded baptism not merely as a sign, but also as an effective means of grace (comp. Gal. iii. 27; Col. ii. 12; Titus iii. 5; Eph. v. 26); else he would have reminded his readers of their conversion rather than their baptism. We must always remember, however, that in the first missionary age of the Church the baptism of adults implied, as a rule, genuine conversion—the baptism of Simon Magus being an exception.—P. S.]

That so many of us (all we who were). " Ὅσοι, quotquot . [It denotes universality, as many of us, all without exception, but it is not stronger than $\alpha\iota\omega\varsigma$, which indicates the quality, such of us as.—P. S.] The phrase $\beta\alpha\pi\tau\iota\sigma\mu\omicron\varsigma$ $\epsilon\iota\varsigma$ retains the most direct figurative reference of baptism. It means strictly, to immerse into Christ (Rückert)—that is, into the fellowship of Christ. [Comp. ver. 4: $\beta\alpha\pi\tau\iota\sigma\mu\omicron\varsigma$ $\epsilon\iota\varsigma$ $\theta\alpha\upsilon\omicron\tau\omicron\upsilon$; Gal. iii. 27: $\epsilon\iota\varsigma$ $\chi\omega\sigma\tau\omega\iota\varsigma$ $\hbar\beta\alpha\pi\tau\iota\sigma\theta\eta\iota$; Matt. xxviii. 19: $\epsilon\iota\varsigma$ $\tau\omega\ \delta\omicron\upsilon\mu\alpha$. Alford: "'Into participation of,' 'into union with' Christ, in His capacity of spiritual Mastership, Headship, and Pattern of conformity."—P. S.] The explanation of Meyer [accepted by Hodge], that it never means any thing else than to baptize in reference to, with relation to, and that the more specific definitions must arise from the context, fails to do justice to this original meaning. [Comp. Lange and Schaaf on *Matthew*, pp. 555 (*Textual Note*), 557, 558, 560.—P. S.] But the baptizing into the full, living fellowship of Christ, is, as the Apostle remarks, a baptism into the fellowship of His death. And there is implied here, according to the idea of a covenant, the Divine adjudication of this saving fellowship on the one hand, and the human obligation for an ethical continuance of the fellowship on the other. The explanation of Grotius and others, the idea of imitation, is digressive, and weakens the sense. See Gal. iii. 27; Col. ii. 11; Titus iii. 5.

Ver. 4. Therefore we were buried with him [$\sigma\upsilon\upsilon\tau\epsilon\tau\alpha\phi\eta\mu\epsilon\tau\ \sigma\iota\upsilon\ \alpha\upsilon\tau\omega\ \delta\iota\alpha\ \tau\omicron\iota$

* [Tholuck quotes from Rungius: "*Significat non modo nigram quandam obstinentiam a proposito peccandi, sed quandam aversionem, qualis est inter mortuos et vivos*."—P. S.]

βαπτίσματος εἰς τὸν θάνατον. To be buried is a stronger expression than to die, for the burial confirms death and raises it beyond doubt; it withdraws the dead from our sight, and annihilates him, as it were. The same figure in Col. ii. 12. The mystic σύν in συντάφει, as also in συναποθήσει, συσταυροῦμαι, &c., signifies the life-union of the believer with Christ; comp. the remarks of Tholuck, p. 281 f.—P. S.]. Buried in death; an oxymoron, according to which burial precedes and death follows, as is illustrated in the immersion into the bath of baptism. The analogous feature in the life of Christ was His rejection by the world, and His violent death on the cross. The expression denotes not only a burial before death and for death, but it is likewise an expression of the decision and completion of death, and, finally, a reference to the transition from death to the resurrection. The finished κατάβασις, as the bringing about of the ἀνάστασις; Col. ii. 12.*

Into death [εἰς τὸν θάνατον]. The death of Christ is not merely a death of the individual Jesus, but the death which, in principle or power, comprehends all mankind, and which absolutely separates the old world and the new world. Therefore it must not here be particularized (Calov.: the declared death of sin; others give different interpretations). [Εἰς τὸν θάνατον must be closely connected with βαπτίσματος, baptism into the death of Christ for the appropriation of its full benefit, viz., the remission of sins and reconciliation with God.—P. S.]

In order that, as Christ was raised up [ἵνα ὡς περ ἡγήθη Χριστὸς ἐκ νεκρῶν δὲ αὐτῆς δόξης τοῦ Πατρὸς, κ.τ.λ.]. The

* [All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse, especially in συντάφει and ἡγήθη, the ancient prevailing mode of baptism by immersion and emersion is implied, as giving additional force to the idea of the going down of the old and the rising up of the new man. Chrysostom on John iii., Hom. xlv. (al. xlv., Opp., tom. viii. p. 151): Καθάρσις ἐν τῇ τάφῳ, τῇ ὁδοῦ καταβύοντων ἡμῶν τὰς κεφαλὰς, ὁ παλαῖος ἄνθρωπος βάπτεται, καὶ καταβύς αὐτῷ κρήνηται ὁ καιρὸς καθάρσις. εἰτα ἀναγεννῶνται ἡμῶν, ὁ καιρὸς πάλιν. H. then quotes Col. ii. 12; Rom. vi. 6. Bloomfield: "There is a plain allusion to the ancient mode of baptism by immersion; on which, see Suicer's *Thes.* and Bingham's *Antiquities*." Barnes: "It is altogether probable that the Apostle has allusion to the custom of baptizing by immersion." Conybeare and Howson: "This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion." Webster and Wilkinson: "Doubtless there is an allusion to immersion, as the usual mode of baptism, introduced to show that baptism symbolized also our spiritual resurrection, ὡς περ ἡγήθη Χ." Comp. also Bengel, Bökert, Tholuck, Meyer. The objection of Philippi (who, however, himself regards this allusion probable in ver. 4), that in this case the Apostle would have expressly mentioned the symbolic act, has no force in view of the daily practice of baptism. But immersionists, on the other hand, make an unwarranted use of this passage. It should be remembered, that immersion is not commanded here, but simply alluded to, and that the immersion, or *katharsis*, is only one part of the baptismal act, symbolising the going down of the old man of sin; and that the *emersion*, or *ἀνάστασις*, of the new man of righteousness, is just as essential to complete the idea. Hence, irrespective of other considerations, the substitution of the oned and secular term *immersion* for *baptism*, in a revision of the English Bible, would give a merely negative view of the meaning of the sacrament. Baptism, and the corresponding verb, which have long since become naturalised in the English language, as much so as *Christ*, *apostle*, *angel*, &c., are the only terms to express properly the use of water for sacred, sacramental purposes, and the idea of resurrection as well as of death and burial with Christ. Immersion is undoubtedly a more expressive form than sprinkling; yet the efficacy of the sacrament does not depend upon the quantity or quality of water, nor upon the mode of its application.—P. S.]

purpose of dying with Christ. The power that raised our Lord was the δόξα of the Father. Thus the resurrection of Christ is traced back to the highest Cause. God is the Father, as Origin and Author of the spiritual world comprehended in Christ. Before the Father's name the creature-world ascends into the spiritual world, and the spiritual world is conjoined in the Son. The glory of the Father is the concentrated revelation of all the attributes of the Father in their unity, especially of His omnipotence (1 Cor. vi. 14; Eph. i. 19), wisdom, and goodness; or of His omnipotent love in its faithfulness, and of His personality in its most glorious deed.* Before the glory of the Father the whole living world goes to ruin, is doomed to death, in order that the dead Christ may be made alive as Prince of the resurrection. Applications of the δόξα to the divinity of Christ (Theodoret [ἡ οὐκία θιότης], and others), in *gloriam patris* (Beza [inadmissible on account of διά with the genitive]); in *paterna gloria resurra* (Castalio).

From the dead, ἐκ νεκρῶν. The world of the dead is regarded as a connected sphere. Also antithesis to εἰς θάνατον.

So we also should walk in newness of life [οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν]. In *newness of life*; that is, in a new kind and form of life, which is subsequently denoted as incorruptibility, and therefore also by implication as continual newness and perpetual renewal of existence. Consequently, more than *ζωή καινή* (Grotius).† [Meyer, Alford: "Not 'a new life';—nor are such expressions ever to be diluted away thus."—P. S.] Walk gives prominence to the practical proof of this newness in new, free conduct of life.

Ver. 5. For if we have grown together [εἰ γὰρ σύμφυτοι γεγόναμεν]. The expression *σύμφυτος*, denoting originally *innate* [innate]; *born with* [congenital, connate], means here the same as *συμφυής, grown together by nature*. [Grotius: *coalmatus*; Tholuck, Philippi, Meyer: *zusammengewachsen, verwachsen mit, concretus*; Stuart: *become homogeneous*; Alford: *intimately and progressively united*.—P. S.] The expression *complantati* (Vulgate, Luther [E. V.: *planted to ether*]) goes too far, and is not justified by the language; † while the interpretation *grafted i to* (Erasmus [Calvin, Estius, Conybeare and Howson], and others) does not express enough here [and would require *ἐμφύτευτος, inestitus*.—P. S.] The figure denotes believers as a unity of different branches in one root or one trunk. These characters, which are united in one spirit, as the grapes of a cluster, have sprung from one gospel or new principle of life. Thus believers have grown into an *image or analogue of the death of Jesus* (τῷ ὁμοιώματι, dative of direction), but not *with* such an analogue (Meyer, Tho.

* [δόξα and δύναμις are closely related; comp. the Hebrew *ḥāḏā*, and *ḥāḏā* of the *ḥāḏā*. Col. i. 11. Meyer explains *δόξα*, die *göttliche Gesamtheit* *Gottes*.—P. S.]

† [So also Koppe, Reiche, Stuart: "Καινήτης τῆς ζωῆς I regard as a Hebraistic form, in which the first noun applies the place of the adjective." Against this dilution, comp. Winer, p. 211, Meyer and Alford in loc. The abstract noun *καινότης* gives greater prominence to the quality of *newness*, which is the chief point here; comp. 1 Thes. ii. 11; 1 Tim. vi. 17.—P. S.]

‡ [σύμφυτος is not derived from *φύσις*, to plant (*φύω*, used by Plato), but from *φύω*, or *φύωμαι*, to grow. Comp. o. the different meanings of *σύμφυτος* Reiche Fritzsche, and Philippi in loc.—P. S.]

luck), with which we cannot connect any clear thought. [Philippi and Meyer explain: grown together, or, intimately connected with the likeness of His death; the *ὁμοίωμα* being spiritual death, so that the meaning is: If we are spiritually dead to sin, as Christ was physically dead, &c. So in the other clause our spiritual resurrection is the *ὁμοίωμα* of the bodily resurrection of Christ.—P. S.] Neither can τῷ *ὁμοιώματι* be the dative of instrument: We have grown together with Christ [τῷ Χριστῷ being understood as in ver. 6] through the resemblance of His death-baptism, the likeness of His death (Erasmus [Beza, Grotius], Fritzsche, Baur [Van Hengel], and most others). For [this would require αὐτῷ after *συνήμωτος*, and] believers are not grown together by the likeness of the death of Christ, but by His death itself in a religious sense, as cause (through the medium of the gospel), in order that, as an organism, they should now exhibit as a copy His death in the ethical sense.

We shall be also with his resurrection [ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα]. The antithesis is strengthened by ἀλλὰ [which is used sometimes also by the classics for the rapid and emphatic introduction of the antithetical idea in the apodosis after a hypothetical protasis; see Meyer in *loc.*, and Hartung, *Partikellehre*, ii. p. 40.—P. S.]. We shall also be grown together with Him into the likeness of His resurrection (Beza, Grotius, Meyer, Philippi; Tholuck: "abbreviated comparative"). Not *συνήμωτος τῆς ἀναστάσεως* (Erasmus, Calvin, Olshausen, and others).^{*} The reference of the expression to the resurrection of the body (by Tertullian, and others) is not in harmony with the context (see ver. 4); yet is altogether authorized by ver. 9, if we regard the new life as continuing to the bodily resurrection (therefore an ethical and physical resurrection, which Meyer and Tholuck oppose). The future, ἐσόμεθα, is indeed not imperative (Reiche [Olshausen, Stuart: expressive of obligation]); nor does it denote willingness (Fritzsche), but the certainty of the result, the necessary consequence of dying together with Christ [Tholuck, Meyer, Hodge], if we understand thereby not merely a natural consequence, but an ethical one, which involves an ever-new willingness. This is likewise indicated by what immediately follows.

Ver. 6. **Knowing this.** That objective relation of the resurrection is not only confirmed by the subjective consciousness (Meyer), but it is also conditioned by it.

That our old man [ὁ παλαιὸς ἡμῶν ἄνθρωπος]. Meyer: *our old ego*. This is liable to misunderstanding, and expresses too much. Meyer further explains: "Personification of the entire state of sinfulness before the *παλιγγενεσία* (John iii. 3; Titus iii. 5; Eph. iv. 22; Col. iii. 9)." This expresses too little. The old man is the whole sinfulness of man, which, proceeding from Adam, and pervading the old world and making it old, has become, in the concrete human image, the pseudo-plasmatic phantom of human nature and the human form † (see chap. viii. 3). Tholuck's explanation is

almost unintelligible: "Indication of the *ego* of the earlier personality; as in *ἔσω ἄνθρωπος*, ἡ καρπὸς ἐν τῇ καρδίᾳ ἄνθρωπος, 1 Peter iii. 4."

Was [not is, as in the E. V.] crucified with him [συνσταυρώθη, comp. Gal. ii. 20: *Χριστῷ συνσταυρούμαι*: ὡς δὲ οὐκ ἐστὶ ἐγώ, ὅτι ἐγὼ οὐκ εἰμι Χριστός]. "Namely, at the time when we were baptized," says Meyer [referring to vers. 3, 4]. But this is rather a superficial view. Baptism has actually and individually realized a connection which had already been realized potentially and generally in the death on the cross; see 2 Cor. v. 14, 15; Gal. ii. 19; Col. iii. 1. Tholuck: "Calovius says very properly against Grotius: *sin non SIMILITUDINEM notat, verum SIMULTATEM, ut ita dicam, et COMMUNIONEM*. The accessory idea of pain, or of gradual death [advocated by Grotius, Stuart, Barnes], could hardly have been thought of in this connection by the Apostle." Yet we are also reminded of the violence and effective energy of the death on the cross by the following: in order that the body of sin might be destroyed. The destructive power of the death on the cross involves not merely pain and sorrow, but also the ignominy of the cross of Christ. According to Meyer, Paul only made use of the expression because Christ had died on the cross.

In order that the body of sin might be destroyed [ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας; comp. τὸ σῶμα τῆς σαρκός, Col. ii. 11, and τὸ σῶμα τοῦ θανάτου τούτου, Rom. vii. 24]. It is self-evident, from Paul and the whole Bible, that there is not the slightest reference here to a [literal] destruction of the body [i. e., of this physical organism which is only dissolved in physical death, and which, instead of being annihilated, is to be sanctified; comp. 1 Cor. vi. 20; 1 Thess. v. 23; Rom. xiii. 14.—P. S.]. As "the old man" is the pseudo-plasmatic phantom of man, so is "the body of sin" the phantom of a body in man consisting of his whole sinfulness; and so, further on, is the body of death (chap. vii. 24) the phantom of a corporeal power of death encompassing man. It is remarkable that most of the later expositors (with the exception of Philippi, p. 210 ff.) reject the constructions that are most nearly correct, to substitute for them others which are dualistic.

1. **Figurative explanations.** Sin under the figure of a body.

a. The totality of sin (Origen, Grotius). [Chrysostom: ἡ ὁλόκληρος ἁμαρτία. Calvin: "*Corpus*

tischen Scheinbilde der Menschennatur und Menschengestalt geworden ist." In like manner he explains "the body of death," vii. 24, and "the law in the members," vii. 23, with reference to the physiological and medical doctrine of plasma and pseudo-plasma, as if Paul had by intuition anticipated modern science.—P. S.]

* [The *παλαιὸς ἄνθρωπος* is the *σάρξ* personified, or the *τὸν σαρκίαν*, chap. vii. 14, 18—i. e., the fallen, sinful nature before regeneration, in opposition to the *καρπὸς*, or *νέος ἄνθρωπος*, or the *καὶνὴ κτίσις*, the renewed, regenerated man; Col. iii. 9, 10; Eph. iv. 22-24; 2 Cor. v. 17. The term *man* is used because sin controls the whole personality, as, on the other hand, regeneration is a radical change of the whole man with all his faculties and dispositions. The phrase, *the old man, the man of sin*, is traced to rabbinical origin by Schöttgen, by Schöttgen, Bloomfield, Stuart; but the passage quoted by Schöttgen from the comparatively recent *Sohar-chindash* (first published in 1599) has a different meaning, according to Tholuck, p. 287. The Talmud, however, calls proselytes "new creatures," and says of them: "they became as little children;" see Schöttgen, *Ebor.* i. p. 323, 704 f.; Wetstein and Meyer on 2 Cor. v. 17. Meyer says: "The form of the expression (*καὶνὴ κτίσις*) is rabbinical; for the Rabbins considered a convert to Judaism as *בְּרִיָּה חֲדָשָׁה*." The Christian idea of the *παλιγγενεσία* of course, is far deeper.—P. S.]

* [Grammatically, this is not impossible, since *συνήμωτος* is constructed with the genitive as well as with the dative; but τῷ *ἀναστάσει* would have been more natural in this case; hence it is better to supply *συνήμωτος τῷ ὁμοιώματι*, so that τῷ *ἀναστάσει* depends upon τ. *ὁμοιώματι*.—P. S.]

† [One of Lange's hardest sentences: "Der alte Mensch ist die einheitliche Sündhaftigkeit des Menschen, wie sie von Adam ausgehend, die alte Welt durchziehend und zur alten machend in dem concreten Menschenbilde zum pseudoplasma-

peccati non carnem et ossa, sed massam designat." More accurately: Sin is personified as a living organism with many members (vices), which may be put to death. So Philippi: "*Die Masse der Sünde als gegliederter Organismus.*" Bloomfield: "*Τὸ σῶμα τῆς ἁμαρτίας* is the same with *ὁ παλαιὸς ἄνθρωπος*, and means that sin is a body consisting of many particular members or vices, an *imperium in imperio.*"—P. S.]

b. The nature or substance of sin (Schöttgen).

c. The figure of sin with reference to the figure of the crucifixion (Calov., Wolf, and others).

d. "The tendency of alienation from God and conformity to the pleasures of the world" (J. Müller, and others; Tholuck, p. 290).

e. More strongly: The whole man in his departure from God; the natural man (Augustin, Luther, Calvin [Hodge: "The body of sin" is only another name for "the old man," or rather for its concrete form]).

f. Reduced to a minimum: Bad habit (Pelagius).

2. *Literal explanations:*

a. The flesh as flesh of sin, *σὰρξ ἁμαρτίας* (Rosenmüller).

b. "The body belonging to the principle of sin, the body ruled by sin." The old man had such a body, and this *σῶμα*, as far as it is a body of sin, should be completely destroyed by crucifixion with Christ" (Meyer). An utter confusion of the figurative and literal construction. [Winer, *Gramm.*, p. 177: the body which belongs to sin, in which sin has its existence and dominion, almost the same with *σῶμα τῆς σαρκός*, Col. i. 22. Similarly Alford, after De Wette: the body, which belongs to or serves sin, in which sin rules or is manifested, = *τὰ μέλη*, ver. 13, in which is *ὁ νόμος τῆς ἁμαρτίας*, vii. 23. Wordsworth: the body of sin is our body, so far as it is the seat and instrument of sin, and the slave of sin.—P. S.]

c. The body as *σῶμα τῆς σαρκός*, and the latter the seat of sin (Semler, Usteri, Rückert, Ritschl, Rothe, Hofmann; see Tholuck, p. 290).*

3. The anti-dualistic expositors, who interpreted this *σῶμα* as the real body or the natural man, were compelled to render improperly the *καταργηθῆναι*, as: *evacuaretur*, might be made inoperative and powerless. [Tertullian, Augustin; also Stuart and Barnes: might be deprived of efficiency, power, life. Alford: rendered powerless, annulled, as far as regards energy and activity.—P. S.]

That henceforth we should not be slaves to sin. [Calvin: "*finem abolitionis notat.*" Sin is regarded as the controlling power (see ver. 16); John viii. 44. If this power is to be broken, the body of sin must be crucified. The reason for this is given in what follows. [*τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ* is a more concrete expression of the aim than the preceding clause, *ἵνα καταργηθῇ*, κ.τ.λ. See Winer, p. 569.—P. S.]

Ver. 7. For he that hath died is acquitted from sin. [*Ὁ γὰρ ἀποθανὼν δικαιώται ἀπὸ τῆς ἁμαρτίας*; comp. 1 Peter iv. 1: *ὅτι ἡ παθὼν ἐν σαρκί, πέπαιται ἁμαρτίας*. The interpretations of this passage depend upon the meaning of *ἀποθανών*, whether it is to be taken in a

physical, or in a moral (legal), or in a spiritual (mystic) sense.—P. S.] The chief and only question here is not ethical dying, or dying with Christ (Erasmus, Calvin, Cocceius, Bengel, Olshausen [De Wette, Philippi], and others. And the reason for this is, first, because justification must not be regarded as the consequence, but the cause of the ethical dying with Christ. Second, because not merely the being justified or freed from sin should be proved, in and of itself, but the being justified or freed from sin by death. An earlier, already present, universal, moral, and theocratical law of life is thus used to illustrate the new, religious, and ethical law of life in Christianity, in the same way that chap. vii. 1-6 has reference to such a law. The universal principle which the Apostle makes his groundwork here in the figurative expression, is the word in ver. 23: *The wages of sin is death*. The Grecian and Roman form of this antithesis was: by execution the offender is justified and separated from his crime (Alethæus, Wolf, and others). The theocratic form was the same decree of death for sin, according to Gen. ii. 17; ix. 6; Lev. xxiii. 1 ff. The sinner who was made a curse-offering, Chereim, was morally destroyed in a symbolical sense, but, at the same time, his guilt also, as well as his life of sin, was destroyed in a symbolical sense. According to Gen. ii. 17, the same thing held good of natural death, not so far as it, as a momentary power, put an end to the sinner's present life (Chrysostom, and others), but rather because it made a penal suffering extending into eternity (Sheol) the punishment of sin. All these modifications are grouped in the primitive law: *death is the wages of sin*; and this is the law which the Apostle makes the image of the Christian law of life. The Christian dies to sin by being crucified with Christ. Now, the being justified does not mean here justification by faith in itself (although dying with Christ is connected therewith), but justification as a release from sin by the death of the sinner himself. Because Meyer ignores the complete Old Testament idea of death, he attacks the statute of Jewish theology: death, as the punishment of sin, atones for the guilt of sin. He explains the Apostle's declaration thus: "He is made a *δικαίος* by death, not as if he were now free from the guilt of his sins committed in life, but so far as he sins no more." The explanation of ethical death with Christ (Rothe, Philippi, and others already mentioned) here makes what is to be proved the proof itself (as Meyer properly remarks). Meyer refers the passage to physical death as exit from the present life—a view in which regard is not paid to penal suffering.* Better than this is the view: As activity ceases in the dead, and sin with it, so should it also be with you who have died with Christ (Theodoret, Melancthon, Grotius). But there is the same inadequateness of the comparison. Tholuck's exposition is utterly untenable (with reference to Calvin, Bengel, Spener, and others), that sin should here be regarded as a creditor who has just claims on man, &c.; for, while a debtor is released by death from his creditor, there is by no means a *δικαιώσθαι* of the debtor from his debt.†

* [Meyer's view is, that he who is physically dead is free from sin, because he is free from the body, the seat of sin. But this, as Philippi remarks, is contrary to the biblical and Pauline anthropology.—P. S.]

† [We add the views of leading English and American commentators: Scott, Macknight, and Hodge: He who is dead with Christ is freed from the guilt and punishment of sin by justification. Stuart and Barnes: The Apostle applies a common Jewish proverb concerning physical death

* [Tholuck takes *σῶμα* in the literal sense, but viewed as the seat and organ of sin (p. 303), and enters in this connection into a full discussion of the meaning of *σὰρξ*, and its relation to sin, p. 298 ff.; but the proper place for a biblico-psychological excursus on *σὰρξ*, *σῶμα*, *ψυχή*, *νόος*, *συνέσις*, is chap. vii. See below.—P. S.]

Ver. 8. Now if we died with Christ, &c. [*Εἰ δὲ ἀπεθάρμεν σὺν Χριστῷ*]. δὲ announces the transition to the new thought, that believers, having died with Christ, would also live with Him. But this is not a mere conclusion from the being dead to the new life; the accent rests on the qualification *with Christ*, because Christ lives. As we are dead with Christ in His death, in its profoundest meaning and effect—which death comprises the separation from the entire old world, and its sin and vanity—so do we believe that we shall also live with him [*πιστεύομεν ὅτι καὶ συνήσομεν αὐτῷ*] in the supremely highest and most intense life—which life is *eternal*, and is an eternal life. Meyer emphasizes simply the inference from the ethical death with Christ to ethical participation in the new and enduring life of Christ. He is much in error in excluding here [with Philippi] the idea of the Christian's future share in the blessedness of the glorified Saviour (see chap. viii.), as Origen, Chrysostom, Grotius, Reiche, and others are in confining *συνήσομεν* to the future life. Rosenmüller, Tholuck, and others, have properly comprised both these elements; yet the chief emphasis rests upon the assurance of the new ethical life as implying the full freedom from all sin in the fellowship of Christ. Tholuck, with Erasmus, Calvin, and others, emphasizes *once for all* [*ἐφάπαξ*, ver. 10] as an eternal destination to new life. This destination is commensurate with the certainty of being dead with Christ. Yet, granting full force to the conclusion, it is still an object of faith (*πιστεύομεν*), which rests mainly on Christ as the risen One. (Different interpretations of *πιστεύομεν*: Confidence in Divine assistance, Fritzsche; in the Divine promise, Baumgarten-Crusius; in God as the Finisher of the commenced work of grace, Philippi [comp. 1 Thess. v. 24, 2 Thess. iii. 3; 2 Tim. ii. 11]).

Ver. 9. Knowing, &c. From faith in the risen One there arises the certain knowledge that henceforth He can never die; because He could die but once, inasmuch as, with the guilt of sin, He had assumed also the judgment of death. [Alford: Death could not hold Him, and had no power over Him further than by His own sufferance; but power over Him it had, inasmuch as He died. Meyer: The *κρίσις* of death over Christ was decreed by God (v. 8-10), and brought about by Christ's voluntary obedience (John x. 18; Matt. xx. 28). The conviction that Christ lives for ever furnishes the ground and support to our own life-union with Him.]

Ver. 10. For in that he died, or, the death which he died. The expression, *ὁ ἀπέθανεν*, may mean: as far as His death is concerned (Winer); or, as far as the death which He died is concerned (De Wette); or *that which He died*, so that *ὁ* is

to one who is spiritually dead as to sin—i. e., he must become free of its influence. Bloomfield: He whose corrupt nature has been crucified with Christ is freed from its power and slavery. Alford: As a man that is dead is released from guilt and bondage among men: so a man that has died to sin is acquitted from the guilt of sin and released of its bondage, so that sin (personified) has no more claims on him, either as a creditor or as a master, cannot detain him for debt, nor sue him for service. Forbes combines the view of legal freedom from the guilt of sin (Fraser, Hallan) with the interpretation of spiritual freedom from the power and dominion of sin. "It is to sin as a whole, to its power as well as to its guilt, that the believer has virtually died in Christ as his representative and substitute." All is already objectively accomplished in Christ, yet remains to be realised subjectively in the believer's individual experience, which will not be completed till after the literal death of the body.—P. S.]

viewed as the subject [or rather as the accusative of the object; comp. Gal. ii. 20: *ὁ δὲ νῦν ζῶ*.—P. S.]. We prefer the last exposition, but do not refer the *ὁ* with Benecke (after Hilarius, and others) to the mortal part of Christ [that which died in Christ], but to Christ's great and unexampled experience of death. All his dying was abhorrence of sin, induced by sin, directed against sin.—Unto sin he died [*τῇ ἁμαρτίᾳ ἀπέθανεν*]. Explanations: *ad expianda peccata* (Grotius, Olshausen); or, *ad expianda et tollenda p.* (Tholuck [Reiche, Fritzsche], Philippi); [or, to destroy the power of sin (Chrysostom, Beza, Calvin, Bengel, Ewald)]. Indefinite reference to death (Rückert, De Wette [Alford], and others). Meyer: His death paid the debt to sin, and now it can have no more power over Him. Hofmann: With His death, all passive relation to sin has ceased. Certainly the parallel in ver. 11 [*νικῶν τῇ ἁμαρτίᾳ*] seems to require a similar rendering. Yet we must not merely bring out prominently the repulsiveness of sin to the life of Jesus, but rather the repulsiveness of His life to sin—which repulsiveness was consummated in His death. Both together constitute the absolute separation.

Once [*ἐφάπαξ*]. Once for all. [The one sacrifice on the cross, as the sacrifice of the infinite Son of God, has infinite value both as to extent and time, and hence excludes repetition; comp. Heb. vii. 27; ix. 12, 26, 28; x. 10; 1 Pet. iii. 18.—P. S.]

But in that he liveth, or, the life that he liveth [*ὁ δὲ ζῇ, ζῇ τῷ Θεῷ*]. All His life, His whole glorious life, is *for God*. As His death consisted wholly in the ethical reaction against sin, so His life consists wholly in consecration to God, His honor, and His kingdom. [Christ's life on earth was also a life for God, but in conflict with sin and death, over which He triumphed in the resurrection.—P. S.] Theophylact's view is wrong: by the power of God.

Ver. 11. Thus reckon ye also yourselves (account yourselves) dead indeed unto sin [*Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ*]. A *λογίζεσθε* of Christ does not stand as a parallel to *λογίζεσθε* (which is imperative, and not indicative, as Bengel would have it).† It should rather be derived from the meaning of the death of Christ, according to ver. 10.

But alive unto God in Christ Jesus [*ἐν Χρ. Ἰησ.*]. That is, in fellowship, or living union with Him (not merely *through* Him).‡ It refers not simply to living to God (Rückert, De Wette [Alford]), but also to being dead to sin [Reiche, Meyer]. The *λογίζεσθε* requires of Christians that they should understand what they are as Christians, as members of Christ, according to the duties of common fellowship (Tholuck, Philippi); but not that they should attain to this condition by moral effort

* [The dative of reference or relation; in point of fact, in the case of *ἁμαρτία* it is the *Dativus incommodi*, or *detrimenti*; while in the next clause *τῷ Θεῷ* is the *Dat. commodi*.—P. S.]

† [The indicative would rather require: *οὕτως καὶ ὑμεῖς λογίζεσθε*, instead of the second person. Alford is quite mistaken, when he says: "Meyer only holds it to be indicative." Meyer, on the contrary, takes *λογίζεσθε* to be the imperative, in harmony with the hortative character of what follows.—P. S.]

‡ [Meyer: *ἐν Χ. Ἰ.* is not *per Christum* (Grotius, Fritzsche, *al.*), but denotes the *element in which* the being dead and being alive holds. Comp. Winer, *Gramm.*, p. 364.—P. S.]

(Baur). That is, Christian life proceeds upon the believing presupposition of our completion in Christ; but this completion is not, reversely, brought to pass by a moral effort. Of course, the telic completion then meets the principal completion as the goal of effort.

DOCTRINAL AND ETHICAL.

1 See the *Preliminary Remarks* on chaps. vi.-viii., and the inscription to the present section, chap. vi. 1-11.

2. On chap. vi. 1. The false conclusion which *anomia* has ever derived from the fact that sin, in its complete development, occasions a still more glorious revelation of grace, rests on the erroneous supposition that the ethical and organic relation on both sides is a purely natural relation, which justifies to an altogether passive conduct in religious and moral things. This *anomia* appears in Indian heathendom, as well as in modern humanitarianism, chiefly in a pantheistic form. But in Christian religiousness it appears only sporadically in this form; yet mostly, on the other hand, in dualistic forms. This is as much as to say, that if the flesh be indulged in its sphere, the spirit will likewise maintain the ascendancy in its sphere; or, grace will overcome sin, and the like. But in every form this *anomia* is to the Apostle an object of religious and moral abhorrence, which he expresses by *μη γίνετο*. He opposes this false conclusion by the truth of the relation according to which the whole of Christianity is rooted in a thoroughly religious and moral act—the death of Jesus.

3. *Baptism*, in its full meaning, is a dying with Christ, which is potentially grounded in the dynamic meaning of His dying for all (2 Cor. v. 14), and is actually realized in the dynamical genesis of faith. It follows from this that it is not only a partial purification of the living sinner, but his fundamental purification by a spiritual death and burial; that, further, it not merely represents sensibly and seals the single parts and acts of the Christian life, but its whole justification, in all its parts; and therefore that it is available, operative, and obligatory once for all. It follows, finally, that baptism is not simply an ecclesiastical act performed on the individual, when the individual is passive, but an ethical covenant-transaction between Christ and the one who is baptized; wherefore even the baptism of children presupposes in the family, the parents, or the sponsors, a spirit of faith which represents and encompasses the child.

From all this it will be seen how very much baptism is obscured and desecrated by regarding it either as a mere ceremony which certifies the Christian life of the person baptized, or, on the other hand, as a onesided and magical act which is supposed to create the Christian life.

[In opposition to the low and almost rationalistic views now prevailing in a large part of Protestantism on the meaning and import of Christian baptism, it may be well to refer to the teaching of the symbols of the Reformation down to the Westminster standards, and of the older divines, which is far deeper. Take, for instance, the Westminster *Confession of Faith* (chap. xxviii.): "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his in-

grafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life." (Comp. the *Larger Catechism*, Qu. 168, and *Shorter Catechism*, Qu. 94). Calvin says: "In treating the sacraments, two things are to be considered: the sign and the thing signified. Thus, in baptism, the sign is water; but the thing signified is the cleansing of the soul by the blood of Christ, and the mortification of the flesh. Both of these things are comprised in the institution of Christ; and whereas often the sign appears to be ineffectual and fruitless, that comes through men's abuse, which does not annul the nature of the sacrament. Let us learn, therefore, not to tear apart the thing signified from the sign; though, at the same time, we must be on our guard against the opposite fault, such as prevails among Papists. For, failing to make the needful distinction between the thing and the sign, they stop short at the outward element, and there confidently rest their hope of salvation. The sight of the water, accordingly, withdraws their minds from Christ's blood and the grace of the Spirit. Not reflecting that, of all the blessings there exhibited, Christ alone is the Author, they transfer to water the glory of His death, and bind the hidden energy of the Spirit to the visible sign. What, then, must be done? Let us not separate what the Lord has joined together. We ought, in baptism, to recognize a spiritual laver; we ought in it to embrace a witness to the remission of sins and a pledge of our renewal; and yet so to leave both to Christ and the Holy Spirit the honor that is theirs, as that no part of the salvation be transferred to the sign."—Dr. John Lillie, in his excellent posthumous *Lectures on the Epistles of Peter* (New York, 1869, p. 252), in commenting on 1 Peter iii. 21, remarks: "But what, you will ask, is baptism, then, a saving ordinance? Certainly; that is just what Christ's Apostle here affirms. Nor is this the only place, by any means, in which the New Testament speaks of baptism in a way that would now offend many good people, were it not that the perplexing phraseology is unquestionably scriptural. Recollect, for instance, Peter's own practical application of his pentecostal sermon: 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.' And so Ananias in Damascus to the humbled persecutor: 'Arise, and be baptized, and wash away thy sins.' Paul, too, expressly calls baptism 'the laver of the water' by which Christ purifies His Church; and again, 'the laver of regeneration' by which God saves us. Frequently, also, he represents it as that by which we are united to Christ, and made partakers of His death and resurrection. Nay, Christ Himself, in sending forth His gospel among all nations, named baptism as one condition of salvation. We need not, then, hesitate to call it a saving ordinance. But how does it save? Just as any other ordinance saves—not through any inherent virtue of its outward signs and processes, but solely as it is a channel for the communication of Divine grace, and used in accordance with the Divine intention. On the one hand, while grace is ordinarily dispensed through ordinances, it is not confined to them, God being ever higher than His own appointments, and acting, when it so pleases Him, independently of them altogether. And, on the other hand, there must be on the part of man, besides the observance of formal precept, a yielding of his whole nature to the quickening and transforming influence. Take for an ex-

ample that greatest ordinance, the Word of God. It 'is able,' says James (i. 21), 'to save your souls.' But how? Not simply as it is preached, or heard, or read. That it may be 'the power of God unto salvation,' it must first be accompanied with the 'demonstration of the Spirit,' and then 'received with meekness,' and so become the ingrafted word. It is not the foolishness of preaching that saves; but 'it pleases God by the foolishness of preaching to save them that believe.' Now, just so with baptism: equally with the gospel itself, it is a Divine institution, whereby God ordinarily dispenses His grace. But its whole efficacy is due to that grace of God, and to our fitting reception and use of the rite—not to its mere external administration, by whatsoever priestly or apostolic hand."—P. S.]

4. According to the Apostle, the *burial* as well as the *death of Christ* is represented in the meaning and effect of baptism. But as the burial of Christ not only seals His death, but also brings to pass the mysterious form of His transition to new life, so is it also with the world's renunciation of the secret inward life of the Christian, which develops from a germ in mysterious growth, and is hid with Christ in God. (For fuller information on being baptized into the death of Christ, see Tholuck, p. 280, and Philippi, p. 206.)

5. Christianity is not only a *new* life, but a *newness* of life—a life which never grows old, but has ever a more perfect and imperishable renewal. But as the resurrection of Christ rests on a deed of the *glory* of the Father, so is it with the new birth of the Christian. See the *Exeg. Notes*.

6. Although believers are so intimately connected or grown together in a living organism as to appear to be living on the same vine or the same branch, they are nevertheless not grown together in the form of natural necessity. While unchurchly and unhistorical sectarianism ignores the organic internal character and historical structure of the Christian communion, hierarchism, on the other hand, disregards its ethical and free inward character. The life of Christ is repeated and reflected, after His death and resurrection, in His image—the Church; but not in the sense that it is quantitatively a supplement or substitute for Him, but that it completely unites itself qualitatively with Him as its living head. Because the Christian suffers death in Christ, rises, and is justified, Christ, as the crucified and risen One, lives in him. (See chap. viii. 29; Eph. i. 4; Col. i. 22, 23, 24; ii. 11; iii. 1, &c.)

7. The Apostle's doctrine of the *old man*, the *body of sin*, the *body of death*, the *law in the members*, &c., shows a divinatorial anticipation of the idea of the pseudo-plasma, which has first appeared in the modern science of medicine. The old man is not the real man, nor the natural man, but sin, which has pervaded man as the plasmatic phantom of his nature, and, as an ethical cancer, threatens to consume him. (On the various theological interpretations of the old man, see Tholuck, p. 287. For a more complete interpretation of Paul's pseudo-plasmatic ideas, see *Exeg. Notes* on chap. vii. 24.)

8. Those who designate the real body of man as the *source* of sin, abolish the real idea of sin. Even the expression, that the body is not the *source*, but the *seat* of sin, is not correct in reference to the tendency of the wicked, and is only conditionally correct in reference to the life of the pious, in whom sin, as sinfulness, as a tempting propensity in the bodily part of the being *has its seat*, and will con-

tinue to *have its seat*, until the old form of the body is laid off.

9. On being free from the debt of sin by death, see the *Exeg. Notes*. Death removes guilt—a definition which may be further formalized thus: the kind of death corresponds as justification to the kind of guilt; the depth of death corresponds to the depth of guilt. Therefore the death of Christ is the potential justification of humanity, because it plunged the absolutely guiltless and holy life into the absolute depth of the death of mankind.

10. On the expression *body of sin*, in ver. 6, compare the elaborate discussion by Tholuck, p. 288 ff. Likewise the same author, on ver. 9, or the relation of Christ to death; p. 306.

HOMILETICAL AND PRACTICAL.

On the relation of sin and grace: 1. It is true that the more powerful sin is, the more powerful is grace also; but it cannot be inferred from this, 2. That we should continue in sin. But, 3. We should wish, rather, not to live in sin, to which we died (vers. 1, 2).—To what would continuance in sin lead? 1. Not to grace, for he who sins wilfully, trifles with grace; but, 2. To the terrible looking for of judgment and fiery indignation, which shall devour the rebellious (vers. 1, 2). Heb. x. 26.—Of Christian baptism. 1. What is it? *a*. a baptism into Christ; *b*. a baptism into the death of Christ. 2. Of what service is baptism to us? *a*. We die and are buried by it in repentance; *b*. we are raised by it in faith (vers. 3, 4).—By baptism we enter into a double communion with Christ: 1. Of His death; 2. Of His resurrection.—Christians are, 1. Companions in the death of Christ; but also, 2. In His resurrection (ver. 5).—The crucifixion of our old man: 1. The manner and form of the old man; 2. his crucifixion.—The glorious immortality of Christ: 1. Its foundation; 2. Its importance to us (vers. 8-10).—We should reckon ourselves dead in relation to sin, but alive in relation to God; that is, 1. We should, by faith, be ever taking our stand-point more perfectly in Christ; and, 2. First of all in His death, but also in His life (ver. 11).

STARKE: The suffering and death of a Christian are not to destruction, but a planting to life.

HEIDINGER: Under the grace of God we are not permitted to sin.—MÜLLER: Life and death cling together; the more the old dies and goes to ruin, the more gloriously does the new man arise.—Either you will slay sin, or sin will slay you.—Where faith is there is Christ, and where Christ is there is life.

GERLACH: The baptism of Christians is a baptism into Christ's death; that is, into the complete appropriation of its roots and fruits.

BESSER: Paul places the *gift of baptism* first and connects with it the *duty* of the one baptized.

HEUBNER: Recollections of our former covenant of baptism: 1. What has God done for us in baptism? 2. What have we to do in consequence of baptism?—THOMASius: The power of baptism in its permeation of the whole Christian life.—FLOREY: We are baptized into the death of Christ. Namely: 1. Upon the confession that He died for us; 2. On the pledge that we should die with Him; 3. In the hope that we shall live by Him.—HARLESS: The impediments to Christian life: 1. The pleasure of life, which is terrified at evangelical preaching on death; 2. The dulness and unbelief of spiritual death, which

is terrified at evangelical preaching on life; while yet, reversely, 3. The pleasure, power, and pious conduct of the Christian rests upon the death which he has died for newness of life.

[SHERLOCK: As the death of Christ was not barely a natural death, a separation of soul and body, but a sacrifice for sin, to destroy the dominion of it, so our dying to sin is the truest conformity to the death of Christ; and as we must consider His resurrection as His living to God and advancement into His spiritual kingdom, so our walking in newness of life is our conformity to His resurrection, and makes us true subjects of His spiritual kingdom.—HENRY: As natural death brings a writ of ease to the weary, so must we be dead to all the sins of our former rebellious life. We must be as indifferent to the pleasures and delights of sin, as a man that is dying

is to his former diversions. As natural death cuts off all communication with life, so must sanctification in the soul cut off all communication with sin.

—MACKNIGHT: We should daily recollect our baptism, and be stirred up by it to every religious act and thought possible, for it is this that sets before us the death and resurrection of Christ.—CLARKE: The sacrificial death of Christ is the soil in which believers are planted, and from which they derive their life, their fruitfulness, and their final glory.—HODGE: It is those who look to Christ not only for pardon, but for holiness, that are successful in subduing sin; the legalist remains its slave. To be in Christ is the source of the Christian's life; to be like Christ is the sum of his excellence; to be with Christ is the fulness of his joy.—J. F. H.]

THIRD SECTION.—*The principal freedom of Christians from the service of sin to death, and their actual departure therefrom and entrance into the service of righteousness unto life by the power of the death of Jesus. (Believers should live in the consciousness that they are dead to sin, just as even the slave is freed by death.)*

CHAP. VI. 12-23.

- 12 Let not sin therefore reign in your mortal body, that ye should obey it in
- 13 [omit it in] the lusts thereof. Neither yield ye [Nor render] your members as instruments [or weapons] of unrighteousness unto [to] sin: but yield [render] yourselves unto [to] God, as those that are alive [as being alive] from the dead, and your members as instruments [or weapons] of righteousness unto [to]
- 14 God. For sin shall not have dominion over you: for ye are not under the [omit the] law, but under grace.
- 15 What then? shall [may] we sin, because we are not under the [omit the]
- 16 law, but under grace? God forbid. [Let it not be!] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether [either] of sin unto death, or of obedience unto righteousness?
- 17 But God be thanked [thanks to God], that ye were the servants of sin, but ye have [omit have] obeyed from the heart that form of doctrine [teaching] which
- 18 was delivered you [whereunto ye were delivered;]. Being then [And being]
- 19 made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded [rendered] your members [as] servants to uncleanness and to iniquity unto iniquity; even so now yield [render] your members [as] servants to righteousness
- 20 unto holiness [or sanctification]. For when ye were the [omit the] servants
- 21 of sin, ye were free from [as regards] righteousness. What fruit had ye then in those things whereof ye are now ashamed? [What fruit had ye then therefore? Things whereof ye are now ashamed;] for the end of those things
- 22 is death. But now being [having been] made free from sin, and become servants to God, ye have your fruit unto holiness [or sanctification], and the end
- 23 everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ [in Christ Jesus] our Lord.

TEXTUAL.

¹ Ver 12.—[The correct reading seems to be: ὑπακούετε τοῖς ἐπιθυμίαις αὐτοῦ, found in K. A. B. C¹, many variants, most versions and fathers; adopted by Lachmann, Tischendorf, Meyer, Alford et al. Griesbach, on insufficient authority, omits all after ὑπακούετε. D. E. insert αὐτῇ, omitting the rest. C². K. L., some further insert αὐτῇ & before τοῖς ἐπιθυμίαις. So Rec.; hence it in of the E. V. All these variations are accounted for by Meyer, who supposes that αὐτῇ was added, first as a marginal gloss, to direct attention to sin as the source of "the lusts," then incorporated in the text, and subsequent changes made to avoid confusion.

² Ver. 13.—[The idea of military service found in ὑπακούετε is better expressed by render, since yield implies a previous resistance, not found in the Apostle's thought.]

* Ver. 12.—[To is the better rendering of the simple datives here, as in ver. 19. *Unto* has a telic force, which makes it equivalent to *eis*. This distinction is preserved in ver. 19, but lost sight of by the English translators here.]

* Ver. 13.—[*As being alive from the dead* (Amer. Bible Union) is a good version of *ὡς ἐκ νεκρῶν ζῶντας*; but the paraphrase of Alford: *as alive from having been dead*, conveys the full meaning. Still better is the Revision by Five Anglican Clergymen: *as those that were dead, and are alive*.

* Ver. 14.—[The article of the E. V. is not only unnecessary, since the Greek phrase is *ὡς ἐκ νεκρῶν*, but perhaps incorrect; for the reference may be to "law" in general, rather than to "the (Mosaic) law." So in ver. 15.]

* Ver. 15.—[The reading *ἀμαρτήσομεν* (Rec.) is weakly supported. K. A. B. C. D. E. K. L., have *ἀμαρτήσωμεν*; adopted by Lachmann, Tischendorf, Meyer, and others. This is the deliberative subjunctive; hence: "may we sin."

* Ver. 17.—[Teaching is preferable to doctrine. See *Exeg. Notes*.]

* Ver. 17.—[To which ye were delivered, *εἰς ὃν παρεδόθητε*, is literal, and corresponds with the figure implied in *ῥῶον*.—The full stop of the E. V. is unnecessary, as the next verse is closely connected with this one. The form of ver. 18 is altered, to make this connection more obvious.]

* Ver. 19.—[*Ἁγιασμός* may mean holiness, *Heiligkeit*, or sanctification, *Heiligung*. Bengel, however, discriminates between *ἁγιότης* and *ἁγιασμός*, the former "holiness," the latter "sanctification." See i. 4, p. 62, and *Exeg. Notes*, where Lange contends for the latter meaning here (against Meyer).]

* Ver. 21.—[Lange adopts the punctuation of Lachmann, Griesbach, and many others, placing the interrogation after *τότε*, and making what follows the answer. A great array of authorities can be cited in support of each way of pointing, but this seems to give a better sense to *καρπός*. Comp. Alford *in loco*.]

* Ver. 21.—[N^o. B. D. Fⁱ, Lachmann, Meyer, Alford, insert *μὲν* before *γάρ*. Wordsworth does not insert it in his text, but favors it in his notes. It is omitted by Kⁱ. A. C. D^s. K. L. It seems more probable that it was carelessly omitted by some transcribers than inserted for any special reason.]

* Ver. 23.—[The E. V. again loses the point of the closing phrase, by rendering *ἐν*, *through*. The life is emphatically in *Christ Jesus our Lord*. Hence perhaps *Χριστῷ ἰησοῦ*.—E.]

EXEGETICAL AND CRITICAL.

Ver. 12. Let not sin therefore reign [*Μὴ οὖν βασιλεύειν ἡ ἀμαρτία*]. The Apostle conducts the following discussion in a hortatory manner, but without actually "entering the sphere of exhortation," as Tholuck thinks. [The negative part of the exhortation, vers. 12, 13, corresponds to *νεκροὶ μὲν τῇ ἀμαρτίᾳ*, ver. 11; the positive part, *ἀλλὰ παραστήσατε*, ver. 13, answers to *ζῶντας δὲ τῷ Θεῷ*. So Meyer, Philippi, Alford, Hodge, &c.—P. S.] In a didactic respect he teaches that believers, by their transition from a state under the law to a state under grace, are first properly qualified and pledged to the service of righteousness, but are not free for the service of sin. That is, the true emancipation from outward legalism leads to an inward and free legalism, but not to Antinomianism. The *οὖν* indicates that ver. 11 shall be elaborated. But as the previous section has shown what is conformable to the *state of grace* in itself, the present section shows what is according to freedom from the hard service of sin, which was presupposed by bondage under the law. *Let not sin now reign* (imp.). The true sovereign command of grace is opposed to the false sovereign command of sin, which is still present as a broken power (Luther: Observe that holy people still have evil lusts in the flesh, which they do not follow). Tholuck: "Philippi and Meyer correctly remark, that the Apostle does not expressly make any concessions to the *concupiscentia* [*ἐπιθυμίας*]; yet his admonition does not extend any farther than that lust must not become a deed. Sin is represented as ruler in the body, which ruler is served by the *μὲν* as organs." That is, however, as the one who has been the ruler; and the methods are at the same time given for destroying the lusts of the flesh, that they—by the life in the Spirit, which also changes the members into instruments of righteousness—should not only be continually ignored, but also annulled. [Alford, in opposition to Chrysostom, who lays stress on *βασιλεύειν*, says: "It is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*."—P. S.]

In your mortal body [*ἐν τῷ θνητῷ ἡμῶν σώματι*]. The *σῶμα* as *θνητόν* must be distinguished, on the one hand, from the *σῶμα τῆς ἀμαρτίας* of ver. 6, and, on the other, from the *σῶμα νεκρόν* of chap. viii. 10. The *σῶμα τῆς ἀμαρτίας* is the pseudo-plastic apparent body of the old man,

and, as the sensual side of all sinfulness, is devoted with it to destruction. The body is a *σῶμα νεκρόν* so far as it no more asserts itself as a second principle of life with, or even superior to, the principle of the Spirit, but yields itself purely to the service of the Spirit. But a *σῶμα θνητόν* is the body so far as it, as the sensual organism of the earthly existence, has living organs, which shall be purified from the former service of sin and transferred to the service of righteousness. The *σῶμα* as a false principle is destroyed; the *σῶμα* as a secondary principle is dead, absolutely helpless; and the *σῶμα* as the organ of the spiritual principle is transformed into instruments of righteousness. It is called *mortal*, because its earthly propensity is toward sin and death, and it must be compulsorily brought into the service of righteousness, and exercised as for a spiritual military service in antithesis to the body of the resurrection, which will be the pure power and excellence of righteousness. Meyer is therefore correct in rejecting the interpretation, that *θνητόν* is the same as *νεκρόν* (dead to sin; Turretin, Ernesti, and others).

But it may be asked, For what purpose is the adjective *θνητόν*?

1. Calvin: *per contemptum vocat mortale [ut doceat totam hominis naturam ad mortem et exitum inclinare]*. Köllner: It is dishonorable to make the spirit subject to this frail body.

2. Grotius: *De vita altera cogitandum, nec formidandos labores hanc sane diuturnos*. [Chrysostom, Theodoret, Reiche, likewise suppose that this word reminds us of the other life, and of the shortness of the conflict.—P. S.]

3. Flatt: Reminder of the brevity of sensual pleasure. [Comp. Theophylact].

4. Meyer, obscurely: It is absurd to make sin reign in the mortal body, if the Christian is dead to sin and alive to God.

5. Philippi: To call to mind that the wages of sin is death. [Philippi takes *σῶμα* in opposition to *πνεῦμα*.]

6. Tholuck, with Bullinger and Calixtus: Because sensual enticements are regarded as inseparable from the present sensuous organism, &c.

[7. Photius, Turretin, Ernesti: *θνητόν* is figuratively = dead; i. e., corrupt (in which sense *νεκρός* is often used).]

In all these definitions the relative dignity and estimate of the "mortal body," which are definitely declared in ver. 13, are not regarded; the same

members, which until then had been instruments of unrighteousness, henceforth being instruments of righteousness. The organism of earthly existence and action, which has become mortal by sin, is naturally an organism for the service of the spirit. By the dominion of sin in it, its mortality became still more intense; but by the normal subjection of sin to the service of the Spirit, it shall be brought with it on the course toward everlasting life (ver. 22).

That ye should obey the lusts thereof [αἱς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ]. According to the sense, we must supply ὑμᾶς; and ὑπακούειν *To the end that ye obey its lusts.* Even if the body were holy, its impulses would have to be subject to the dominion of the spirit; much more must they be subject to the spirit, since they are diseased, irritable, excitable, and inclined to self-assertion and demoniacal self-distractedness.

Ver. 13. **Nor render your members** [Μηδὲ παριστάνετε τὰ μέλη ὑμῶν]. Without doubt παριστάνειν has reference here to enlistment or delivery for military service. The Apostle is writing to Rome, the metropolis of military affairs, and therefore derives his figure from Roman customs (comp. chap. xiii. 12); just as he admonishes the Corinthians by expressions that call up the Isthmian games (1 Cor. ix. 24), and speaks to the spiritual city of Ephesus concerning the battle with spirits (Eph. vi. 11, 12). Sin is already distinguished as the false βασιλεῖς, who causes the false summons to be promulgated that the members shall be ordered into his warfare against righteousness.—**Your members.** If the body has ceased to be an independent principle, only its members come into consideration (in the good sense of the principle: *Divide et impera*). According to Erasmus, Philippi, and others, the intellectual forces and activities (perception, will, understanding) are included in the term. According to Meyer, only the physical members are meant (the tongue, hand, foot, eye, &c.), "for which, however, intellectual action is a necessary supposition. The physical members are plainly meant as organs and symbols of ethical conduct (different from the pseudoplasmaic members; Col. iii. 5).

As weapons [or instruments] of unrighteousness [ὄπλα ἀδικίας]. Meyer says, of immorality. But, in war, people contend for the right or the wrong; therefore the expression ἀδικία must be strictly retained.—"*Ὀπλα*, according to the Vulgate, Theodore, Luther, Calvin, Bengel, and Meyer: weapons. Calixtus and De Wette [Stuart, Reiche, Hodge, Ewald, Alford], on the other hand: instruments. The former construction can by no means be favored by appealing to the fact that the βασιλεῖς suggests warriors in service, for the trope is already obliterated (?) in that term; but it is favored by the consideration that the Apostle also elsewhere—when he uses ὄπλα in the ethical sense—employs it in the meaning of 'weapons': Rom. xiii. 12; 2 Cor. vi. 7; x. 4" (Tholuck). [Meyer insists that ὄπλα, while so frequently used in the sense of instruments by classical authors, is never thus used in the New Testament.—R.]

To sin [τῇ ἁμαρτίᾳ]. Personified as the presumptively false ruler (see chap. v. 12 ff.).

But render yourselves [ἀλλὰ παραστήσατε ἑαυτοὺς]. We must observe here a double antithesis: first, the aorist παραστήσατε in opposition to the previous present, παριστάνετε; second, ἑαυτοὺς in connection with the following καὶ τὰ

μέλη, in opposition to the previous τὰ μέλη. Both are quite in harmony with the antithesis. For believers have already fundamentally placed themselves as such in the service of righteousness, and in complete unity with the centre of their life, while the man in the opposite service of sin yields his members individually to a foreign power. At all events, the Christian, as the servant of sin, would be led into the contradiction of wishing to remain free himself while he placed his members at the service of sin. On the aorist παραστήσατε, comp. Winer, p. 293; and Tholuck, p. 311. (It denotes, "according to Fritzsche, what happens in the moment; according to Meyer, that which occurs forthwith; and according to Philippi, that which appears once;" Tholuck). Tholuck does not attach importance to the difference between the aorist imperative and the present imperative, since he concurs with those who disregard the temporal reference. We hold, with Herm. Schmidt (*De imperativis*; Wittenberg, 1833): "The imperative present commands to occupy one's self with something; the imperative aorist, to accomplish something." We add to this: That something already under consideration, or already undertaken, must be carried through. [The greater definiteness implied in the aorist must not be lost sight of, whatever view be adopted.—R.]

As being alive from the dead [ὡς ἐκ νεκρῶν ζῶντας]. The ὡς does not introduce a figure, but means rather (comp. ver. 11): regarding yourselves as those who are alive, almost = *since* you are. The phrase is a condensed description of the state of *ἐαυτοῖς*. While the reference is undoubtedly ethical, *yourselves* must be taken in its widest meaning—body, soul, and spirit; and the implication is, that the whole man was once dead in sin (not to sin, as ver. 11), but now is alive; hence the pertinence of the exhortation. The reference to a field of battle is extremely doubtful, since it introduces a new figure so soon after vers. 2–11.—[R.] Meyer: Those who, from dead persons, have become living. We assume the figure of a field of battle. The Christians lay there as dead or slain persons, and from dead persons they became alive; therefore they can and should go over to the banner of righteousness.

And your members [καὶ τὰ μέλη ὑμῶν]. Hodge paraphrases *and*: and especially; but *as* seems to have an inferential force here.—[R.] Because they have become themselves the warriors of God, they must also regard their members as God's weapons, the weapons of righteousness for God.*

Ver. 14. **For sin shall not have dominion over you** [ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει]. The future, according to Melancthon: *delicissima consolatio*; erroneously regarded by Rosenmüller, Flatt, and others, as imperative. If we were to distinguish between the expression of confident supposition (Calov. and De Wette) and consoling promise (Chrysostom, Grotius, and Tholuck), we would prefer the former meaning, since the predomi-

* [The German commentators generally take the second τῷ θεῷ as *dat. commodi*, and render *für Gott*. They advance no special reason for it. This view unnecessarily disturbs the parallelism of the clauses, since the second τῷ θεῷ is in strict verbal contrast with τῇ ἁμαρτίᾳ. The first τῷ θεῷ is undoubtedly the simple dative after *κυριεύσει*, but as the same verb must be supplied in this clause, it seems unnecessary to substitute any other regimen here. We render *to God* in both clauses; the more confidently, since the second clause is but a particularization of the first, to carry out the antithesis. Comp. Stuart.—R.]

ant train of thought throughout is didactic; yet the latter is also included.

For ye are not under law [*οὐ γὰρ ἔστε ὑπὸ νόμου*]. Notwithstanding the preceding declaration in chap. v. 20, the expression continues to be an oxymoron, since the law is recognized as a carrier to sin. The sense is: freedom from the law gives you so little freedom to sin, that it is only by the exercise of grace upon you that your freedom from sin has begun. [Meyer: "Were they under the law, Paul could not have given this promise (i. e., in the preceding clause), for the law is the strength of sin (1 Cor. xv. 56), multiplies sin (v. 20), in which aspect he intends to explain it further in chap. vii." Law is here used in its widest significance. See Hodge.—R.]

Under the dominion of grace [*ὑπὸ χάριτος*], which operates as an inward and new principle of life; while the law, as such, confronted the inward life only as an outward demand—threatening, arousing, and casting down; and in this form it presupposed the dominion of sin. Bondage under the law betokened bondage under sin, without being able to remove it; but it is removed by the dominion of grace, which has become an inward law of life. [The general idea undoubtedly is: "Ye are not under a legal dispensation, but a gracious one" (Stuart); yet the whole context forbids the exclusive reference to the method of justification. "Grace" is here used in its widest sense; "the Divine grace, shown in Christ, is the power under which ye stand" (Meyer), and which assures that ye shall not be under the dominion of sin.—"Gratia non solum peccata diluit, sed ut non peccemus facit" (Augustine).—R.]

Ver. 15. What then? May we sin [*Τί οὖν; ἁμαρτήσωμεν*]. See Textual Note*.—R.]. According to Rückert, Meyer, and others, a new section should commence here; which Tholuck is right in opposing. The unity of the following with the foregoing is the fundamental thought: freedom from sin. Also the reference to the members continues throughout what follows (ver. 19). There is, however, a modification. Down to ver. 14 the antithesis was rather an ethical demand; but now a religious confirmation predominates. There, the new life was contrasted with the old as a voluntary entrance into the military service of righteousness over against the wicked, mercenary service of sin; here, the Apostle (speaking according to human analogy) presents the obligation of a new service in contrast with the old service. In the present verse Paul therefore brings out prominently the fearful consequence of the impure Antinomian view of the state of grace, in order to condemn it forthwith. To this earnest rejection of a horrible consequence, arising so frequently in ancient and modern times, the conjunctive *ἁμαρτήσωμεν* corresponds better than the future. [Dr. Hodge well remarks: "Such has been the objection to the doctrines of grace in all ages. And the fact that this objection was made to Paul's teachings, proves that his doctrine is the same with that against which the same objection is still urged." This consideration should also prevent any limitation of "grace" to justification.—On *μή γένοιτο*, see iii. 4, Textual Note*, p. 112; comp. *Comm. Gal.*, p. 49, foot-note.—R.]

Ver. 16. To whom ye yield yourselves. With the *know ye not*,* the Apostle points to the

analogy of a principle of civil law; but he gives the application in the same sentence with it. To whom you once voluntarily gave and pledged yourselves for obedience [with a view to obedience; Alford] as servants (slaves), his servants ye are, and him ye obey; be it as servants of sin unto death, &c. Thus the two services preclude each other, since the masters deny each other (Matt. vi. 24). According to De Wette, Philippi, and Tholuck, the emphasis rests on *ἔστε*; according to Meyer, on *δοῦλος*. But the actual being and availing, with its consequence, is plainly the principal idea here; the being servants is at the same time connected with it. The *ὃ ἵπαν* is explained by Reiche: *to whom you have to obey*. But this weakens the sense.

[Either, or. The disjunctive *ἤτοι* occurs only here in the New Testament. It lays special emphasis on the first alternative (Meyer). "Either this alone, or that; there is no third;" Hartung, ii. p. 356 f.—R.] The *ἤτοι*, *ἤ*, a strong either, or. Sin is personified here too. But the *ἵπακοή* is personified in opposition to it as the *παρακοή* (1 Peter i. 14); and this is a beautiful expression for the Christian's freedom in his obedience.* Plainly, the Apostle here makes the freedom of choice precede the *servum arbitrium*; according to ver. 17, the former was bound a long time ago.

Of sin unto death [*ἁμαρτίας εἰς θάνατον*]. According to Fritzsche and Reiche, physical death is meant; but according to Meyer and Tholuck (the early view of which latter was that it is spiritual death), after Chrysostom, eternal death is spoken of. Meyer's ground against the acceptance of physical death is, that it is not the consequence of individual sin, and cannot be averted from the *δοῦλος ἵπακοῆς*—an argument which Tholuck accepts. But how could this occur, if there were not in earthly life a hundred-fold gradations of physical death? The death of the suicide, for example, is not to be explained simply by the fall of Adam. And thus spiritual death has its degrees also. Therefore the Apostle speaks of death in general (so also Philippi); † as, according to 1 Cor. xv., his thorn is sin, which has eternal death in prospect. Even the forms of the misery of sin which precede death are not to be excluded.

Of obedience unto righteousness [*ἵπακοῆς εἰς δικαιοσύνην*]. Meyer, just as incorrectly, presents the *δικαιοσύνη* as the final result for the servants of obedience, in contrast with exclusively eternal death. The righteousness of faith

believe." Jowett paraphrases thus: "Know ye not that what ye make yourselves, ye are!" This view he takes to avoid tautology, yet this seems to depart from the Apostle's line of thought.—R.]

* [Forbes calls attention to the deviation from the strict parallelism in this verse: "of obedience unto righteousness," instead of "of righteousness unto life." He intimates that thus Paul marks this distinction: To sin we give ourselves of our own free choice and power as bondsmen, but we cannot of our own free choice, and by any effort of will, give ourselves to the service of righteousness; hence all we can do is to yield ourselves up to God's grace, to save us, as servants of obedience, for or unto righteousness, as a "gift" to be bestowed upon us, and wrought into us by His Spirit. He also notices that the direct expression: *servants to righteousness* does not occur until ver. 19—the caution being attributable to anxiety lest such an expression be turned to legalistic account.—R.]

† [De Wette: "Sündensclend überhaupt." So Alford: "The state of misery induced by sin, in all its awful aspects and consequences." The wider view is necessary, since the word occurs frequently, in the remainder of the chapter and in chap. vii., in such a connection that a limitation is unfortunate. Meyer's exegesis is hampered throughout by his view of *θάνατος*.—R.]

* Stuart: "I take it for granted that ye know and

is certainly assumed here; but the "uprightness which is adjudged to believers in the judgment" is gradually developed to its completion from obedience as the form of the new life.* (On the construction of this verse with vers. 17, 18 [Rückert and Reiche], by which ver. 18 is the *propositio major*, ver. 17 the *minor*, and ver. 18 the conclusion. Comp. Tholuck.)†

Ver. 17. **But thanks to God, &c.** [χαρις δὲ τῷ Θεῷ, κ.τ.λ.]. It may be asked, whether the first proposition is a mere introduction to the second as the principal proposition, so that the thanksgiving refers merely to obedience (Grotius, Estius, and others); or whether the thanksgiving refers to both propositions (Meyer, Tholuck).‡ Tholuck says, in favor of the latter view: "Since ἤτε precedes, and μέν is wanting, ἤτε must be read with all the more emphasis; as 1 Cor. vi. 11: καὶ ταῦτα τίνος ἤτε; Eph. v. 8: ἤτε γὰρ ποτε ἀνότοι; and the immediate object of thanksgiving is that this time of the bondage to sin is past." Evidently, the deliverance from the service of death is in itself already a satisfactory ground for praise and thanksgiving; yea, we naturally thank God for this with the greatest emotion (God be praised: delivered!), although this negative side of salvation cannot be regarded as separate from the positive.

But ye obeyed from the heart [ὕπηκουσατε δὲ ἐκ καρδίας]. They were only conditionally voluntary in their bondage to sin; but they have become obedient from the very bottom of their heart.

That form of teaching whereunto ye were delivered [εἰς ὃν παρεδόθητε τὴν δοξαζῆς]. The simplest solution of the attraction εἰς ὃν παρεδ. is τῷ τύπῳ τῆς διδασκ., εἰς ὃν παρεδόθητε.§ Explanations:

1. Christian doctrine in general (the most common). Meyer says properly to the contrary: By this the expression τὴν δοξ. would not be explained. Beza, indeed, explains it: A seal under which we are placed to receive its impression.]

2. The doctrinal form of the gospel according to Paul, in opposition to anti-Paulinism (De Wette, Meyer, and others).¶

3. Œcumenius, Calvin, and others, have taken the word in the sense of the ideal which the doctrine holds up. For a still more untenable explanation by Van Hengel, see Meyer.

* [Prof. Stuart here also confounds δικαιοσύνη with δικαιώσις, and unfortunately paraphrases: *obedience which is unto justification*. This is open to lexical as well as theological objections. Δικ. is subjective (Hodge).—R.]

† [Tholuck agrees with Meyer, who takes ver. 18 as the major, ver. 17 as the minor, but regards the conclusion as self-evident, and hence not expressed.—R.]

‡ [So Philippi, Hodge, Alford, and modern commentators generally, taking the first clause as meaning: *that it is over*. Wordsworth, however, finds here "a mode of speaking, where a bad thing is represented as comparatively good, so that the superiority of what is contrasted with it may appear more clear." This seems totally irrelevant.—R.]

§ [Stuart prefers to find no attraction, since δικαιοσύνη governs the accusative, but there seems to be a modification of the meaning in such cases. On the grammatical difficulty, see Meyer *in loco*, Winer, p. 155.—R.]

¶ [Wordsworth thus carries out the metaphor of the verse: "You readily obeyed the mould of Christian Faith and Practice, into which, at your baptism, you were poured, as it were, like soft, ductile and fluent metal, in order to be cast, and take its form. You obeyed this mould; you were not rigid and obstinate, but were plastic and pliant, and assumed it readily."—R.]

‡ [Adopting this view in the main, we prefer *teaching* to *doctrine*. The latter is more abstract, but the reference here seems to be to definite forms of instruction.—R.]

Tholuck first repudiates the presumption of anti-Paulinism. Yet it does, indeed, come into consideration, so far as it judaistically obscured the Pauline doctrine of free grace. Tholuck is then inclined to accept the explanation of Beza, and says "that it is by no means a common expression 'to be delivered to a doctrine,' even if, with Chrysostom and Orlanzen, we consider at the same time the guidance of God as the active factor." But the Apostle says, in Gal. i. 6, what he holds concerning this type of doctrine in opposition to its obscurations.

God himself has committed them to this school of faith.

Παρεδόθητε is not middle (Fritzsche), but passive. [Winer, p. 245, seems to justify the change to the active form which the E. V. adopts, but there is a good reason for the choice of the passive, viz., the activity of God in committing them to this type of teaching. This thought appropriately follows "Thanks to God." So Meyer, comp. Philippi.—R.] It follows, from what has been said, that the Church was already won over by the Apostle's friends to the Pauline form of the gospel. But here the matter treated of is the essential element; the true energy of freedom from the law is the true energy of life in obedience unto righteousness.

Ver. 18. **And being made free from sin** [ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας]. Aorist participle, referring to the definite act of deliverance. The clause stands in close connection with ver. 17, not as a conclusion (since οὖν would occur in that case), but rather as an expansion.—R.]. The δὲ leads us to emphasize the expression: ye are enslaved, or made servants, &c. From the nature of the case, they knew the negative past—*free from sin*—earlier and better than this full consequence: **ye became the servants of righteousness.**

Ver. 19. **I speak after the manner of men.** The ἀνθρωπίνον is analogous to the κατ' ἀνθρώπου πον in chap. iii. 5.* By slavery, which was in full bloom in Rome, the Apostle clearly explains to them the absolute force of the new principle of life.

Because of the infirmity of your flesh [διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν]. The flesh, or the sensuous and susceptible fullness of the body, is not only negatively weak, but also positively diseased and disturbed, both of which facts are expressed by the ἀσθένεια. It may be asked, however, whether the Apostle means here the weakness of intelligence arising from this infirmity, by which he was compelled to represent to them the highest liberty under the figure of servitude (Bengel, Meyer, and De Wette, with reference to 1 Cor. iii. 1); or whether he meant their practical infirmity. The first view—that is, the reference to intelligence—appears also in the intimation that the Apostle announces a popular explanation (Vatable, Ernesti, and Rosenmüller). The latter view is favored by Origen, Chrysostom, Theodoret, Calvin, &c.: "I require nothing which your fleshly weakness could not do," or the like. The thought here could not be unintelligible to the Roman Christians; therefore the practical reference by all means preponderates; but not in the sense already given: "I require of you nothing too difficult; I require only the degree of obedience which you formerly rendered to sin."

* [Hodge: "The former characterizes as human the thing said, and the other the manner of saying it." Comp. Meyer, however.—This apologetic form of expression concerns the description of "true freedom" as a δουλεία.—R.]

The Apostle's thought can rather be explained by what follows: "Yield your members *servants*," &c. That is, even if, in your spiritual life, you feel that you are as freemen, you must nevertheless restrain your members strictly in discipline and obedience on account of the infirmity of your flesh. With all freedom, the question in reference to the bodily members is an appropriate ascetic discipline, such as the Apostle exercised in reference to his own body (1 Cor. ix. 27; comp. Gal. v. 24); and therefore the figurative form of his expression does not merely correspond to the antithesis as denoting an unlimited obedience, but is established in a more special sense as the requirement of a strict discipline. This view obviates Meyer's reminder: *λίγω* cannot mean *require*. The Apostle does not express a requirement, but a principle; by which analogy the Christian, in his freedom, has to make his bodily life absolutely subject. Lachmann [apparently Olshausen] and Fritzsche unjustifiably make a parenthesis of this clause, *ἀνθρώπων, κ.τ.λ.*

[With Bengel, Olshausen, De Wette, Hodge, Alford, and many others, I am disposed to give a decided preference to the first view, viz., that this clause refers to what precedes. Commentators differ as to the force of the terms, but the following positions seem most tenable. *Infirmity* means *intellectual weakness*, growing out of their carnal condition (*σάρκος*, gen. *auctoris*). The ethical reference is in *σάρξ*, not in *σθένεια*. On *σάρξ*, see chap. vii.—R.]

For as ye have rendered your members [*ὥσπερ γὰρ παραστήσατε τὰ μέλη ἑμῶν. Ἰὰρ* is *explicative* (Tholuck, Meyer). *Δούλα*, used as an adjective, only here in New Testament (Hodge).—R.] To servitude. The apparently free pleasure was, in fact, a hard bondage under sin.—To uncleanness [*τῇ ἀκαθαρσίᾳ*.] We hold that *ἀκαθαρσία* has especial reference to the heathen portion (according to chap. i.), and to iniquity, *ἀνομία*, on the contrary, to the Jewish portion (according to chap. ii.). Meyer makes this distinction: *ἀκαθ.* is sin as ethically defiling man; and *ἀνομ.* is sin as violation of the Divine law. Spener, De Wette, and others, distinguish thus: Uncleanness as defilement of themselves and of sin toward others. Tholuck considers *ἀκαθ.* as *species*, and *ἀνομία* as the generalizing genus of sin. But the genus is declared in what follows. The *ἀκαθ.*, or fleshly sin in the narrower sense, and the *ἀνομία*, or violations of the law in the narrower sense, converge in the *ἀνομία* in the wider sense in guilt and condemnation before the law—which constitute the antithesis to *ἀγιασμός*. Therefore the explanation of unto iniquity,* *εἰς τὴν ἀνομ.*, as from one sin to others, is incorrect (Ecumenius, Erasmus, Luther, and Grotius). The duality of the service of sin is worthy of note: a service in part to uncleanness and in part to insubordination. This could not be the case (according to the axiom that no man can serve two masters) if both were not connected.

Even so now render your members as servants to righteousness unto sanctification

[οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν] Righteousness, as the new principle of life, should bear unconditional sway over the members; holiness should be the end and result. Meyer translates *ἀγιασμός*, holiness. To present holiness. Even Tholuck does not understand the word to mean an effort to be holy. He refers to ver. 22; but there *ἀγιασμός* is still distinct from the *τέλος* as movement toward the *τέλος*. He then quotes Heb. xii. 1-4. But this passage does not decide positively for the expression *holiness*. For completed holiness is not the preliminary condition for beholding the Lord, but its fruit. But, according to this very passage, *ἀγιασμός* cannot mean a striving; otherwise we would have to translate: strive after the striving of holiness. The expressions quoted by Tholuck from Basil and Ecumenius do not both prove the same thing. Ecumenius understands by the word, absolute purity; Basil, thorough consecration to the holy God. And this is the sense. *Ἀγιασμός* means, first of all, the act of consecration ("According to Bleek, on Heb. xii. 14, it does not occur among the classics; but Dion. Halic., i. 21, as in the Sept., has it of acts of consecration;" Tholuck), then the condition of being consecrated, or of holiness—an idea which does not perfectly coincide with the idea of completed holiness, and in which there is at once expressed the constant ethical movement, rather than a substantial and quiescent condition.

[On the lexical grounds Lange advances, *sanctification* is the preferable meaning—one which accords with the context. The issue (not, the end; the use of the phrase in ver. 22 is against this) is sanctification, which indeed results in perfect holiness, but comes into view here rather as a progressive state than as an ultimate one. Undoubtedly *righteousness* describes the principle, and *ἀγ.* the actual condition (Philippi), but in the sense given by Lange above. Meyer says the word always means *holiness*—never *sanctification*—in the New Testament. Compare, on the contrary, Bengel, Rom. i. 4.—R.]

Ver. 20. For when ye were servants of sin [*ὅτι γὰρ δούλοι ἦτε τῆς ἁμαρτίας*]. According to Fritzsche, the *γὰρ* indicates the elucidation of ver. 19; but according to Meyer and Tholuck, it announces the establishing of it. It is, however, rather a continued elucidation of the preceding than an establishment of what follows.* The Apostle answers the question: wherefore should the service of righteousness be a bond-service? Answer: because ye, who were formerly the servants of sin, became free in relation to righteousness. They were not the freemen of righteousness, as though it had made them free, but in relation to it; therefore the dative. The argument lies in the necessity of the complete reversion of the earlier relation. Since sin and righteousness preclude each other, they were free in relation to righteousness, because they were the bondmen of sin. Therefore, since they have now become free from sin, they

* [A question arises as to the exact meaning of the phrase *εἰς τὴν ἀνομίαν*. It may mean, for the purpose of iniquity—i. e., in order to work iniquity (Stuart, Hodge, Meyer), in order that this shall be actually presented, or issuing in iniquity, &c. indicating the resultant state (Tholuck, De Wette, Alford, Lange). The latter is preferable, because the word seems to refer to a state rather than an act. Besides, its antithesis is *εἰς ἁγιασμόν*, which indicates the result, as we infer from its use in ver. 22.—R.]

* [The difficult connection of the verse is satisfactorily explained in Webster and Wilkinson: "*γὰρ* restates the view given of their former condition in respect to sin and righteousness, in preparation for the final and most accurate statement of their present spiritual condition" (ver. 22)." Meyer (who has changed his views), in 4th ed., also finds in this verse a preparation for the full statement of a motive for obeying the precept of ver. 19. He groups vers. 20-22 as one in thought, calling attention, however, to the somewhat tragical force of our verse, with its emphatic words in the parallel clauses.—R.]

must be the bondmen of righteousness. The fearful expression, *free as regards righteousness* [*ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ*, dative of reference], does not mean that righteousness had no claims upon you (Tholuck), but that it had no part in you.* According to Koppe and Reiche, this is ironical; a position opposed by Meyer, and now also by Tholuck. There is certainly nothing ironical in the sentence, but there is in the word *ἐλευθεροί*. For we can no more accept it in a strict sense, than that they should be the slaves of righteousness. As this latter bondage is not only freedom, but also spontaneity, so was that freedom the deepest slavery. [That was a sorrowful freedom! Why find irony, then?—R.]

Ver. 21. **What fruit had ye then therefore? Things whereof ye are now ashamed** [*τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε*. See *Textual Note* 10.—R.]. Here are two divergent constructions:

1. The question closes with *τότε*. Then follows the answer. (Thus the Pesh., Theodore of Mopvestia, Theodoret, Erasmus, Luther, and many others, down to De Wette, Lachmann, Tischendorf, and Philippi.) [So Alford, Webster and Wilkison.]

2. The question continues to *ἐπαισχύνεσθε*. What fruit had ye then in those things whereof ye are now ashamed? Answer: None; for the final result of them (these things) is death (thus Chrysostom, (Ecumenius, Beza, Calov., Grotius, &c.; Bengel, Meyer). [So Stuart, Hodge, Wordsworth.]

3. Reiche, in conjunction with the latter construction, explains thus: What deeds, of which ye are now ashamed, proceeded from your service of sin (namely, your bringing forth fruit)? This third construction is utterly untenable; *καρπός* would then recur as plural in *ἐφ' οἷς*, and *καρπ.* *ἔχον* would mean: to bring forth fruit.

There are the following reasons against Meyer's explanation: 1. First of all, he must insert an *ἐκείνων* before *ἐφ' οἷς*, and introduce a negation into the question, in order to explain the form of the answer, *τὸ γὰρ*, &c. 2. The question is, What fruit had ye then? not, What will ye have finally? 3. After the antithesis, it should be made emphatic that they had formerly no fruit, but rather pernicious and horrible deceptions, but that now they bring forth their fruit. 4. By Meyer's construction, *ἐφ' οἷς νῦν ἐπαισχύνεσθε* would be converted into an enervating remark. Meyer says, against explanation No. 1: 1. According to ver. 22, the question, in antithesis to ver. 21, is the *having* the fruit, and not the quality of it. This is wrong: the *καρπός* is qualified, *εἰς ἀγιασμόν*. 2. Paul must have written *τίνας καρπούς*, or *ἐφ' ᾧ*; as if the metaphorical idea of fruit, or gain, could not be represented in a variety of things. 3. Paul never ascribes *καρπὸς* to immorality; he attributes *ἔργα* to it (Gal. v. 19); he predicates *καρπός* of only what is good (Gal. v. 22; Eph. v. 9; Phil. i. 11); indeed, he even designates the *ἔργα τοῦ σκότους* as *ἄκαρπα*. But the Apostle says the same thing here, when he asks, What fruit had ye then? He even denies that they had real fruit—the true gain of life. On the other hand, they reaped, instead of true fruit, base deceptions, things of which they are now ashamed, and in which their future death is announced. Comp.

Gal. vi. 8. Tholuck thinks that between the two constructions there is no demonstrative decision.

For the end of those things is death [*τὸ μὲν γὰρ τέλος ἐκείνων θάνατος*]. Death must be understood here in its complete and comprehensive meaning; not eternal death exclusively (Meyer).

Meyer, with Lachmann, accepts *μὲν*, and translates: for the end is indeed death; but without observing that this contradicts his own construction of the passage. It is only on the first construction that *μὲν* has any meaning. [See *Textual Note* 11. Having already accepted *μὲν* on diplomatic and critical grounds, before carefully considering the exegetical results, I am now disposed to insist upon retaining it, and using it as decisive in regard to the construction of the verse.—R.]

Ver. 22. **But now having been made free from sin** [*νῦν δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας*]. The evil relation has been completely reversed by faith.—**And become servants to God** [*δουλωθέντες δὲ τῷ θεῷ*]. Notice the definiteness of the aorist participles.—R.]. God himself here takes the place of *δικαιοσύνη*, for their relation is now one of personal love.—**Ye have your fruit unto sanctification** [*ἔχετε τὸν καρπὸν ἡμῶν εἰς ἀγιασμόν*]. The present indicates fruit already. The sense: *have your reward*, seems unjustifiable here. *Εἰς* is consecutive here (Meyer), as I hold it to be in ver. 19 also. *Ἀγιασμός*, *sanctification*, as above, a progressive state, the immediate issue of the fruit of their personal relation to God, the final issue follows.—R.]. They have fruit already in this new relation. Meyer: the *καρπὸς τῆς ζωῆς*, ver. 4.—Or the *peace*, chap. v. 1. But as, in the Old Testament, the firstlings served for the *ἀγιασμός*, so, in the New Testament, this is done by the whole fruit of the life of faith. Tholuck translates here also: *holiness* [without excluding the idea of sanctification, however.—R.].

And the end everlasting life [*τὸ δὲ τέλος ζωῆς αἰώνιον*]. That is, ye have everlasting life. Meyer says, this possession is still an ideal one. It is rather an essential one; John iii. 36; Matt. v. 8; Heb. xii. 14; 1 John iii. 2. [We must take "life" here in its most extended sense, as "death" in ver. 21. Meyer's difficulty arises from his limiting the meaning of these two words throughout. We have already eternal life in germ; in its fullness it is the *τέλος* of all our fruit and fruitfulness. Not, however, by natural, inherent laws of development. The next verse sets forth anew the two ends, and the inherent difference.—R.]

Ver. 23. **For the wages of sin is death** [*τὸ γὰρ ὄψωνιον τῆς ἁμαρτίας θάνατος*]. Tholuck: "*Ὁψώνιον*, and in the plural *ὄψωνια*, wages of the servant and the soldier; therefore possibly, though not necessarily, a continuation of the figure of military service; comp. *ὄπλα*, ver. 13. Under this supposition, Grotius, Bengel, and Weinstein made *χαρίσμα* to mean the *donationum militare*. Yet the technical word for such a gift is *ἡ ἐπίδοσις* (Fritzsche)." The figurative character of the antithesis lies in the fact that sin pays its soldiers and slaves miserable wages (Erasmus: *ὄψωνια, vile verbum*), namely, *death*; but God (as King) pays His children and servants, not a reward, but the honor-gift of His favor, which is eternal life. Tholuck defines the antithesis thus: as far as sin is concerned, her due is according to justice; but, on the other hand, what is received by the believing accord

* (Stuart: "counted yourselves free." This is an implied irony, and objectionable, for it is not strictly true.—R.)

ance of God's saving blessings can be regarded only as a gift—namely, the imparting of salvation, the eternal completion of life. This antithesis is correct so far as it is not pushed beyond the proper measure, so that justice does not appear as mere arbitrary authority. In the present passage, however, this antithesis recedes; for the question is not concerning the righteous punishment of sin, but the way in which sin itself, regarded as false dominion, pays the reward. The gift of God also, at all events, presupposes the merit of believers, but yet remains a gift, because the whole idea of gain falls to the ground where merit is not considered, and where even the preliminary conditions of good conduct are bestowed as a gift.* For the idea of wages, see 1 Cor. ix. 7. "The plural (more usual than the singular) may be explained from the manifold elements of original natural reward, and from the numerous coins of later money-wages;" Meyer.

In Christ Jesus our Lord [*ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*]. Stuart follows the inexact sense of the E. V.: "through the redemption or atonement of Christ." True; but not what Paul says here. In Christ Jesus is an expression which has a full, rich meaning of its own. In this case, we may ask whether the phrase limits God, or gift of God, or is used more generally. Meyer says: in Christ it rests, is causally founded, that the gift of God is eternal life. Webster and Wilkinson: "in Him, by virtue of His relation to Deity, God is the giver; in Him, we, as united with Him, having an interest in Him, are recipients.—R.J. He is not only the source, but also the central treasure of our eternal life.

DOCTRINAL AND ETHICAL.

1. It is certainly not accidental that the word to rule, βασιλεύειν, occurs so frequently in the Epistle to the Romans (chap. v. 14, 17, 21; vi. 12); likewise the word weapons, ὅπλα, here, and in chap. xiii. 12. See the *Exeg. Notes*, where reference is made to the Apostle's similar allusions to local relations in the First Epistle to the Corinthians, as well as in the Epistle to the Ephesians. His epistles in general abound in these evidences of truth to life. In the Epistle to the Galatians, for example, we see very plainly the Galatian fickleness; in the Epistles to the Corinthians, we see the city of Corinth portrayed; and in the Epistle to the Colossians, the Phrygian popular spirit, &c. Such evidences of authenticity are regarded by the critics of Baur's school as mere cobwebs, while they convert cobwebs of the barest probability into important and decisive evidence.

2. In this section the Apostle passes from the figure of military service to that of servitude, in order to portray, in every relation, Christian freedom in its contrast with the bondage of man in sin.

3. On ver. 12. The despotic dominion of sin in the mortal body of the unregenerate, is an ethical copy of physical demoniacal possession. Sin, as a foreign force, has penetrated the individual life, and riots there as lord and master. Christianity now consists essentially in raising the shield of the Spirit against this usurping despotism, in the power of the triumph, dominion, and fellowship of Christ.

* [On χάρισμα, see v. 15 ff.—The antithesis is different here, yet related—there, fall, transgression; here, wages, but of sin.—R.J.]

4. Ver. 13. If the real Christian should again serve sin, his conduct would be a voluntary, cowardly, and inexcusable surrender of his arms to a hostile power already overthrown. But, according to the Apostle's view, the whole life of humanity is a moral struggle of the spirit between righteousness and unrighteousness, in which all the human members are arms that contend for either righteousness or unrighteousness. Man, physiologically regarded, is born naked, without weapons or arms; ethically considered, he is "armed to the teeth;" his members have throughout the significance of moral arms.

5. The conclusion made by non-legal impurity, that sin is made free, because we are not under law, but under grace, is reversed by Paul, who says that, for this reason, sin is to be regarded as abrogated and excluded. The law does not make sinners, but it suits sinners; bondage under the law corresponds to bondage under sin, and the law cannot annul this bondage. To him who stands under the law, his own inmost nature is still a strange form; for the inmost nature, in its living character, signifies the inwardness of the law, freedom from the letter of the law, liberty. To be estranged from one's self is, therefore, to be still in the bondage of sin, and therefore under that of the law also, as the foreign form of the inmost norms of life. But in grace, man has become at once free from sin and the law, because by grace he has come to himself (Luke xv. 15), and because it has written the law, as the word of the Spirit, on his heart.* On the power of sin, see Tholuck, p. 313; on the *nova obedientia*, p. 314.

6. On ver. 16. Life is throughout a consequence of an established principle, either for death or for life, whether man may have made this principle—his self-determination—more or less clear to himself. Christianity is a thoroughly synthetical view of life—a view of life in its grand, complete, and fundamental relations. Adam, Christ—the state of bondage, the state of freedom, &c.

7. On ver. 17. When the Apostle thanks God that the Romans have not merely become Christians in a general sense, but have become obedient to the doctrinal form of the freedom of the gospel from the law, the application of this to the evangelical confession lies very near. The Apostle speaks here of definite doctrinal types, not so much in the formal as in the material sense. The antithesis is Judaizing Christianity.

8. On vers. 19, 20. That the members should be servants to righteousness, is not merely a figurative expression arising from the antithesis that they were enslaved to sin. Rather, this is a demand which follows from the fact that, in consequence of serving sin, they are afflicted with weakness of the flesh; and therefore, notwithstanding the freedom of the Christian spirit—yea, by virtue of it—the morbid and blunted natural forces, the animal na-

* [Stuart: "Christians are placed in a condition of which grace is the prominent feature: grace to sanctify as well as grace to renew the heart; grace to purify the evil affections; grace to forgive offences though often repeated, and thus to save from despair, and to excite to new efforts of obedience. Viewed in this light, there is abundant reason for asserting that Christians, under a system of grace will much more effectually throw off the dominion of sin, than they would do if under a mere law dispensation." Yet, if there be one point where there is most obscurity in the minds of the majority of professing Christians, it is here. That it has largely arisen from an obscuration of the doctrine of sanctification by grace, or rather the unwise summing of justification and sanctification on in discussing this Epistle, is painfully true.—R.J.]

tures, must be subjected, watched over, and controlled. Augustine teaches that the little tree, which has grown crooked on one side, is thereby stretched so that it can be bent a little toward the other side.

9. The *fruit* of the service of sin is first of all represented in bitter disappointments, confusion, disgrace, and shame; finally, in death. The reward of sin is, from its very nature, the low wages for slavish or military service, and in addition to this, further contemptible pay, viz., death. How glorious does the honorable gift of eternal life appear in comparison with this wretched reward! See the *Exeg. Notes*. We must here reject the exaggerations of the idea of gracious retribution, as well on the side of arbitrary authority as on the side of reward. In human relations, gain is a lower form than merit; but the donation goes far beyond the merit, since it, as the gift of personal magnanimity, will more than outweigh the work of personal worth. Everywhere in the kingdom of love, to say nothing of the kingdom of grace, all idea of merit falls to the ground; but the appropriateness of the reward to the dignity of the child and the worthiness of the servant, which are bestowed by God and religiously and morally appropriated, do not fall to the ground. Grace is not thereby so glorified that it is absolved from justice.* On the *ὡς αἰσώς*, see Comm. on the Gospel of John, iii. 15.

HOMILETICAL AND PRACTICAL.

The well-established apostolical admonition to a moral course of life: 1. To whom is it directed? 2. What does it require? 3. By what is it established?—Our body is mortal (ver. 12).—In whose service should our members be? 1. Not in the service of unrighteousness; but, 2. In the service of righteousness (ver. 13).—In which service do our weapons hold out better? 1. Many believe in the service of unrighteousness; but there they are destroyed; 2. Christian experience teaches, on the other hand, that it is in the service of righteousness, for there they remain untouched (ver. 13).—Under the law there is death, but under grace there is life (ver. 14).—Law and grace.

Should we sin, since we are not under the law, but under grace? God forbid! Because freedom from the law is (1.) not lawlessness, but (2.) obedience to righteousness [comp. Luther's work on the *Freedom of a Christian Man*], (vers. 15–23).—What is it to be obedient in heart to the form of doctrine with which we are connected? 1. Not only to be orthodox, but also believing (ver. 17).—The form of apostolical doctrine. 1. What must we understand thereby? (The Apostle Paul's doctrine of justification by faith.) 2. How far is this form of importance for us? (ver. 17).—Christian preachers should never forget to so speak after the manner of men that everybody can understand, chap. iii. 5 (ver. 19).—The fruits of serving sin and serving God: 1. The fruit of the former is death; 2. The fruit of the latter is eternal life (ver. 21).—What is the fruit of sin? 1. A fruit of which one must be ashamed; 2. One whose end is death (ver. 21).—What is the fruit of righteousness? 1. One of holiness; 2. One whose end is eternal life.—The pre-

cious fruit of holiness. It is not only to be regarded as (1.) lovely, but (2.) it makes wise, and joyous, and blessed (vers. 21, 22).—Death, and eternal life. 1. The former is the wages of sin; the latter is God's gift in Jesus Christ our Lord.

LUTHER: *In His death*, that even we should die like Him. Observe that believers have still wicked lusts in the flesh, which they do not obey (ver. 12).—So long as grace rules, the conscience remains free and controls sin in the flesh; but without grace, sin rules, and the law condemns the conscience (ver. 14).

STARKE: Sin still arises even in the regenerate, and they can again fall under its dominion; therefore they need the warning (ver. 12).—The pious are never without law, and yet not under the law, but in it (ver. 14).—Whoever still permits sin to rule over him, cannot be under grace (ver. 14).—To be a servant of sin, is the greatest misery; but to have been a servant of sin is the greatest blessedness (ver. 17).—Justification impels, moves, and powerfully awakens toward the exercise of godliness; Pa. cxxi. 5 (ver. 18).

HEDINGER: To have piety from compulsion, fear, or politeness, in order to please others, or through one's own inclination, desire, praise, and advantage, was the delusion and bondage of Ishmael. The children of God are not under the law; 1 John iv. 18 (ver. 15).—Christians are not libertines, who can do what they please: they are servants, but servants of God! But where are such servants? How great is their number? Servants of court, fashion, passion, men, the state, self, and the devil, can be seen in abundance.

CRAMER: We shall never have a better fate than Paul, all of whose words have been perverted, misinterpreted, and made sinful.—Nothing is more becoming in a servant than obedience. Because we are now the servants of God, we must be steadfastly obedient from the heart until the end, according to God's word, and not according to our own notion (ver. 16).—QUESNEL: As the heart is, so is the use of the body. He serves the Lord who has chosen Him from the heart. A true Christian dedicates himself wholly to God, his heart by love, and his body by good works (ver. 13).—O blessed servitude with which we serve God! The service of men makes miserable people; but the service of God makes us saints in time and kings in eternity; Isa. xiv. 3 (ver. 22).—MÜLLER: God will have no compulsory service; a willing heart is the best offering; in the weak flesh a willing spirit, in the small work a great will; Pa. cx. 3 (ver. 19).—He who is free from righteousness has no part in Christ (ver. 20).—As the fruit grows from the seed, so does ignominy grow from sin, outwardly before the world and inwardly in the conscience before God (see ver. 21).

SPENER: Earnest and true Christianity consists herein: although sin is present, it does not reign (ver. 12).—We dare not think, that though the wages of sin is death, Christ has redeemed us from death, so that it will not finally injure us. For the redemption wrought by Christ will not help us any, if we do not become obedient to Him (ver. 23).

GERLACH: The body, with its impulses and members, is like a house full of arms or implements, for war or every kind of labor. In the service of sin, these members, the sinful impulses then become themselves members unto sin (ver. 13).—The servitude of obedience is also true freedom (ver. 17).—Since, by the gospel, man becomes a servant as well as a freeman, license is just as much excluded as

* [It is well to note here the saying of Augustine: *Gratia non erit gratia ullo modo, nisi sit gratuita omni modo*; "Grace is not grace in any sort, if it be not free in every sort.—R.]

slavish obedience to a foreign power (ver. 18).—If righteousness, so rules in us that all our members become its instruments, they will work together for the increase of our holiness (ver. 19).—A single glance at the fruit and the reward of sin must fill the Christian with shame, and therefore with abhorrence of the false freedom which abuses grace (ver. 21).—The perfect sanctification of man in body and soul is also his true, eternal life; for by the perfect communion of his whole nature with the Fountain of all life, God himself pervades him spiritually and bodily with the fulness of everlasting life (ver. 22).

LISCO: Earnest admonition to holiness of life (vers. 12-23): 1. Its import (vers. 12-14); 2. The impulse to a more zealous sanctification is the grace of redemption (vers. 15-23).

HEUBNER: Freedom from the law is not liberty to sin, or lawlessness (ver. 15).—In Christianity, the law of the letter, with its worldly power, does not rule, but the free law of love (ver. 15).—Obedience, the practice of God's will, awakens in us increasingly the spiritual power of life, and obtains spiritual health (ver. 16).—Purity and beauty of soul arise only from sinlessness (ver. 19).—The remembrance of earlier sins never becomes wholly effaced, but, 1. It keeps the converted person humble and watchful; it awakens, 2. thankfulness for the love and grace of God; 3. sympathy for others.

BE-SER: Believers are servants of righteousness (vers. 12-23).—Unrighteousness is a tyrannical master, who does not release his slaves according to their pleasure, but drives them ever farther from God's commandments (ver. 19).—*Servitium Dei summa libertas* (ver. 19).—The wages of sin is as manifold as the wages with which a general rewards his soldiers (bread, clothing, money); but its sum is death, empty death.

LANG: The service of sin, at first apparently a voluntary life of warfare, but afterwards plainly a mercenary condition, and finally a state of slavery.—The fearful self-deception in surrendering one's self to sin: 1. At the outset, slavery instead of free-

dom; 2. In continuance, always backward instead of forward; 3. Finally, death instead of life.—Voluntary return to bondage is the deepest guilt of sin.—Real death is explained by its opposite. It is not contrasted with the present, but with eternal life.—Eternal life as the fruit of the true service of God in righteousness: 1. As redemption; 2. As gift.

TILLOTSON: Sin is the blindness of our minds, the perverseness and crookedness of our wills, and the monstrous irregularity and disorder of our affections and appetites, the misplacing of our powers and faculties, and the setting of our wills and passions above our reason; all which is ugly and unnatural; and, if we were truly sensible of it, a matter of great shame and reproach to us.—BURKITT: Sin, as a raging and commanding king, has the sinner's heart for its throne, the members of the body for its service, the world, the flesh, and the devil for its grand council, lusts and temptations for its weapons and armory; and its fortifications are ignorance, sensuality, and fleshly reasonings.—Death, as the punishment of sin, is the end of the work, though not the end of the worker.—GROTIUS: It is the nature of all vices to grow upon a person by repetition.—CLARK: Let God have your hearts, and, with them, your heads, your hands, and your feet. Think and devise what is pure; speak what is true, edifying, just, and good; and walk steadily in the way that leads to everlasting felicity.—Every sinner has a daily pay, and this pay is death.—The sinner has a hell in his own bosom; all is confusion and disorder where God does not reign. If men were as much in earnest to get their souls saved as they are to prepare them for perdition, heaven would be highly peopled; and devils would have to be their own companions.—HOPKINSON: The motive to obedience is now love, and its aim the glory of God.—When a man is the slave of sin, he commonly thinks himself free; and, when most degraded, is often the most proud. When truly free, he feels himself most strongly bound to God, and when most elevated, is most humble.—J. F. H.]

FOURTH SECTION.—*The transition, in principle and reality, of Christians from the service of the letter under the law into the service of the Spirit under grace, by virtue of the death of Christ. Believers should live in the consciousness that they are dead to the law.*—THEOLUCK: "Your marriage with Christ, having taken the place of the dominion of the law, necessarily leads to such a dominion of God in a new life."

CHAP. VII. 1-6.

- 1 Know ye not, brethren (for I speak to them that [those who] know the law), how [omit how] that the law hath dominion over a man as long [ἐφ' ὅσον
- 2 χρόνον, for as long time] as he liveth? For the woman which hath a husband [the married woman]¹ is bound by the law to *her* husband so long as he liveth [to the living husband]; but if the husband be dead [have died],² she
- 3 is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead [have died], she is free from that law; so that she is
- 4 no [not an]³ adulteress, though she be married to another man. Wherefore [Accordingly], my brethren, ye also are become [were made]⁴ dead to the law by [through] the body of Christ; [,] that [in order that]⁵ ye should be married to another. *even* to him who is [was] raised from the dead, that we should bring

- 5 forth fruit unto [to]^a God. For when we were in the flesh, the motions [passions]^a of sins, which were by [by means of] the law, did work [ἐνεργεῖτο, were efficient, wrought] in our members to bring forth fruit unto [to] death. But now we are [have been] delivered from the law, that being dead [having died to that]^a wherein we were held; that we should serve [so that we serve]^a in newness of spirit [the Spirit],¹⁰ and not in the oldness of the letter.

TEXTUAL.

¹ Ver. 2.—[The E. V. renders ὁ ἄνδρας: which hath a husband; which is less forcible than the single word married. It is true that neither renderings convey the exact sense of the original, so well as: *das dem Manne unterthanige Weib* (Lange); yet, as the idea of subjection, expressed in the Greek, is still, to some extent, implied in married it is the best rendering that can be given.—The periphrasis: *so long as he liveth*, is altogether unnecessary; the living husband, is both more forcible and more exact.

² Ver. 2.—[The active verb *die* should be substituted for *be dead*. The question arises, How can we best express the delicate shade of the Greek conditional proposition: *ἴαν δὲ ἀποθάνῃ*. Alford gives: *have died*; Wordsworth: *shall have died*; Amer. Bible Union: *die*. The first seems preferable; the second is strictly literal, since the aorist implies something which takes place antecedent to what is affirmed in the apodosis, but is not so elegant; the last is that bald conditional form, which should be reserved for the equivalent Greek form (εἰ with the optative or indicative). These remarks apply to the same clause, as it occurs in ver. 5.

³ Ver. 3.—[The negative belongs to the verb, and is joined to the noun, at the expense of forcefulness. Forbes remarks, that here the E. V. destroys the regularity of the parallelism. The first, second, and third lines in the original correspond exactly to the fourth, fifth, and sixth respectively.

Ἄρα οὖν ζῶντος τοῦ ἀνδρός
μοιχαλὶς χρηματίζεται,
ἴαν γένηται ἀντὶ τρίτης.
ἴαν δὲ ἀποθάνῃ ὁ ἀνὴρ,
ἐλευθέρη ἵστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτῇ μοιχαλίδα,
γενομένην ἀντὶ τρίτης.

So then, as long as her husband liveth,
She shall be called an adulteress,
If she be married to another man;
But if her husband be dead,
She is free from the law so as to be no adulteress,
Though she be married to another man.

⁴ Ver. 2.—[*Were made dead* (Amer. Bible Union), though not very elegant, is perhaps the best rendering: *ἀποκρίσθαι*. *Mortify*, would be ambiguous here. *Were slain*, is preferred by Alford, because the more violent Greek verb is used, recalling the violent death of Christ; but this would point to the act of killing, rather than to the act of being deprived of life, which is the prominent thought here.

⁵ Ver. 4.—[Both clauses are final, though differing in form. By changing the first that of the E. V. into *in order that*, the force of the Greek is preserved, and its varied form in a measure reproduced.

⁶ Ver. 4.—[As unto God is the usual rendering of εἰς τὸν θεόν, to God will serve to represent the simple dative: τῷ θεῷ. The meaning seems to be: *to the glory of God*.—The dative, τῷ θεῷ, is also found at the close of ver. 5.

⁷ Ver. 5.—[The E. V. usually renders πάθηματα, sufferings. Here, *passions* (Wordsworth, and others; Lange: *Leidenschaften*) is etymologically exact, and, on the whole, preferable to *motions*, *emotions* (Amer. Bible Union), *stirrings* (Alford).

⁸ Ver. 6.—[The *Recepta* reads ἀποθανόντος; a conjecture of Beza's, arising from a misunderstanding of the text, having no uncial support. D. E. F. G. (Vulgate, and some Latin authorities) read τοῦ θανάτου; a gloss, to get rid of the participle, which was regarded as disturbing the structure of the sentence (Meyer). N. A. B. C. K. L., many versions and fathers, warrant the correctness of ἀποθανόντος, which is now almost universally adopted. (The English text is amended to correspond.)

⁹ Ver. 6.—[The clause is ecclastic and present: *σὺν δουλεύειν*.

¹⁰ Ver. 6.—[If the reference be to the Holy Spirit, the above emendation is necessary. If not (as Dr. Lange holds), the clause should read: *in newness of spirit and not in oldness of letter*. See *Exeg. Notes* on both views.—R.]

EXEGETICAL AND CRITICAL.

Summary.—a. The figure of marriage and the law of marriage to describe the relations of believers to the law (vers. 1-3); b. The application of the figure: the marriage did not remain pure, because sin, whose motions were by the law, insinuated itself. It is dissolved by death (vers. 4-6).

Ver. 1. Know ye not. [*Ἡ ἀγνοεῖτε*. Comp. vi. 8. The particle *ἦ* implies a doubt, and connects always with some preceding categorical clause (Winer, p. 474).—On the connection. Meyer deems it a resumption of vi. 14, but immediately linked to last main thought (vi. 22), viz., that the Christian had his fruit unto holiness, and the end, eternal life (which is proved in vi. 23).—R.] Since the *ἦ* assumes a doubt at the beginning (chap. ii. 29; vi. 8); the Apostle intimates that not all the believ-

ers in Rome are conscious of the whole conclusion, that the gospel has made them free from the service of the Mosaic law—a conclusion that he will now make clear to them by the figure of the law of marriage. Therefore the question, Should you not fully know the consequence of the right of marriage in case one of the couples dies? has this meaning: Should you not fully know the consequence of the death of believers by and for the law? The course of treatment is this: After having shown that they are no more under sin, with more particular reference to the Gentiles, the Apostle now declares, with more particular reference to the Jews, that they too are no more under the law. The unity warranting this transition consists in the fact, that one cannot be under sin without being under the sense of the law, and that he cannot be under the law without being under the sense of sin. So far, therefore, our deduction extends back not only to chap. vi. 14, but even to chap. v. 20; iii. 9; ii. 17. That is, the law comes into consideration here so far as it is the power of the letter, which kills (2 Cor. iii. 6)—the

* [On the difficulty respecting the figure, see the full remarks of Prof. Stuart in *loc.*—R.]

phenomenon is completed as the experience of sin (see ver. 24).

Singular views: 1. Reiche: The *κυριεύειν* in ver. 1 refers to the *κίριος* in the concluding verse of chap. vi; 2. Meyer: The freedom of Christians from the law follows from the truth of the foregoing verse. But the Apostle's transition consists in his design to show that Christians are just as dead to the law by baptism in the death of Christ, as they are dead to sin. This arises from the fact that they have received eternal life as the gift of God in Christ. They are therefore dead, by the death of Christ, to death, as a result of sin, as they are dead to death as a result of the law, according to chap. vii. 24. [Meyer's view in 4th edition is indicated above.—R.]

Brothron. Certainly not merely the Jewish Christians (according to Grotius, and others; also Tholuck, in a qualified way) are meant in this address (Meyer). Yet Meyer, in denying this, overlooks the fact that the Jewish Christians are regarded most prominently, because the point in question is respecting the law (see chap. ix. 3). [The only limitation being "those who know the law," it must be remembered that in the apostolic age, as well as since, the knowledge of the Old Testament on the part of Christians in general is presupposed.—R.]

For I speak to those who know the law. [Parenthetical, as in the E. V. Explanatory of *bröthren*.—R.] Of what law does he speak? It must not be overlooked, that what the Apostle further adduces as the design of the law, already reminds of the law of nature. Therefore Koppe: every law is meant. Glöckler: the moral law. But though the Roman law might have a similar purport, the Apostle nevertheless means the Mosaic law itself; for the point of his argumentation is, that, according to the principles of the Mosaic law itself, Christians must be regarded as having been made free by this law. It is not necessary to prove that the Mosaic law in general, but not the law of marriage in particular (Beza, Carpov [Bengel], and others), is meant here. The Jew did not have a separate marriage-law; yet the Mosaic law, with reference to the marriage-law, is meant.—And who are those who know the law? Explanations: 1. The Roman Christians, the majority of whom were Jewish Christians; 2. The Jewish-Christian portion, to whom Paul addresses himself in particular (Philippi, and others); 3. In addition to these, the Gentile Christians, who, as Jewish proselytes, had been entrusted with the law (De Wette, and others); 4. Tholuck calls to mind, that the Gentile Christians became acquainted with the law. [As the customs of the synagogue remained to a large extent those of the early Christian assemblies, the Old Testament was read to all believers, as indeed was necessary to their Christian instruction. One could not be a Christian even then, and remain ignorant of the law.—R.] The question in general here is not a difficult specialty of the Mosaic law, but a principle evidenced also by natural law, which, for this very reason, does not result from one passage, but from the connection of the Mosaic law. Tholuck: "One of the legal maxims current among the Jews; Este endeavors in vain to prove it from the Old Testament." Yet the example of Ruth, Abigail, and even of the second marriage of Abraham, is more than one legal maxim current among the Jews. Moreover, the legal principle in chap. vi. 7 is of kindred nature.

That the law hath dominion. We must not connect *ὁ νόμος τοῦ ἀνθρώπου*: *ν* (Mosheim, and others), but *νόμος* with *κυριεύειν*. Man is certainly, however, the man in question placed under the law. [Wordsworth explains: "The law (of Moses) is lord over the man—the human creature—whether man or woman. Comp. Chrysostom, Theodoret, Augustine." This takes the verb in the literal sense: *to be lord*, and introduces the figure of the marriage at once, thus avoiding any difficulty about the special law, for the whole law is personified. Meyer seems to favor this view also.—R.]

For as long time as he liveth [*ἐφ' ὅσον χρόνον ζῇ*]. According to vers. 2-4, the *ζῇ* evidently refers to the man himself, and not to the law, so that, in a metaphorical sense, it would have the force (as Origen, Erasmus, Bengel, and others think) of making the figure itself plainer. This would have been to prove first that the law has no more force. Philippi understands the *ζῇ* to be the old, natural life. See Tholuck on the contrary: in this case the appeal to legal knowledge would be inappropriate, and the figure already violated. The law is personified as master, just as sin is in the foregoing section. [And the point of the figure is not affected by referring the verb to the man, for which ever party dies, the relation ceases. Comp. Hodge.—R.] Meyer gives prominence to the point, that *ἐφ' ὅσον χρόνον* is emphatic.*

Ver. 2. For the married woman is bound by the law to the living husband [*ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ*]. A concrete explanation of the proposition of ver. 1 (Meyer), introduced by *γὰρ*, which has here the force of *for example* (Hodge, Alford). The perfect *δέδεται*: here denotes the continuing character of the binding (Winer, p. 255), which agrees with the emphatic *ἐφ' ὅσον χρόνον* (ver. 1). "*ὑπανδρος*, subject to the man, married, only here in the New Testament, but current in later Greek authors.—R.] The figure in vers. 2 and 3 is quite clear, but its application is difficult. Since the law is compared with the first man, and Christ with the second, this seemed to be the application that should follow: The law, as the first man of the theocratic Church, is dead; now, the Church can be freely married to Christ. Therefore even Usteri, Rückert, and others, have remarked that the figure is not clearly carried out; and Chrysostom took the view, that Paul, through forbearance toward the Jews, reversed the relation in his application, and that, instead of saying, *the law or the husband is dead*, he says, *You who were formerly bound by the law are dead*. [See Wordsworth, who, however, joins with it several other reasons.—R.] Meyer, with Fritzsche, thus relieves the difficulty: In consequence of the unity of the matrimonial relation, death is an event common to both parties; when the husband is dead, the wife is legally dead to the husband. We may in this case ask, Why did not the Apostle conform his figure to the application, and designate the wife her-

* [Meyer's note is excellent: "Not before he dies does the law lose its dominion over him; so long as he lives, he remains subject to it. If this is considered, and an entirely irrelevant 'only so long as he lives' be not interpolated, the thought seems neither trivial nor disproportionate to the appeal made to the legal knowledge of the readers. For a peculiarity of the νόμος consists in this, that it cannot, as human laws, have only temporary validity, or be altered, suspended, nor can one be exempt from it for a time, &c. No, so long as man lives, the dominion of the νόμος over him remains." Of course, this means previous to the death to the law (ver. 4).—R.]

self as the dead part? Clearly, because of the second marriage. This explanation of Fritzsche and Meyer (concinnity) is established by the Apostle, and also rendered emphatic by his language. As the woman is not dead, but is killed in respect to her marriage relation, or is situated as dead, by the natural death of her husband, so believers have not died a natural death, but are made dead to the law, since they are crucified to the law with Christ. The idea, *dead in a marriage relation*, is therefore the *tertium comparationis*. The *θανατωσθαι* in ver. 4 is therefore like the *καταγγισθαι* of a widow, in which also a death-like orphanage is indicated. That the law itself is also dead, as a letter, by its statutory application to the crucifixion of Christ, follows, without any thing further, from what has been said. Tholuck, not being satisfied with Meyer's removal of the difficulty, seems desirous of placing himself on the side of those who give an allegorical interpretation to the passage commencing with ver. 2. Explanations:

1. The wife is the soul, the husband is sin; sin dies in the fellowship of believers with Christ's death (Augustine, and others; Olshausen).

2. Only the νόμος can be regarded as the husband (Origen, Chrysostom, Calvin, Philippi). Likewise, with special reference to the sense of guilt (Luther); with special reference to sin (Spener).

De Witte and Meyer have properly rejected the introduction of allegory in vers. 2, 3; it destroys all legal evidence of the figure. The Apostle did not avoid saying *θανατωσθαι* ὁ νόμος because he wished to give a more pregnant expression to the thought, and to include in one the other side also, but because *θανατωσθαι* is different from a simple *ἀποθνήσκειν*, and because the retroactive inference from the act which the administration of the law has committed on the body of Christ is proximate to the dying of the law (according to Heb. viii. 13; decayed and waxed old). The gospel is eternally new, because it refers to only eternal relations. The law grows old from the beginning, because, in its outward and national character, it relates to transitory and ever-changing relations. Application to Catholicism and Protestantism. (All they that take the sword, &c.) Ὑπανδρος, *viro subjecta*; the wife had no right to separate herself.*

But if the husband have died, she is loosed from the law of her husband [*ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήγγηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός*]. On the conditional clause, see *Textual Note*†. On the verb, comp. Gal. v. 4, Lange's *Comm.*, p. 127. The genitive is one of reference, of the object respecting which, see Winer, p. 177.—R.] That is, which relates to her husband. On the relationship of the expression *κατήγγηται* to the *θανατωσθαι*, comp. Meyer's translation: "She has become undone, and thereby free and absolved from the law which related to her husband (united her to him)." (See Gal. v. 4.)

Ver. 3. She shall be called an adulteress. She receives the name in a formal and legal way. And therewith she is subject to the severest punishment of the law—stoning. [Levit. xxi. 10; comp. John viii. 5.]

[She is free from that law, *ἐλευθέρα*

* [She is bound to him by the law—i. e., the Mosaic law—which made no provision for her loosing herself (in Deut. xxiv. 2 it was the power of the husband, not the wife, to repudiate the relation). Here the law is no longer spoken of figuratively.—R.]

ἐστὶν ἀπὸ τοῦ νόμου. The article shows that the reference is to the law of the husband, hence the E. V.: *that law*, is correct.—R.]

So that she is not an adulteress. Meyer insists upon the idea of design: in order that she be no adulteress; and declares this to be the design of the Divine legal ordinance—which Tholuck there pedantically finds. Yet the expression here might certainly have been chosen with reference to this application. The Judaists assuredly charged the believing Jews with apostasy, and therefore with religious adultery. Hence Paul says *ἐναν* instead of *χηματίζε*;* and Fritzsche has strikingly made the *τοῦ μη ἐναν* dependent on *ἐλευθέρα*. [All these views are alike grammatical. That of Fritzsche is harsh, however, while Meyer's seems to be adopted more to prepare the way for the parallel he makes (ver. 4): *in order that ye should be married to another*. It is not necessary to press the figure to this extent, however.—R.]

Ver. 4. Accordingly, my brethren. [*Ὥστε*, see Winer, p. 283.—R.] The explanation follows here first; this is not *allegorical*, but *symbolical*, because marriage represents, in the external sphere of life, what religion does in the inward and higher (Eph. v. 32).—Ye also, as the widowed wife.—*Were made dead to the law*† [*ἐθανατώθητε τῷ νόμῳ*]. See *Textual Note*‡. The verb is aorist, referring to a definite act in the past, viz., the release from the law at justification.—R.] That is, in relation to the marriage-covenant. The expression *ἐθανατώθητε* is chosen, not merely because Christ's death was a violent one, but also because it describes the death of Christians to the law as a death incurred by virtue of the administration of the law.

Through the body of Christ [*διὰ τοῦ σώματος τοῦ Χριστοῦ*]. In, and, at the same time, with Him, as He was put to death. The atoning effect of the sacrificial death cannot, at all events, be the premise here, although it is included. [The aorist shows that the reference is definite; the proposition indicates the means of the death to the law. Two opinions prevail: (1.) That it refers to the atoning death of Christ as the ground of justification. So Hodge, and others. It may be urged in favor of this, that this is the means or ground of justification, and that thus the antithesis to "was raised" is preserved. But the Apostle generally speaks of the death of Christ in plain terms, when he refers to it. Col. i. 22, which Hodge quotes as an instance of "His body," meaning His death, adds the qualifying phrases, "of His flesh," "through death." (2.) With Tholuck, Meyer, Lange, and others, it may be referred to the fellowship with Christ in His death. This view accords better with the point which the Apostle has reached in his argument, as well as the idea of union with Christ underlying this passage. This does not deny, but implies the atoning efficacy of His death, which is always latent, if not patent, in the Apostle's argument. It has been the fault of some commentators, to insist

* [That is, they might be and were so called, but yet were not guilty of religious adultery.—R.]

† [Dr. Hodge at some length combats the view, that the Mosaic law (or rather the Jewish economy) is alone referred to throughout this passage. He rightly says: "Paul here means by the law, the will of God, as a rule of duty, however revealed." See on iii. 20, p. 122 (also *Galatians*, ii. 16, pp. 49, 52). The most untenable of all views is that which limits *νόμος* to the ritualistic Jewish observances.—R.]

an finding an expression of it, where it is only implied.—R.]

Christians are dead, buried (chap. vi.), and risen (Col. iii. 1) with Christ; indeed, they are even, in principle, transported to heaven (Phil. iii. 20). But since they are dead with Him, they are, like Him, dead "to the law through the law" (Gal. ii. 19). [Comp. *Commentary in loco*, pp. 50, 51.—R.] Calvin, Grotius, Koppe, and others, have explained, that the *θανάτωσθαι τῷ νόμῳ* is a milder expression for *ὁ νόμος θανάτωσθαι, ἀντίδανεν ὑμῖν*. This explanation does not regard the difference between natural and violent death, nor self-destruction. The law could not be dead; this would have been revolution. As a Divine form of revelation, it had to grow old and vanish away (Heb. viii. 13); but as a human ordinance it has itself inflicted death. Therefore the law still retained its former historical and ethical (not religious and essential) force toward those who were not dead to it by the fellowship of Christ.

Through the body of Christ, διὰ τοῦ σώματος θανατωθέντος. It may be asked, in what relation this being dead with the body of Christ stands to the being reconciled by the body of Christ. Tholuck: "Fellowship with the death of Christ includes freedom from the κατά of the law (Gal. iii. 10), and this latter, which is brought to pass by thankful love in return, includes the death of the old man to sin (chap. vi. 6) and strengthening to a new life." The becoming free from τῷ νόμῳ is consummated with the development of repentance and faith—that is, with justification; the having become free from the old law is decided when the new law, the law of the Spirit, the righteousness of faith, appears (Eph. ii. 16).

In order that ye should be married to another [εἰς τὸ γινέσθαι ὑμᾶς ἑτέρῳ]. The clause seems to be final. In order that; the purpose of the death to the law was union to Christ.—R.] *Γινέσθαι τίνος*, to become the possession of a husband. The figure of conjugal communion of the believing Church with the Lord (2 Cor. xi. 2; Eph. v. 2, 5; Rev. xxi. 8). To another. The stronger ἑτέρῳ is here used. [And it is more closely defined, even to him who was raised from the dead, τῷ ἐκ νεκρῶν ἐγερθέντι.—With good reason is this added.—R.] Not only do Christians belong to the risen Christ because He has acquired them by His death (1 Peter i.), but also because they themselves, having been dead with Him, have become a heavenly race, a super-terrestrial people, who, as risen ones, can be united only with the Risen One; therefore their continuous connection with the law of this life would be a misalliance. The common element of this new communion is the new life.

That we should bring forth fruit to God [εἶνα καρποφορήσωμεν τῷ θεῷ]. Final clause (so Tholuck, Meyer, De Wette, Alford). The dative is *dat. commodi* apparently.—R.] The figure of marriage leads to that of the fruit of marriage (Theodoret, Erasmus, Meyer, and others). Tholuck, on the contrary: "Since a reference to καρπός (chap. vi. 22) occurs, and since καρπὸν ποιεῖν, εἶναι, and even καρποφορεῖν (Mark iv. 20; Luke viii. 15; Col. i. 10), frequently occur in a metonymy derived from the fruits of the field, as a technical Christian phrase for the practical effects of the life of faith, and the allusion recurs in ver. 6, where the figure is not that of marriage, it seems

very unsafe to accept the figure of the fruit of children." Reiche and Fritzsche have even rejected this interpretation, because an undignified allegory arises; they have therefore construed the figure as referring to the field, or fruits of the field. Philippi likewise; De Wette, on the contrary, accepts the former view. But the allegory of an unfruitful marriage cannot be more dignified than that of a fruitful one. Yet the spiritual fruit of righteousness, in accordance with its supersensuous nature, is produced for God, for glorifying God. [The figure must not be so pressed as to make the fruit of the marriage to God, as Father; to His glory, is the meaning.—R.]

Ver. 5. For when we were in the flesh [ὅτε γὰρ ἤμεν ἐν τῇ σαρκί. Meyer: "The positive and characterizing expression for the negative: when we were not yet made dead to the law." Alford: "Virtually = 'under the law.'" Hodge: "When in your unrenewed and legal state." For a more thorough discussion, see the Excursus in the next section.—R.] The antithesis of ver. 5 should serve to explain the last conclusion in ver. 4. The γὰρ tells us: According as we were situated in our fleshly tendency, we must now also be situated in the Divine tendency. The εἶναι denotes the standpoint of personality; the outward tendency of life from a definite principle. Here, therefore, the tendency of life is from the principle of the flesh. Explanations: 1. Meyer: The σὰρξ, the humanity in us (what, then, would not be human in us?)* in its opposition to the Divine will; the element of life in which we exist. The opposite to the ἀποθανόντες of ver. 6. 2. Theodoret, Œcumenius: In the κατὰ νόμον πολιτεία. The flesh is the material and external part of the body and the life. Therefore, since we stood in this external tendency, which, as an external and analytical form of life (dependent on the individual ἐπιθυμία), also in its better form, took the law as a combination of external and analytical precepts. [Of these, (1.) is much to be preferred. Dr. Lange does not make it clear whether he adopts the view of flesh, given immediately above. There are very strong objections to it in any case.—R.]

The passions of sins [τὰ παθήματα τῶν ἀμαρτιῶν]. According to Meyer and Tholuck, the genitive of object. "From which the sins arose." Tholuck cites James i. 15 as proof. We hold, however, that sins are here denominated producers of the passions. For the passions, παθ., are not, as Tholuck holds, the same as the ἐπιθυμία (according to which Luther translates *lusts*), but they are the ἐπιθυμία enhanced by the impulse of the law. Then, in the case of sins arising as consequences of the παθήμ., the idea would follow that abortions to death have been produced from the marriage-bond of the law itself with man. The connection with the law assumes, therefore, at the same time, a connection with the ἀμαρτία (see chap. vi. 13), and this, in the isolation of individual ἀμαρτίας, was operative as producer by the sinful passions excited by the law in the members. The law itself did not bring forth the fruit of death; but it stirred up sin, so that the latter made the ἐπιθυμία into παθήματα, and thus into productive forces [Either view is preferable to the Hendiadys: *σίνης*

* [To this interpolation it may be rejoined: What, then, would not be σὰρξ in us? What is not carnal, sinful, in us?—R.]

feelings (Olshausen, Hodge), which is forbidden by the plural ἀμαρτιῶν. Παθηματα is passive (comp. Gal. v. 24), and hence it is perhaps better to take the genitive, as that of the object (which led to sins), so as to accord with what is predicated in ἐννοήσας.—R.]

Which were by means of the law. Τὰ διὰ τοῦ νόμου. Grotius supplies φαινόμενα, which is too little; Meyer, sc., ὅσα, which is far too much. According to ver. 9, ἀναλύντα. Tholuck: "Many of the older commentators, in order not to let the law appear in too unfavorable a light, explained thus: of the knowledge of sin communicated by the law (thus Chrysostom, Ambrose, Bullinger, and others). Yet, thus construed, διὰ νόμου would stand beyond the pragmatism of the passage." Tholuck, like Meyer, would also supply the verb, subat. [The proximity of ver. 7 supports the obvious meaning: occasioned by the law (Meyer: vermittelt), not caused, however.—R.]

Wrought [ἐννοήσας]. Middle. Were efficient in a fruitful manner.

In our members [ἐν τοῖς μέλεσιν ἡμῶν]. Hodge weakens the force, by making this almost = in us.—R.] Single productions between individual passions and individual members, in which the central consciousness was enslaved for the production of individual miscarriages.

To bring forth fruit to death [εἰς τὸ καρποφορῆσαι τῷ θανάτῳ]. This clause expresses not merely the result (Hodge), but the final object of the energizing (Meyer, Alford), being parallel to the last clause of ver. 4.—R.] Meyer: To lead a life terminating in death. Expressing but little, almost nothing, here. That false fruit, abortions, or miscarriages, might arise (wherefore the subst. καρπός itself must be avoided). Erasmus: ex infelici matrimonio infelices fastus sustulimus, quidquid nasceretur morti exiisq; gignentes. Luther: Where the law rules over people, they are indeed not idle; they bring forth and train up many children, but they are mere bastards, who do not belong to a free mother. Meyer would also here limit death to the idea of eternal death; see above. [He also carries out the figure of progeny, which Lange retains here, so far as to make "death" here a personification. This is less justifiable than the reference to eternal death, which conveys a truth, and forms a fitting antithesis to τῷ θεῷ (ver. 4).—R.]

Ver. 6. But now we have been delivered from the law [νυνὶ δὲ (antithesis to ὅτι, ver. 5) κατηργήθημεν ἀπὸ τοῦ νόμου]. Notice the aorist, which Paul uses so constantly in reference to the accomplished fact of justification.—R.] We are annulled in relation to the law, and therewith the law is annulled to us. (On the reading ἀποθανόντος, see the Critical Note on the Text; also Tholuck, p. 330.)

Having died to that wherein we were held [ἀποθανόντες ἐν ᾧ κατεχόμεθα]. We must understand τοῦτω before ἐν ᾧ. Meyer explains: in which we were confined as in a prison. More in harmony with the former view is this, whereby we were chained as by a legal and even matrimonial obligation. Wherefore we certainly do not need to refer ἐν ᾧ merely to νόμος (with Origen, Koppe, De Wette, Philippi [Hodge], and others). Tholuck: "The law, therefore, is regarded as πατήρ, as a chain, analogously to the ἐφοροποιήματα συγκαταλεγμένοι, Gal. iii. 23, so far as it holds

its subjects in δουλεία (Rom. viii. 15; 2 Tim. I. 7). The direct reference of the ἐν ᾧ to sin (according to Chrysostom, (Ecumenius, and others) is too strong on the opposite side.—The cause of the chaining of man by sin on one side, as well as by the law on the other, was the totality of the εἶσα ἐν τῇ σαρκί, as it expressed itself in mere divisions of just and legality. This is clear from what follows: in the oldness of the letter.

So that we serve [ὥστε δουλεύειν ἡμᾶς]. The clause is not final, as the E. V. indicates; the service is a present state, already resulting from the accomplished fact of deliverance from and death to the law. Serve God, is the meaning, the omission of θεῷ being due to the self-evident difference of reference in the two phrases which follow. The consciousness of the readers would tell them that the old service was one to sin, the new one to God (so Meyer).—R.] The δουλεύειν can be spoken ironically in only a conditional manner. We have really our external life to enslave, but not after the old way, in single portions and acts, according to individual precepts, motives, and affections, but in the newness of the Spirit; therefore by virtue of the perfect principle of the Spirit, which is ever new, and always assuming a new form. The ἐν denotes not merely the sphere of activity (Meyer), but the power, the principle of activity itself.

In newness of the Spirit [ἐν καινότητι πνεύματος]. Untenable views: That ἐν is redundant, and the dative the object of the verb δουλεύειν; that there is a Hendiadys (new spirit, Hodge). The E. V. is fond of Hendiads, and very often misconstrues ἐν, but has avoided these mistakes in the present instance. Alford correctly remarks, that the datives "are not" as in vi. 4, attri uten of the genitives which follow them, but staten in which those genitives are the ruling elements.—What is the precise force of πνεύματος?—R.] Meyer: "It is the Holy Spirit, as the operative principle of the Christian life." Clearly, it is the spirit as itself the inward Christian principle of life, which is certainly not to be thought of without the communion of the Holy Spirit. For the Holy Spirit as πνεῦμα simply, operating objectively, was also the producer of the γράμμα, which here constitutes the antithesis. This principle is itself an eternal newness, and has, as a result, an eternal newness as the principle of the absolute renewal. Tholuck: "The spirit of grace produced by God's gracious deed." [With Meyer, Alford, and others, it seems best to refer this to the Holy Spirit. The absence of the article is not against this view; as the opinion of Harless, that πνεῦμα without the article is subjective, is not well established. (Comp. Meyer on Rom. viii. 4; Harless, Eph. ii. 22; Lange's Comm., Gal. v. 16, p. 137.) This passage seems to point to chap. viii., where πνεῦμα occurs so frequently, in the sense of the Holy Spirit; the more so as σάρξ occurs just before (ver. 5). The objection, that the Holy Spirit, working objectively, was the author of the letter, and hence that the antithesis requires another meaning, has not much weight. See notes on Rom. viii. 4 ff.—R.]

And not in the oldness of the letter [καὶ οὐ παλαιότητι. (only here) γράμματος]. Not = old letter (Hodge), nor yet = under the law, in the flesh, though these latter thoughts are implied. The genitive seems to be gen. auctoris, as πνεύματος in the previous clause.—R.] On the γράμμα, see chap. ii. 29; 2 Cor. iii. 6. The law

viewed externally, and, by its historical and subjective externalization, become an old and dying object, *παλαιότης*. Meyer writes somewhat unintelligibly: The *παλαιότης*, according to the nature of the relation in which the *γράμμα* stands to the principle of sin in man, was necessarily sinful (see ver. 7 ff.), as, on the other hand, the *καινότης* must be necessarily moral in consequence of the vitally influencing *πνεῦμα*. [The service which resulted from the rule of the letter, was not merely their old service, but a service having in it an element of decay. The service under the law, precisely the written law (when viewed as the *γράμμα*), was a killing yoke, is still, when the service is in the oldness of the letter. Meyer evidently means, that a law with external precepts, of the letter, necessarily so acts upon man's sinfulness, that the very service he attempts to render is sinful. The letter killeth (2 Cor. iii. 6).—Such a characterization of the service under the law forms a fitting warning against a return to legalism—an appropriate conclusion to this section, and a point of connection with ver. 7.—R.]

DOCTRINAL AND ETHICAL.

1. The connection with sin, according to chap. vi. 12-23, was a slavish state; the connection with the law, on the other hand, according to the present section, was comparable to an earthly marriage-state. The connection of believers with Christ now appears, in comparison with this, as a super-terrestrial marriage-covenant (see Eph. v. 32).

2. It is only by keeping the figure of the law of marriage free from an allegorical interpretation, and by distinguishing between the figure itself and its historical application, that the evidence clearly appears which the argumentation of the Apostle contemplated, and particularly for the Jewish Christians. But this evidence still continues in force. The standpoint of external legality, and that of living faith, cannot be confused as religious principles. Both standpoints are sundered by the death of Christ. Where they seem to be united, the confession of the law, or the legal confession of faith, is the dominant religious principle; while the opposite principle has the meaning only of a historical and ethical custom, which, from its nature as a legal custom, as much limits the Catholic man of faith, as it, in the character of an evangelical custom, burdens the legal, Romanising Protestant.

3. Tholuck: "The law is annulled in relation to believers, not in its moral import, but, as Calovius remarks, *quoad rigorem exactionis, quoad maledictionem, et quoad servilem coactionem*." According to the sermon on the Mount, as well as according to Paul, it is done away so far as it is fulfilled; it is annulled in a negative sense so far as it is annulled in Christian principle, the law of the Spirit. An inward principle has come from the external precept; an inward rule from the external form; an inward tendency from the external law; a unity from multiplicity; a synthesis from the analysis; and from the ordinance, "Do this and live," the order, "Live and do this." It must be borne in mind, that Paul here speaks of the finite, formal character of the law, and not of the law as a type of the New Testament, as it has become transformed into the law of the Spirit. [Comp. *Doctrinal Notes on Galatians*, iii. 9-28 p. 88, 89.—R.]

4. The figure of marriage, which extends through

the Old Testament in typical forms, is here employed in reference to the relation between Christ and the whole body of believers. The individual believer participates freely in the marriage-bond of this body, yet not in a mystical, separatistic isolation of his relation to Christ.

5. In ver. 5 Paul speaks especially concerning the *passions of sins*, which are excited and occasioned by the law; and there is no reason for understanding among them the *abnormal* forms of passionate excitement. The history of Pharisaism, and of fanaticism in general, from the crucifixion of Christ down to the present day, teaches us how very much additional weight is also added by the *normal* forms. In this direction there has arisen the *odium generis humani*, as well as the increasingly strong warfare of hierarchical or ecclesiastical party-law against the eternal moral laws of humanity, in which the nature of God himself is represented, while in the statute only the distorted apparent image of the Church, and not its eternal pith, is reflected.

6. The abortions of ordinances at enmity with the gospel and humanity reached the centre of their manifestation in the crucifixion of Christ; but they everywhere reappear, where Christ is again crucified, in a grosser or more refined sense. And this not only occurs where the written revealed law is perverted into fanatical ordinances, but also where the ideals of the natural law (Rom. ii. 14) are distorted to fanatical caricatures, as is shown in the history of the Revolution of 1848.

7. On ver. 6. Tholuck: "*γράμμα, πνεῦμα* (chap. ii. 29). The former is chiefly a designation of the external principle; the latter, of the inwardly operative principle. And this inwardly operative principle is the gracious spirit produced by God's gracious act. Calvin: *Spiritus litteras opponit, quia antequam ad dei voluntatem voluntas nostra per spiritum sanctum formata sit, non habemus in lege nisi externam litteram, quæ frænum quidem externis nostris actionibus injicit, concupiscentias autem nostras furorem minime cohibet*. And Melancthon: *Ideo dicitur littera, quia non est verus et vivus motus animi, sed est otiosa imitatio interior vel exterior, nec ibi potest esse vera invocatio, ubi cor non apprehendit remissionem peccatorum*."

8. How the law, in its letter or finite relation, began to grow old immediately after the beginning of legislation, is shown to us clearly by the history of the Israelites; and Deuteronomy even gives the canonical type of this truth. The history of the Christian Church teaches, on the other hand, how the newness of the spiritual life becomes constantly newer in its power of renewal. But the same antithesis is again manifested in the continual obsolescence of the Church in the Middle Ages, and in the continued rejuvenating of the evangelical Church.

HOMILETICAL AND PRACTICAL.

ON CHAP. VII. 1-6.

As Christians, we belong no more to the law, but to Christ. 1. Because we are dead to the law by Jesus, who abolished the power of the law; 2. Because we are united to Him by the same fact, in order to bring forth fruit to God (vers. 1-6).—Marriage as a type of spiritual relations: 1. As a type of our relation to the law; 2. As a type of our relation to Christ (vers. 1-6).—As the relation of man

to Christ is altogether different from that to the law, so is Christian marriage, on the other hand, altogether different from that of the Old Testament (vers. 1-6).—How death divides, but also unites (ver. 4).—Union of heart with Christ the Risen One is the condition of the happy union of human hearts with each other so as to bring forth fruit unto God (ver. 4).—How miserable it was to live under the law in the flesh; how happying it is to live under grace in the Spirit! Proof: 1. Description of the state under the law: *a.* we were in bondage; *b.* sinful lusts worked in our members to bring forth fruit unto death; *c.* we served the letter. 2. Description of the condition under grace: *a.* we are free; *b.* the newness of the Spirit incites us to bring forth fruit unto God; *c.* we serve the Spirit, and not the letter any more (vers. 5, 6).

STARKE: As a thistle-bush is full of thistles, so are unconverted and carnal men full of the fruits of the flesh (ver. 5).—Christ frees us from the burden of the law, that we may take His yoke upon us (ver. 6).—HEDINGER: We are free from the law, not as a precept of duty—which remains perpetually—but in its condemnation, compulsion, and sharpness (ver. 1).—Where there is not a heart and ready will, there is only external labor and weariness; where conversion of the life and spiritual increase are not exhibited in the inner man, it is lost work and the service of the letter, even if one should wear out the temple-floor with his knees, give his body to be burned, and become a beggar and a hermit!

SPENER: Our perverted nature is such, that, when any thing is forbidden, we have all the greater desire to have it. We have often seen children think less of, and have no desire for, a certain thing, for which they have all the more desire when forbidden. So, when the law forbids this and that, we are prompted toward it by our wicked nature (ver. 5).—We are not so free that we do not have to serve any more; only the kind of service is different. Formerly it was compulsory, now it is rendered with a joyful will; then it was the letter, now it is the spirit (ver. 6).—ROOS: The truth which Paul here portrays (vers. 1-4) is this: that nothing but death annuls the dominion of the law.

LISCO: The complete freedom of man from the law promotes his true sanctification (vers. 1-6).—The relation of man to the law.—Application of this relation to believers (ver. 4).—Advantages of the new state above the old one under the law (vers. 5, 6).

HEUBNER: The Christian is free from the coercion of the law (vers. 1-6).—The death of Christ became freedom from the compulsory power and curse of the law: 1. As abrogation of the Levitical sacrificial system; 2. As inducement toward free and thankful love toward God (ver. 4).—Irreligious politicians express only their ignoble and servile manner of thinking, when they deem all religion to be only of service as a bridle for the people (ver. 4).—The nature of the Christian is *spirit*: 1. In reference to faith; 2. In reference to action. The latter stands in contrast with this spirit in these same respects (ver. 6).

BASSER: Here, for the first time since chap. i.

18, Paul addresses the saints at Rome as *brethren-brethren* "in Christ Jesus our Lord" (ver. 1).—"But now"—his *now* is an evangelical key-note of the Epistle to the Romans; comp. chap. iii. 21, and other places (ver. 6).

LANGK: The death of Christ a serious boundary between the legal and the evangelical, believing, standpoints: 1. The meaning of this boundary itself; 2. The application: no religious *confusions* of the two standpoints. By a *customary* connection of them, one is made to mean only a moral limitation, which, after all, is not in conformity with the internal relations.—The sensuous power and spiritual weakness of legalism consists in its being an earthly relation, confined to this life, though in the fear of God (in this life the head, the city of God, the apparent image of the kingdom, &c.).—The marriage-bond of the free Church of God is a superterrestrial relation, and therefore the power of the renewal of the earthly life: *a.* Christ in the next life and in this one; *b.* Faith also; *c.* The Church as well.—The reciprocal action between the law and sin unto death, a counterpart to the reciprocity between the Spirit of Christ and faith unto new life.—The contrast between the Old and New Testament in its full meaning: 1. The Old Testament growing old and making old from the beginning; 2. The New Testament renewing itself and the world from the beginning.—But a New Testament is in the *essence* of the Old, as well as an Old is in the *manifestation* of the New.

[BURKITT: All the wisdom of the heathen, and of the wisest persons in the world, was never able to discover the first sinful motions arising from our rebellious natures; only the holy law of God makes them known, and discovers them to be sin. Such is the holiness of the law of God, that it requires not only the purity of our actions, but also the integrity of all our faculties.—SCOTT: Self-righteous pride and antinomian licentiousness are two fatal rocks on which immense multitudes are continually wrecked, and between which none but the Holy Spirit can pilot us; and the greatest objections of open enemies to the doctrines of grace derive their greatest plausibility from the unholy lives of many professed friends.—CLARKE: The law is only the means of *disclosing* our sinful propensity, not of *producing* it: as a bright beam of the sun introduced into a room shows millions of moths in all directions—but these were not introduced by the light, but were there before, only there was not light enough to make them manifest—so the evil propensity was in the heart before, but there was not light sufficient to discover it.

LITERATURE, CHIEFLY HOMILETICAL, ON THE 7TH CHAPTER OF ROMANS: ARMINIUS, *Dissertation on the True and Genuine Sense of Romans VII.*, Works, 2, 471; E. ELTON, *Complaint of a Sanctified Sinner Answered, or Explanation of the 7th Chapter of Romans*, London, 1618; J. STAFFORD, *Scripture Doctrine of Sin Considered, in Twenty-five Discourses on Romans VII.*, London, 1772; J. GLAS, *The Flesh and the Spirit*, Works, 3, 142; J. FRASER, *Scripture Doctrine of Sanctification*; A. KNOX, *Letter to J. B. Harford, Esq., on the Seventh Chapter to the Romans*, Remains, 3, 409.—J. F. H.]

FIFTH SECTION.—*Synopsis: The law, in its holy design, by the feeling of death, to lead to the new life in grace. The development of the law from externality to inwardness. The experience of Paul a sketch from life of the conflict under the law, as well as of the transition from the old life in the law to the new life in the Spirit.*

CHAP. VII. 7-25.

- 7 What shall we say then? *Is* the law sin? God forbid. [Let it not be!] Nay, [but] I had not known [*i. e.*, recognised] sin, but by [except through] the law: for I had not known lust [evil desire],¹ except the law had [if the law
8 had not] said, Thou shalt not covet. But sin, taking occasion [,] by the commandment, [omit comma] wrought in me all manner of concupiscence [evil desire].
9 For without the law sin *was* [*is*] dead. For [Now] I was alive without the law once: but when the commandment came, sin revived [sprang into life], and
10 I died. And the commandment, which *was ordained* to [*was unto*]² life, I
11 found [the same, *or*, this, was found by me] *to be* unto death. For sin, taking occasion [,] by the commandment, [omit comma] deceived me, and by it slew *me*.
12 Wherefore [So that] the law is holy, and the commandment holy, and just, and good.
13 Was [Did] then that which is good made [become]³ death unto me? God forbid. But sin, that it might appear sin, working death in [to] me by [through] that which is good; [,] that sin by [through] the commandment might become exceeding [exceedingly] sinful.
14 For we know that the law is spiritual: but I *am* carnal,⁴ sold under sin.
15 For that which I do [perform],⁵ I allow [know] not: for what I would, that do I not [not what I wish,⁶ that I practise]; but what I hate, that do I.
16 If then I do that which I would not [But if what I wish not, that I do], I
17 consent unto [I agree with] the law that *it is* good. Now then it is no more
18 [longer] I that do [perform] it, but sin that dwelleth [dwelling] in me. For I know that in me (that is, in my flesh), dwelleth no good thing [good doth not dwell]: for to will [wish] is present with me; but *how* [omit *how*] to perform
19 that which is good I find not [*or, is not*].⁷ For the good that I would [wish],
20 I do not: but the evil which I would [wish] not, that I do [practise]. Now [But] if I do that I⁸ would [wish] not, it is no more [longer] I that do
21 [perform] it, but sin that dwelleth [dwelling] in me. I find then a [the] law,
22 that, when I would [wish to] do good, evil is present with me. For I delight
23 in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to⁹ the law of sin which is in my members.
24 O wretched man that I am! who shall deliver me from the body of this
25 death [*or, this body of death*]?¹⁰ I thank God [*or, Thanks to God*]¹¹ through Jesus Christ our Lord. So then with the mind I myself [I myself with the mind]¹² serve the law of God; but with the flesh the law of sin.

TEXTUAL.

¹ Ver. 7.—[The E. V. renders *ἐπιθυμία* here *lust*, in ver. 8, *concupiscence*, and the verb *ἐπιθυμῶ*, *covet*. In order to preserve the correspondence, the Amer. Bible Union translates the noun *craving* in both places. We are forced to retain *covet* in rendering the verb, but it seems better to give the noun a more exact translation, even at the cost of variation from the verb. *Lust* is too specific, *concupiscence* too rare, *desire* would be indefinite without the adjective *evil*. "The misfortune is that we have no English noun that corresponds well to the generic sense of the verb *covet*" (Stuart).

² Ver. 10.—[The italics of the E. V. are virtually a gloss. *Was* only need be supplied. *For* is a favorite amendment, but *unto* brings out the telic force of *εἰς* quite as well.—The passive form of the Greek is restored in the second clause.

³ Ver. 13.—[N. A. B. C. D. E., Lachmann, Meyer, Alford, Wordsworth, Tregelles, read *ἐγένετο* instead of *έγενετο* (Rec., K. L.). The correction probably arose from not understanding the historical aorist (Alford). The Amer. Bible Union follows the latter reading, which is now considered incorrect.

⁴ Ver. 14.—[N. A. B. C. D. E. F. G., Griesbach, Lachmann, Scholz, Tischendorf, Meyer, Wordsworth, Tregelles, and Lange, read *σαρκικός* instead of *σάρκατος* (Rec., K. L.); the latter being very naturally substituted to correspond with *σάρκατος*. It was also more familiar. On the meaning, see *Exeg. Notes*.

⁵ Ver. 15.—[Three Greek verbs of kindred signification: *καταργῶμαι*, *παύωμαι*, *ποιῶμαι*, occur in this verse, recurring throughout the section. The E. V. renders all three, *do*, except in ver. 18, where the first verb is translated, *perform*. It is better to retain this throughout, and render *παύωμαι*, *practise*, as etymologically exact. Alford desires any distinction between the last two verbs.

* Ver. 15.—[*Would* (E. V.) is an inexact rendering of *θέλω*. The choice lies between *will* and *wish*. The former is to be preferred, if the idea of simple, spontaneous volition is deemed the prominent one; the latter is favored by the presence of *μετάνοια*, indicating an emotional feature in the volition. See *Exeg. Notes*.

† Ver. 18.—[N. A. B. C., many versions and fathers, Lachmann, Tischendorf, Alford, Tregelles, omit *ἐπιπείσω*. It is inserted in D. F. K. L., *Rec.*, by many fathers, Meyer, Wordsworth, Lange, and others. Meyer deems the omission due to the transcriber's hastily passing over from *οὐχ* to *οὐ* at the beginning of ver. 19. Lange holds that *ἐπιπείσω* would disappear, as soon as the sententious antithesis (To will is immediately present, but the carrying out of that which is good I can never find) was no longer understood.

* Ver. 20.—[N. A. K. L., insert *ἐγώ* after *θέλω*. Meyer, Alford, Tregelles, and others, follow B. C. D. F. in omitting it. The analogy of vers. 15, 18 is against it, but Lange deems it important to mark a progress in the thought.

* Ver. 23.—[N. B. D. F. K., and some cursives, insert *ἐν* before *τῷ νόμῳ*. Omitted in *Rec.*, A. C. L., fathers. Most modern editors reject it. Tregelles retains it. If retained, it cannot mean *by means of*. See Alford.

† Ver. 24.—[On these two renderings, see *Exeg. Notes*.

‡ Ver. 25.—[There is considerable variation here. The *Rec.*, N. A. K. L., read *ἐν χάριτι τοῦ Θεοῦ*, which is adopted by Lachmann, Tischendorf, Alford, Tregelles, Lange. We find also: *ἡ χάρις τοῦ Θεοῦ* and *τὸ ἐλεος*. Meyer contends for the reading of the *Recepta*, which certainly has the best MSS. support.

§ Ver. 25.—[Forbes:]

Ἄρα οὐν αὐτὸς ἐγὼ
τῷ μὲν νοί δουλεύει νόμῳ Θεοῦ,
τῷ δὲ σαρκί, νόμῳ ἁμαρτίας.

So then I myself
With my mind serve the law of God,
But with my flesh the law of sin.

Lange, however, seems to take *μὲν . . . ἢ* as = *either . . . or*. See *Exeg. Notes*.—[R.]

A.—The development of life under the law as development of the knowledge of sin.

Summary.—1. The law in relation to sin; vers. 12, 13. a. The holiness of the law in its relation to the sinfulness of man; vers. 7–12. b. The effect of the law in harmony with its design: Disclosure of the deadly effect of sin, in causing it to complete itself as well in facts as in the consciousness; ver. 13.—2. The sinner in relation to the law; vers. 14–23. a. The revelation of man's carnal nature or tendency in general under the spirituality of the law; ver. 14. b. The disclosure of the sinful obscuration of the understanding; or the dispute of knowledge; vers. 15, 16. c. The disclosure of the sinful obscuration of the will; or the dispute of the will; vers. 17, 18. d. Disclosure of the sinful obscuration of feeling; or of the unconscious ground of life; vers. 19, 20. e. Disclosure of the darkening of the whole human consciousness by the opposition of God's law and a mere seeming law; or the deadly rent in the whole man; vers. 21–23.—3. The unhappy premonition of death, in the sense of the entanglement by the (seeming) body of death, and the release from it; ver. 24. 4. The transition from death to life; ver. 25. a. The redemption, in the former half of the verse. b. Conclusion in relation to the starting-point of the new life; second half of ver. 25.

B.—The same development as transition from the law to the Gospel, from ruin to salvation.

(Eph. v. 13: "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.") a. The holy design of the law to discover the root of sin, and with the sense of guilt to awaken the sense of death; vers. 7–12.—b. The wholeness of this complete unmasking of sin in its absolute sinfulness; ver. 13.—c. View of the conflict between the spiritual and divine character of the law, and the carnal character of the sinner; ver. 14.—d. Consciousness of the want of clearness and supremacy of understanding; vers. 15, 16.—e. Consciousness of the want of firmness and energy of will; vers. 17, 18.—f. Consciousness of the weakness of the nobler sentiments, and the superior power of the lower; vers. 19, 20.—g. The consciousness of the chasm between the inner man and the outward life; of the rent between the two reciprocally contradictory laws; vers. 21–23.—h. The fruit of this development: the consummated

consciousness of the necessity of deliverance; ver. 24.—i. Deliverance and the new law of life: clear distinction between knowledge and flesh; ver. 25. The *I* is distinguished, first from sin in knowledge, then in the will, then in the feeling, then in the whole consciousness of the inward nature, but finally in the inquiring cry for the Redeemer.

GENERAL PRELIMINARY REMARKS.—We come first of all to the question, In what sense does the Apostle speak in the first person singular? what does the *ἐγώ* mean? Different views: The expression is a μετασχηματισμός, see 1 Cor. iv. 6—that is, the representation of one figure in another. Thus the Greek fathers applied the passage to the fall of Adam, or of the human race (Tholuck: "By way of example, the introduction of man into the paradisaical condition").—Others believed the Jewish people before and under the law denoted (Chrysostom, Turretin, Wetstein, Reiche). The view of the Socinians and Arminians (Grotius, and others) was a modification of this one, that the *homines plerique* are meant, who, under the legal economy, have surrendered themselves to a gross life of sin. But the Apostle evidently speaks of a human condition of soul, in which the inward conflict of life is very earnest and great; and the language of his own experience is unmistakable. Even if he spoke of the human race in general, or of the Israelitish people in particular, he could not speak of a mere μετασχηματισμός, which would be excluded from the organic connection by the Apostle's theological view. But since the Apostle uses the most forcible language of his own experience, his expression is *ιδιωμας* (καυτοτροπία); that is, he expresses in his experience a universal human experience of the relation of man to the law (Meyer, and others).* For it is self-evident that the Apostle could have no occasion to describe a special experience concerning himself alone.

But now the second question arises: What state of the soul has the Apostle portrayed? Does this

* [Wordsworth, less correctly, says: "By the pronoun *I*, the holy Apostle personifies Human Nature, and identifies it with himself, and says, in his own name and person, what he means to be applied to Mankind generally, in their unregenerate state." This author follows his usual patristic bent, in implying that this is a description, not of what *was*, but *might have been* Paul's experience. This seal for the honor of "the holy Apostle" is undoubtedly at the expense of his sincerity.—R.]

passage refer to the condition of the unregenerate, or of the regenerate?

View.—1. *The unregenerate:* The Greek fathers, Augustine before his controversy with the Pelagians (*prop. 44 in Ep. ad R-m.*); also Jerome, Abelard (to a certain extent), and Thomas Aquinas; then Erasmus, Bucer, Musculus, Ochino, Faustus Socinus, Arminius (on Affelman, see Tholuck, p. 328); the Spener school (according to the suggestions of Spener); and later exegetical writers. [Among these, Julius Müller, Neander, Nitzsch, Hahn, Tholuck, Krehl, Hengstenberg, Rückert, De Wette, Ewald, Stier, Stuart, Ernesti, Meassner, Schmid, Lechler, Kahnis, and Meyer (most decidedly). Some of these, however, really support the modified view upheld below (4).—R.]

2. *The regenerate:* Methodius in the *Origenianis* (see Tholuck, p. 336); Augustine in the controversy with the Pelagians (on account of vers. 17, 18, 22, 25: *Retract.* i. 23, &c.); * Jerome, Luther, Calvin, Beza, the orthodox school; recently Kohlbrügge, *Das 1te Kapitel des Briefes an die Römer* (1839).

3. The first section, from vers. 7-13, treats of the *unregenerate*; vers. 14-25, of the *regenerate*: Philippi [whose careful and thorough discussion (*Comm.*, pp. 249-258) is one of the ablest in favor of this reference.—R.]. The identity of the subject is against this view. Hofmann, *Schriftbeweis*, i. p. 469: "The Apostle does, indeed, speak of his present condition, but apart from the moral ability to which he had grown in Christ." According to Meyer, this is the earlier Augustinian view (of the unregenerate); but it seems to be scarcely an intelligible one. [This view (referring only vers. 14-25 to the regenerate) is that of most Scotch expositors (latterly Brown, Haldane, Forbes); of Delitzsch (*Bibl. Pynchol.*, pp. 368 ff., 2d ed.), and is ably defended by Dr. Hodge. As the current Calvinistic interpretation, it requires further consideration. Mention must be made also of the modified form of it held by Alford.† The arguments in favor of making the

sharp transition at ver. 14, are as follows, as urged by Hodge: (1.) The *onus probandi* is on the other side (on account of the first person and present tense). (2.) There is not an expression, from the beginning to the end of the section, ver. 14-25, which the holiest man may not and must not adopt* (3.) There is much which cannot be asserted by any unregenerate man. (4.) The context is in favor of this interpretation. The positions (2) and (8) must be discussed in the exegesis of the verses as they occur (especially vers. 14, 15, 22). It will be found that there is very great difficulty in applying all the terms in their literal sense exclusively to either class. Philippi is most earnest in upholding the 3d position of Hodge. In regard to (1), it may be observed, that the first person is used in vers. 7-13, so that the change from the past to the present tense alone enters into the discussion. Is this change of *tense* sufficient to justify so marked a change in the *subject*? A consistent attempt to define the subject throughout on this theory, leads to the "confusion," which Alford admits in the view he supports.—The context, it may readily be granted, admits of this view; for in chaps. v. and vi. the result of justification, the actual deliverance from sin, has been brought into view, and ver. 6 says: *we serve*, &c. But, on the other hand, it must be admitted that vers. 7-13 recur to the ante-Christian, legal position. Not until ver. 25* is there a distinct Christian utterance, while chap. viii. sounds like a new song of triumph. If the Apostle is holding the distinctively Christian aspect of the conflict in abeyance, though describing the experience of a Christian, in order that he may give it more force in chap. viii., he is doing what is not usual with him as a writer, still less with a struggling believer in his daily experience. The context, we hold, points most plainly to the view given next, and adopted by Dr. Lange.—R.]

4. The Apostle is not describing a quiescent state, but the process in which man is driven from the law to Christ, and an unregenerate person becomes a regenerate one. So Olshausen: "The state under the law cannot coëxist with regeneration, and without question, therefore—as chap. vii. 24 is to express the awakened need of redemption, and ver. 25 the experience of redemption itself—vers. 14-24 are to be referred to a position *before* regeneration, and to be understood as a *description of the conflict within an awakened person*. Since, however, the Apostle makes use of the present for this section, while before and afterwards he applies the aorist, we are led to the idea that he does not intend to have this state of conflict regarded as concluded with the experience of redemption. In the description (vers. 14-24) itself, also, as will afterwards be more particularly shown, an *advance* in the conflict with sin is clearly observable; the better *I* stand out in the man, more and more the pleasure in God's law gradually increases. This is the case in a still higher degree, as ver. 25 expresses, *after* the experience of the redeeming power of Christ, where the conflict with sin is described as for the most part victorious on the side of the better part in man. But a battle still continues, even after the experience of regeneration," &c.—In all this, the antithesis, *under the law and being free from the law*, does not bear being confounded. It only admits of the condition, that the Christian must again feel that he is weak, so far

* [Tholuck, Stuart (Meyer, Lange, apparently), attribute the change in Augustine's views to the Pelagian controversy; Dr. Hodge, on the other hand: "to a deeper insight into his own heart, and a more thorough investigation of the Scriptures." In the *Expositio Quarundam Prop. Ep. Rom. Prop. 43* (not the incomplete commentary) the earlier view is stated (394). It is repeated in *Ad Simp.* (397), *Conf.* vii. 21 (400). The Pelagian controversy began about 412. It is not until 420 that the other view is presented (*Contra duas Epistolas Pel. ad Bonifac.*, i. 12). It is repeated in *Retradationes*, i. 23, l. 1 (427), and in *Contra Jul.*, vi. 18 (about the same time). The language of Augustine is as follows (in *Retrac.*): *que postea lectis quibusdam divinarum tractatibus eloquiorum, quorum me moveret uoluntas, consideravi diligentius et vidi etiam de ipso apostolo posse intelligi quod ait* (ver. 14): "*quod in his libris contra Pelagianos nuper scripti, quantum potui diligenter ostendi*." The tone of the whole section is polemic. This fact, in connection with the dates above given, shows that the probabilities are strongly in favor of the view of Stuart. A general change may have been going on, but, as regards this passage, the change seems due to the exigencies of the controversy. Comp. Migne's edition *Augustini Opera*, i. 620, iii. 2071, &c.; also Schaef, *History of the Christian Church*, iii. pp. 968 ff.—R.]

† [This view is as follows: From vers. 7-13 is historical, carnal self under the convictions of sin in the transition state. Ver. 14 is still of the carnal self, but Paul, in passing forward, transfers himself into his present position by the change of tense. Speaking in this tense, he begins to tell of the motions of the will toward God (ver. 15, which is true only of the regenerate). Then an apparent verbal confusion arises, the *ego* having a wider meaning in ver. 17 than in ver. 13, &c. After ver. 20, the subject is the actual then existing complex self of Paul in his state of conflict. This view is more easily justified by the exegesis of separate verses than that of Dr. Hodge, yet the "confusion" is great.—R.]

* [Forbes defends this view, however, from the parallelism in the latter part of ver. 25.—R.]

as he falls momentarily under the law of the flesh, and thereby under the law of death. Even Bengel finds in this section a progress, but he does not correctly describe it: *Sensim suspirat, conmittitur, entitur ad lib.ritatem. Inde paulatim senior fit oratio.* But after the combatant experiences deep conviction, he declines, rather, into despair; but then this is the way to complete deliverance.

Tholuck properly remarks: "As the question is usually raised, whether the regenerate or the unregenerate person is spoken of, it produces misunderstanding so far as the *status irrogenitorum* comprehends in itself the very different states of soul of the *status exlex carnalis* and of the *status legalis*; then, how far the relation of Old Testament believers to law and regeneration is regarded differently; and finally, how far the idea of regeneration has been a self-consciously variable one."

[This view is, on the whole, the most satisfactory. It admits the conflict after regeneration, but guards against the thought that this is a description of distinctively Christian experience. It is rather that of one under the pedagogy of the law "unto Christ," whether for the first time or the hundredth time. It is the most hopeful state of the unregenerate man; the least desirable state of the regenerate man. Of course, it cannot be admitted that there is a third class, a *tertium quid*, the awakened. This view seems to be the one which will harmonize the polemics of the past. Jowett adopts it, Schaff also, while Delitzsch, after advocating (3), says: "He speaks of himself the regenerate—i. e., of experiences still continuing, and not absolutely passed away—but he does not speak of himself *quod* regenerate—i. e., not of experiences which he has received by the specifically New Testament grace of regeneration." He further admits that such experiences might occur in the heathen world, according to Rom. ii. 15. The advantages of this view are very numerous. It relieves the exegesis of a constant constraint, viz., the attempt to press the words into harmony with certain preconceived anthropological positions. It agrees best with the context. Its practical value is beyond that of any other. See *Doctr. Notes*.—R.]

On the literature, see the *Introduction*. Also Tholuck, p. 339, where the explanations of Hunnius and Aretius may also be found. Winzer, *Programm*, 1832. A treatise in Knapp, *Scripta varii argumenti*.

EXEGETICAL AND CRITICAL.

FIRST PARAGRAPH, VERS. 7-12.

Ver. 7. What shall we say then? [*Τί οὖν ἀποδύμεν*; see the note on this expression, iii. 5, p. 118. Comp. also ix. 30, where the use is different.—R.] Intimation that another false conclusion must be prevented. Though the Christian be dead to the law, it does not follow that the law is not holy. But it belongs to a preceding stage of development.

Is the law sin [*ὁ νόμος ἁμαρτία*]? Origen [Jerome]: the *lex naturalis*. Tholuck: the Mosaic law. Certainly the question is respecting the justification of the latter. [Jowett paraphrases: *Is conscience sin?*—which seems almost an exegetical caprice. His reason for it, that the consciousness of sin, rather than a question of new moons and *habbaths*, is under consideration, betrays an entire

misapprehension of the ethical purpose of the law of Moses. It may be admitted that an inferential reference to all law can be found here, but the passage is an account of an historical experience, which took place under the Mosaic law.—R.]

Sin. The usual interpretation: *cause of sin* Metonymically, the operation named, instead of the cause, as 2 Kings iv. 40; Micah v. 1: *Samaria is sin* for Jacob. On the other hand, De Wette and Meyer say: Is the law sinful, immoral? After what precedes, it may well mean: Is it the real cause of sin, and, as such, itself sinful? [Bengel: "*causa peccati peccaminosa*," "*ὁ νόμος* itself being abstract, that which is predicated of it is abstract also" (Alford).—R.] Even this conclusion is repelled by the Apostle with abhorrence, *μη γένοιτο*.

Nay, but. The *ἀλλὰ* is taken by some in the sense of *ἀλλὰγε*; but certainly. He repels the thought that the law is sin, but yet he firmly holds that it brought injury (Stuart, Köllner, and others; Meyer, Hofmann). Tholuck, on the other hand (with Theodore of Mopsvestia, Abelard, and others), sees, in what is here said, the expression of the opposite, viz., that the law first brought sin to consciousness. It may be asked whether this alternative is a real one. If the law be really holy, because it has driven sin from its concealment and brought it fully to manifestation, then there is no alternative here. [This seems decisive against Stuart's view. Meyer (4th ed.) renders *ἀλλὰ*, *sondern*. The law is not sin, but its actual relation to sin is that of discoverer of sin. This is much simpler than Alford's view: *I say not that, but what I mean is that*. The objection that this implies a praise of the law (De Wette) is without force. He might well praise it as leading toward ver. 25; viii. 1.—R.]

But it may be asked, in connection with this view, How are the words, *I had not known sin* [*τὴν ἁμαρτίαν οὐκ ἔγνων*], to be explained? According to Cyril, Winzer, De Wette, Philippi, and Tholuck, this refers to the knowledge of sin alone; but, according to Meyer, and others, it refers to the becoming acquainted with sin by experience. Meyer: "The principle of sin in man, with which we first become experimentally acquainted by the law, and which would have remained unknown to us without the law, because then it would not have become active by the excitement of desires for what is forbidden, in opposition to the law." This explanation lays too much stress upon the second point of view. According to chap. v. 20, vi. 15, and ver. 8 of this chapter, it is, however, not doubtful that the Apostle has here in mind not only the knowledge of sin, but also the excitement of sin. But he does not have it in mind as the increase of sin in itself, but as the promotion of its manifestation and form for the judgment.

Except through the law [*εἰ μὴ διὰ νόμου*]. Olshausen: "The law in all the forms of its revelation." Meyer properly rejects this. Although the law further appears as immanent in man, yet, ever since the Mosaic law, by which it was awakened, it has the character of the second, threatening, and deadly law. The moral law of nature, ideally conceived, is one with human nature. [The citation from the Decalogue, immediately following, shows what the reference is.—R.]

For I had not known evil desire [*τὴν ἐπιθυμίαν οὐκ ᾔδειν*]. See *Textual Note* 1. *Γὰρ* confirmatory, not = for example. On *τι*, see Tholuck, Stuart, Winer, p. 404. *τὴν*

untranslatable in English; here a sign of close logical connection. On the distinction between the verbs, Bengel says: *ἔγνων majus est, οἶδα minus. Hinc posterius, cum etiam minor gradus negatur, est in incremento.* The verb is strengthened also, in this conditional clause, by the absence of *ἄν*, which would usually be inserted.—R.] We cannot translate this, with Meyer: "For I would not have known desire," &c. This would make the law the producer of lust, which is not the Apostle's meaning. That lust was present without the law, he had sufficiently asserted in chaps. i. and v. But now he has become acquainted with the corrupting and condemnatory character of wicked lust, under the prohibition:

Thou shalt not covet (Exod. xx. 17), [*οὐκ ἐπιθυμήσεις*]. On the prohibitory future of the law, as quoted in the New Testament, see Winer, p. 296; Buttmann, *N. T. Gramm.*, p. 221.—R.] As this was to him the principal thing in the law, he thus first understood the inner character of the law and the inward nature of sin; but thus also was the propensity to evil first excited, in the most manifold way, by the contradiction in him. The desire was now to him universally and decisively the principal and decisive thing. The first view of the inner life, or of the interior of life, had now occurred. Tholuck remarks, that Augustine and Thomas Aquinas regarded the *concupiscentia* as the *generale peccatum* from which all the others proceeded; but he observes, on the contrary, that the *τί* in the sentence suggests rather a subordinate relation. But is the *ἡ δέ* subordinated or separated in relation to the whole sentence? For I never once understood the meaning of wicked lust without the law.

To what period of Paul's life does this belong? To the time of his childhood (Origen); or of his Pharisaical blindness ("the elder Lutheran and Reformed exegesis down to Carpov")? Tholuck gives reasons for the latter. According to Matt. v., Pharisaism was narrowed to the act. He cites pertinent expressions of Kimchi, and other Jewish writers (see also the note, p. 352). In Jarchi, the explanation of the Tenth Commandment is wanting; in Aben Ezra there is a dwarfish construction. But then he raises the objection, that a person like Paul must have earlier come to a knowledge of the sinfulness of the *ἐπιθυμία*. But the knowledge of the sinfulness of the *ἐπιθυμία* has its first awakening significance, when wicked lust is recognized as the root of supposed good works, and thereby leads to a revolution of the old views on good works themselves. Even the fanatic rejects not only wicked works in themselves, but also their root—wicked desires. But he defines wicked desires and good affections according to evil and good works, while the awakened one begins to proceed from the judgment on inward affections, and afterwards to define the works. Therefore we cannot say, that *οὐκ ἔγνων* and *οὐκ ἤδεον* stand here merely hypothetically; the question as to the subject of this declaration must be raised first in ver. 9 (Tholuck). Vers. 7 and 9 denote the same experience through which Paul, as the representative of all true contestants, passed under the law: ver. 7 on the side of the perception of sin, ver. 9 on the side of the excitement of sin.

Ver. 8. But sin. The *δέ* is, indeed, "conjunctive" (Meyer), [not adversative (Webster and Wilkinson).—R.], yet not in reference to the history of the development of the sinful experience, but so far as its second stage is given.—*Sin, ἡ*

ἀμαρτία; that is, sin inwardly present as peccability; the *ἐπιθυμία*, as it was just shown to be sin [The principle of sin in man, as in ver. 7. To admit a personification, as held by Fritzsche and Stuart,* is unnecessary; to refer it to actual sin (Reiche), is contrary to the context. Comp. Olshausen, Koppe, Philippi, Hodge.—R.]

Taking occasion [*ἀφορμὴν δὲ λαβοῦσα*]. The *ἀφορμὴ* denotes the external impulse or occasion, in opposition to the inner. [Not merely opportunity; "it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack" (Alford). Its position is emphatic, though the whole phrase is probably thus rendered prominent.—R.] The *λαμβάνειν* in *λαβοῦσα*, as free, moral activity, must be made emphatic here. Therefore Reiche says, incorrectly: it received occasion.

By the commandment wrought in me [*διὰ τῆς ἐντολῆς κατηργάσατο ἐν ἐμοί*]. The *διὰ τῆς ἐντολ.* must be connected with *κατηργ.* (Rückert, Tholuck, Meyer), and not with *ἀφορμ.* *λαβ.* (Luther, Olshausen, Tholuck).† The sentence contains the declaration how sin took an occasion for itself. It operated just by the commandment [the single precept referred to ver. 7], since it regarded the categorical commandment as a hostile power, and struggled and rebelled against it.

The immediate design of the commandment in itself was the subjection of the sinner; but the prospective result was the rising of sin, and this result should bring sin clearly to the light in order to capacitate the sinner for deliverance. Meyer says ambiguously: "Concupiscence is also without law in man, but yet it is not concupiscence for what is forbidden." Certainly the positive prohibition first appears with the law; but the variance of the sinner with the inner law of life is already perfectly present. But now refractoriness toward the positive command makes its appearance, and enhances and consummates sin.

All manner of evil desire [*πάνσαν ἐπιθυμίαν*]. The *ἐπιθυμία* was already present; but it now first unfolded and extended itself to the contrast. Zwingli, and others, interpret this as the knowledge of lust; Luther, Calovius, Philippi, and others, interpret it properly as the excitement of lust. Tholuck: "According to ver. 11, sin deceives, as is exhibited in the history of the fall of man; to man every thing forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke;" see 1 Cor. xv. 46. [Philippi well says of this: "An immovably certain psychological fact, which man can more easily reason away and dispute away, than do away." ‡—R.]

* [Stuart makes *ἀμαρτία* here almost = *ἐννοια σαρκίως* (ver. 14 ff.). If an equivalent is necessary, *σάρξ* is a preferable one. For full, almost fanciful, notes on the presumed personification, see Wordsworth in loco.—R.]

† [The proof of this connection is, that *διὰ* is never joined with *ἀφ.* *λαβ.* (*ἀφ.* is usual); that vers. 11, 13 seem to require it.—R.]

‡ [The following citations from the classics support the universality of the principle set forth in this verse (comp. Prov. ix. 17):

Onto (Livy xxxiv. 4): *Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam leas de hoc ferretur. Et hominem improbum non occurrere leas est, quam absolvi, et luxuriam non multa tolerabilior easse, quam erit nunc ipsis vinculis, sicut fera bestia irritata, drink emissas.* Seneca (de Clementia, i. 23): *Porricida cum legi caperunt, a illis facinus paena monstravit.* Horace (Carm., i. 3):

For without the law sin is dead [*χωρίς νόμον ἁμαρτία νεκρά*]. A general proposition, hence, with the verb omitted. Beza and Reiche incorrectly supply *ἦν*; so E. V., *was*. It will readily be understood that *νεκρά* is not used in an absolute, but relative sense, = *nonoperative* (or unobserved, if the reference be limited to the knowledge of sin). Against this the antithesis of the following verse may be urged.—R.] Meyer, incorrectly: “*not actively*, because that is wanting whereby it can take occasion to be active.” Rather, sin cannot mature in its root; it cannot come to *παράβασις*. Man has, to a certain extent, laid himself to rest with it upon a lower bestial stage, which is apparently nature; the commandment first manifests the demoniacal contradiction of this stage, the actual as well as the formal contradiction to God and what is divine (see chap. viii. 3). It is incorrect to limit the statement, with Chrysostom, Calvin, and others, to knowledge—*it was not known*; or, with Calovius, to the conscience (*terrores conscientia*); or, finally, to limit the idea to the *sphere of desire* (Tholuck). It has not yet acquired its most real, false life, in the *παράβασις*. Reference must here be made to the antithesis: *Sin was dead, and I was alive*. [The clauses, however, are not strictly antithetical.—R.]

Ver. 9. Now I was alive without the law once [*ἐγὼ δὲ ἕως χωρίς νόμον ποτέ*]. For (E. V.) is incorrect; *δὲ* must then be rendered *but* or *now* (i. e., moreover), as it is taken to be *adversative* or *continuative*. The latter is to be preferred, on the ground that this clause continues a description of the state without the law, while the real antithesis occurs in the following clause, for which the particle *but* should be reserved.—R.] In order to define the sense, we must apply the twofold antithesis. Paul could only have lived first in the sense in which sin was dead in him, and also be dead in the sense in which sin was alive in him.

I was alive. The *I* must be emphasized: “the whole expression is pregnant (Reiche, on the contrary, merely *ἦν*)”.

Explanations: 1. *Videbar mihi vivere* (Augustine, Erasmus [Barnes], and others).

2. *Securus eram* (Melancthon, Calvin, Bengel [Hodge], and others), I lived securely as a Pharisee.

3. Meyer says, to the contrary: “Paul means the life of childlike innocence which is free from death (ver. 10), (comp. Winzer, p. 11; Umbreit in the *Studien und Kritiken*, 1851, p. 637 f.), where (as this condition of life, analogous to the paradisaical state of our first parents, was the cheerful ray of his earliest recollection) the law had not yet come to knowledge, the moral spontaneity had not yet occurred, and therefore the principle of sin was still in the slumber of death. This is certainly a *status securitatis*, but not an immoral one.” * Tholuck re-

minds us of the fact, that the Jewish child was not subject to the law until his thirteenth year; but he accedes (and properly so) to the views of the elder expositors. Paul first perceived the deadly sting of the law when he was forbidden to lust. The child, as a child, has childish devices; 1 Cor. xiii.; but it can here come into consideration only so far as its religious and moral consciousness began to develop. But the *status securitatis* of which the Apostle here speaks, first begins where the innocent child's *status securitatis* ceases. It consists in the sinful life being taken, after the course of the world, as naturalness instead of unnaturalness. And this can also continue under the law, so long as the law is regarded as something external, and is referred to mere action. The Apostle first dates the true existence of the law for man from the understanding of the *Thou shalt not covet*. As, therefore, Meyer has above given too Augustinian a view of original sinfulness, so he here construes it too much on the opposite side.

In a historical reference, this text, according to Rom. v. 13, has especially in view the period from Adam to Moses. It has, therefore, even been said that Paul here speaks, in the name of his people, of the more innocent and pure life of the patriarchs and Israelites before the gift of the law (Grotius, Lachmann, Fritzsche, and others). Undoubtedly, that historical stage is included; yet here the psychological point of view predominates: the life of the individual up to the understanding of the Mosaic expression, *Thou shalt not covet*. The law also points, by the *οὐκ ἐπιβόη*, beyond itself; as the sacrificial offering, &c.

Now I was alive. This means, according to Meyer, “Man, during the state of death (*Todtsein*) of the principle of sin, was not yet subject to eternal death. Certainly he became subject to physical death by the sin of Adam.” We have already refuted this distinction. The condemned are first *actually* subject to death at the final judgment; in *principle*, the children of Adam are subject to it; but the living man, of whom Paul here speaks, had not yet fallen into it, in the personal consciousness of guilt and the personal entanglement in the *παράβασις*.

But when the commandment came [*ἐλθόντος δὲ τῆς ἐντολῆς*]. The specific command, not the whole law. *Came*—i. e., was brought home to me.—At this point the older Lutheran and Calvinistic expositors found a reference to the conviction of sin immediately preceding conversion. But the use of *ἐντολή* is against this, as well as the drift of the whole passage. A writer, so loving in his repetition of the name of Christ, and in direct reference to the work of Christ, would not have left such a meaning obscure. Comp. Philippi on the psychological objections.—R.] When its inward character became known. This certainly has an his-

*Audax omnia perpeti
Gens humana ruit per vetitum nefas.*

Ovid (*Amor.*, 2, 19, 3): *Quod licet ingratum est, quod non deest acris urit*; (3, 4) *Nititur in vetitum semper cupimus negata*.

To this may well be added the remark of Goethe (in a letter to Lavater): *Ich möchte das Element woraus der Menschenseele gebildet ist und worin sie lebt, ein Pfegfeuer nennen, worin alle höllischen und himmlischen Kräfte durcheinander wirken* (I might call the element, out of which the soul of man is formed and in which it lives, a purgatory, in which all hellish and heavenly powers confusedly walk and work).—R.]

* [The legitimate result of this interpretation is Jowett's position: “The state which the Apostle describes is in

some degree ideal and imaginary.” There is no such time of innocence, but rather a time of *security*, “before the deeper energies of the moral nature are aroused.” All that period, in the individual consciousness, as well as secondarily in the historical development of redemption, is referred to by *verē*. Granting, as a fair exegesis of the whole context compels us to do, that the termination of this period was not at the entrance of Christian knowledge of the law, we may well include the thought urged so strongly by Prof. Stuart: “Before an individual has a distinct and vivid perception of the nature and spirituality and extent of the Divine law, he is less active and desperate in his sin and guilt than after he comes to such a knowledge.” The view of vers. 7, 8, as including excitement of sin, or *status securitatis* in this position.—R.]

torical application to the gift of the Mosaic law (Reiche, Fritzsche), but a psychological application to the designated moments of introspection.

Sin sprang into life [*ἡ ἁμαρτία ἀνέστη*]. The explanation of the ἀνέστη, revised (Rückert, De Wette, and others. Tholuck: "The ἀνά stands, as elsewhere in compound words, in the strengthened meaning of *sursum*; comp. ἀναβλέπω in John ix. 11," &c.), is opposed by Meyer, in accordance with the elder expositors, and by Bengel and Philippi. Bengel makes this explanation: *sicut vixerat, cum per Adamum intrasset in mundum*. Certainly the ἁμαρτία became perfectly alive first in Adam as *παράβασις*, and then as such *νικρά*, until the gift of the Mosaic law again brought it to life. But this is also repeated psychologically in the individual so far as the Adamic *παράβασις* is psychologically reflected more or less strongly in his first offences; thus an individual λαμβ. of the fall takes place, but then, until the awakening light of the law penetrates the conscience, a false state of nature enters, connected with an active sense of life. [Here, too, must be included both the knowledge of and excitement to sin.—R.]—Some Codd. read *ἔζησεν*, because the expression ἀνέστη did not occur in the classical Greek and in the Septuagint. Origen thought there was here a reminder of a pre-terrestrial fall. Cocceius: *evidentius apparuit*.

And I died [*ἐγὼ δὲ ἀπέθανον*]. In the same sense as sin became alive, did the sinner die. That is, with the sense of conscious [and increasing] guilt, the sense of the penalty of death has made its appearance. Meyer makes an inadequate distinction here: "We must understand neither physical nor spiritual death (Semler, Böhme, Rückert, and others), but eternal death, as the antithesis, *εἰς ζωὴν*, requires." The sense of the penalty of death makes no distinction of this kind. [The aorist points to a definite occurrence. He entered into a certain spiritual state, which he calls death. Calvin: *Mors peccati vita est hominis; sursum vita peccati mors hominis*.—R.]

Ver. 10. And the commandment, which was unto life, the same was found by me to be unto death [*καὶ ἐνέβηθι μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὐτὴ εἰς θάνατον*]. *Kai* introduces the verse as an epexegetis of *died*, with the addition of a new circumstance (Stuart).—R.] Supply *οὖσα* before *unto life*. In what sense was the commandment thus found? The commandment was certainly promised life to the one observing the law; Lev. xviii. 5; Deut. v. 33; Matt. xix. 17. It is, however, easily misunderstood when there is such a general explanation as this: "the promise of life was connected with the observance of the Mosaic commandments" (Meyer). The sense is rather from the beginning, that the kind of promise is conditional on the kind of observance. External obedience has also only an external promise, or a promise of what is external (Exod. xx. 12). But this is, for the pious, only the figure of a higher obedience and promise. The self-righteous man, on the other hand, made a snare for himself out of that promise. Now, in the highest sense, life according to the law of the Spirit—that is, in faith (which is the end of the law)—results in the *ζωὴ αἰώνιος*. Only the transition

from death to life lies between the two. It is just the most intense effort to fulfil the law that results in death. This is a circumstance which seems to contradict the *εἰς ζωὴν*, and yet it does not contradict it, but is quite in harmony with it.

The same. We hold that, according to the sense, we must read *αὐτὴ* (with Lachmann, De Wette, Philippi), and not *αὐτῇ*, with Meyer and Tischendorf [Alford, Tregelles]. For the law has only temporarily become transformed, as the same law of life, into a law of death; it has not permanently become a law of death.*

Ver. 11. For sin, &c. [*ἐ γὰρ ἁμαρτία, κ.τ.λ.*]. The *γὰρ* introduces an explanation of ver. 10. The first words are similar to ver. 8, but ἁμαρτία here stands emphatically first. The position of *διὰ τῆς ἐντολῆς* is also slightly emphatic.—R.] Not the commandment in itself has become a commandment unto death; sin has rather made it thus. How far? Sin took occasion, or made itself an occasion. That it took it of the commandment, is assumed, and is explained by what follows. The following *καὶ δι' αὐτῆς, &c.*, favors the connection of the *διὰ τῆς ἐντολῆς* with *ἐξηπάτησέν με*, *deceived me*. It first made the commandment a *provocation*, and then a means of *condemnation*. Thus what applies to Satan, that he was first man's *tempter*, and then his *accuser*, applies likewise to sin. This passage calls to mind the serpent in Paradise, as 2 Cor. xi. 3. But in what did the deception of sin consist? Philippi: "Since sin made me pervert the law, in which I thought that I had a guide to righteousness, into a means for the promotion of unrighteousness."† Not clear. It deceived me, in that it represented the law to me as a limit which seemed to separate me from my happiness. Behind that limit it charmed me to transgression by a phantom of happiness. Accordingly, it is not satisfactory to explain the following clause: **And by it slew me** [*καὶ δι' αὐτῆς ἀπέκτενέν με*], thus: *sin gave me over to the law, so that it slew me*. In this respect sin rather falsified the law, since it represented to me my well-merited death as *irremediable*, or my *judge* as my *enemy* (see Gen. iii.; Heb. ii. 15; 1 John iii. 20). [*"Brought me into the state of sin and misery,"* already referred to in ver. 10. The allusion to the temptation is to be admitted here also.—R.] Tholuck: "Decision of Simon Ben Lachish: The wicked nature of man rises every day against him, and seeks to slay him (Vitringa, *Observ. Sacr.*, ii. 599); also by the *מַלְאָךְ הַמָּוֶת* is denoted the angel of death."

Ver. 12. So that the law is holy, &c. [*ὥστε ὁ νόμος ἅγιος, κ.τ.λ.*]. The *ὥστε* introduces the result of the whole discussion, vers

* [It is more difficult than important to decide this point. *Αὐτῇ, her, this; αὐτῇ, ipsa, the same*. The former, though not in itself so emphatic, here takes the pre-empting subject, *this very commandment*, giving it a tragical force (so Meyer and Philippi, whom Lange cites in favor of the other view). The analogy of vers. 15, 16, 19, 20 (*τοῦτο*) is against Lange's preference.—R.]

† [So Hodge: "The reference is not to the promised joys of sin, which always mock the expectation and disappoint the hopes, but rather to the utter failure of the law to do what he expected from it." This view coincides with the assumption, that the point in experience here reached is one necessarily and immediately preceding conversion. Dr. Hodge does not thus assume, y. c. he appeals to Christian experience in confirmation. If the excitement to sin be allowed throughout these verses, the other interpretation, adopted by Dr. Lange, is preferable. Comp., however, a beautiful setting forth of the first view by Neander, *Pfanzung*, ii. 681 (quoted in Tholuck).—R.]

* [So Stuart: "to gather new life, to show additional vigor, not merely a renewal of life which had before existed." On the lexical objections to this view, see Philippi *in loco*.—R.]

7-11. It is not = *ergo*, yet of a more general conclusive character. Το μέν, the corresponding δὲ is wanting. The antithesis we should expect, according to Meyer, is: *but sin brought me to death through the law, which was good in itself.* This is the thought of ver. 13; but as the form is changed, δὲ does not appear.—R.] Not only innocent (Tholuck), but also absolutely separated from, and opposed to, sin. And this applies not only to the law in general, but also to its explanation in the single commandment.

[And the commandment holy and just and good, καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθὴ.] The commandment is first *holy* in its origin as God's commandment; secondly, *just*, as the individual determination of the law of the system of righteousness (Meyer: "rightly constituted, just as it should be"); and *good*—that is, not in the vague sense of *excellent* (Meyer, Philippi, and others), but according to the idea of what is good: beneficial promotion of life in itself, in spite of its working of death in me; indeed, even by its working of death. The term good refers to the blessed result of divine sorrow, and to the gospel.† The elaborate apology for the commandment is certainly (according to Meyer) occasioned by the fact that the ἐντολὴ has been described as precisely the object of sin, in ver. 7.

SECOND PARAGRAPH (VER. 13).

The Law in relation to the Sinner.

Ver. 13. Did then that which was good become death unto me? [Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; See Textual Note².] Tholuck: "The μέν in ver. 12 prepared for the antithesis ἡ δὲ ἁμαρτία, κ.τ.λ. Yet the Apostle again presents his thoughts in the form of a refutation of an antagonistic consequence. The ἀγαθὸν should lead us to expect only wholesome fruits." Undoubtedly, the expression ἀγαθὴ (ver. 12) is the new problem now to be solved. It was not so much to be wondered at that the commandment, as holy and just, brought death; but it was an enigma that it, as ἀγαθὴ, should bring forth death. The explanation of this enigma will also show how the law has brought about the great change: Through Death to Life! Was that which is good, of itself and immediately, made death unto me? This conclusion, again, is to be repelled by Let it not be! μὴ γένοιτο.

But sin [ἀλλὰ ἡ ἁμαρτία (supply ἐμοὶ ἐγένετο θάνατος). So all modern commentators.—R.] Namely, that was made death unto me. "The construction of Luther, Heumann, Carpzov, &c., is totally wrong: ἀλλὰ ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατηγγαζομένη (ἦν) θάνατον, ἡ φανὴ ἁμαρτία" (Meyer); so also the Vulgate.

That it might appear sin [ἡ φανὴ ἁμαρτία. The ἡ is telic; φανὴ, *be shown to be* (Alford). This second ἁμαρτία is a predicate; anarthrous, therefore, and also as denoting

character.—R.] This was therefore the most immediate design of the law: Sin should appear as sin (Eph. v. 13; Gen. iii.: Adam, where art thou?).

[Working death to me, by that which is good, διὰ τοῦ ἀγαθοῦ μοι κατηγγαζομένη θάνατον.] The idea of perfectly disclosed sin is just this: that it works death by the misconstruction and abuse of what is good. Thus the law is first made to serve as a provocation to sin unto death; second, the gospel is made a savor of death; and third, the truth is made a mighty anti-christian lie (2 Thess. ii. 11). Tholuck: "The nature of sin should thereby become manifest, that it should appear as something which makes use of what is even good as a means of ruin, and in this manner the commandment should become a means of exhibiting sin in all the more hideous light." Scholium of Matthæus: "ἡ αὐτῇ, ἐαυτῇ ἐλέγχῃ, ἡ αὐτῇ τῇ ἐαυτῇ πικρίαν ἐκκαλύπτῃ." In addition to this, these pertinent words: "In fact, as it is the sovereign right of good to overturn evil results for good, so is it the curse of sin to pervert the effects of what is good to evil." Thus an emphasis rests on the διὰ τοῦ ἀγαθοῦ, for which reason it comes first.

Meyer correctly urges, against Reiche, that this ἡ is telic, in opposition to the ecabatic view. Death was already present before the law, but sin completed it by the law; κατηγγαζομένη. The law is not sin; sin disclosed itself completely as sin in making what is good a means of evil.

That sin through the commandment might become exceedingly sinful [ἡ γίνεταί καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Parallel clause to the last, of increased force: "Observe the pithy, sharp, vividly compressed sketch of the dark figure" (Meyer).—R.] Καθ' ὑπερβολὴν. Frequently used by Paul; 2 Cor. i. 8; iv. 17; Gal. i. 13. The ἁμαρτωλὸς appears to be an intimation that sin, as an imaginary man, should be driven from real human nature to destruction. [The telic force of these clauses is thus expanded by Dr. Hodge: "Such is the design of the law, so far as the salvation of sinners is concerned. It does not prescribe the conditions of salvation. Neither is the law the means of sanctification. It cannot make us holy. On the contrary, its operation is to excite and exasperate sin—to render its power more dreadful and destructive."—R.]

[EXCURSUS ON BIBLICO-PSYCHOLOGICAL TERMS.—

The exact significance of the terms σὰρξ and πνεῦμα, as used so frequently by the Apostle in this and the eighth chapters, requires careful consideration at this point. But such a discussion must necessarily be preceded by some remarks on the words, σῶμα, ψυχὴ, πνεῦμα, body, soul, and spirit, as used by Paul in a strictly anthropological sense.

I. Σῶμα, BODY. This term is readily understood as generally used in the New Testament. Still it refers, strictly speaking, to the *bodily organism*, and has a psychological meaning almost = *sense* the sensational part of man's nature. As distinguished from σὰρξ (in its physiological sense), it means the organism, of which σὰρξ is the material substance. (Κρέας differs from σὰρξ, in not including the idea of an organism.) That σῶμα must not be restricted to the material body, irrespective of its organism and vital union with the immaterial part of man's nature, is evident from the numerous

* [This is a mistake. The quotation is from Philippi. Meyer says: "right, with respect to its requirement, which corresponds exactly with holiness."—R.]

† (Bengel is excellent: *Sancta, justa, bona, ratione causæ efficientis, formæ, finis.* His second view is less exact: *respectu officiorum erga Deum, respectu proximi, respectu naturæ in se.* Comp. Calovius (in Tholuck and Philippi), and Thodoret (in Alford).—R.)

passages (Rom. xii. 5; 1 Cor. vii. 27; Eph. i. 23; Col. i. 18, &c.), where the Church is called the body of Christ. This expression would convey little meaning, if *σῶμα* had not this psychological sense. No difficulty arises in regard to this term, except in the interpretation of a few passages which seem to imply an ethical sense; e. g., Rom. vi. 6 (q. v.); vii. 24; viii. 10, 13; Col. ii. 11. It must be remarked, that in most of these the ethical force really belongs to some attributive word, *σῶμα* being in itself indifferent. We may explain most of these cases by giving the word a figurative sense, the *organism of sin* (Rom. vi. 6; vii. 24; Col. ii. 11), analogous to the *old man*; or by admitting a reference to the body as the chief organ of the manifestation of sin. The term *μέλη*, *members* (which is usually associated with *σῶμα*, rather than with *σάρξ*, because the idea of an organism is more prominent in the former term), must be interpreted accordingly (see Col. iii. 5; *Bibelwerk*, p. 64, Amer. ed.). In any case, the thought that the body is the chief source and seat of sin, must be rejected as unscriptural, unapostolic, and untrue. We must also avoid a dualistic understanding of the material and immaterial in man's nature.

II. *Ψυχή*, SOUL. This term is from *ψύχω*, to breathe, to blow, and, like *נֶפֶשׁ*, its Hebrew equivalent, originally means *animal life* (see the New Testament usage, especially in the Gospels), but, like the Hebrew word, it also is frequently referred to the whole immaterial part of man's nature, in distinction from *σῶμα*. By synecdoche, it is put for the whole man, in enumeration (Acts ii. 41: about three thousand souls), and in the phrase, *πάσα ψυχή*, *every soul*. As the word occurs but four times in the Epistle to the Romans—twice in the sense of *life*, and twice in the phrase, *every soul*—it would not be necessary to discuss it further, did not the precise meaning of *πνεῦμα* depend upon a further discrimination. Twice in the New Testament (1 Thess. v. 23; Heb. iv. 12) the word is distinguished from *πνεῦμα*. As both passages may be regarded as Pauline, the one occurring in his earliest written Epistle, and the other in an Epistle of much later date, which is Pauline, even if not written by Paul, the question of a Pauline trichotomy cannot be avoided. The fuller discussion will be found under *πνεῦμα*, below, but here we must define *ψυχή* more closely. Although it is true that the term does mean the *animal soul*, it is very doubtful whether it means simply this in the two passages above referred to. If "animal soul" be restricted to the principle of life, then *σῶμα*, in such a connection, should include this; and a wish that the principle of life be "preserved blameless," is singular, to say the least. If, however, "animal soul" be taken to include more than this—viz., what we share with the brutes—then it is highly probable that this largely includes the intellectual part of our nature, and *ψυχή* must then be = the seat of the Understanding, in distinction from the Reason. That some wide sense is involved, is evident both from 1 Cor. xv. 45, "the first Adam was made a living soul," and from 1 Cor. ii. 14, where the adjective *ψυχικός* undoubtedly includes the intellectual part of man's nature. In both these cases the antithesis is *πνεῦμα* in the ethical sense; hence the greater necessity for enlarging the idea of *ψυχή*.* Passing over many distinctions which have

been made, we consider the view of Olshausen, who makes *ψυχή* the centre of our personality, the battlefield of the flesh and human spirit. In this view, also, *σάρξ* and *σῶμα* are almost identical, though he admits that, in the unrenewed man, the *ψυχή* is under the dominion of the *σάρξ*. It excludes the *νοῦς* from the *ψυχή*, making it the organ of activity for the human spirit. This view still restricts *ψυχή* too much, even admitting the trichotomy.* It confuses psychological and ethical terms. It leans toward the error which makes the body the source of sin, while, on the other hand, it excludes the human spirit from the dominion of sin (and its organ, the *νοῦς*). It cannot be justified by Paul's language, for the very passages which indicate a trichotomy imply the sinfulness of the human spirit, while it is altogether unapostolic, as already remarked, to refer sin to the body as its source. The use of the word *ψυχικός*, as quoted above, is equally opposed to this view, which probably grows out of the attempt to find in *ψυχή* and *πνεῦμα*, terms analogous to the Understanding and Reason. We therefore object to this view, and claim a still wider sense for *ψυχή*. How much can be claimed for it, will appear from what follows.

III. *Πνεῦμα*, SPIRIT. This term, from *πνέω*, to blow, to breathe, means (like the Hebrew *רוּחַ*) *breath*, then *wind*, then *anima*, lastly *animus*, *spirit*, in all the various meanings we give that word. It must first be discussed in its strictly psychological meaning.

A. Besides the secondary meaning, *temper, disposition*, it is used by most of the New Testament writers to denote man's immaterial nature, including, together with *σῶμα* (Rom. viii. 10; 1 Cor. vi. 20; vii. 34), and also with *σάρξ* (2 Cor. vii. 1; Col. ii. 5), the whole man. In the phrase, "gave up the ghost," it is doubtful whether it means the whole immaterial nature, or simply *life*; in Luke xxiii. 46; Acts vii. 59, the former seems to be the meaning. But there are a number of passages where the exact signification turns on the previous question: Do the Scriptures assume or teach a trichotomy in human nature?—that man is a unity made up of body, soul, and spirit? It is essential to the proper understanding of chaps. vii. and viii. that this question be discussed.†

1. First of all, it must be admitted as a fact that the Scriptures recognize the dualism of spirit and matter, and that man is both material and immaterial, without any *tertium quid*, which is neither material nor immaterial. The presumption, then, is against the trichotomy, so far as it would ignore this fact. The presumption is also against any view which classes *soul* under the material part of the complex nature, since both soul and spirit are used to include the whole immaterial part of man.

On the other hand, Plato and Aristotle undoubt

immateriality of the soul, and make a living body antecedent thereto. Hegelianism regards the soul as only the band that connects body and spirit.—R.]

* [Against so limited a view of *ψυχή*, see Tholuck, p. 302, who includes under it the *νοῦς* and *δυνάμεις*. Comp. Irenæus, c. *heres.*, v. 304.—R.]

† [On the trichotomy, see Delitzsch, *Bibl. Psych.*, pp. 84-98; Olshausen, *Romans*, pp. 271, 272, 2d ed.; *De naturæ hum. trichotomia*, &c., Opusc. Theol., Berlin, 1824, pp. 143 ff.; Meesner, *Die Lehre des Apostels*, Leipzig, 1866, p. 207; Bishop Ellicott, *Sermon on the Destiny of the Creature*; Notes on 1 Thess. v. 23; Lange's *Comm. on Genesis*, pp. 213 f., 285 f.; Tholuck, *Romans*, pp. 288-302; J. B. Heard, *Tripartite Nature of Man*, 2d ed., Edinb., 1868; Lange, *Dogmatik*, pp. 307, 1243.—R.]

* [Akin to the view under discussion is that of Göschel: "that the soul proceeds at once from body and spirit to unite the two." This contradicts, or, at least, confuses the

edly held that there was a trichotomy (for their views, see Delitzsch, p. 93; Eng. ed. p. 213). This fact may be used to explain 1 Thess. v. 23 as popular language, but "we must needs turn to the Holy Scriptures, and accept without prejudice what it answers to us, be it Platonic or anti-Platonic." Some such view was held by Origen, by the Apollinarians and semi-Pelagians. All these, like the modern rationalistic notions on the subject, were extenuations of human corruption. Vain speculations on the subject are abundant, but this should not be to the prejudice of truth.*

Turning to 1 Thess. v. 23, we find a distinct assumption of a tripartite nature in man, all the more weighty because it is not in didactic form. To say that this is merely popular language, does not meet the case. For, while it may be said that Paul does not profess to teach metaphysics, the question then recurs: Was the popular language of that day correct, or that of another age? Besides, it is a hazardous method of dealing with a writer so uncommonly exact, and with a book which concerns itself with human salvation. Experience has proven how largely the diffusion and acceptance of biblical truth are dependent on correct anthropological views. If we believe that Paul chose his words wittingly, much more, if we hold them to be inspired, this text, taken by itself, assumes "that in the original structure of man there is something—yet remaining, *needing and capable of sanctification*—corresponding to the three terms, *body, soul, and spirit*."† The same is implied in Heb. iv. 12.

Leaving these passages, we find little else in the New Testament to support this view. Of course, when accepted, it must modify to some extent the signification given to these terms in other places; but there is no other passage in the New Testament which could be relied on to prove the trichotomy were these absent. Hence we infer that the distinction, if real, is not of such importance as has been thought, and cannot be made the basis of the startling propositions which human speculation has deduced from it. This does not deny that, from other sources, the trichotomy may receive important support; it refers simply to the place it should take in biblical psychology. Judging from the rare allusions to it, the prevailing dichotomic tone of the Scriptures, we infer that, while it may be necessary, in order to explain these passages, to accept a trichotomy, the advantages of so doing are incidental, rather than of the first moment.‡

2. Admitting that there is a tripartite nature in man, the main difficulty is a precise definition of these three parts. Here the German authors are in a very Babel of confusion. For the sake of clearness, we first of all reject

(a.) All views of the human spirit which make it the real soul over against a brute soul, termed *ψυχή*, for the reasons given above under II.

(b.) All views of the human spirit which make it a higher *unfallen* part of man's nature, over

against a soul under the power of the *σαρκί*. This which is the view of Olshausen, and, with modifications, of many others, is not borne out by the anthropology of Scripture; is contradicted by the very passages which alone can establish a trichotomy, and is in the very face of 2 Cor. vii. 1, where "filthiness," *μολυσμός*, defilement, stain, is attributed to the human spirit. Did such an *unfallen spirit*, in any sense, exist in man, we might expect that term to be used in this chapter instead of *σαρκί* and *ὁ ἕως ἀνθρώπου*, whatever the reference may be. Jul. Müller (l. p. 450) well remarks: "*Πνεῦμα* in this anthropological sense is itself exposed to pollution (2 Cor. vii. 1), and needs sanctification and cleansing just as *ψυχὴ* and *σῶμα* (1 Thess. v. 23; 1 Cor. vii. 34); this spiritual sphere of life is the one which, in the work of regeneration, most needs to be renewed (Eph. iv. 23, compared with Rom. xii. 2). The notion that man's spirit cannot be depraved—that it is only limited in its activity from without—and that sin is the consequence of this limitation, cannot be attributed to the Apostle." This excludes, also, the view of Schöberlein and Hofmann (since given up by him), that the third term of the trichotomy is "the Spirit of God immanent in the soul."

(c.) But this would also exclude the view of Philippi, Schmid (apparently of Tholuck, *Romans*, p. 801), that the third term is the pneumatic nature imparted to the believer at regeneration. If it be this, how can it need sanctification? Besides, this involves the theory of regeneration, which makes it the impartation of an entirely new nature, not *in* soul and body, but *in addition* to soul and body, as the third term in *one* complex being. This view cannot satisfactorily explain the trichotomy in 1 Thess. v. 23; Heb. iv. 12.

(d.) There remains, then, this view, which meets all the requirements of exegesis: that man has a body in vital connection with his soul, which latter term includes all the powers of mind and heart, having as their object the body and self (hence including *σαρκί* and *ὁ ἕως ἀνθρώπου*; in this chapter). That, besides, he has, in his unity of nature, a *spirit* which is of the same nature as the soul, of a higher capacity, yet not separated or separable from it. This spirit is the capacity for God, God-consciousness (Heard); but in man's present condition it is dormant, virtually dead in its depravity, needing the power of the Holy Spirit to renew it. After such renewal it becomes *spirit* in the sense intended in the proposition: "that which is born of the Spirit is *spirit*" (John iii. 6). This seems to be, in substance, the view of Müller, Delitzsch, and Heard.* It admits a dichotomy, and also a trichotomy; claims that the soul is spiritual rather than material; that there is no gulf between soul and spirit; that the human spirit is powerless for good, yet that here, where depravity is really most terrible, redemption begins. "In consequence of sin, the human spirit is absorbed into soul and

* [The anthropology of Swedenborg assumes a trinity rather than a trichotomy, and by his doctrine of correspondences, *spirit* seems to lose its real significance.—R.]

† It must be noted how this passage assumes (1.), that the spirit needs sanctification; (2.) that body and soul are also to be preserved for God; thus guarding against Pelagianism and rationalism on the one hand, and asceticism and mysticism on the other.—R.]

‡ Any argument from the analogy of the Trinity must be left out of view, since it can prove nothing, though it may be pleasing to some minds to trace such an analogy.—R.]

* [Of course, the term will be given a more or less extended meaning by different authors; but if the two positions be held fast: (1.) That this spirit is the point of contact with Divine influences; (2.) That it, too, has been depraved, all erroneous conclusions will be avoided. Dr. Lange (*Genesis*, p. 213) seems to coincide with the view here presented: "It must be held fast, that man could not receive the Spirit of God, if he were not himself a spiritual being; yet it is a supposition of the Scripture that, since the fall, the spiritual nature is bound in the natural man, and does not come to its actuality."—R.]

flesh, and man, who ought to pass over from the position of the *ψυχὴ ζωσα* into the position of the *πνεῦμα ζωοποιον*, has become, instead of *πνευματικός*, a being *ψυχικός* and *σαρκικός*; and further, just for that reason, because the spirit stands in immediate causal relation to God, all the Divine operations having redemption in view, address themselves first of all to the *πνεῦμα*, and thence first attain to the *ψυχὴ*; for when God manifests himself, He appeals to the spirit of man" (*Bibl. Psych.*, p. 96, Eng. ed., p. 117). It may be urged that this presents no real distinction; I reply, that it is not claimed that the distinction is of essential importance. But as Paul uses the word *πνεῦμα* in preference to *ψυχὴ*, when he speaks of man's immaterial nature, especially as regenerated by the Spirit of God, there seems to be no other way of accounting for it except on this view. (The objections to that of Philippi have been considered above.) Delitzsch very properly remarks: "Should any prefer to say, that the Apostle, by *πνεῦμα* and *ψυχὴ*, is distinguishing the internal condition of man's life, and especially of the Christian's life, in respect of two several relations, even this would not be false." It is, indeed, the nearest expression of the truth; for the human spirit is not brought into any special prominence by Paul, save as in a given relation in the Christian's life. Hence we have a second meaning of *πνεῦμα*.

B. *The human spirit as acted upon by the Holy Spirit*, and thus becoming the seat of those Divine impulses, which are the means of redeeming the whole man. Of course, as opinions differ respecting the first meaning, they will vary from our definition. Philippi makes this identical with A, while others would claim that we should distinguish here rather a new principle of life (Lange), than a part of our renewed nature. Dr. Lange seems to prefer this meaning throughout chap. viii. There, however, the reference seems to be mainly to the Holy Spirit, the objective agent. In ver. 10, 16, the subjective meaning is undoubtedly the correct one, as in John iii. 6; iv. 23, 24 (so Rom. ii. 29, see p. 115, where Dr. Lange gives a different view), 1 Cor. vi. 17; Phil. iii. 3. In many other passages this meaning is implied, as indeed it is even in 1 Thess. v. 23, though this cannot be explained satisfactorily, without presupposing a human spirit antecedent to regeneration.

C. The most common use of the term is obviously the strictly theological one: the Holy Spirit. Opinions vary as to the propriety of this meaning in certain passages. No definite rule can be laid down. The absence of the article is by no means a certain indication that the reference is subjective (against Harless). The reason for preferring this meaning, rather than "spiritual life-principle" (Lange), in chap. viii., is that, in ver. 2, the Holy Spirit is undoubtedly referred to, over against sin and death. When, then, *σὰρξ* afterwards occurs as the antithesis to *πνεῦμα*, there is still more reason for taking the latter term as the Holy Spirit, since the *σὰρξ* is, as it were, personified and externalized, and the correct antithetical term must be an objective agent. We can thus far more definitely fix the meaning of *σὰρξ*, since to admit any subjective antithesis, compels us to admit also some remnant of unfallen nature in the subject, for which the use of the word *πνεῦμα* in the New Testament gives no ground whatever.

IV. *Σὰρξ*, FLESH. This term is used by the

LXX. to translate the Hebrew word *בָּשָׂר*. This Hebrew word, in its simplest meaning, is applied to the material substance of the body, then occasionally to the human body itself. Out of this grows the application to all terrestrial beings who possess sensational life. But a more frequent use is in the sense of human nature, with the personal life attached to it (Gen. vi. 12; Deut. v. 26; Ps. lxxviii. 39; cxliv. 21; Isa. xlix. 26; lvi. 16, 23, 24, and in numerous other passages). In Deut. v. 26; Isa. xxxi. 8; Jer. xvii. 5; Ps. lvi. 5, human nature is contrasted with God, His Spirit, eternity, and omnipotence, and the more prominent thought is therefore "that of the weakness, the frailty, the transitoriness of all earthly existence" (J. Müller). We reach, then, this sense: "Man with the adjunct notion of frailty" (Tholuck). There does not appear, however, any distinct ethical sense, still less any implication that man's sensuous nature is the seat of sin, or of opposition to his spirit.

1. Passing to the New Testament, we find also the narrower physiological meaning (1 Cor. xv. 39; Eph. v. 29; in the phrase, "flesh and blood," Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12). It is also used as = body, the sensational part of man's nature, in Rom. ii. 18; 1 Cor. v. 6; vii. 28; 2 Cor. iv. 11; vii. 1, 5; xii. 7, &c., the antithesis being spirit, or the immaterial part of man's nature, never, however, with a distinctly ethical import. The prevailing use of the word in the New Testament undoubtedly is, that which corresponds with the wider meaning of *בָּשָׂר*, *human nature*, sometimes, as Müller holds, with a reference to the earthly life and relations (Gal. ii. 20; 2 Cor. x. 3; Phil. i. 22, 24; Col. i. 22; Eph. ii. 15, and a number of other passages, where the whole earthly side of man's life are contrasted with his relation to God in Christ); but also in the sense of man, with the idea of frailty more or less apparent (Rom. iii. 20; 1 Cor. i. 29; Gal. ii. 16; Acts ii. 17, which is a citation of *בָּשָׂר* in this sense; John xvii. 2; Luke iii. 6). Here we must class those passages which refer to the human nature of Christ: John i. 14; Rom. i. 3; ix. 5; * 1 Tim. iii. 16; 1 John iv. 2 (comp. p. 61). This list might be enlarged, but it is only necessary to establish the New Testament use of *σὰρξ* in the wide sense of the Hebrew equivalent. Up to this point we find no distinct ethical meaning—only a basis for it.

2. *The ethical sense*. Our inquiry here is of a twofold nature. A. How much is included under the term? B. What is its precise significance?

A. How much is included under this term? (1.) If we choose a few passages where the ethical sense is admitted by all commentators, such as Rom. viii. 4, or vii. 14 (*σάρκινος*); viii. 8, and attempt to substitute "body," or "sensational nature," for *σὰρξ*, it will be evident that such a meaning does not at all meet the case. It is not only contrary to the scriptural anthropology throughout, but in the passages themselves the antitheses are not of a character to justify it, especially in view of the wide meaning of *σὰρξ*, already established. (2.) Nor can we limit it to the body and soul, and exclude the human spirit. It has already been shown how little prominence is given to this distinction in the New Testament, how

* [In Rom. viii. 3, where the term occurs three times, it is highly probable that in the last two cases this sense is the more correct one.—E.]

there is no evidence whatever that the spirit is not under the dominion of the sarcastic tendency, but that, on the contrary, an immoral tendency is implied.* Nor will this view find support in the use of the adjective *ψυχικός* in an ethical sense as = *σαρκικός*; for in the only case where such an ethical sense is undoubted (1 Cor. ii. 14), the antithesis is not simply *πνευματικός* (applied to spiritual things and persons as proceeding from, or influenced by, the Holy Ghost), but also "the things of the Spirit of God." (3.) Whatever ethical sense is to be attributed to the word *σάρξ*, must include the whole man, body and soul, or body, soul, and spirit. This agrees with the scriptural delineations of human nature, the use of the word above referred to, and its usual antithesis, when the ethical meaning is intended, viz., the Spirit of God; never the human spirit irrespective of the influence of the Spirit of God. This antithesis is not always expressed, but it is invariably implied. (Comp. Rom. vii. 5; viii. 3, 4 ff.; Gal. iii. 3; v. 16, 17, 19, 24; vi. 8; Col. ii. 18, 23.) If it be claimed that, in Rom. vii. 18, 25, the expressed antithesis is, in the former case, the inward man (ver. 22), then we reply, that the real antithesis is stated in ver. 14: "spiritual," "carnal," and that, under the influence of this spiritual law, any antagonism to the word *σάρξ* has been awakened. Of course, if the reference to the regenerate be admitted, this objection disappears. So in ver. 25, although *νοῦς* is the expressed antithesis, it is the *νοῦς* under the influence either of the Holy Spirit, or the spiritual law. *Σάρξ*, in its ethical sense, therefore, means, not merely an earthly or fleshly tendency, or direction of life, but the whole human nature; not, as Olshausen thinks, so far as it is separated from God, but as it is separated from God, body, soul, and spirit, as sinful. Being in the flesh, is being in an ungodly state, a state of sin. (This view has obtained from the times of Augustine until now, among the mass of theologians.)

B. What, then, is the precise significance of this ethical sense of *σάρξ*?

1. Its usual antithesis indicates what the Scripture doctrine of sin so strongly asserts, that human nature, thus described, has become *alienated from God*. As love to God is the only true moral impulse, apostasy from God is sin, and the natural, carnal condition, is thus to be regarded. The Decalogue, Rom. i. 5, are sufficient to support this position. In the law, holy, just, and good, love to God is the chief requirement; in Rom. i. 21, wilful rejection of God is described as the seed of all the vices, subsequently catalogued, ending in the most fearful sensual excesses; in Rom. v. 12-21, sin is described as entering through one man, through his act of disobedience, and this is the immediate cause of the carnal condition of humanity. Yet this does not exhaust the meaning; it is rather its negative expression.

2. The positive principle of sin and the ruling principle of the flesh is undoubtedly *selfishness*, for, God being rejected, some personal object is required by the human personality. It is found in self; its interests become paramount. This is not, however, very prominent in the ethical term under consideration, but must be assumed in order to reach the further idea which it involves.

3. The human nature, thus alienated from God with selfishness as its ruling principle, must, however, seek gratification. There is but one resource, *the creature*. As *σάρξ* means man in his entire earthly relations, which are relations to the creature, its moral significance must include *devotion to the creature*, if the use of the term is to be fully justified. This, then, implies slavery to the creature in the search for self-gratification. Carnality, then, is as truly the moral state of one absorbed in intellectual and æsthetic pursuits, as of one sunk in sensuality. But as sensuous and sensual are cognate terms, so we find, not only in the teachings of the Scripture, but in the history of humanity, that the development of selfish devotion to the creature is in the direction of sensuality (fleshly sins, in a narrower sense). "Without God," has, as its positive expression, "in the world" (Eph. ii. 12). And the very want of satisfaction in worldly things leads to ever fiercer longing after the creature, to sin in its lowest forms. Sinking God in the material, or natural world, over which He rules, is, in effect, sinking man into the deepest slavery to the creature. To be "in the flesh," is therefore to be under "the law of sin and death." Sin is not, in its essence, devotion to the sensuous, nor is carnality essentially sensuality, but toward these as their manifestations they inevitably tend. We thus guard against both asceticism and materialism.

Flesh is, then, the whole nature of man, turned away from God, in the supreme interest of self, devoted to the creature. It is obvious that this is biblical, in linking together godliness and morality, ungodliness and sin, in implying both the inability of the law, and the necessity of the renewing influence of the Holy Spirit, in order to human holiness. Hence the propriety of the choice of this term to express man's sinful nature in this part of the Epistle, where sanctification and glorification are the themes.

On *σάρξ*, see J. Müller, *Christliche Lehre von der Sünde*, especially pp. 434 ff.; Delitzsch, *Bibl. Psychologie*, pp. 373 ff.; Tholuck, *Römerbrief*, pp. 288 ff.; Wieseler, *Galaterbrief*, pp. 443 ff. (a very clear discussion); Lange's commentary on *Galatians*, p. 142, Amer. ed. This list might be increased by referring to works on Doctrinal Theology and Ethics, but it is limited to discussions of an exegetical character.—R.]

THIRD PARAGRAPH, VERB. 14-23.

The Sinner in relation to the Law.

Ver. 14. **FOR WE KNOW.** *Οἶδαμεν*, not *οἶδα μὲν* (Jerome, &c.). [The former reading is almost universally adopted. Dr. Hodge, who inclined to the latter in earlier editions, now rejects it, on the ground that there is no *δέ* to correspond with *μὲν*. The singular would imply that the subject was aware of the spiritual nature of the law at the time of the conflict; hence it would favor the reference to the regenerate. The plural, *οἶδαμεν*, simply means that Christians recognize this.—R.]

That the law is spiritual [*ὅτι ὁ νόμος πνευματικός ἐστιν*]. It is the specific knowledge peculiar to Christians that religion is inwardness; that the law is incorrectly understood, when it is changed by the *σάρξ* of external feeling into a *σάρξ* of external precepts—a complication of finite objects, while its nature is of a spiritual character;

* [Comp. Delitzsch, *Bibl. Psych.*, pp. 374 f., Eng. ed., pp. 440 ff., against the view of Günther, that there is a fleshly soul in distinction from the spiritual soul.—R.]

that is, revealing in every tittle the infinity of God's Spirit, and relating to the Spirit. The γὰρ declares the stiff-necked and malignant nature of sin. The law is γράμμα only in form; its nature is divine and spiritual (Meyer). Explanations:

1. Inspired by the Holy Spirit (Theodoret).
2. Requiring a heavenly and angelic righteousness (Calvin).

3. Relating to the higher spiritual nature of man in different applications, by Beza, Reiche, De Wette, and Rückert).

4. *In suo genere præclarum et egregium* (Koppe, and others).

5. The spiritual, and not the literal sense of the law, is meant (Origen).

6. Operating spiritually, διδάσκαλος ἀρετῆς, &c. (Chrysostom).

7. Presupposing the presence of the Spirit as the condition of its fulfilment (Tholuck).

8. Identical in its spirit with that of the Holy Spirit (Meyer). Πνευματικός describes its whole spirituality (James ii. 10), the absolute unity of its origin, its elements, and its purpose in the Divine Spirit (which reveals itself in the human spirit), in contrast with the presupposition of its finite force, its finite and sundered parts of membership, and its finite design. [The view of Meyer is the simplest and best: *in its nature it is divine*. (So Hodge.) This undoubtedly accords best with the antithesis, σὰρξινος, made of flesh.—R.]

But I am carnal [ἐγὼ δὲ σὰρξινος εἰμι. See Textual Note⁴, and below.] The ἐγὼ, in accordance with the ἰδιώτης mentioned above, is Paul himself, in the exhibition of his standpoint under the law, for the exhibition of the historical development of man standing under the law. Meyer: "The still undelivered ἐγὼ, which, in the great need that presses upon it in opposition to the law, groans for deliverance;" ver. 24. The same writer properly maintains, against Philippi, that the subject is identical through the entire section. On the other hand, Meyer incorrectly distinguishes the past tenses of vers. 7-13, and the present tenses of vers. 14 ff., by saying that, in the former case, Paul has described his psychological history before and under the law, and in the latter, that he portrays his nature standing in opposition to the spiritual character of the law. But down to ver. 13 he has rather portrayed the genesis of the really internal and legal standpoint. But after ver. 14, he describes the whole development of this standpoint; that is, the inward conflict of the sinner who has perceived the inward character of the law.

Carnal (fleschlich). Σὰρξινος, made of flesh, like flesh (2 Cor. iii. 3; 1 Cor. iii. 1). The word could also be translated *fleshly*, if this were not a conventional term for *carnally minded*, σαρξινός. Meyer thinks that σὰρξινος "gives a deeper shade" than σαρκικός, with reference to John iii. 6; but the case is about the reverse, since we must understand by σαρκικός, *carnally minded*, and by σὰρξινος, *carnally formed, inclined, and disposed*; a being whose natural spontaneity and view of things are external, according to the σὰρξ. (On the opposition of the readings, comp. Tholuck, p. 363.)*

* [The Greek adjectives ending in -ωσ (with the accent on the antepenult) describe the material out of which any thing is made (comp. the English -en, wooden, earthen). Σὰρξινος is therefore *carneus*, made of flesh; σαρκικός, *carnalis*, *fleshly*, of this character. Adopting the former reading, three modes of view present themselves: (1.)

The σὰρξινος is immediately afterwards explained as:

Sold under sin [παραμύνομος ἐπὶ τῇ ἀμαρτίαν]. On the one hand, this state of slavery declares the complete subjection of the sinner to sin; but, on the other, we must not overlook his *unwillingness* and *opposition* to his being sold. This will probably be the case, if, with Tholuck and Meyer, we regard the σὰρξινος merely as a higher degree of σαρκικός. Therefore Tholuck regards Bengel's expression as too refining: *Servus venditus miserior est quam verna, et venditus dicitur homo, quia ab initio non fuerat servus*. Meyer correctly observes, that this opinion is in conflict with Augustine's explanation of the passage, as referring to the regenerate. Similar passages, 2 Kings xvii. 17; 1 Mac. i. 15.

Revelation of the obscurity of perception (vers 15, 16).

Ver. 15. For that which I perform I know not [ὃ γὰρ κατεργάζομαι οὐ γινώσκω]. There is wanting in this condition the authority of the conscious spirit; but the consciousness of this want has made its appearance. Meyer calls up the analogy of the slave, who acts as the instrument of his master, without knowing the real nature and design of what he does. But this slave here is not altogether in such a condition, for he knows at least that he cannot effect (πράσσω) what he will, or would like, and that he rather does (ποιῶ) what he hates. Thus one thing dawns upon him—that he acts in gloomy self-distraction, and in contradiction of a better but helpless desire and repugnance. The sense of the passage is removed, if, with Augustine, Beza, Grotius, and others, we explain γινώσκω to be *I approve of*.* (Appeal to Matt. vii. 23; John x. 14; 2 Tim. ii. 19, and elsewhere.) Here, moreover, the emphasis does not yet rest on the θέλω (which Tholuck applies to a mere *vellitas*, and Meyer to a real and decided wish, but which, after all, remains only theory!) and μισῶ, but on the οὐ γινώσκω.

[For not what I wish, that I practise; but what I hate, that do I. Οὐ γὰρ ὃ θέλω, τοῦτο πράσσω, ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. Although γὰρ is explanatory of the preceding clause, there seems to be an advance here, a step toward the light of self-knowledge.—The meaning of θέλω is open to discussion. It means, *I will* (within the sphere of spontaneity, Dr. Hitchcock claims). The two questions to be decided are:

That the Apostle has here purposely chosen the stronger word (so Meyer), and thus a reference to the regenerate, spiritual man is necessarily excluded. (2.) That here, σὰρξινος is = σαρκικός. (So Lange.) This is also adopted in the interest of the reference to the believer. (3.) Delitatosch even finds the former the weaker word: "σὰρξινος is one who has in himself the bodily nature and the sinful tendency inherited with it; but σαρκικός is one whose personal fundamental tendency is this sinful impulse of the flesh." I prefer (1.); but (3.) should be adopted by those who insist on the Augustinian view. Otherwise, the first time the present tense, upon which so much stress is laid as indicating a change in the state of the subject, occurs, the predicate must be tampered with, and made to mean, not simply, *I am carnal*, but, *I was, I am so to a certain extent, I am still carnal, though not as formerly*. Dr. Hodge deems the extreme (i. e., simple) sense of the words, "inconsistent with the context," but the immediate context has to be limited in the same way to make this applicable, especially exclusively applicable, to a regenerate person.—R.]

* [This interpretation is altogether untenable on philological grounds. Dr. Hodge justifies it, by saying: "With regard to moral objects, knowledge is not mere cognition. It is the apprehension of the moral quality, and involves, of necessity, approbation or disapprobation." But a correct inference is not always a correct interpretation.—R.]

(1.) Has it here a reference to *the will* in the strict sense (either = *velleitas*, Tholuck, and others, or = a full determination of the will, Philippi); or does it mean, *I desire, wish*? The former is, perhaps, favored by the psychological character of the whole passage; but the latter is preferable, since *μῶ* is so opposed, that both words must be referred to the same faculty; and it is easier to class *θίλω* within the region of the emotions, than to transfer *μῶ* to that of the will. (2.) How intense is its meaning? Here *μῶ* is undoubtedly in itself a stronger word. Perhaps the use of two different verbs (*πράττω*, *νομῶ*) in the main clauses would justify a difference of intensity in the antithetical verbs *θίλω*, *μῶ* (i. e., the desire for good is less strong than the hatred of evil); or *μῶ* may be taken as = *οὐ θίλω* (*I do not wish*). Ver. 16 strongly favors the latter. Either of these views is preferable to that which strengthens the antithesis into *I love, I hate* (Hodge). For this forces a meaning upon *θίλω* which the Apostle could have expressed far more plainly by another term.—R.]

The wish here is the better desire and effort of the man awakened to his inward state. First of all, the sinner becomes a gloomy enigma to himself in the contradictions of his doing and leaving undone. (See Meyer on the odd explanation of Reiche, that the sinful Jew does the wickedness which the sinless Jew does not approve of. Also on statements kindred to the foregoing, in Epictetus: *ὁ μὲν θίλει (ἡ ἀμαρτάνει) οὐ νομῶ, καὶ ὁ μὴ θίλει, νομῶ*; and in Ovid: *Viduo meliora probaque, deteriora sequor*. Still other examples in Tholuck, p. 366.) On Philippi's interpretation of this passage as applicable to the regenerate, see Tholuck, p. 355.* The choice of the expressions is very delicate; from the real *θίλει* in spirit he does not come to the consistent and vigorous *πράττειν*; but even the *μῶ* cannot prevent a weaker *νομῶ* of the rebellious one.

Ver. 16. But if what I wish not, that I do [*εἰ δὲ ὁ οὐ θίλω, τοῦτο ποῶ*. *Δὲ* is perhaps logical, and marks a step in self-discovery with respect to the law.—R.] The mental consent to the law now appears above the perceived dissension between willing and doing. As the sinner places himself, with his judgment, on the side of his awakened will, he places himself, with his judgment, on the side of the law.

[I agree with the law that it is good, *σὺμψημὶ τῷ νόμῳ ὅτι καλός*. The verb may not here imply more than an intellectual acquiescence in the high moral character of the law, yet that acquiescence extends as far as the *θίλει*. That this *must* be actual in the case of an *awakened* man, is evident. How, else, could the sense of sin arise?—R.] This is the first step on the way of self-knowledge: Acquiescence in the law in opposition to his own actions. But at the same time, the law is acknowledged to be good in an eminent sense, as

noble, standing ideally above the life—*καλός*. Meyer: "The usual construction, *I grant that the law is good*, neglects the *συμ*." Against the reference of the *τῷ νόμῳ* to *συμ*, see Tholuck; see him also for quotations from Chrysostom and Hugo St. Victor on the innate nobility of the soul.

The illumination of the darkness of the will (vers. 17, 18).

Ver. 17. Now then it is no longer I that perform it [*νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό*. *Νυνὶ* is logical, not temporal (so all modern commentators). If temporal, then it might mark the transition into a state of grace. The same is true of *οὐκέτι*. See Winer, p. 574. "Since I consent to the law, that it is good, it can no longer be affirmed that I," &c. (Meyer).—R. Tholuck: "*Nun* Aug. *nunc in statu gratie*—rather a designation of the inference." But it denotes not merely a continued movement in the treatment, but also in the subject discussed. The understanding has first entered upon the side of the law; now this is done also by the real will of the *ego*. The sinner distinguishes between his *ego*—which now emerges from the darkness of the personality—and the sin [the principle of sin personified] dwelling in him—now like a foreign and wicked co-habitant. He places himself, with his *ego* and his will, on the side of the law, and abjures the bad part of his condition. The *ἐγὼ*, as well as the *κατεργάζομαι*, must be emphasized. The *αὐτό* is that which he, according to ver. 16, now no more wills with his real will. [As yet, however, there is no indication that this state of things *does* or *can* lead to "what is good," save in powerless desire, even if, with Meyer, we take the *ego* here as = the moral self-consciousness. Ver. 18 acknowledges this.—R.]

But sin dwelling in me [*ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία*]. The Apostle distinguishes between the *ἐγὼ* and an individuality in a wider sense, described by *in me*, in which sin dwells. [Stuart takes *in me* as referring, not to the wider individuality, but to the carnal self, which here begins to appear over against the better self. It may be doubted whether there is such a better self as is referred to in the first clause of this verse, in the unregenerate man. But all men under the law feel such a discord as this.—As the attributing of the *doing* to indwelling sin by the Christian is not a denial of responsibility, so, in the case of one not yet a Christian, it is not the assumption of a power to do right. There is no sign of release as yet. Even if we limit *in me* to the narrower sense it has in ver. 18, the whole personality seems to be under the power of sin.—Wordsworth finds here, and in the succeeding verses, a vindication of God from the charge of being the author of sin!—R.]

Ver. 18. For I know that in me, that is, in my flesh, good doth not dwell [*οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦ καλοῦ ἐν τῇ σαρκί μου, ἀγαθόν*. For I know, is regarded by Philippi as an expression of Christian consciousness; yet some such consciousness is the very result which the law is designed to produce.—R.] More special definition of the dwelling of sin in him. This arises from the fact that good does not dwell in him—that is, in his flesh. The negative expression is noteworthy: If in a moral being no good dwells, the opposite (sin) does dwell in him. The *σὰρξ* is here established as the other side of the *ego*, which, with this, constitutes the whole man. But we cannot identify the *σὰρξ*, either with the

* [Dr. Hodge is certainly correct in saying, "that every Christian can adopt the language of this verse;" but when Alford (following Philippi) asserts, that no such will exists in the carnal, unregenerate man, the remark is incorrect, unless *ἐγὼ* be referred either to a full determination of the will, or to the strongest possible desire. That neither of these is a necessary conclusion, is evident not only from the language of Epictetus, but from the close connection with ver. 16 (*γὰρ . . . γὰρ*), as well as from ver. 16, where *οὐ θίλω* is evidently used as explaining *μῶ*. It is a gratuitous inference, that a reference of this verse to the unregenerate implies a contradiction of the depravity of the human will.—R.]

body, or with the lusts of the body alone (the Greek fathers). Tholuck cites, in favor of this view, the different expressions, "in my members," "body of death," ver. 24. But these terms must not be understood materially. The *σάρξ* is the external, finite nature and mode of relation and view; it is the finite tendency in both its immaterial and sensuous character, which certainly has its substantial basis in the external *σάρξ*. Calvin interprets *σάρξ* here as human nature. It would be better to say: in my naturalness.

[See, on *σάρξ*, the Excursus above. The word may be here used in the physiological sense (Wieseler). But this seems strangely out of place. It is assumed to escape the difficulty that arises, if the reference to the unregenerate be held. In the case of a Christian, the limitation is made, because he has a spiritual nature, over against his carnal nature, in which good does dwell. But since *σάρξ*, in the ethical sense, includes the whole natural man, why should any limitation be made, if the reference be to the unregenerate? The grave objection must be admitted; but if the verse be referred to the regenerate man, why this studious avoidance of mentioning the *πνεῦμα*? and why such a powerlessness as is expressed in the next clause? The only satisfactory explanation is, that the distinction between unregenerate and regenerate is not in question, but the man of the law is here represented as conscious of being *σάρκινος*, made so more fully by the conflict which the law has awakened. The immediate antithesis (which is not strongly marked here) is simply the better desire, the *ego* longing to be better, powerless, however, in every case, until escaping from the law to Christ; yet this implies, as the real ethical antithesis, the spiritual law here acting on the man.—R.] The Apostle's declaration is far removed from the Flavian, Gnostic, and Manichean definitions. He could not have sought a real "moral willing and doing" (Meyer) as "good" in his "flesh," but only religious morality and excellence. But he does not even find this in it; and hence there arises the contrary propensity, a pseudo-plastic will of the flesh.

For to will is present with me [*τὸ γὰρ θέλω παρόνταί μοι*]. Not, "is present in me," as Meyer says, but who corrects himself when he also says: Paul represents the matter as if he were looking about after it in his personality—as if seeking himself in a spacious sphere. "The *θέλω* is present with him—before his gaze." To will is immediately before his eyes, but he can nowhere find the treasure of performing that which is good.

[To perform that which is good I find not, *τὸ δὲ κατεργάσθαι τὸ καλὸν οὐκ εὐρίσκω*. See *Textual Note*. If the briefer reading be accepted, *παράνται* must be supplied. The meaning is then obvious.—R.] Explanations: I do not gain it; I can not, &c. (Estius, Flatt, &c.). We must first emphasize the *κατεργάσθαι*, and secondly, the *καλὸν*. The question is not concerning the *justitia civilis*, but the carrying out of the ideal. The *ἐγὼ* is not yet the new man of the spirit (Philippi); it is the better self as an awakened moral will, from which the aim is removed and the way stopped up by the accustomed propensity of the flesh.

The revelation of the obscuration and dispersion in the unconscious ground of life—that is, in the life of feeling (vers. 19, 20). According to Tholuck and

Meyer, we have in these verses only proofs of the preceding. Meyer: Ver. 19 is a proof of ver. 18, and ver. 20 of ver. 17. [Stuart: "If what I have said in vers. 18 and 19 be true, then what I have affirmed in ver. 17 must be true."—R.]

Ver. 19. [For the good, &c. *ἰ ἐγὼ* is confirmatory. "I find not," is proved by acts which are not according to the better desire. Dr. Hodge presses the meaning of *θέλω*. That Paul, as a Christian, would mean more by these words than Seneca or Epictetus, is undoubtedly true; but whether he does mean more than is true in every case, to a certain extent, of a man awakened under the law, is very doubtful.—R.]—But the evil which I wish not, that I practise, *δὲ οὐ θέλω κακόν, τοῦτο πράσσω*. This strong expression is new. It points to a fountain of wicked action which proceeds immediately from the unconscious life in opposition. And this is the darkness of the sensuous [the carnal] life.

Ver. 20. [Now if I do that I would not, *εἰ δὲ δὲ οὐ θέλω ἐγὼ, τοῦτο ποῶ*. *Εἰ δὲ* = since, then, hypothetical only in form. On *ἐγὼ*, see *Textual Note*. There is undoubtedly a progress in thought. Alford thinks the *ego* is here perceived to be the better *ego* of the inward man; but this progress is perceptible in the case of the awakened, only, however, to produce the cry of ver. 24.—R.] This verse, then, specifies also the real author of these actions of the man against his will: it is sin dwelling in me [*ἡ οἰκίσσα ἐν ἐμοὶ ἀμαρτία*], the habitual life of sense [i. e., of the flesh]. This, in its obscurity, he now renounces in his consciousness; in his *I*. But now, to a certain degree or apparently, a foreign personality with a foreign law arises in him, against the awakening personality of his inner man. [The condition is not in itself, as yet, more hopeful. The progress is still toward wretchedness, despite or even because of the better desire.—R.]

Disclosure of the inward rent in man in general; the dissension between the true personality and the false personality with its false law (vers. 21, 22).

Ver. 21. I find then the law [*εὐρίσκω ἄρα τὸν νόμον*]. The difficulty of the passage has led Chrysostom to call it *ἀσαφὲς ἐξηγητόν*, and Rückert to give up its explanation.

Explanations: a. The Mosaic law is meant; *ὅτι* for because. "I find, then, the law for me, so far as I am willing to do good, because evil is present with me." That is, the law is designed for me, because I have the will to do good, but evil, &c. (Origen, Chrysostom, Theodore of Mopavestia, Theophylact, Bengel, &c.; Meyer,* and even Ufilas. See Tholuck's Note, p. 372: *Invenio nunc legem, volenti mihi bonum facere, nam mihi adest malum*). We may say, in favor of this, that it certainly describes also the origin of the law; that contradiction has made the law necessary.

Still, this exposition is thoroughly untenable.

1. Since the beginning—that is, from ver. 7—

* (Meyer (4th ed.) holds that the article requires us to understand the Mosaic law, but his view of the construction is as follows: *the law* is joined with the participle, the infinitive is the infinitive of design, and the last clause introduced by *ὅτι* is the object of *I find*: "I find, then, while my will is directed to the law in order to do good, that evil is present with me." As he well adds: "What deep misery!" But this seems forced, and is only an attempt to preserve consistently his *dictum*, that *the law* must mean the Mosaic law. See, however, his full grammatical justification.—R.]

the speaker has known that the law is appointed for him.

2. Here the question is no more concerning the law for the sinner, but the relation of the sinner to the law; the explanation is thus totally against the connection.

3. The explanation, *now I have discovered the law to be a law for me*, would be strange.

4. The law is previously for him also, whose willingness to do what is good has not yet developed, while the legal stage for the condition here described soon terminates. Hofmann's modification does not help the matter: That to do evil is ever present with me, shows me that the law is good to me, who am willing to do it. He has already said this more plainly in ver. 12. But, strictly, it is not yet decided here that the law is also good to him. Another view of the Mosaic law: I find, then, for me, who am willing to do the law, the good (namely, the law), *tna*: evil is present before me (Homberg, Knapp, Klee, Olshausen,* Fritzsche, &c.). Unimportant repetition of the foregoing. Likewise the *ποσὶν τὸ καλὸν* must not be separated.

b. "The law denotes here a general rule, a necessity." I find, then, for me, who am willing to do good—the law—that evil is present with me (Luther, Beza, Calvin, and many others; De Wette and Philippi [Stuart, Hodge]). Thus the sense would be the same as in the expression, *ἕτερος νόμος ἐν τοῖς μέλεσι*. Meyer remarks, on the other hand, that, according to the whole context, *νόμος* can be nothing else than the Mosaic law. Another law appears first in ver. 23. Also, the *ὅτι ἐμοὶ τὸ κακὸν παράκειται* could not be described as *νόμος*; it is something *empirical—a phenomenon*. But why, then, can the Apostle call even the motions in the members a law? Why can he call the old man, who is nevertheless not a man, a man?

Accepting this view in general, we may ask whether the sense is: I find in me, or, for me, willing to do good—the law, &c.—as formerly; or, I find the law, that, when I would do good, &c. (Grotius, Limborch, Winer).† This construction is decidedly preferable, because it suits the expression as well as the sense. For here the one law resolves itself even into a group of laws. The law of God now becomes to the Apostle the law of his mind; the foreign law in his members becomes in its effect the law of sin. But this antagonism of law to law is so fearfully strong, that it appears to the Apostle himself as in itself a law of moral contradiction; and this a terribly strong contradiction, for, just when he would do what is good, and high, and great (for example, protect the Old Testament theocracy), evil is present to him (persecution of the Christians). Therefore the one law is resolved into two.

[This view involves a slight trajectory of *ὅτι*, and then the dative is not governed by *εὑρίσκω*, but an anacoluthon is accepted, which causes the repetition of *ἐμοὶ*. Though, in general, the view is the same as that of Luther and Calvin, yet *this law* is thus distinguished as neither the law of the mind nor the law in the members, but the contradiction

of the two. Vers. 22, 23, taking up, as they do, the two sides of this contrariety, favor our view also. It may be added: (1.) The presence of the article does not decide that the Mosaic law is meant; for the article occurs in ver. 23, where it is certainly *not* meant. (2.) The article has a sufficiently deictic force (*this law*) without *τοῦτον* being inserted. (3.) The phrase, *law of God* (ver. 22), seems, by its definiteness, to point to another sense here. Our English version, therefore, presents the best sense.—R.]

Ver. 22. For I delight in the law of God [*συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ*]. The *γὰρ* introduces the two verses as an antithetical explanation of ver. 20. The *συν* in *συνήδομαι* is as in *σὺλλυπούμενος*, Mark iii. 5, after the analogy of *σύννοιά μοι* = *apud animum* (Tholuck). No thought of delighting with, as Meyer holds. It is undoubtedly stronger than *σήμεμι*, ver. 16 (against Stuart). It belongs to the sphere of feeling. See further below.—R.] Tholuck: "The two contending forces in the one personality (ver. 17) are locally divided, one being in the inward man, the other in the outward members; the will is taken captive in the way from the inward to the outward man—that is, to the executing organs." But the powers named here assume a concrete form. The moral judgment, in vers. 15 and 16, the moral will, or the *I*, in vers. 17 and 18, and the moral inwardness, in vers. 19 and 20, have now become the *inner man*, who delights in the law of God. But just now sin in the members comes in, with the power of a strange law, so that a chasm pervades his whole being, in which even he, who at the beginning of the process was a slave, is now, in consequence of his helpless resistance, become a military captive of sin.

[After the inward man, *κατὰ τὸν ἔσω ἄνθρωπον*.] The *ἔσω ἄνθρωπος* is not so much the *νοῦς* or *τὸ νοεῖον* (Theod. and Gaunad.) itself, as the man choosing in the *νοῦς* his standpoint, his principle (which is not really gained until the conclusion of ver. 25). It is also so far the inner man as that he withdraws almost desperately from the outwork of his external life. Lyra explains similarly to the Greek writers: *In homine duplex pars, ratio et sensualitas, quæ aliter nominantur caro et spiritus, homo interior et exterior*. This reminds us of the Platonic use of language: In Plato and Plotinus we find the *termini*, *ὁ ἔσω ἄνθρωπος*, *ὁ ἐν τῷ ἄ.*, *ὁ ἀληθὺς ἄ.* Tholuck, on the other hand, understands by the *ὁ ἔσω ἄνθρ.*, after the analogy of *ὁ καιρὸς ἄνθρ.*, *ὁ κριτικὸς τῆς καρδ. ἄ.* (1 Peter iii. 4), rather the inward *I* of the man than a single attribute—the inward man, who permits himself to be controlled by his conscience, the man of conscience. But this does not remove the difficulty. For the question is not, that the *real and true man* is created for God; for this holds good of flesh and blood, ontologically considered. But it may be asked, What actual standpoint does the Apostle here denote? According to his antithesis, it is this: he distinguishes his inward nature, as the true man, from the antagonism and conflict of the law in his members. It is in this self-comprehension that he now has his delight in the law, which is more than the *σήμεμι* of ver. 16. Meyer also sees in the *συνήδομαι*, the law designated as also rejoicing with him; on which, see Tholuck, p. 367. Luther, Calvin, and others, have thought the new-born man here described. The standpoint here denoted is true as a point of transition, yet the dualists have erro

* (Olshausen (2d ed., p. 296) rejects this view as harsh; but what his precise opinion is, is not very obvious.—R.)

† (Winer (7th ed.) favors the other view (that of Luther), while Tholuck (5th ed.), Philippi (2d ed.), and apparently Olshausen (2d ed.), adopt this, which is that of the E. V. Our English and American commentaries combat many authors, who have already given up the opposed opinions on this verse.—R.)

seemingly attempted to establish it as theory and fundamental law.

[The strong expression, *συνήδομαι*, seems to indicate that the inward man is the new man, under the influence of the Spirit (see Philippi, Hodge, Alford *in loco*), but this view is beset with difficulties also. Why is this influence purposely kept in the background? Alford answers: To set the conflict in the strongest light. But that is not like Paul, who can hardly refrain from his references to grace in Christ. As a matter of fact, the conflict under the law produces a divided state, where something in the man does not only consent to the law, but, in aroused feeling, delights in the law. Such a state may be the result of *gratia praeveniens*, or may always result in deliverance; but its present effect, as here described, is only "captivity," helplessness. An abnormal condition in the case of the Christian, though his *delight*, even in this introspective quasi-legal condition, is more pronounced. This inward man, independently of gracious influences, leads only to misery. Notice, too, that when, as here, an apparent reference to the Christian occurs, it is immediately followed by language that seems totally inapplicable to him. This confirms the view that this distinction is not prominent.—R.]

Ver. 23. But I see another law [*βλέπω δὲ ἕτερον νόμον*]. Paul here represents himself as a looker-on upon his own personality (Meyer). *Ἄδ* adversative or disjunctive.—R.] His seeing indicates his surprise. Gal. i. 6 and 7 serves to explain how the ἕτερον is here distinguished from the ἄλλον. As there the ἕτερον εὐαγ. is not a true gospel, so this ἕτερος νόμος is not a true νόμος. How could the one real law of God be in perpetual conflict with the other? [As indicated above (ver. 21), this is not the law there found, but that law is the rule of contradiction between the two here referred to.—R.]

In my members [*ἐν τοῖς μέλεσι μου*]. This is to be joined with νόμος, rather than with the participle ἀντιστρατεύομαι.—R.] Namely, operative in my members. Fritzsche construes thus: Which opposes in my members. Incorrectly: For the conflict is not decided in the members. The σάρξ, which, being spiritually disordered, has become the basis of the desires, has its essence in its dismemberment, in the division of its members; therefore the false law is operative in the members.*

[Warring against the law of my mind, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου. The form νοός belongs to later Greek (Meyer). See Winer, p. 61.—R.] Earlier, this law was master, and the ἐγὼ servant; now, after the ἐγὼ has become distinct from the sinful σάρξ as the inner man of himself, sin carries on a formal war by the members, but with the force of a law which it describes as the law of nature, or one similar to it. Simultaneously with the fact that the combatant has recognized the Mosaic law again as the expression of his inward steadiness, and has made it the νόμος of his νοός, of his personal consciousness, sin has assumed the semblance of a law of nature dominant in the members.

[And bringing me into captivity to the law of sin which is in my members. See Textual

Note*. The participle *αἰχμαλωτίζοντα* (later Greek: to take by the spear in war, to take prisoner) is very strong.—R.] Sin, in this semblance, opposes the inward man, and conquers him; the I finds itself the captive of another law, which now audaciously appears as the law of sin; that is, sin will now assert itself as an insurmountable fatality.—Meyer will not accept the genitive νόμος τοῦ νοός as subjective, but local. He would distinguish it further from the νόμος τοῦ θεοῦ (against Usteri, Köllner, &c.), without observing that "the law of God" has reproduced itself in "the law of the mind." [The difference is thus expressed by Bengel: *dic-tamen mentis mea lege divina delectula*. There seems to be two pairs of laws here, each pair closely related: The law of God, with its answering law in the mind (taken locally); the law in the members, subervient and causing subserviency to the law of sin. The parallelism is not strict, for the conflict is evoked by the law of God, and ends in the law of sin. It is unlikely that this is a peculiarly Christian state.—R.]

The νοός denotes the thinking and moral consciousness, which constitutes the essence of personality. [Meyer: "the reason in its practical activity." Olshausen, and others, find here the organ of the unfallen spirit; the Augustinian interpreters, the organ of the renewed man, the spiritual nature; all agree that it answers to the inward man (ver. 22). If that means renewed nature, we would expect here some expression of the Spirit's influence. The choice of another word, as well as of another phrase than "the law of God" here, where it would seem so appropriate were the reference to a Christian, confirms the view held throughout in our exegesis.—R.]

Meyer says further: The inward man is not brought into captivity, for he, considered in and of himself, always remains in the service of God's law (ver. 25); but the apparent man is. Then the warfare would be carried on by the apparent man! It is indeed correct, that in τῷ νόμῳ τῆς ἀμαρτίας the dative is not instrumental (according to Chrysostom, and others), but is *dat. commodi*.*

On the different distinctions between the law in the members and the law of sin, see Meyer, p. 288 (Köllner: Demands of the desires, and the desires themselves). We distinguish between the first appearance and the final manifestation: The law in the members passes itself off for, or appears to the sinner first as, the law of nature; therefore it brings him into captivity, and appears to him finally as the law of sin—the law of anomy, of unnaturalness. Pareus' understanding of the μέλη as the *pars nondum regnata*, coincides with the reference to the new-born man. When Calovius and Socinius held that the *facultates interiores* are included, they intimated that not the μέλη of itself, but only in connection with spiritual dispositions, could form the semblance of another and wicked law.

FOURTH PARAGRAPH (VERS. 24, 25).

The Transition from the Law to the Gospel.

It is a characteristic of the interpretation of this passage, that some have made vers. 24 and 25 paren-

* [Philippi holds that "members" here has a meaning between the physiological and ethical. Hodge makes it = in my flesh; but the phrase seems purposely chosen to indicate the locality where the opposing law is most evident, rather than its precise seat.—R.]

thetical down to ἡμῶν; Grotius and Flatt, ver. 25 to ἡμῶν. Tholuck: "As, in the case of the morally sickle, such an experience, daily renewed, calls forth the renunciatory exclamation to virtue, 'Thou art too hard for me; take away my crown, and let me sin,' so, from the morally earnest warrior, is there called forth the cry of distress for deliverance and the power of victory." He adds to this: "Knight Michaelis gives this cry of distress a very moderate sound: 'It is the lamentation of a distressed Jew which Paul answers thus: I thank God that I do not have to lament so.'—But the deeply moral warrior, who has once arrived at this degree, does not readily turn back. De Wette says, very pertinently: "From what has occurred, there now follows the need of deliverance, which has been satisfied by the grace of God."

Ver 24. O wretched man [Ταλαίπωρος ἐγὼ ἄνθρωπος]. Ταλαίπωρος, strictly, exhausted by hard labor (τῆμαι πῶρος, callum pati). Similar to the expressions in Matt. xi. 28. [The nominative is the nominative of exclamation (Philippi, Meyer). The word occurs only here and Rev. iii. 17 (of the Laodicean church); there joined with ἡμιός, to which it is almost equivalent in popular usage. The corresponding verb occurs in James iv. 9, and the noun, Rom. iii. 16; James v. 1. From these passages it would seem that here the prominent idea is of helplessness and misery; the cry for help from without follows. Bengel is certainly incorrect: "me miserum, qui homo sin!"—R.] It is the desperate cry for personal righteousness, and also of the completed repentance now about to be transformed into faith—but a faith which the law cannot give. Repentance asks, faith responds. (Reiche's explanation: The cry of Jewish humanity for help, to which a delivered one responds in chap. viii. 1. With this view, the passage from εὐχαριστῶ to ἡμῶν is said to be a gloss.)

Who shall deliver me [τίς με ῥύσεται]. Simple future. Not = would that I were delivered. Calvin thinks it expresses no doubt, but only the absence of the deliverance at the time. Yet Olshausen seems nearer right in making it imply: who can, with a reference to a personal deliverer.—R.] ῥίπται, Septuagint for ῥῆται, ῥῆται, &c. It refers both to the fundamental deliverance (as in the present passage), and to the continued and final deliverance; Matt. vi. 13. [Comp. Col. i. 13, where the reference is to a definite act of deliverance.—R.]

From this body of death? [Ἐκ τοῦ σώματος τοῦ θανάτου τούτου]. Explanations: Connection of the τούτου with σώματος.

1. The universitas vitiorum (Ambrose, Calvin); mors velut corpus quasi res per se subsistens (Piscator, Crell). As the Rabbinical חֲטָאֵי מוֹרְתִים pro ipsa morte (Socinius, Schöttgen). Wolf: mortifera peccata massa. Flatt: The system of sensuous affections, which is the cause of death. Tholuck observes, against these explanations: But the reader will suppose that σώμα is meant in no other sense than as σώμα ἁμαρτίας, τὸ θνητὸν σώμα; chap. vi. 12. We have already remarked, however, that these two ideas are radically different. The explanation before us needs, however, a more exact proof.

2. The same connection of the τούτου with σώματος. The sense: Mortal body. a. Longing for death (Chrysostom, Theodoret, Erasmus, Koppe, and others), according to Meyer. Tholuck, on the

other hand, thus sets him right: They have not intended, on the negative side, the wish for deliverance from the body of death, but, on the positive side, the wish for the glorification and clothing-upon of the body. b. Olshausen: the spirit would like to make the mortal body living, &c.

3. Death as a monster personified with a body, which threatens to swallow up the ἑαυ (Reiche).

Connection of the τοῦτου with θανάτου.

From the body of this death. (Vulgate, Ulfilas, Luther, Fritzsche, De Wette, Tholuck, Meyer.) [So E. V., Hodge, Alford, Jowett.] a. θάνατος is the same as vitiositas (Calvin, and others), b. "He means here that death is the misery and labor endured in conflict with sin" (Luther); c. De Wette: Who will deliver me from the body of this death? that is, from the body which, in consequence of sin dwelling or reigning in it, is subject to death and misery. Reference to 2 Cor. v. Fritzsche similarly. d. Meyer gives as much as two explanations: Who will deliver me, so that then I shall be no more dependent upon the body, "which serves as the seat for so ignominious a death?" Or, in other words: "Who will deliver me from dependence upon the law of sin to moral freedom, so that then my body will no more serve as the seat of so ignominious a death?" If we understand the body to be a real body, with all these contortions, we do not find our way out of the external desire of death.

Of the expositors under 1, Krehl approaches nearest to our view. The "body" is the organism of sin. [The most natural construction is: the body of this death. The stress, then, lies on the word "death." The context forbids a reference to physical death and future glorification, which would be far-fetched. Death seems to mean: the whole condition of helplessness, guilt, and misery just described, which is, in effect, spiritual death. How, then, shall "body" be understood? Rejecting the allusion to the custom of chaining a living man to a corpse, but two views remain:

(a.) The literal sense, the body as the seat of this death; against this is the fact that this gives the word an ethical sense, which is unpauline. In its favor is the preceding phrase: "the law of sin in my members." If it be adopted, we must limit the meaning thus: "the body whose subjection to the law of sin brings about this state of misery" (Alford); but this is really a desire for death.

(b.) We prefer the figurative sense (with Calvin, Hodge, and others); "this death" has an organism, which is not only like a body in its organism, but in its close clinging to me; "from this death (thus represented) who shall deliver me?" The genitive is then possessive; the unity of the thought is preserved, and many difficulties avoided. This figurative sense of σώμα is certainly more Pauline than the ethical one (comp. Excursus above, and vi. 6; viii. 10).—R.]

We here group the single elements of the idea of a pseudo-plasmatic human image, which sin has set up as a power that has become inherent in human nature:

1. The old man, who is not a real man; chap. vi. 6, and elsewhere.

2. The νοῖς τῆς σαρκός, which is not a real νοῖς; Col. ii. 18.

3. The φρόνημα τῆς σαρκός, which is not a real φρόνημα; chap. viii. 6.

4. The σώμα τῆς ἁμαρτίας, which is not a real σώμα; chap. vi. 6.

5. The *σῶμα τοῦ θανάτου*, which is not a real *σῶμα*; the present passage.

6. The *νόμος ἐν τοῖς μέλεσι*, which is not a real *νόμος*; chap. vii. 23.

7. The *μὴν*, which are not real *μὴν*; Col. iii. 5.

8. The *σάρξ*, which is something else than the external *σάρξ*; Rom. viii. 8.

9. The *θνήσκος*, which is something else than physical death; Rom. viii. 6.*

Tholuck: On the exclamation of ver. 24: "The exclamation does not appear to us explicable merely from transition to earlier occurrences, but only because the continuously felt reaction of the old man has, so to speak, set off the preceding description." [Alford thinks, with De Wette, that the cry is uttered in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows.] A turning-point is reached, whatever be the reference, and no view is correct which does not admit that Paul here expresses what he *feels*, as well as what he *has* felt. —R.]

Ver. 25. Thanks to God [*χαρις τῷ θεῷ*, or, I thank God, *εὐχαριστῶ τῷ θεῷ*. See Textual Note 11]. This reading corresponds to the previous exclamation much better than *εὐχαριστῶ* does. Those who continue the reference to the unregenerate to the conclusion, get into difficulty with this second exclamation. Hence the adoption of a parenthesis (Rückert, Fritzsche), or of a conditional construction (Erasmus, Semler). If that had not taken place, I would have been snatched asunder, with the spirit to serve the law of God, but with the flesh the law of sin. Meyer observes: "For what he thanks God, is not mentioned." But the *for what* is plainly enough indicated by the context, as Meyer himself subsequently brings out. It is also indicated by his thanking God through Jesus Christ.

So then I myself with the mind [*ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοί*]. In the consideration of this difficult passage there are two questions: 1. Is what is here said connected with the previous thanksgiving, or with ver. 24? 2. What, accordingly, is the meaning of *αὐτὸς ἐγὼ*?

1. Some think that the thanksgiving does not come at all into consideration; the words are connected with ver. 24 (Rückert, Fritzsche). This makes the passage only a final opinion on the miserable condition under the law, a declaration of the consummated dissension in which man is situated under the law. Others (De Wette, Meyer, and others), on the contrary, very properly take the thanksgiving also into consideration, although both De Wette and Meyer find in the passage only a recapitulation of what has been said from vers. 14-24, which, according to Meyer, should follow from the immediately preceding *εὐχαριστῶ*. But the Apostle's language does not declare the *dissension* previously described, but the *alternative* now finally established. By accepting the probable breviloquence, and supplying the words which are at hand, we are relieved even here of the apparent obscurity. We read *ἐγὼ μὲν νοί* (*δουλεύων*) *δουλεύω*; the

Apostle has even omitted the *δουλεύω* from the *ἐγὼ δὲ σαρκί*—a proof that both can be mentally supplied. Thus: *If I serve in the νόμος, then I serve in the law of God; but if I serve (or, I would serve) in the flesh, then I serve the law of sin. Either, or!* This is favored, first of all, by the *αὐτὸς ἐγὼ*. A recapitulation of the foregoing cannot be united with this view. For in ver. 20 we read: *νυνὶ δὲ οὐκέτι ἐγὼ*, &c. (comp. ver. 20). The following is the inference from the previous verses: that now there is a definite distinction between standing in the *νόμος* (that is, in the principle of the *νόμος*) and standing in the flesh (that is, in the principle of the flesh); but that, through Christ, he has gained the power to stand in the principle of the *νόμος*. From this there arises the following thesis: *I, the same man, can have a double standpoint. If I live with the νόμος, I serve the law of God in truth; but if I live in the flesh, even in the form of the service of the law, I serve the (false) law of sin.* In other words, the life in the *νόμος* is the life in Christ, the life in the Spirit, and, like love, the fulfilment of the law (see chap. xiii. 8). It follows, therefore, on the one hand, that there is nothing condemnatory in the man of this standpoint. But there also follows the conclusion that they must live decidedly in harmony with their principle. But if they live purely in the *νόμος*, the body, as a principle, must be dead—that is, rendered merely indifferent as a principle, and have nothing to say, on account of the sinfulness inherent in it (see chap. viii. 10). But this applies only to the present body, which is burdened with the propensity to sin. It is not to be trusted; it is devoid of pure harmony with the law of the Spirit, and therefore the Christian must keep it, as a bond-servant, under discipline and oversight. But this order is also temporary, so far as mortal bodies shall again be made alive by the Spirit of the risen Christ. As now the resurrection itself belongs to the *future* and the *one period*, so also does the completion of the purity of the body, its removal to the glorious liberty of the children of God, belong to the same future. But as the germ of the resurrection-body has already been made alive and increased in the believer in this life, so it is also the case with religious and moral purity in his body. In every conflict of the body with the law of the Spirit this alone should be decided; yet not carnally, in legal mortifications, but spiritually, in a dynamical *reckoning of ourselves to be dead* (see chap. vi. 1 ff.). That is, in a powerful departure beyond the *παράστασις* of the body with the works of the Spirit (see chap. viii. 13).

2. Different explanations of the *αὐτὸς ἐγὼ*. (1.) *I myself*, Paul. The Apostle's description of himself as an example for others (Cassian, Pareus, Umbreit); (2.) *Ego idem*. The dissension in one and the same man made prominent (Erasmus, Calvin, and others); (3.) *Ille ego*. Reference to what he had earlier said of himself (Fritzsche, De Wette); (4.) *I alone*; that is, so far as I am without the mediation of Christ (Meyer, Baur, Hofmann); (5.) What he had heretofore described as the experience of mankind, he now describes as his own (Köllner).^{*} Olshausen's explanation is the nearest approach

* [Many will feel that Dr. Lange here gives an explanation which is not a real explanation. Sin, and flesh, and the old man, are real enough; but if he means that over against them is something, which is the ideal man, to be made real through the grace of Christ, then his remarks are significant. That the true explanation of this passage is to be sought in a discovery of modern science, anticipated by Paul as improbable. Comp. *Doctr. Note 13*—R.]

* [The explanation of Jowett is altogether untenable: "I is my true self serve the law of God; the remainder of the sentence may be regarded as an afterthought." The presence of *μὲν* totally overthrows this. Jowett accepts it in his text, too, without even taking advantage of its omission in K. F., to give a seeming propriety to his interpretation I—K.]

to correctness: "He thanks the Author of the work of redemption, God the Father, through Christ, whom he can now call *his Lord* from the heart. With this experience there now appears a totally changed condition in the inward life of the man, whose nature the Apostle describes in what follows, until its perfect completion, even the completion of the mortal body" (chap. viii. 11). He further holds, that the Divine law was reflected in the *vois*; and in the inward man there arose the *wish*, yea, even the joy, to be able to observe it; but the principal thing was wanting—the *κατεργάσθαι*. "But by experiencing the redeeming power of Christ, by which the *vois* is strengthened, man finds himself able, at least by the highest and noblest power of his nature, to serve the Divine law." Yet the *σάρξ* still remains subject to the law of sin. Therefore the conflict in the regenerate still continues, but yet it is generally victorious in the strength of Christ. Here Olshausen is led, to a certain extent, away from the Apostle's train of thought. As the Christian should die on the supposition of his being dead with Christ, so should he live on the supposition of his resurrection with Christ, and therefore he should fight on the supposition of victory (see 1 John v. 4). "This is the victory that overcometh the world, even our faith." If the watchword for the sanctification of the Christian gains its point, *to fight for victory*, it is nevertheless in conformity with the gospel standpoint that this takes place on the supposition of *fighting from victory*, or in conformity with the principle, *ἐνταῦθα ἐν Χριστῷ*. But Olshausen, not without reason, regards ver. 25 as the beginning of the section commencing with the first of chap. viii.; it constitutes, at least, the transition to it.

Serve the law of God [*δουλεῖν νόμῳ θεοῦ*]. It is when man has become free from the law in its external form, that he truly serves the law of God in its real import (see chap. iii. 81; xiii. 8). (Reiche: the *vois* is the ideal Jew; the flesh, as it were, is the empirical Jew.) Yet we may remark, that the *αὐτὸς ἐγώ* expresses the fact, that the time for decision is now come. A vacillation between the better and the false *ἐγώ* could take place under the law; but, after acquaintance with Christ, the real and complete *ἐγώ* will live either in the *vois*, or in the flesh; will either serve God, or sin. But external legality, *placed over against Christ*, is now also a life in the flesh (see chap. vi. 14; Gal. v. 3 ff.; Col. ii. 18).

[Note on the final sentence of ver. 25. The interpretation is beset with difficulties.

1. Taking *ἅπα οὖν* as summing up the whole preceding section, and referring it to the regenerate, the service with the mind is of course the result of the new spiritual life, and, with the flesh, the result of indwelling sin. But why such a statement as this between the thanksgiving and the triumphant utterances of chap. viii.? It looks like taking this discord as the normal condition of the Christian life. If *I myself* be taken, with Meyer, and others, as opposed to "in Christ Jesus," then Forbes' explanation is satisfactory: "I in myself, notwithstanding whatever progress in righteousness the Spirit of Christ may have wrought in me, or will work in this life, am still most imperfect; with my mind indeed I serve the law of God, but with my flesh the law of sin; and, tried by the law, could not be justified, but would come under condemnation, if viewed in *myself*, and not in *Christ Jesus*." But this view of *I myself* is somewhat forced, as De

Wette, who formerly adopted it, confesses. On doctrinal grounds, this interpretation is open to the same objections as those which refer the section to the unregenerate.

2. We may, with Lange, accept a future reference, in consequence of the turning-point being reached in the thanksgiving. But this requires us to supply a great deal, and to force the alternative meaning on *μέν, δέ*. It also confuses; for *vois* and *σάρξ*, already used in contrast, on this view present a new distinction; and yet that new distinction is immediately afterwards repeatedly set forth by the terms, *spirit, flesh*. The only escape from this confusion is the assumption that, all along, the *vois* was really in the interest of spiritual life, and now, being delivered, it acts out its impulses. This, for obvious reasons, we reject.

3. We may take *So then*, as summing up the preceding (as is done by the Augustinian expositors), *I myself as the same man*—i. e., I, the man there described, under the law, with my mind, &c. It is not necessary to suppose a parenthesis; but, having depicted the experience up to, and inclusive of, the deliverance, he gathers up in meaning words the whole conflict, to contrast with it the normal state of the Christian; chap. viii. To this it will, of course, be objected, that "with my mind I serve the law of God" is too strong an expression to be referred to the man of the law; but it is precisely this service to the law that is the aim of the awakened conscience, the better desire, and it is precisely this he finds he cannot do, because the flesh is the ruling power by which he is brought into captivity, *in every case* where the mere service of law, even of the law of God, is all that is sought for. Should he seem to reach this aim, and be "touching the righteousness which is in the law, blameless" (Phil. iii. 6), yet the service of the *mind* is not, by any means, the service of the Spirit. And, moreover, we must expect to find here, even after the thanksgiving, a quasi-confession of defeat as the point of connection with, "There is now, therefore, no condemnation," &c. Were the reference previously solely to the Christian, this would seem unnecessary. There are difficulties attending this view, it must be granted, but they are not so numerous as those I find in the others. The whole passage seems, by its alternations, its choice of words, as well as its position in the Epistle, to point to an experience which is produced by the holy, just, and good law of God, rather than the gospel of Jesus Christ; so that even the outburst of Christian gratitude is followed by a final recurrence to the conflict, which is, indeed, ever-recurring, so long as we seek holiness through the law rather than through Christ. See *Doctr. Note 1*.—R.]

DOCTRINAL AND ETHICAL.

1. See the above *Summary*; also the *Preliminary Remarks*.

[Paul here enters into a very remarkable psychological analysis of the working of the law, in order to show that it, although holy and good in itself, cannot effect the sanctification of man, on account of the power of indwelling sin, which can be overcome only through redeeming grace. He gives a chapter out of his own experience, especially out of the transition period from the law to the gospel. In this experience, however, is reflected, to a certain

extent, the history of the religious development of humanity as a whole. What is here so vividly individualised, repeats itself also in the experience of every earnest Christian. The law, instead of slaying sin, first brings it to a full manifestation (vers. 7-13); in the internal contest it is proven powerless; it but leads to the painful confession of helplessness (vers. 14-24); no other hope remains, save the grace of Jesus Christ (ver. 25).

Those expositors who follow the later Augustinian view, refer vers. 14-25 to the *regenerate*, because they are unwilling to ascribe to the natural man ever this powerless longing after higher and better things.* On the other hand, those who refer them to the *unregenerate*, urge this reason, that the regenerate man is not so powerless, so captive to sin, as the person here described, but has overcome the dominion of sin, as the Apostle clearly indicates both in chaps. vi. and vii. The correct interpretation lies between these two. Paul describes his state, not when sunk in sin, but when awakened to earnest struggles against sin under the scourge of the law, under preparation for a state of grace—i. e., in the period of transition from the law to the gospel, in the *Judaico-legalistic* state of *awakening*.

Thus much, however, must be conceded to the Augustinian view, that this contest is repeated in modified form in the regenerate. So long as they are in the flesh, the old life of Adam rules beside the new life in Christ. Temptations from the world, assaults of Satan, disturb; not unfrequently sin overcomes, and the believer, feeling deeply and painfully his own helplessness, turns in penitence to Christ's grace, to be the victor at last. It must be remembered, too, that there are many legal, despondent, melancholy Christians, who never pass out of the contest here described into the triumph of grace, the full freedom, the peace with God and assurance of salvation. The temperament and physical condition have a great influence in many such cases, but the main reason is, that such Christians depend too much upon themselves, and do not look sufficiently to the cross of Christ.—P. S.]

2. According to the above, the passage treats throughout neither of the unregenerate nor the regenerate state, nor partially of the former and of the latter; but it describes the process, the living transition, of a man from the unregenerate to the regenerate state, who inwardly, and therefore properly, understands the law, and regards the commandment, *Thou shalt not covet*, as the root of all commandments. The question is not concerning a permanent condition, but a movement and a crisis; therefore first in the preterite, then in the present tense. The coöperation of the promise as well as the hope in this process of death which leads to life, is indeed assumed, but not described with it, because, to the combatant of the law, every thing, even the promise, the gospel-element itself, is transformed first of all into law; while, reversely, the finally triumphant faith, and then even the law (according to Origen), are transformed into pure gospel.

3. We must not overlook the fact that the Apostle here describes a gradation, whose stages are brought out prominently in the explanations—a gradation which apparently leads backward to despair and the sense of death, but, at the same time, truly

upward to the true life. It is the way of godly sorrow to salvation; according to Luther, the descent of self-knowledge into hell, which is the preliminary condition to ascension to heaven with Christ. "Alas, what am I, my Redeemer? I find my state of soul daily worse." The full appearance of the leprosy on the surface of the body is the symptom of its healing.

["Paul means to show how utterly unavailing are all efforts to get rid of sin by mere nature, how ever much intensified by views of law and the actings of conscience, until the power of sin is broken by faith in the Source of spiritual life. No convictions of the excellence of the law, no acknowledgment of its purity and rightful obligation, no assent or consent to it as *good*, no approbation of it in the *real ego*, no preference for it nor temporary delight in it as commending itself to the judgment, and no strivings after obedience to its precept nor fear of its penalty admitted to be just, will avail against the law of sin and death, till it is superseded by another law of spiritual life derived from Christ by faith."—R.]

4. The law effects not only the knowledge, but also the *revelation* of sin—its full development and manifestation, but not its *genesis*. It accelerates its process to judgment, in order to make the sinner susceptible of, and fully in need of, deliverance. Thus it corresponds with the trials and appointments of God's government, which also impel man more and more to the development of his inward standpoint. The only difference is, that the law, as a spiritual effect, impels to the *ideal saving judgment* ("for if we would judge ourselves, we should not be judged"), while the guidance of man by trials and temptations results principally in *real condemnatory judgments*. But here, too, God's law and ordination agree. To the elect, the ray of the law becomes a flash of lightning which prostrates them before the throne of grace; to harder natures, the flash of lightning which destroys their earthly glory must first become, in many forms, an illuminating beam. It is a fundamental thought of the Apostle, that the *ἀναγρία*, which has unmasked itself in the nature of man, is compelled by the law to reveal itself in human life as *παράφασιν*—as deadly *unnaturalness*. Thus the law drives the serpent from its concealment.

5. On the different definitions of the idea of the unregenerate and the regenerate, see Tholuck, p. 344. From Rom. viii. it is plain that the *νόσθια* is the result of the original new birth, which is thus decided by justification. This new birth must be distinguished prospectively from the broader and final new birth in the resurrection (Matt. xix. 28), and retrospectively from the spiritual production of man by the word of God as the seed of the new birth, which begins with the strong and penetrating call of man by law and gospel (1 Peter i. 23). It must be distinguished laterally from its sacramental symbolization and sealing, which is, at the same time, its normal foundation, as the ideal and social new birth, as in the apostolical sphere it *coincided* identically with it, and it *accords* with it in normal ecclesiastical relations, but, amid ecclesiastical corruptions, can also *go to ruin* with it.

6. A description of three stages of the *vita sanctorum*, in Bucer, see Tholuck, p. 337. See also the views on the practical effects of the twofold exposition of this passage, as applying to the regenerate and the unregenerate, in the note, p. 338. Also, a further treatment of this question, Tholuck, p. 341 ff

* [Hence the Arminian controversy really began upon the exegesis of this passage. It cannot be doubted that this controversy has led to extreme views in both directions respecting the meaning of this chapter.—R.]

{Dr. Hodge rightly reprobates the saying of Dr. A. Clarke (quoted approvingly by Tholuck in the note referred to by Lange): "This opinion has most pitifully and shamefully not only lowered the standard of Christianity, but destroyed its influence and disgraced its character." The danger from an exclusive reference to the unregenerate, is discouragement to weak believers; but that from the other reference is not false security in sin, so much as a tendency to keep the Christian under the scourge of the law. It does encourage a morbid, unrelieved state of conscience, and legal efforts after sanctification. (Comp. the latter part of *Doctr. Note 1*.) To refer it to a movement possible both before and after conversion, a state with reference to the law, encourages unbelievers to go to Christ, and *rouses* believers to go to Him, since the existence of the conflict shows that the schoolmaster is nearer than the delivering Master. Here Delitzsch is excellent: "Every Christian is compelled to confirm what the Apostle here says, from his own personal experience. And well for him if he can also confirm the fact that God's law, and therefore God's will, is his delight—that he desires the good, and hates the evil; and, indeed, in such a way that the sin to which, against his will, he is hurried away, is foreign to his inmost nature. But woe to him, if, from his own personal experience, he could confirm only this, and not also the fact that the spirit of the new life, having its source in Christ Jesus, has freed him from the urgency of sin and the condition of death, which were not abrogated through the law, but only brought to light; so that his will, which, although powerless, was by the law inclined toward what is good, is now actually capable of good, and opposed to the death still working in him, as a predominating, overmastering power of life, to be finally triumphant in glory."—R.]

7. The prohibition, "Thou shalt not covet" (ver. 7), is known to be of very great weight in dividing the Ten Commandments. If it be divided into two commandments, the objects of the lust (coveting) are the principal thing. But the Apostle views it as a prohibition of wicked lust itself, and thereby it becomes a complete commandment, which extends, in sense, even through all the commandments. (Comp. Tholuck, p. 350.) On the shallow constructions of the doctrine of the sinfulness of wicked lust, by the Rabbins, see the same, p. 351. In a similar way, a regard for a life of feeling recedes to an ever-increasing distance in the dogmatics of the Middle Ages, in consequence of the stress laid on the merit of good works.

8. On ver. 8. Different variations of the *niti-mur in vetitum* among the classical writers (see Tholuck, p. 353, note; Prov. ix. 17). The law produces reflection on the forbidden object, curiosity, doubt, distrust of the lawgiver, imaginations, lusts, susceptibility of the seed of temptation, and of seduction, and, finally, the production of rebellion—the *παράστασις*. The history of childhood, of Israel, and the Antinomianism of the early Christian period (Nitzsch, *Die Gesammelterechnung des Antinomismus*); the history of Antinomianism in the time of the Reformation (the Münster Anabaptists, the Genevan Libertines, &c.); and the whole history of Divine and human legislation furnishes proof of the Apostle's proposition (Balaamites, Nicolaitans). Nevertheless, the law is holy, just, and good (see the *Exeg. Notes*); its design and operation are saving. Because Christ was the law of God personified, He has

experienced in Himself the full Divine revelation of the opposition of sinful humanity to the law; He was proscribed as if He had been sin personified. But with this complete revelation of the power of sin, grace attained its still more powerful revelation.

9. On the reference of ver. 9 to the age of childhood, see Tholuck, p. 356, and the above *Exeg. Notes*.

10. On ver. 13. On the different meanings of the commandment, "This do, and thou shalt live," see the *Exeg. Notes*. *This do, and thou shalt live*, means: 1. Living in the outward blessing of eternal obedience; 2. *Dying in order to live*; 3. *First really living after this death*.

11. The law is holy in its principle (the will of God); just in its method (establishing and administering justice); good in its design (promoting life itself by the ideal death in self-knowledge). The sinner had to be delivered from death by death—objectively by the death of Christ, subjectively by the reception of the death of Christ in his own life—by his spiritual dying. Calovius: *Sancta dicitur lex ratione causae efficientis et materialis: quia a deo sanctissimo est et circa objecta sancta occupatur; justa est formaliter: quia iustitia divina aeternae nostrae regula est; bona est ratione finis, quia bona temporalia et aeterna promittit*. The last definition is the weakest. Of *justa*, Tholuck uses these words: "more correctly, since it produces 'righteousness.'"

12. On the manner in which sin misconstrues the law, in order to make it minister to its own ends, and also on the gradual development of self-knowledge, see the *Exeg. Notes*.

13. Unless we have a definite idea of the false forms in organic life, we cannot gain the Apostle's complete view, which we have sketched in the *Exeg. Notes*. Either the individual figures in question are volatilized into hyperbolic metaphors, or people have fallen into dualistic and Manichean notions, which have been made to underlie the Apostle's thoughts, now in order to appeal to him, now to govern him. See "Sydenham," by Jahn, Eisenach, 1840, p. 56: As diseases in the vegetable world are known to show themselves in inferior and parasitical organisms (fungi, mosses, mistletoes, &c.), so does disease in man show a lower, half-independent vital process and inferior organism, secreted like a germ and parasite in the original life. Similar expressions by Paracelsus, on the inferior organisms undermining the healthy life.—Comp. Schuh's *Pathologie und Therapie der Pseudoplasmien*, Vienna, 1854.—False organic forms pervert the functions and material substance of natural life into noxious shapes and poisons. The false spiritual form—sin—perverts the true life of man into a luxuriant growth of false spiritual images of this life.

HOMILETICAL AND PRACTICAL.

Acquaintance with sin is effected by the law, so far, 1. as the law, as a prohibition, provokes sin; 2. but also that the consciousness of sin be complete (vers. 7-12).—What does sin take from and give to man? 1. It takes life from him; 2. It gives him death (vers. 7-12).—The abuse of what is holy, 1. is indeed horrible, but yet, 2. what is holy is not itself destructive (vers. 7-12).—The destruction of the state of innocence: 1. Apparently produced by

the Divine prohibition; 2. Actually produced by human sin (vera. 7-12).—How the best teacher can become a tempter against his will, when he, 1. exempts from a well-meant prohibition; 2. but when this very prohibition awakens the desire for transgression (vera. 7-12).—We should not prohibit children from too much.—The best thing we have is corrupted by sin (ver. 10).—The fearful deception of sin (ver. 11).—The holiness of the Divine law. It is shown to us when we, 1. look at the lawgiver; 2. carefully prove the principal statements of the commandments; 3. have in mind the design for which it was given (ver. 12).—Whence does it come that what is good is made death unto me? 1. The fault does not lie in the law, which is spiritual; but, 2. in me, who am carnal (properly, "flesh-like"), sold under sin (vera. 13, 14).—Proof of how sin, aiming at the ruin of man, prepares its own overthrow (ver. 13).—What is, "to be sold under sin?" 1. Not to know what we do—blindness of self-knowledge; 2. Not to do what we will, but to do what we hate—perversion of our own spontaneity (vera. 14, 15).—Even in his sin, man must testify to the goodness of the law (ver. 16).—In the flesh there dwelleth no good thing (ver. 16).—To will and to perform! 1. How near the willing of what is good is to us; 2. But how far from us is the performance of it (vera. 18, 19)!—The deep sorrow expressed in the confession, "for to will is present with me, but how to perform," &c.; because we then say as much as: 1. I wish the good very much; but, 2. I am just as much devoid of the power to do it (ver. 18).—The surprising discovery of man on the way to his conversion (ver. 21).—The double law in man: 1. The true law in the mind; 2. The false law in the members (vera. 22-25).—The divided state of the human heart: 1. Caused by sin (vera. 18-20); 2. Manifesting itself in the conflict of the two laws (vera. 22, 23, 25); 3. Calling forth the longing for deliverance (ver. 24).—The thanksgiving of the Apostle for the peace of deliverance (ver. 25; comp. chap. i. 25).

LUTHER: *To do* does not mean here to perform the work, but to feel the excitement of the lusts. But to perform, is to live without lust, totally pure; this does not take place in this life (vera. 18, 19).—He here calls death the misery and pains endured in the conflict with sin (as Exod. x. 17). Pharaoh says: "That he may take away from me this death only" (this was the locusts).

STARKE: The natural man is like the earth since the curse has been pronounced upon it. The earth has the seeds of all kinds of weeds in it; and although they seem, in Winter, to lie perfectly dead in the earth, yet, by the warm rain in the Spring, they will again germinate and grow (ver. 8).—Sin is a real highway robber; it associates in a friendly way with us, and strives to lead us off from the right road, but afterwards kills us (ver. 11).—When sin has become suddenly powerful, do not despond; God does not wish the death of the sinner. Flee in penitence to Christ, and you shall be holy (ver. 13).—Believers do many good works, but not all that they should; and what they do, is far from being as perfect as it should be (ver. 18).—Believing Christians lament more over the weaknesses still cleaving to them, than over temporal torments, chains, and bonds (ver. 20).

OSIANDER: The law is a beautiful mirror, which shows us our sins, in order that, when we perceive such great evil, we may get counsel and help from

Christ (ver. 7).—If believers sin, and it occurs against their will, they do not lose the favor of God (ver. 17).—CRAMER: Innate wicked lust a fountain of all sins, and it is also against God's law; we should not allow ourselves to lust at all (ver. 7).—There are two characteristics of true Christians, so long as they are in the world: they give themselves trouble about their wretchedness, but they rejoice and take comfort because of the deliverance (redemption) that has taken place through Jesus Christ (ver. 25).—*Nova Bibl. Tüb.*: There is nothing so good that it cannot become evil by abuse. In this way the blessed gospel becomes to many a savor of death unto death (ver. 10).—SPENER: Our nature is so sinful that we do not take as much pleasure in any thing as in what is forbidden (ver. 8).—It is a most eminent attainment, and one necessary for a right understanding of the law and sin, that we properly understand the spiritual character of the law (ver. 14).—Those can profit by this Pauline example (ver. 25) who strive with all earnestness to do what is good; but those who do not strive with all earnestness to do what is good, but still sin frequently with the will, cannot employ the language of Paul, for they are not in harmony with his example.—In short, if one will have a pattern, let him take this: No one must lay claim to any comfort in this chapter whose counterpart is found in chap. vi. or viii.; but these three chapters must harmonize.

BENGEL: We have here a figure from military life: The soul is the king, the members are the subjects, and sin is the enemy whom the king has admitted. The king is now punished by the insurrection of his subjects, who rise in rebellion with the enemy.—GERLACH: The law is *spiritual*, means: it is an emanation from God, who is a Spirit (John iv. 24); that is, omnipotent, personal, and holy love. It is, further, spiritual in its import—that is, divine and holy. It pertains to the inmost being of man, which it would fully conform to God.—There stands in opposition to it the *carnal* sense of man; that is, his desire, which is directed, by virtue of sin, to the world, finiteness, and sensuousness, and makes him who is sundered from his Creator a servant of the creature (ver. 14).—An Apostle glowing with love, like Paul, humbles himself, and trembles and groans under the law of sin; and shall we, who are like ice in comparison with him, foolishly expose ourselves, and boast of whatever can awaken lust in us? (ver. 14).—The incapacity of man to do good, is an incapacity of the *will*; this, and not an incapacity of spiritual *disposition*, has necessitated it; it is therefore a weakness, which is continually attended by the sense of guilt (ver. 18).—The exclamation of the Apostle is the cry for help of all humanity, which, in despair of all help through and of itself, looks for aid from without. The law leads to this desire, but it cannot deliver from the wretchedness (ver. 24).—He who sighs most deeply over the bondage in the body of this death, stands nearest to deliverance (ver. 24).

LUSCO: What Paul here makes clear in itself, is a truth of universal human experience—namely, that there are *two* successive states (the third is described in chap. viii.): one (ver. 9), where sin slumbers in us, because we are not fully conscious of the moral law; the other (vera. 14-24), where, having a clear knowledge of the law, but yet without the grace of redemption, we become acquainted with the profound corruption of our heart, which is opposed to the law of God, and feel wretched in this condition

—The conflict described in vers. 14–25 occurs, before the new birth, in the heart of a man awakened by the law; yet, in the life of the regenerate person, similar conflicts and phenomena arise, in which, however, he is ever triumphant.—The Apostle was far from holding the erroneous view, that sin dwells only in man's body, and not also in his soul (ver. 24).—I thank God through Jesus Christ our Lord! Through Him, He has delivered me *in* and *from* all this wretchedness (ver. 25).—HEUBNER: The best thing can be made an injury to the wicked will (ver. 12).—Every thing becomes impure in the impure heart. *Corruptio optimi est generatio pessimi* (ver. 13).—Description of the evil propensity (vers. 14–25).—It is the best people who confess, that strong sensuous impulses in them are sinful (ver. 14).—The inward contradiction of man with himself. The conflict between knowing, willing, and doing (ver. 15).—Even the immoral man feels that it would have been better if he had kept the law (ver. 16).

BESSER: The twofold way in which sin becomes exceeding sinful by the commandment: 1. Its wicked, ungodly nature, plays a prominent part in the transgression of the plain commandment; 2. The sentence of death which transgression effects, drives sin into the conscience of man, so that he feels and perceives it to be a horror and abomination before God (ver. 13).—The conflict between spirit and flesh in believers (vers. 14–25).—"Believers know and feel," says Luther (*Works*, viii., 2747), "that no good thing dwells in their flesh, so that they may become more humble, and let their peacock-tail fall; that is, do not depend on their own righteousness and good works," &c. (ver. 18).

LANGE: The way of the law from sin to grace: 1. Apparently, ever darker and deeper toward death; 2. Really, always nearer to light and life.—The sad revelation of sin a preliminary condition of the joy—bringing revelation of salvation.—The development of self-knowledge under the law: 1. Clear view which reason has of the authority of the law; 2. Earnest wrestling of the will; 3. Outburst of deeply-affected feeling (oh, wretched man that I am).—How the proverb, "Man's extremity is God's opportunity," is most gloriously verified in the conversion of man.—The struggle between sin and the law: 1. The deception which sin practises with the law; 2. The unmasking effected by the law through the apparent charm of sin.—How the law becomes always more inward to the candid person, until he has perceived it as his spiritual I, his consciousness, his reason.—The fearful, false power of evil: 1. It assumes all the features of personal life; 2. In order to exhaust and destroy personal life in all its features.—The cry for deliverance occurs in close proximity with thanksgiving and praise to God.—On ver. 25: *Either, or!*

[JEREMY TAYLOR (condensed from sermon on the *Christian's Conquest over the Body of Sin*, Rom. vii.

19): The evil natures, principles, and manners of the world are the causes of our imperfect willings and weaker actings in the things of God. Let no man please himself with perpetual pious conversation or ineffective desires of serving God; he that does not practise, as well as talk, and do what he desires and ought to do, confesses himself to sin greatly against his conscience; and it is a prodigious folly to think that he is a good man, because, though he does sin, it was yet against his mind to do so. Every good man can watch always; running from temptation is a part of our watchfulness; every good employment is a second and great part of it, and laying in provisions of reason and religion beforehand is a third part of it; and the conversation of Christians is a fourth part of it.—MATT. HENRY, on vers. 24, 25: When, under the sense of the remaining power of sin and corruption, we shall see reason to bless God *through* Christ and *for* Christ. Through Christ's death, an end will be put to all our complaints, and we shall be wafted to an eternity without sin or sigh.—It is a special remedy against fears and sorrows, to be much in praise.—SCOTT: A proper knowledge of the holy law of God is the two-edged sword which gives the death-wound to self-righteousness and to Antinomianism; for it is perfectly fit to be the rule of our duty, written in our hearts, and obeyed in our lives.—CLARKE: We never find that true repentance takes place where the moral law is not preached and enforced. The law is the grand instrument, in the hands of a faithful minister, to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel.—HODGE: It is an evidence of an unrenewed heart to express or feel opposition to the law of God, as though it were too strict; or to be disposed to throw the blame of our want of conformity to the Divine will from ourselves upon the law, as unreasonable.—The Christian's victory over sin cannot be achieved by the strength of his resolutions, nor by the plainness and force of moral motives, nor by any resources within himself. He looks to Jesus Christ, and conquers in His strength. The victory is not obtained by nature, but by grace.—BARNES: We have here: 1. A view of the sad and painful conflict between sin and God. They are opposed in all things; 2. We see the raging, withering effect of sin on the soul. In all circumstances it tends to death and wo; 3. We see the feebleness of the law and of conscience to overcome this. The tendency of both is to produce conflict and wo; 4. We see that the gospel only can overcome sin. To us it should be a subject of ever-increasing thankfulness, that what could not be accomplished by the law, can be thus effected by the gospel; and that God has devised a plan that thus effects complete deliverance, and gives to the captive in sin an ever lasting triumph.—J. F. H.]

NEXT SECTION.—*Christian life, or life in the Spirit of Christ as the new life according to the law of the Spirit, is a blessed life in the adoption of God; is free from condemnation and death; and leads to perfect blessedness in the glory of God. The principle of the new life as the principle of the freedom and glorification of the Christian, of believing humanity, and even of the creature; chap. viii.*

Divisions: I. Life in the Spirit a life of opposition to the flesh; and the Spirit as witness of adoption; vers. 1-17. II. The removal of the body by the life in the Spirit, and the Spirit as the security for glorification; vers. 18-29.

I. Life in the Spirit in opposition to the flesh, and the Spirit as the witness of adoption.

CHAPTER VIII. 1-17.

- 1 *There is* therefore now no condemnation to them which [those who] are in Christ Jesus, who walk not after the flesh, but after the Spirit [*omit all after Christ*]
 2 Jesus].¹ For the law of the Spirit of life in Christ Jesus hath made me free
 3 [freed me]² from the law of sin and death. For what the law could not do, in that [because] it was weak through the flesh, God sending his own Son in the likeness of sinful flesh [*literally, the flesh of sin*], and for [*or, on account of*] sin,
 4 condemned sin in the flesh: That the righteousness [*or, requirement*]³ of the law might be fulfilled in us, who walk not after [according to]⁴ the flesh, but after [according to] the Spirit.
 5 For they that [those who] are after [according to] the flesh do mind the things of the flesh; but they that [those who] are after [according to] the Spirit,
 6 the things of the Spirit. For to be carnally minded [the mind of the flesh]⁵ is death; but to be spiritually minded [the mind of the Spirit] is life and peace.
 7 Because the carnal mind [the mind of the flesh] is enmity against God: for it is not subject [doth not submit itself]⁶ to the law of God, neither indeed can
 8 be [it]. So then [And]⁷ they that [those who] are in the flesh cannot please God.
 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have [hath]⁸ not the Spirit of Christ, he is
 10 none of his. And [But] if Christ *be* [*is*] in you, the body is dead because of
 11 sin; but the Spirit [spirit] is life because of righteousness. But [And] if the Spirit of him that raised up Jesus⁹ from the dead dwell [dwelleth] in you, he that raised up Christ from the dead shall [will]¹⁰ also quicken [quicken even] your mortal bodies by [on account of]¹¹ his Spirit that dwelleth in you.
 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
 13 For if ye live after the flesh, ye shall die: but if ye through [by]¹² the Spirit do mortify the deeds of the body,¹³ ye shall live. For as many as are led by
 14 the Spirit of God, they are the [*omit the*]¹⁴ sons of God. For ye have not received [did not receive]¹⁵ the spirit of bondage again to fear; but ye have [*omit have*] received the Spirit of adoption, whereby [*ἐν ᾧ, wherein*] we cry,
 16 Abba, Father. The Spirit itself beareth witness with [*or, to*]¹⁶ our spirit, that
 17 we are the [*omit the*] children of God: And if children, then [also] heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together [glorified with *him*].¹⁷

TEXTUAL.

¹ Ver. 1.—[The clause, added in *Rec.*: *μη κατὰ σάρκα περιπαροῦσιν, ἀλλὰ κατὰ πνεῦμα*, is now rejected by the best critics as a gloss from ver. 4. It is not found in *κ.*, *B.*, *C.*, *D.*, *F.*, most older versions and *Sathera*. The first half only is added in *A.*, *D.*, some versions. *κ.*² adds the whole. The *MS.* authority is sufficiently against it to warrant a decided rejection. Forbes: "The results of Parallelism coincide with the decisions of criticism, and with the authority of the best *MSs.*, in rejecting the words."

1. Οὐδὲν ἄρα νῦν κατέκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.
2. Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
3. Τὸ γὰρ ἰδόναι τοῦ νόμου. ἐν ᾧ ᾤσθηναι διὰ τῆς σαρκός, ὁ Θεὸς τὸν αὐτοῦ νῦν πέμψας ἐν ἀπολύματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας καταδικάσας τὴν ἁμαρτίαν ἐν τῇ σαρτί.

The first and tenth lines correspond; the parallelisms of second and fourth, third and fifth, sixth and eighth, seventh and ninth, are obvious, and the gain in interpretation is considerable. Fritzsche avails himself of it also.

² Ver. 2.—[The weighty MSS., K. B. F. G., and some fathers, read *εἰ*; but this might readily be repeated from the preceding syllable, *-εἰ*. A. C. D. K. L., most versions, give *καὶ*, now generally adopted. There is slight authority for *καὶ*. *Free* *me*, is literal, and to be preferred to *hath made me free, set me free*. It refers to a definite past act (aorist).

³ Ver. 4.—[The E. V. uses *righteousness*, very indefinitely, to translate several words of kindred meaning. Here it is obviously incorrect, as *δικαιοσύνη* means, literally, a righteous decree, ordinance, statute, act (see pp. 74, 184); and in this case refers to the summing up of all the requirements of the law, as fulfilled by Christ. Lange: *Gerechtsame*, requirement, is not strictly exact, but is adopted by Alford, Amer. Bible Union. Version of five English clergymen: *righteous demand*. See *Exeg. Notes*.

⁴ Ver. 4.—[According to, is the phrase which now best expresses the meaning of *κατά*, though *after* (German, *nach*) is literal. It is becoming unusual in this sense.

⁵ Ver. 6.—[The E. V., with its usual fondness for *hemidays*, has departed from a literal rendering in vers. 6 and 7, at the expense of both accuracy and force.

⁶ Ver. 6.—[*Is not subject* (E. V.), is correct, but the above emendation brings out the middle force of *ἡ ἑξουσία*.

⁷ Ver. 8.—[*So then*, is a gloss, rather than a translation. It is a difficult matter to reproduce all the delicate shades of antithetical force expressed by the frequently recurring *εἰ*. Some alterations in the verses immediately succeeding have been made with this in view.

⁸ Ver. 9.—[*Have* is conditional, but *hath* is preferable, as intimating more decidedly that the state of things really exists. For the same reason, *dwell* is preferable to *dwelt*, in ver. 11.

⁹ Ver. 11.—[The better supported reading is *ἵνα*; the article is inserted in some MSS., as also before *Χριστόν*. There is also the usual number of variations, so common when these words occur in the text.

¹⁰ Ver. 11.—[*Will*, to express the simple future in the third person. The E. V. seems to prefer *shall* in such cases, and, indeed, some still defend it. The usage of the present time is undoubtedly against it.

¹¹ Ver. 11.—[Here two readings present themselves, supported by authorities of equal weight. The genitive: *ἐκ τοῦ ἰσχυροῦς αὐτοῦ πνεύματος* is found in *Rec.*, K. A. C., many versions and fathers, as is adopted by Lachmann, De Wette, Krehl. The accusative: *ἐκ τοῦ ἰσχυροῦ αὐτοῦ πνεύματος*, is supported by B. D. E. F. K. L., many cursives and fathers, by Griesbach, Scholz, Fritzsche, Mill, Bengel, Tischendorf (in later editions), Meyer (who cites Lachmann also in its favor), Tholuck, Rückert, Alford, Wordsworth, Tregelles, Lange. It will be seen that a majority of critical editors adopt the latter reading. The reason which have determined this decision seem to be, that two such readings could not have existed without one being a premeditated corruption. The question then arises, Which reading would best serve a polemic purpose, and hence be most likely to have been the corrupted one? That question is answered by the controversy between the Macedonians and Orthodox (latter part of the fourth century) respecting the Divinity of the Holy Spirit. The Macedonians charged the Orthodox with an alteration of the text into the genitive. The genitive can only mean, by means of *His Spirit*, &c.; while the accusative may include that idea of agency in connection with the thought, on account of *His Spirit*, &c. It is plain that the Macedonians had less motive to alter the text than the Orthodox. Alford thinks the variation dates back of this controversy, and is not due to either of the then disputant parties; but the same reason would hold good at a previous point of theological discussion. Lange well remarks, that, in any case, "the raising act of God is distinguished in this verse from the working of the Spirit." Hodge sums up the internal evidence in favor of the common reading; but all his remarks only prove that the other is a more unusual reading, and hence likely to have been altered. It is better to follow the current of criticism, and adopt the accusative.

¹² Ver. 13.—[The simple dative *πνεύματι* is best rendered, by the Spirit. Through should be reserved as a translation of *ἐκ*.

¹³ Ver. 13.—[D. E. F. G., many fathers, have *τοῦ σώματος*; but *τοῦ σώματος* is supported by K. A. B. C. O. K. L., and nearly all modern editors. The former was probably a correction, arising out of a misunderstanding of the passage.

¹⁴ Ver. 14.—[*Rec.*, K. L., have *εἰς* *τὸν θεόν*; K. A. O. D., *τὸν θεόν* *εἰς*; B. F. G., *τὸν θεόν* *εἰς* *τὸν θεόν*. The last reading is supported by Lachmann, Tischendorf, Meyer, Alford, Wordsworth, Tregelles. It is supported by the majority of the fathers, and the variations are more readily accounted for on the supposition that it is the original reading; *εἰς*, if once passed over, would be inserted at the beginning or end (Meyer).

¹⁵ Ver. 15.—[The aorist *ἵνα* *δοξάσῃ* refers to a definite past time; hence, *did not receive, received*.

¹⁶ Ver. 16.—[See *Exeg. Notes*.

¹⁷ Ver. 17.—[*With him*, is as proper here as in the preceding clause. See *Exeg. Notes*.—R.]

EXEGETICAL AND CRITICAL.

FIRST SECTION.—*The life in the Spirit* as the new life, in opposition to the life in the flesh* (vers. 1-17).

Summary.—a. The vital principle of Christians, or the law of the Spirit as freedom from the antagonistic law of sin (vers. 1-4). b. The principle of carnal life in contradiction to the Spirit and to God (vers. 5-8). c. Application of what has been said to the fundamental standpoint of believers (vers. 9-11). Their life in the Spirit excludes life in the carnal principle. Their Christianity amounts to nothing, if the Spirit is wanting. If Christ is in the spirit, the body is nothing. But the body shall be renewed at the resurrection by the Spirit. d. Transition from the ideal and fundamental standpoint to the practical application. The conflict resulting from the victory, and the maxims of this conflict (vers. 12-16). No obligation to the flesh.—Spiritual life the means of destroying the surprises of involuntary carnal motions.—Following the guidance of

the Spirit.—No fear of the power of the flesh. Childlike recourse to the Father.—The sense of adoption strengthened by the Spirit of God. Ver. 17: transition to the following section.*

Meyer: chap. viii. Happy condition of man in Christ.—De Wette: Blessed results of newly-animated morality. Tholuck: For thus the Christian, who has become freed from the law, has also become free from condemnation, and is subject to the guidance of the Spirit of adoption, by virtue of which he will become a joint-heir with Christ (vers. 1-17). The same: "We are here at the climax of the Epistle, 'at the heart and kernel of the whole Epistle;' as Spener says: *Si scripturam sacram annulo comparemus, epistolam Pauli ad Romanos gemmam credo, cujus summum fastigium in capite octavo exurgit* (Spener, *Consilia Theol. Lat.*, iii. 596)." [Bengel: *Nunc venit ad liberationem et libertatem*.—R.]

Ver. 1. There is therefore now no [*ὁ νόμος*]

* [It seems doubtful whether Dr. Lange means the Holy Spirit here; but as he certainly insists that the Holy Spirit is the agent producing this life, it is better to indicate it by printing this word with a capital letter.—R.]

* [Alford thus heads the section: "Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ." Hodge, making the theme of the Apostle "the security of believers," gives the first verse a wide reference, both present and future, and considers the whole chapter a series of proofs of this proposition.—R.]

ἄρα οὐκ. The force of οὐκ must not be overlooked—an absolute negation, with an undoubted reference to the completeness of the freedom from condemnation (Forbes).—R.] The ἄρα is quite plain, if we have perceived the alternative in the preceding verse: If I am in the οὐκ, I serve God. If we ignore this alternative, the meaning of the present passage must be doubtful. Tholuck: The older expositors do not generally furnish any proof of the connection of this ἄρα with the preceding chapter. Yet the following connection of it with chap. vii. 25, by Augustine, is, in the main, correct: "To him, now, who, as a Christian, *non amplius consentit pravis desideriis*, and is planted in Christ by baptism, the *prava desideria* can no more be condemnation." The Catholic expositors follow him. Bucer, Beza [Alford], and others, connect ver. 25 with the thanksgiving; but this assumes that the second half of ver. 25 is an interruption. Calixtus, Bengel [Stuart], and others, go back even to chap. vii. 6; others [Hodge, Haldane], to the whole argument for justification by faith. Meyer: If I am left to myself to serve the law of God with my reason, but the law of sin with my flesh, then it follows that, since Christ has interposed, there is no condemnation, &c.—[The question of connection is mainly decided by the view of the preceding section. Those who refer it to the regenerate, connect this either with the whole preceding argument, or, with Philippi, with the preceding verse, in the sense: Although I am thus divided in service, still, being in Christ Jesus, there is now, therefore, &c.; or with the thanksgiving. If Lange's view of the alternative be admitted, we must also accept his view of the connection. It seems to be an unwarranted breaking up of the current of thought, to go back as far as chap. vii. 6; and to refer to the whole train of argument, seems out of keeping with the continuous experimental character of the whole passage. It is best to connect, therefore, with the thanksgiving.—R.]—Νῦν, the intervening state of faith, expressed last in ver. 25. [Νῦν is temporal, in distinction from οὐκ (ver. 25), which is inferential. Hence the continuance of this state is implied.—R.]

No condemnation [κατάκριμα, *Verdammungsurtheil*, sentence of condemnation (Lange). See p. 184 (v. 16), where it is used in antithesis to δικαίωμα. It may be limited to the justifying act of God at the beginning of the Christian life, but, joined with οὐκ, seems to have a wider reference here.—R.] Origen, Erasmus, Luther, and others, explain: nothing worthy of condemnation; but this is opposed by the οὐκ. See also ver. 34. Comp. chap. v. 16. Koppe generalizes *nulla pena* [Alford: no penal consequence of sin, original and actual], which so far at least belongs to the affair that even the temporal punishment, as *punishment*, and as prelude to the final condemnation, is abolished in the case of Christians. And this is so, not only because their sins are forgiven (Pareus), but because they are in Christ in consequence thereof.

[The question of the reference to justification or sanctification must affect the interpretation of condemnation, since ver. 2, beginning with γὰρ, seems to introduce a proof. The position of the chapter in the Epistle, as well as a fair exegesis of the verses, sustain the reference to sanctification. (Not to the entire exclusion of the other, any more than they are sundried in Christian experience.) We must, then, take no condemnation in a wide sense, either as deliverance both from sin and death

(Forbes), or as having indeed a reference to the justifying act already past, but meaning, rather, the continuance in a state of justification, culminating in final acquittal and glory. The point of connection with ver. 24 ("death"), is the former reference; with the succeeding proof, the latter. This avoids sundering salvation into two distinct parts. The significant phrase which follows favors this view. Still, the position of the verse warrants us in finding a very distinct reference to the act of pardon, as preceding (and involving as a gracious consequence) the work of sanctification.—R.]

[To those who are in Christ Jesus, τοῖς ἐν Χριστῷ Ἰησοῦ]. This does not mean precisely, to have the Spirit of Christ, or Christ in you (Meyer), but it denotes the permanent continuance in justification—a life whose effect is the life of Christ in us. [This deeply significant Pauline phrase must never be weakened or limited. As to its beginnings, Augustine is excellent: *Christus in homine, ubi fides in corde*. As to its continuance, Bucer: *A Christo pendere atque ejus spiritus in omnibus agi*. But the best explanation is John xv. 1-7, and Eph. i. 23, &c. Hodge says: in Him federally, vitally, by faith; but the vital union seems always prominent; especially is it so here.—R.]

On the addition, see *Textual Note*. [Besides what is there remarked, the question of connection suggests, that the interpolation may have been occasioned by a desire to relieve the apparent difficulty in making ver. 2 prove the justification of the believer. To do this, the clause which makes prominent the Christian walk, so easily borrowed from ver. 4, was inserted.—R.]

Ver. 2. For the law of the Spirit of life, &c. [ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ]. Ver. 2 specifies the ground why Christians are free from condemnation. The principal question here is, whether ἐν Χριστῷ is to be referred to the following ἡλιθιότησιν, or to the foregoing, and how far to the foregoing? Meyer, in accordance with Theodoret, Erasmus, Rückert (not "Tholuck"), Olshausen, Philippi, and De Wette, has also connected the ἐν Χριστῷ with ἡλιθ. But this distorts the thought, as if that Spirit of life could possibly deliver without Christ. Certainly ἐν Χριστῷ refers not alone to the foregoing ζωῆς (Luther, Beza, and others); and ζωῆ here is not the believer's subjective life in Christ, but Christ's original divine-human life itself. We must also not go back to τοῦ πνεύμ. τῆς ζωῆς alone (Flatt), but to the whole ὁ νόμος τοῦ πνεύμ. τ. ζ. (Calvin, Köllner, Tholuck).† The fulness of life in Christ is the Spirit (see John vi. 63); it is complete in itself, conscious, actual, and communicates itself as a unity with the Holy Spirit. It is just for this reason, also, the glorification of the νόμος, the personal righteousness; and as it has proved itself to be the completed νόμος, the ideal and dynamical principle of the Divine law in the obedience of Christ, so does it now prove itself to those who are in Christ; that is, justification becomes in them the principle of sanctification. But

* [Dr. John Brown renders γὰρ, moreover, or would connect it with the thanksgiving in ver. 25. He refers this verse to sanctification, and ver. 1 to justification; hence would avoid making the former the ground of the latter.—R.]

† [The absence of the article is not decisive against this connection, though it favors more the connection with ζωῆ. Still, the parallelism strongly supports that view which joins it with the verb.—R.]

because this life-giving law takes the place of the Mosaic law—which could not deliver, but was completed by sin and death—there lies in the appropriation of this glorified law freedom from the law of sin and death.*

The law of the Spirit is not identical with the νόμος τοῦ νοῦς (Köllner, Schröder), but still the latter is connected with the former. The νόμος of the νοῦς is the ontological disposition which has attained its complete historical and concrete realization in the νόμος of the Spirit. Meyer observes, that the Christian institution of salvation is not meant, as νόμος πίστεως in chap. iii. 27. Yet it is surely identical, to a certain degree, with the νόμος πίστεως, but not with the Christian institution of salvation.†

Of the Spirit. Meyer explains: of the Holy Spirit. And this is, indeed, substantially the fact; but the Holy Spirit is spoken of so far as He reveals himself concretely in the vital plenitude of Christ. Tholuck's exposition is in the same direction: "The Spirit of life is that by which the spiritual life is effected in believers." The law of the Spirit is the impulse and guidance of the Spirit, under the reciprocal action between the principle of faith and the administration of God's government in the occurrences of life.

Freed me (ἡλευθέρωσέν με). The verb is aorist, referring to a past act, viz., the deliverance both from sin and from death, which took place at regeneration. Not completed, but begun when in Christ Jesus, and to be completed in Him.—R.] This expression constitutes an antithesis to the bringing me into captivity, just as the law of the Spirit of life is an antithesis to the law of sin and death (τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου).‡ Because the false law of sinful propensity in the members is, according to chap. vii. 23, a law of sin, so is it also a law which tends to death, according to ver. 24. Although the Apostle designs to say that this freedom is followed by freedom from the Mosaic law (chap. vi. 14), it is nevertheless utterly wrong to understand, by the expression before us, the moral law (Wolf), or the Mosaic law (Pareus, and others). How far has the believer been made free from this law? Evidently, freedom from the dominion of sin (Greek and Roman Catholic expositors), effected by freedom from the penalty of sin (Protestant expositors), is meant. Yet the νόμος πνεύματος is not altogether identical with the νόμος πίστεως (Calovius). In the law of faith, the emphasis rests on the faith, but here on the νόμος; there, the question is the principle of

justification, but here, the principle of holiness. The individualizing με ceases here.

Ver. 8. For what the law could not do (τὸ γὰρ ἀδύνατον τοῦ νόμου). The Mosaic law was incapable of effecting this liberation; therefore redemption took its place. On account of the connection of thought with the foregoing, the explanatory and appositional conclusion, what to the law was impossible, is made antecedent as apposition by Winer, it is defined as an accusative, governed by ἐποίησε (Winer, p. 217, § 32. 7); by Olshausen, as accusative absolute ("as far as the possibility of the law was concerned"); [Hodge: in view of the impotency of the law.—R.]; and by Rückert, Meyer, Fritzsche, and De Wette, as an antecedent nominative. For analogous forms, see Meyer* and Tholuck; particularly κεφάλαιον δέ, Heb. viii. 1. As nominative, the word acquires the character of a superscription, to be introduced with a colon; yet not as "rhetorical emphasis," but as making prominent the difference between law and gospel. Erasmus and Luther supply an ἐποίησε before θιός, not agreeably to the forms, yet certainly in harmony with the thought. The genitive νόμου denotes the incapacity of the law to deliver from sin (Vater has referred the νόμου to the law of the Spirit; Schulthess, to the law of Divine and human love).

In that it was weak. The ἐν ᾧ cannot mean while here; Meyer translates, in so far as, which appears too limited. [Luther, Calvin, Tholuck, De Wette, Philippi, Stuart, Hodge, render because, which is demanded by the context.—R.] The ἡσθίετε again takes up the idea of incapacity.

Through the flesh (διὰ τῆς σαρκός). Meyer: Through the guilt of the flesh. Besser: Through effect of the flesh. We must not forget the fact, that the division of the σαρκὸς has also made out of the law a division of the carnal letter. [The preposition διὰ with the genitive here marks the medium through which the law proved its weakness and inability, viz., the flesh (in its strict ethical sense). The law acted not on spiritual, but carnal men, and, through this medium, its inability to do what God did in sending His Son was proven.—R.]

God sending his own Son. The Apostle describes the redeeming act of God both in its pertinent meaning and in its medium. The medium was: God sent His own Son (in antithesis to the sending of the law by angels; Gal. iii. 19; Heb. ii. 2); and He sent him in the likeness of sinful flesh, or, of the flesh of sin, and on account of sin.—He sent him. Declaration of preexistence. [Philippi rightly finds in this verse not only a declaration of the preexistence of Christ, but of His existence as Son; the description which follows having a soteriological, rather than a christological reference.—R.]

In the likeness of sinful flesh (ἐν ὁμοιωμάτι σαρκὸς ἀμαρτίας). Sinful flesh is not altogether exact. Σάρξ must mean the whole ἡ

* [Law is here to be taken in the wide sense as = norm, principle, ruling power (comp. iii. 27; vii. 21-23).—P. S.]

† [Dr. Hodge, following Witsius, takes the law of the spirit of life as = the gospel. His objections to the other views arise mainly from a too exclusive reference of ver. 1 to the forensic idea of justification. It certainly confuses anew the meaning of the word law, to adopt this interpretation. Even should it mean gospel, it must mean the gospel in its life-giving aspect, as wrought by the Spirit; or Paul would not have chosen such terms. If in Christ Jesus be joined with freed, then the reference to the objective ground of justification is implied in the statement of our subjective possession of it in Christ Jesus. (See Lange, above.) Agreeing with Calvin, in the main, we interpret: "The power of the life-giving Spirit delivered me in Christ Jesus (in virtue of union to Him the fulfiller of the law and the deliverer from the law) from the law of sin and death."—R.]

‡ [Alford paraphrases: all claim of sin on him is at an end—he is acquitted; but, as he admits, "we are on higher ground now."—R.]

* [The simplest explanation is that of Meyer and Philippi: "God condemned sin in the flesh—a thing which was impossible on the side of the law." This takes it as nominative absolute, passing judgment in advance on what God did, so as to give prominence to the inability of the law, as well as a reason why God did it. On the grammatical objections to taking it as accusative absolute, see Meyer. Ἀδύνατον may be either active, = ἡ ἀδυναμία, or passive, = what was impossible. Tholuck urges the genitive in favor of the former, while Meyer contends that usage supports the latter.—R.]

man nature; the ethical force, however, lies in the genitive, which defines it: *whose attribute and character was sin* (Alford). The Orthodox fathers (comp. Theodoret, Theophylact, Tertullian) rightly use this text. "Christ did not appear in the flesh of sin, which was the Ebionite view, nor in the likeness of flesh, which was Docetic, but in the likeness of the flesh of sin, which is the Biblico-Pauline view" (Philippi).—R.] As He became truly man, He appeared in the full likeness of sinful flesh (Phil. ii. 7), and yet not in equality with it. Meyer: "So that He appeared in an external form, which was similar to human nature, contaminated with sin. Christ did not appear *ἐν σαρκὶ ἁμαρ.*, but also not Docetically (contrary to Krehl)." See Tholuck's citation of the views of the Docetæ, and of the Mystics (for example, Valentine Weigel, who held that the external body of Christ came from the Virgin,* but His inward body from heaven), as well as the opposite views of Dippel, Hasenkamp, Menken, and Irving. "According to them, *ὁμοίωμα* does not denote *likeness*, but *equality*. But although *ὁμοιος* combines both meanings, yet that of likeness alone belongs to the substantives *ὁμοίωμα* and *ὁμοίωμας*; besides, the other meaning is contradicted by the analogy of Scripture in Heb. iv. 15."

And on account of sin [*καὶ περὶ ἁμαρτίας*]. The *καὶ* connects with the preceding. If this be forgotten, the interpretation may be too largely affected by the clause which follows.—R.] This was the motive of His mission. But the connection by *καὶ* expresses a second condescension of God and His Son. The first was, that Christ appeared in the form of a sinner, of the servant of sin (see chap. vii.), of the *σαρὶς ἁμαρτίας*, of the false *σαρὶς*; the second, that a mission on account of sin was undertaken by the Son of God himself (see Matt. xxi. 37). "*Καὶ περὶ ἁμαρτίας* has been connected with *κατέκρινε* by the Itala (*per carnem*), Tertullian (*de res carn.*, c. 66), the Vulgate (*de peccato*), Chrysostom, Theodoret, Luther, Baldwin, and Bengel. But the *καὶ* is against this;" Tholuck. The *ἁμαρτία* in *περὶ ἁμαρτίας* itself has been variously interpreted. Thomas Aquinas, of the passion of Christ on account of its likeness to sin; Heræus, of death; Origen, Pelagius, Melancthon, Calvin, Bucer, Baumgarten-Crusius, of the sin-offering † ΓΑΡΥ; Theophylact, Maier, and others, the destruction and removal of sin. Meyer: "It is rather the *whole relation* in which the mission of Christ stood to human sin;" but this is already indicated by the foregoing explanation (see 1 John iii. 5). The mission of Christ was related to sin; its aim on every side was its abolition. But the immediate effect of His mission was, that God, by the innocence of Christ's life in the flesh, distinguished and separated sin, as a foreign and damnable object, from the flesh.

Condemned sin in the flesh [*κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί*]. The article is

* (Wordsworth finds in our phrase an argument against the dogma of the Immaculate Conception.—R.)

† [This interpretation, adopted by Hodge and Stuart, is rejected by every German commentator of note, even by Philippi and Alford. The passages in the New Testament (Heb. x. 6, 8, 10; xiii. 11; Gal. i. 4) which seem to favor it, all contain a distinct reference to sacrifices, independently of *περὶ ἁμαρ.* In Gal. i. 4 (see in loco p. 13), the "gave himself" introduces the same thought. The wider meaning, of course, implies such an expiation; but it is not brought prominently forward in this expression. (Philippi: *um die Sünde sühnend zu tündend*; to which Meyer unnecessarily objects, since his own view includes this.)—R.]

used here with *ἁμαρτίας*, the *sin* already referred to. This is a final argument against interpreting "sin" as = sin-offering, in the clause above. Whether "in the flesh" is to be joined with "condemned," or with "sin," is a matter open to discussion (see below).—R.] To the general idea of the mission of Christ: on account of sin, this declaration is now added, as a specific idea, to describe what His mission effected in relation to *sin in the flesh*. And we must criticise the different interpretations accordingly. Since the Redeemer, or God through Him, performs a condemnatory deed, we must especially avoid an incorrect generalization of the idea. Erasmus, De Dieu, and Eckermann, have very appropriately pointed out the thought, that He represented sin as damnable; yet we must emphasize *sin in the flesh*, and add: He separated it from the flesh fundamentally in Christ, in order thereby to cast it out from the flesh in the life of believers. This is, therefore, the sense: Christ, by becoming man in the flesh (which appeared to be the source of sin), and yet having a sinless fleshly nature, so maintained this sinlessness, and even holiness of His flesh, through His whole life, that He could give His flesh to His followers as a seal of His favor and as the organ of His Spirit. By this means He made it manifest: 1. That sin does not belong to the flesh in itself, but is inherent in it as a foreign, unnatural, condemnable, separable, alienable, and abstractly spiritual element; 2. That sin in the flesh is condemned and rejected in its carnal appearance; 3. That sin in the flesh should be separated from the entire human nature by means of the Spirit proceeding from Christ.

Other explanations: 1. Allusions to the eradication of the guilt of sin. This "is the prevailing ecclesiastical view in Origen, Chrysostom, &c. So, too, the Catholic expositors, with the exception of Justin; the Protestant, with the exception of Beza; even the Arminian and Socinian writers, and, indeed, the most of the later ones—Usteri, Rückert, Baumgarten-Crusius, Philippi,* and Schmid (*Bibl. Theol.*);" Tholuck. For what has been and can be said in favor of this explanation, see, at length, in Tholuck, p. 292 ff. "Yet the absence of the *αἰτίου* from *ἐν τῇ σαρκί* (comp., on the contrary, Eph. ii. 5) is an obstacle." We may add, that the context is also an obstacle. The question has been, chap. iii., concerning Christ as the propitiator. Here He is represented as a "fountain of holiness."

2. Allusions to the removal of sinfulness. "The procession of the delivering Spirit of life from Christ is only clearly proved by ver. 8, in case there is in this verse the thought that Christ has gained the victory over sin by His pure and holy personality in His own humanity, and that this sinless Spirit now passes over by faith to believers;" Tholuck. The same writer adduces a number of the defenders of the *obedientia activa*; especially Beza, of the Reformation period; the following later expositors seem also to belong here: Winzer, Stier, Neander, Meyer, De Wette, and Hofmann.†—Yet Tholuck finally turns to the allusion of this passage to the guilt of

* [See Philippi's view below. Hodge is decided in his preference for this interpretation, regarding all others as arbitrary, and contrary to the context.—R.]

† [So Alford, Schaff. Stuart makes this antithesis with ver. 1: "There is now no *κατέκρινε* for Christians; but there is a *κατέκρινε* of their carnal appetites and desires." This he justifies by finding here "a paronomasia use of words;" but this mode of interpretation is of doubtful propriety.—R.]

sin, and thus we must understand by *σάρξ* (p. 394) not the *σάρξ* of Christ, but "the sinful human nature, which, although only *καθ' ὁμοίωμα*, was also possessed by Christ (Philippi, De Wette)." The latter does not belong here. But then there would also follow from this an atonement *καθ' ὁμοίωμα*. The interpretation of the *κατέργησε* by *interfecit* (Grotius, Reiche, &c.), does not suit the nature of Christ. Meyer properly observes, that the *κατέργησε* has been chosen in reference to the *κατάσκημα* in ver. 1. If we thus condemn ourselves, we shall not be condemned; and if that condemnatory process against sin in the flesh has passed from Christ upon us, the object of the future condemnation is removed.

[Besides these views, Philippi advocates a primary reference to the death of Christ, but includes the fact that thus sin is *eo ipso* done away and extirpated, so that those who are in Christ Jesus have both the pardon and the removal of sin, because of the indissoluble unity of both in Him.* This suits the wider meaning of *no condemnation* (ver. 1). All interpretations deviate from the strict meaning of the verb; the reference to punishment involves an added thought, not less than that to the extirpation of sin. Besides, the law could condemn sin, and, to a certain extent, punish it; but its great weakness was its inability to remove sin. It is perfectly gratuitous to infer that the modern interpretation implies that we are justified on the ground of inherent goodness, since this assumes that ver. 1 refers only to declarative righteousness, and overlooks the fact that the controlling thought is *union to Christ*. Still, should any prefer to find here an allusion to Christ's passion as a penal condemnation of sin, it must be allowed as involved, though this must not then be used to force the same meaning on the next verse.—R.]

[In the flesh. This is referred by many to the human nature of Christ. Were this the exclusive reference, we would probably find *αἰσίου*. The ethical sense must be adopted by those who join it with sin; but against this is the meaning of sin as a principle (Alford), and also the indifferent sense of *σάρξ* in the earlier part of the verse. It is better, then, to join it with the verb, and include in it human nature, our human nature, which Christ shared.† This seems to be Dr. Lange's view, though he adds to it some remarks which seem to echo his pseudo-plasmatic interpretation of chap. vii. We paraphrase the whole verse: "What could not be done by the law (was thus done), God sending His own Son in the likeness of that flesh, which was characterized by sin, and, on account of sin, condemned entirely (both as to punitive and polluting effects) in that flesh (which He shared with us) that sin." Yet this is not an accomplished fact as respects our release from the power of sin; that is to be fulfilled, and this end (*ἵνα*) is set forth in the next verse.—R.]

Plainly, this verse declares the condemnableness of the sinful propensity. An expression of Irenæus

is important for the interpretation of this passage. *condemnavi peccatum et jam quasi condemnatum eiecit extra carnem*. The beautiful words of Augustine denote the objective medium by which the sinlessness of Christ becomes our liberation: *Quomodo liberavit? Nisi quia reatum peccatorum omnium remissione dissolvit, ita ut, quamvis adhuc maneat, in peccatum non imputetur*. Yet Beza properly observes: *Neque nunc Apostolus agit de Christi morte, et nostrorum peccatorum expiatione, sed de Christi incarnatione, et naturæ nostræ corruptione per eam sublata*. Only, as far as the transmission of sinlessness from Christ to us is concerned, we must bear in mind chap. vi. 1 ff. By virtue of the connection of Christ with us, He has redeemed us; by virtue of His connection with us in our guilty misery, He has atoned for us; and by virtue of the connection of His nature with our flesh, He has given His flesh to die, in order that, in His spiritual position toward us, He might make us free from the flesh by the communion of His Spirit as spiritual man, and, with the flesh of His risen life, implant in us a sanctified nature for the future resurrection.

Ver. 4. That the righteousness [or requirement] of the law [*ἵνα τὸ δίκαιωμα τοῦ νόμου*]. *ἵνα*, telic, introducing the purpose of the condemnation of sin in the flesh. Lange renders *δικαιωμα*: *Gerechtheit*. On the word, see p. 184. Stuart: the precept of the law; Hodge: the demands of the law (and also, the sentence of justification); Alford (following Meyer): all the requirements of the law combined here as one. Perhaps it is more exact to paraphrase: that righteous act (viewing all the acts as a unit) which meets the requirements of the law. This is Lange's view.—R.] Meyer explains the *δικαιωμα* ("quite simply, as chap. i. 32; ii. 26; comp. also chap. v. 16") as the requirement of the law; that which the law stipulates. Yet we have seen above, that *δικαιωμα* is that which satisfies and fulfils the law. The righteousness of life shall proceed from the righteousness of faith. Or, as the former proceeds originally from the latter as freedom in Christ, so shall it also proceed actually from it in more gradual fulfilment—in the holiness of our life. The surprise of the expositors at the explanation of Chrysostom and Theodoret, *ὁ σκοπὸς τοῦ νόμου* (see Tholuck, p. 396), is therefore without ground. Certainly that cannot mean, that the purpose of the law is to justify, but that it is its limit and end; see Rom. xiii. 10. Explanations:

1. The *imputatio* of Christ's righteousness. Calvin: The transference to us of the destruction of guilt which Christ effected (Bullinger, Beza, Calixtus [Hodge], and others). Also the transference of Christ's obedience to us (Brenz, Aretius [Haldane, apparently]: therefore also the *obedientia activa*). Köllner, Fritzsche, and Philippi: The *sententia absolutoria* is meant. Tholuck properly suggests, that the *πληροῦν* and the *ἐν* are against these interpretations.

2. The principle of the righteousness of life imparted to believers. This view seems to indicate a slight fear of the thought that Christians shall be holy in the form of believing spontaneity. Tholuck cites Meyer's view: "in order that this fulfilment of the law become apparent in the whole conduct," and adds (in accordance with Olshausen), "then Christians would be regarded as though they were only the possessors of a principle fulfilling the law."

* [So Wordsworth, Webster and Wilkinson, Forbes. This view is, indeed, open to the charge of indefiniteness; out as the clause sets forth both what the law could not do, and what God did do in sending Jesus Christ, there can be little objection to a wide meaning here, provided ver. 4 be applied definitely to the work of sanctification. Dr. Lange himself in the next paragraph reaches the same point.—R.]

† [Wordsworth: "Sin had tyrannised over us in our flesh, as the seat of its empire; and by our flesh, as its instrument and weapon. But God used our flesh as an instrument for our deliverance, and for the condemnation of sin, and for the establishment of his own empire in us."—R.]

3. The real holiness of believers proceeding from the principle of the righteousness of faith. [So Tholuck, Olshausen, Meyer, Alford, John Brown, and many others; among them some who refer the previous verse to the vicarious sacrifice of Christ.—R.] The passive form (instead of *πληρώσωμεν*) is a safeguard against a semi-Pelagian misconception. De Wette: *in our inward activity of life*. Reiche and Klee give special prominence therewith to the real inwardness of the fulfilment of the law.

[Might be fulfilled in us, *πληρώθη ἐν ἡμῖν*. The verb is passive. The fulfilment is wrought by God. *In us*; not by us, not *on us* (some shade of this meaning is involved in all those interpretations which refer the verse to imputed righteousness or holiness), and certainly not *among us*. The only objection to be considered is that of Calvin, and others; that, in this sense, the fulfilment does not take place. Granted—not at once, nor in this life, perhaps; but surely this must be the end (comp. Eph. ii. 10; Col. i. 22), and that it is in the Apostle's mind here, is evident from the latter part of the chapter.—R.]

Who walk not according to the flesh, &c. [*τοῖς μὴ κατὰ σὰρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα*. Κατὰ may be expanded into: *according to the impulsiveness of* (so Meyer). These phrases express the actual life of those in *the flesh* and in *the Spirit*.—R.] This addition states not only the characteristic, but also the necessary condition* of believers. Tholuck holds that the participial clause does not contain the condition, as many of the earlier expositors maintain, but only the specification of the method. Meyer holds, that κατὰ πνεῦμα designates only the sanctifying Divine principle itself, as objective, and different from the human πνεῦμα! But it must not be viewed subjectively as the pneumatic nature of the regenerate, restored by the Holy Spirit, as (in accordance with Chrysostom) held by Bengel, Rückert, Philippi, and others. We would then have to ask at once, whether there is not another expression for the human spiritual life in the fellowship of the Holy Spirit? Further, whence the antagonism of the Holy Spirit and the human σὰρξ, since the most direct antithesis would be man's unholiness spiritual life? Universally, wherever the question is the antithesis of spirit and flesh in man himself, man is nevertheless considered as man, and not merely as flesh. [To this position of Dr. Lange there are decided objections. On the whole subject, the reader is referred to the Excursus, p. 285. It is better to hold (with Meyer, Alford, Hodge, and many others, against Stuart, Philippi, Lange, &c.), that πνεῦμα here refers to the Holy Spirit, and not to the spiritual nature imparted by the Holy Spirit, or the subjective spiritual life-principle (Lange). This seems to be required by ver. 2 ("the law of the Spirit of life") and ver. 5 ("the things of the Spirit"), where πνεῦμα evidently means the Holy Spirit.—The E. V. has very properly expressed this by the use of the capital letter.—R.]

* [This seems doubtful. It is true that this is a condition of the final fulfilment, a condition which implies the Divine Spiritual power as its cause; but this is not the idea which is prominent here. The method is now introduced, so as to point out, in what follows, the difference between the workings of the law of the Spirit of life, and the law of sin and death, which find their corresponding expressions in the phrases: according to the Spirit, according to the flesh.—R.]

SECOND PARAGRAPH, VERSE 5-6.

Ver. 5. For those who are according to the flesh [*οἱ γὰρ κατὰ σὰρκα ὄντες*]. The *ἐν σαρκί* κατὰ σὰρκα is identical with the *ἐν σαρκί*, and the latter means, *to be in the carnal principle*, under the supposition that the σὰρξ is the absolute principle of life. This *ἐν σαρκί*, as the controlling tendency of life, is the source of the *ἐκ σαρκὸς*, and the *ἐκ σαρκὸς* is the *causa efficiens* of the *περιπατεῖν*.—Meyer says that this expression is a wider notion than that conveyed by "who walk after the flesh," which is not the case.* Tholuck explains *ἐν σαρκί* κατὰ τὴν: "To bear in one's self the qualities of something; therefore = *οἱ σαρκικοί*." But it is these, first of all, in their principle of life, which then certainly results in the walk in the flesh. [It may be admitted that the principle of life is more prominent than the ethical state in this verse. Yet the phrases, "in the flesh" and "according to the flesh" (especially the former) include the characteristic state as well. Hence the view of Tholuck is preferable.—R.]

Do mind the things of the flesh [*τὰ τῆς σαρκὸς ἐκφοροῦσιν*]. The verb means, *think of*, care for, strive after (Alford). Meyer notices the presence of the article, making σὰρξ objective, as though it were something independent. This accords with the view, that Spirit here is the objective and operative Holy Spirit.—R.] The false objects of the desires of the false independence of the flesh. The antithesis, those who are according to the Spirit, οἱ δὲ κατὰ πνεῦμα, completes the thought that the two tendencies totally exclude each other.—[It also follows that τὰ τοῦ πνεύματος, the things of the Spirit, which belong to the Holy Spirit, and hence to the spiritual life, exclude the things of the flesh. Dr. Hodge well remarks, therefore, that the latter phrase means "not merely sensual things, but all things which do not belong to the category of the things of the Spirit."—R.]

Ver. 6. For the mind of the flesh is death [*τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατός*]. The connection here formed by γὰρ is singular. Tholuck: "It could serve to prove only the second half of ver. 5, while the correspondence of the members of the sentence leads us to expect a proof of both halves of ver. 5. Thus the view gains probability, that, according to the Greek and Hebrew (רַב) use of language, the proof in ver. 6 performs for that in ver. 5 the parallel service of assigning reasons for the τοῖς μὴ, &c., in ver. 4." Meyer makes the γὰρ the proof of the second half of ver. 5, οἱ δὲ κατὰ πνεῦμα. "Motive why they make the interests of the πνεῦμα the end of their efforts."† We regard, however, the γὰρ as proof that the *ἐν σαρκί* κατὰ has a corresponding *ἐκ σαρκὸς* φρόνημα‡ as a result. For the σὰρξ has a φρόνημα, yet all its φρόνημα is nothing but death;

* [It were better to say that it is the same idea under a different aspect. In ver. 4, with reference to the outward life; here, with reference to the actual state.—R.]

† [In 4th ed., Meyer agrees with Tholuck, taking this second γὰρ as explicative, according to classical usage. So Rückert, Stuart, Hodge. (De Wette, Alford, follow the view attributed to Meyer above.) The contrast, already indicated in ver. 4, is continued here.—R.]

‡ [φρόνημα (Lange: *Gesinnung*; Bengel: *sentiment*, in the French) means the disposition, which manifests itself in the *ἐκφορῶν* (ver. 5). The E. V. is therefore correct in thought, though not in form.—R.]

not only aiming at death against its will, but also proceeding from death, moving in the element of death; that is, in constant dissolution of the unity between life and its source of life, between spiritual and physical life, and even between the opposition of the desires of the individual members. [The copula, to be supplied here, is not, *has as its result*, but, *is, amounts to*. Philippi: "Death is here conceived as present (comp. 1 Tim. v. 6; Eph. ii. 1, 5), not merely as a result, but as a characteristic mark, an immanent definition of the carnal mind."—R.]

[But the mind of the Spirit, τὸ δὲ πνεῦμα τοῦ πνεύματος.] The opposite is the πνεῦμα τοῦ πνεύματος (for the εἶναι κατὰ πν. is itself πν.); it is life and peace.* It is therefore from true life, moving in life, directed to life. Peace means the soul of life. Opposition is the separation and dissolution of life; peace with God is connection with the source of life; peace with one's self, a blessed sense of life; peace with the government of God and His world, an infinitely richer life. The third characteristic must be specially emphasized in both clauses: directed to the end: life and peace.

Ver. 7. Because the mind of the flesh. [Διότι introduces a proof, here confined to the former half of ver. 6. This proof hints at an antithesis to both life and peace, the latter being more evident, as it is in human consciousness also.—R.] The reason why πνεῦμα, &c., = θαν., lies in its opposition to the source of life, its enmity against God [ἐχθρὰ εἰς θεόν], with which the displeasure of God necessarily corresponds.† Since the Apostle does not prove the second half, it follows that here the effort of the flesh constitutes the principal point of view. Enmity against God is, in the first degree, the actual opposition to God in almost unknown (but not unconscious) form; but afterwards the opposition established also in the consciousness. Melancthon appropriately says: "Loquitur Paulus principaliter de cogitationibus deo, quales sunt in mente non renata, in qua simul magna confusio est dubitationum, deinde et de affectibus erga deum. In securis est contentus iudicii lei, in perperis factis indignatio et fremitus adversus leum."

For it does not submit itself to the law of God [τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποάσσεται]. The verb is middle. The law of God is in emphatic position. The clause proves what precedes, by adducing a fact. This mode of proof concurs with the statements already made respecting man's character and that of the law.—R.] Paul's positive declaration of the manifestation of this enmity. This enmity, which is very deep-seated, becomes manifest in disobedience to, and rebellion against, God's law.

Neither indeed can it [οὐδὲ γὰρ δύναται]. Subjection to the law of God is not possible on the carnal standpoint. Or rather, it cannot be effected by carnal effort. A divided life, according to the blind course of the lusts, is in outright contradiction to the central procession of life from within, according to the principle of the Spirit.

* [Meyer, who, as usual, limits "death" to eternal death, must define "life" in the same way. Life is the direct antithesis to death; but a subjective characteristic is added, as Benzel suggests, to prepare the way for the following description of enmity.—R.]

† It is easy to construct this inference: The mind of the flesh = death; because the mind of the flesh = enmity against God: therefore, enmity against God = death.—R.]

Tholuck justly opposes Zeller, by bringing out the fact, that the antithesis is not man's sensuous and spiritual nature in itself, but that σὰρξ denotes human nature with the accessory idea of its sinful character. But to this it may be said, that the question is not the σὰρξ in itself, but a πρῶτον καὶ σαρξ; that is, a σὰρξ morbidly excited and demonized by a selfish spirituality. [Comp. the Excurses in chap. vii. That chapter is a proof of this declaration. The fact is undoubted. Paul is but declaring the cause of the manifestation of enmity to God in the form of opposition to His law, the inability of the carnal man to be subject to it. The question of ability to believe is not under discussion, yet Pelagianism and legalism are obviously precluded by this statement.—R.]

Ver. 8. And those who are in the flesh cannot please God [οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσκει οὐ δύναται]. The E. V strengthens δὲ into so then, following Beza, Calvin, and others, who made it = οὐ. (So Hodge.) It is much better, with De Wette, Philippi, Meyer, to consider it metabatic. It continues the thought of the first clause of ver. 7. There seems to be no necessity for assuming a suppressed μέν, as Alford does. On this account we render and instead of but.—R.] ὄντες ἐν σαρκὶ = ὄντες κατὰ σάρκα, but the expression here is stronger; see above. The incapacity in ver. 8, then, follows from the incapacity of ver. 7. It is said, in a mild way, that they are objects of the Divine displeasure, children of wrath. But the expression is significant, in that it destroys the notion of those who are legalists, and rely on the righteousness of their works, and who, although ὄντες ἐν σαρκὶ, fancy that they can merit the pleasure of God by their works and endeavors. For we must by no means lose sight of the fact, that the Apostle does not speak merely of the gross service of sin, but also of an observance of the law, which accepts the law as merely external, as γράμμα and σὰρξ. [The connection renders obvious what is distinctly stated elsewhere, that this is no negative position, involving only negative results. The mind of the flesh is death.—R.]

THIRD PARAGRAPH, VERS. 9-11.

Ver. 9. But ye are not in the flesh, &c. [ὕμεις δέ, κτλ. Δέ is distinctive (Stuart).—If so be that the Spirit of God dwell in you, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν]. The antithesis. The more specific exhortation does not appear here, but in ver. 12. The εἴπερ may be thus distinguished from εἴ: it (= "provided that") generally expresses slight doubt, while εἴ expresses rather an assurance in the sense of if indeed. Yet the εἴπερ here must be understood as only purely conditional, in conformity with the antithesis by which the Apostle represents the standpoint of the spiritual life of believers as purely fundamental and ideal. With such a representation, the application to individuals can only take place with an εἴπερ; likewise without positive doubt. Chrysostom and Olshausen take it as ἐπειδήπερ, quando quidem; Tholuck and Meyer prefer the hortatory construction, on account of the antithesis. [It seems most natural to account for the conditional form, by admitting "an indirect incitement to self-examination" (Meyer). Πνεῦμα is without the article, yet it must mean the Holy Spirit; hence

we claim this as its usual meaning throughout the passage. The use of *πνεύματι*, seemingly in distinction from *πνεῦμα*, is not against this, since, in the first clause, the Spirit is represented as the element in which they live; in the second, as the indwelling power causing them to live in this element.—On *οὐκ ἐστὶ*, comp. 1 Cor. iii. 16; vi. 17, 19; 2 Tim. i. 14; John xiv. 28.—*In you must not be weakened to among you.*—R.]

Now if any man hath not, &c. [*εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει*. The antithesis is not very strong; *δὲ* may well be rendered *now* (E. V.). The unconditional negative belongs to the verb (Alford). See *Textual Note* *.—R.] This antithetical declaration certainly expresses the possibility, that what has been said has no reference to particular individuals, and that here no half measures are of any avail.

The Spirit of Christ. The question here is, *belonging to Christ*; hence, the Spirit of Christ. It is the Spirit of God as the Spirit of Christ, the Spirit of His righteousness of life as brought home to the inward life of believers. [There can be no reasonable doubt that it is identical with *Spirit of God*, above; though the connection with "none of His" has occasioned the use of this particular phrase. The genitive is possessive, Spirit belonging to, or proceeding from, Christ. Comp. Phil. i. 19; Gal. iv. 6; 1 Peter i. 11. Notice the terms, "Spirit of God," "Spirit of Christ," "Christ," all applied to the Divine spiritual indwelling. Hence Bengel well says: *Testimonium illustre de sancta Trinitate ejusque aconomia in corde fidelium*. It must be admitted that such statements generally have reference to the economy of grace, but they form the basis for the doctrinal statements of the Church. This text is therefore a *dictum probans* for the Western doctrine of the procession of the Holy Ghost from the Father and the Son (*filioque*, Synod of Toledo, A. D. 589). This was the final contribution to the doctrinal statement of the Trinity. On its importance, &c., see Schaff, *History of the Christian Church*, iii., pp. 688 f.; comp. Kahnis, *Lehre vom Heiligen Geiste*, Halle, 1847. Philippi has an excellent note in *loco*. On the relation of the Holy Spirit to Christ, comp. John xiv. 26; xv. 26; xvi. 7, 13, 14.—R.]

[He is none of his, οὗτος οὐκ ἔστιν αὐτοῦ.] The Apostle does not regard a merely external belonging to Christ as of any value. Where the Christianity of the inward life is extinct, there the Christianity of the whole man is extinct. Meyer: "Not those who are not Christians, but nominal Christians."

Ver. 10. But if Christ is in you [*εἰ δὲ Χριστὸς ἐν ὑμῖν*]. That is, as a principle of life. [*Ἄ* contrasts with the last verse. (*Is* is substituted for *be*, to indicate the strong probability that this is the case.) Comp. John vi. 56; xv. 4; 2 Cor. xiii. 5; Gal. ii. 20; Eph. iii. 17; Col. i. 27; also John xiv. 23, as justifying the remark of Bengel: *Qui Spiritum habet, Christum habet; qui Christum habet, Deum habet*. The mystical union of Christ and the believer has, as its underlying basis, the yet more mysterious unity of the Persons of the Godhead.—R.]

The body is dead [*τὸ μὲν σῶμα νεκρόν*]. Explanations of vers. 10, 11: *

1. Death and life in their strict sense. There-

fore the body lapsed to death (Augustine, Beza, Bengel [*mortuum pro moriturum*], Usteri, Rückert, and Fritzsche). [So Hodge, Alford, Wordsworth.] According to Meyer, the *νεκρός* is proleptic: "Ye have the following blessed results to enjoy: although the body is a prey to death because of sin, yet the spirit is life because of righteousness. But He who raised Christ will also raise your mortal bodies, because the Spirit of Christ dwelleth in you." [In favor of this view are: the natural sense of *dead*, the connection with ver. 11, and the subsequent course of thought; its not attaching an ethical meaning to body. Against it: the comprehensive meaning of *death* throughout this part of the Epistle, the necessity for a wide meaning in its antithesis *ζωή*, as well as in *ζωοποιῆσαι* (ver. 11, not *ἐκτίσσει*); also the use of *σῶμα* in an implied ethical sense in ver. 13.—R.]

2. The body is dead, slain by sin (Chrysostom, Theodoret, Erasmus, Grotius, Baumgarten-Crusius [Stuart], and others. [These, for the most part, take ver. 10 in a moral or spiritual sense. This view is most objectionable, since it disturbs the harmony of the two verses, takes *σῶμα* in a strict ethical sense, and gives to *νεκρόν* (which seems to be chosen rather to avoid a direct antithesis to *ζωή*) the widest possible meaning.—R.]

3. The misery of sin as bearing in itself the germ of death (De Wette, and others). [De Wette claims that the physical and ethical senses must be combined here, as in John v. 21 ff. This view is sufficiently correct if properly restricted. The physical death of the body is to be viewed as a moral result of the indwelling sin, but only because the body has not yet shared in the full results of redemption.—R.]

But all this does not furnish us with the definition, that, on account of sin—that is, because of sinfulness—we have to lead a divinely partial life from the principle of the Spirit, in which the body is declared to be dead in an ideal and dynamical respect (see chap. vi. 4). But thereby the spirit as life, and the principle of life, is concentrated still more in itself. [The objection to this view is, its confusion of human spirit and Divine Spirit, on which the whole interpretation rests.—R.]

But the spirit is life [*τὸ δὲ πνεῦμα ζωή*]. Meyer also holds, that here the spirit is not the Holy Spirit (as Chrysostom, Calvin, and others suppose), but the human spirit. Although the human spirit is here regarded as filled by the Holy Spirit, we must not include (with Philippi, following Theodoret and De Wette) the pneumatic nature of the regenerate. For, says Meyer, that must remain there. [The meaning is evidently that under III. B. in the Excursus above, p. 235.—R.] *Ζωή*, life, not merely living, but life which is thoroughly actual, life-giving, and life-supporting. [Whatever view be taken of *dead*, the change in the form here, from the adjective to the noun, warrants an extension of meaning; as indeed the word *ζωή* itself, and its reference to the human spirit permeated by the Divine Spirit, demand.—R.]

Because of sin [*διὰ ἁμαρτίαν*, on account of sin, as an indwelling principle. Not the special sins of the body, nor that the body is the special seat of sin; but, having shared in the results of sin, it has not yet shared in the results of redemption. How and when it will, is afterwards stated.—R.] As this can only mean, to constitute a pure opposition to the sinful propensity cleaving to

* [For fuller discussions, see Tholuck, Meyer, and De Wette in *loco*.—R.]

the members, so can because of righteousness [$\delta\iota\alpha\ \delta\iota\kappaαιοσύνης$] only mean, to maintain and develop the righteousness of faith in the righteousness of life. According to Meyer, the *justitia imputata* is meant, as the foundation of the $\zetaωή$. (The most of the elder expositors, together with Rückert, &c., favor the same view.) But then the $\delta\iota\alpha$ would have to be construed with the genitive. The reference to the righteousness of life (Erasmus, Grotius, De Wette, Philippi [Hodge, Alford], and others) is opposed by Meyer in the words: "Because the righteousness of life can never be perfect, it can never be the ground of the $\zetaωή$. But the question is not the ground of the $\zetaωή$, but the greater promotion of life, so that it may prove itself to be purer life. The concern is, to preserve spotless the white robe of bestowed righteousness, and, being clad in it, to strive for the crown of righteousness." (Meyer holds, according to this, that the $\acute{\alpha}\muαρτ\alpha$ does not imply our own individual sin, and thus, too, that the $\delta\iota\kappa\alpha$ does not imply our own "righteousness.") In harmony with the sense, many expositors, particularly Calixtus, connect the *justitia imputata* with the *inchoata*.*

Ver. 11. But if the Spirit [$\epsilon\iota\ \delta\epsilon\ \tau\omicron\ \piνύμα$]. The Apostle here prepares his transition from his description of adoption, regarded as a partial spiritual life, to his description of the glory in which body and spirit shall be in perfect harmony, when the body shall be glorified into the perfect organ of the Spirit. Meyer thus construes the connection: "After ver. 10, death still retains some power—that over the body; Paul now removes this."

Of him that raised up Jesus from the dead, &c. [$\tau\omicron\upsilon\ \epsilonγείραντος\ \text{Ἰησοῦν}\ \epsilonκ\ νεκρῶν$, &c.]. The spiritual resurrection must be followed by the physical; it is a prophecy of the physical resurrection. For the author of the spiritual resurrection is the Spirit of the wonder-working God, which has raised Christ, and elevated Him to the majesty of the glorified life. What the Spirit [now dwelling in you] has done to Him, in conformity with the connection of body and spirit, He will also do to His members (see Eph. i. 19 ff.). He has raised Jesus from the dead—that is, as the first-fruits of the resurrection. Therefore He

Will quicken even your mortal bodies, &c. [$\zetaωοποιήσει\ καὶ\ τὰ\ θνητὰ\ σώματα\ ὑμῶν$, &c.]. The use of the word $\thetaνητὰ$, mortal, immediately after $νεκρῶν$ (ver. 10) seems to justify the reference of the latter to physical death; as, indeed, $\sigmaώματα$ here opposes any ethical sense of that word in ver. 10. Since, however, the verb $\zetaωοποιεῖν$ is one of wide meaning, a large number of commentators (Calvin, Stuart, De Wette, Philippi, and others) refer this verse also to something which takes place even here, to be completed, indeed, at the time of actual resurrection. Against this is the $\kappaαὶ$, also, even, which is unnecessary, unless the reference be to something which has not yet taken place, and which seemed most unlikely to take place. The quickening of the body, as a tool of unrighteousness, has already begun. The objection of Stuart, that then this would only mean to declare the

* [Accepting $\delta\iota\kappa\alpha$ as implanted righteousness, we paraphrase as follows: But if Christ be in you, (though) your body indeed is dead (having in it the seeds of death, and about to die) on account of sin (whose effects are not yet totally removed), but your spirit (permeated by the Holy Spirit) is life (already and to be yet more truly so) on account of righteousness (implanted in you by the Holy Spirit, in virtue of your an on to Christ).—R.]

bodily resurrection, a truth already well known, betrays a want of appreciation of the importance attached to that truth by the Apostle. Furthermore, even admitting a secondary reference to a present moral quickening of the body, the primary reference to the actual physical resurrection seems to be demanded by the experience of Christians, which certainly shows them that the last seat, both of the strength and the effects of sin, is in the body. It does not revive; no spiritual power here renews it. It is mortal, yet even it shall share in the life-giving influence. The verb means more than raising from the dead indeed, but, as used here, the emphasis rests on this.—R.]

[On account of his Spirit that dwelleth in you, $\delta\iota\alpha\ \tau\omicron\ \text{ἐνοικοῦν}\ \alphaὐτοῦ\ πνύμα\ ἐν\ ὑμῖν$. See Textual Note 11]. We have decided above for the accusative, $\delta\iota\alpha\ \tau\omicron\ \text{ἐνοικοῦν}$, in opposition to the genitive. We do this for important reasons. The Spirit which dwells in believers prepares the resurrection-body; but the resurrection is thereby only provided for. The resurrection itself is still to be the final deed of God. And this is the question here (see ver. 18). But it is a miraculous deed of God, which is not only occasioned, but also brought to pass, by the presence of the Spirit of life in believers.

The change of terms is remarkable: *Jesus and Christ*. [Bengel: *Appellatio JESU spectat ad ipsum; CHRISTI, refertur ad nos; true even to its eschatological reference* (Meyer).—R.]

If, now, the $\zetaωοποιήσει$ also refers to the resurrection, the choice of the expression yet indicates, at the same time, the holiness of the corporeality by the operation of the resurrection-power of the Spirit, as this holiness constitutes the transition and interposition for the final miracle of the resurrection (see 2 Cor. v. 5). From the very nature of the case, the question here can be neither an ethical vivification alone, nor a physical one alone; but the idea of vivification comprises both these (according to Calvin, De Wette, Philippi, and others). Calvin: "*Non de ultima resurrectione, quæ momento fiat, habetur sermo, sed de continua spiritus operatione, quæ relinquit carnem paulatim mortificans caelestem vitam in nobis instaurat.*" But De Wette properly observes, against the notion that the spiritual power of resurrection alone can consummate the process of renewal (in conformity with the reading $\delta\iota\alpha\ \tau\omicron\upsilon$, &c.), that the Jewish opinion that the Holy Ghost quickens the dead (Shamoth Rabba, &c.) cannot prove any thing here.

FOURTH PARAGRAPH, VERS. 12-17.

Ver. 12. Therefore, brethren [$\ἀρα\ οὖν\ ἀδελφοί$]. An inferential exhortation. In chap. vi. 12 a similar exhortation is found, but without $\ἀδελφοί$. The first person naturally follows.—R.] The $\ἀρα$ draws an inference from the necessity of leading the life in the Spirit in opposition to the life in the flesh, in hope of the reanimation of the body. Tholuck says, though not in the sense of the textual construction: "The Apostle allows himself to be led off from the train of thought commencing with

* [As Alford suggests: *non solum de ultima resurrectione*, would be more correct. For a very full discussion, both of the textual variations and the exegetical opinions see Meyer in loco. He defends the exclusive reference to the resurrection of the body.—R.]

vers 10 and 11, by the necessity of an exhortation, and afterwards returns from another point to the eschatological expression."

We are debtors, not to the flesh [ὀφειλέται ἡμῖν οὐ τῇ σαρκί]. The negative applies to the succeeding clause as well. The antithesis is obvious. Σάρξ has the article here, where it is personified, but not in the next clause, where it corresponds with the use made of it in vers. 4 and 5.—R.] According to Meyer, the Apostle has suppressed his antithesis in consequence of the vivacious movement of his language. But he was prevented by something else—namely, a desire to guard against misunderstanding, as if Christians had no duties in reference to their flesh or their physical life (comp. Eph. v. 29). [So Chrysostom; see Alford *in loco*.—R.] Therefore he defines his proposition more specifically: *not to live after the flesh* [τοῦ κατὰ σάρκα ζῆν]; that is, not to live according to the principle of carnal desires, or of external motives at all. The genitive τοῦ is sufficiently explained as designation of the infinitive of result. (Fritzsche takes another view; see Meyer.)* The antithesis, *after the Spirit*, follows indirectly in ver. 13.

Ver. 13. Ye shall die [μύλλετε ἀποθνήσκειν]. Strictly, then ye shall go continually to death, or, toward death (μύλλετε). Meyer understands this to mean here only eternal death. This is contrary to Philippi, who properly retains the general idea of death.† According to Rückert, this declaration would exclude the resurrection. But the Apostle takes cognizance not only of the difference between the first and second resurrection (1 Cor. xv. 23), but also of a resurrection which begins immediately after death (2 Cor. v. 1); and pure life is in antithesis to a final resurrection to judgment. The explanation of Eusebius, τὸν ἀθάνατον θάνατον ἐν τῇ γήινῃ, precludes neither the resurrection on the one hand, nor, on the other, a constant connection of physical and psychical corruption with ethical corruption.

But if ye through the Spirit [εἰ δὲ πνεύματι]. Πνεύματι here is undoubtedly not subjective, but the Holy Spirit (comp. ver. 14). An instrumental dative.—R.] By means of the life of the Spirit (by virtue of the Holy Spirit, says Meyer). Therefore the Apostle says, the deeds of the body should be mortified, not by bodily exercise, restraint, and penance, but by the power of the life of the Spirit.

The deeds [τὰς πράξεις]. The stratagema. Machinations (Luke xxiii. 51; Col. iii. 9). These consist in the predominance of illegal impulses as irresistible necessities, as proofs of liberty, as the poetry of life, &c. The word occurs in the later Greek writers in the meaning of cunning designs, especially in relation to sins of lust (see Tholuck).‡ Yet the general treatment in the present

section requires a general interpretation of the word.

[Of the body, τοῦ σώματος. See *Textual Note* 10.] The expression σώματος has been very strange to many; therefore Codd. D. E. F. G., and the Vulgate, read σάρκος. Τὸ σῶμα τῆς ἀμαρτίας, chap. vi. 6, cannot be cited in favor of the expression, since the question here is a real body, but not there. Yet Meyer correctly asserts, contrary to Stirn, that Paul remained true to his customary use of language. The body has its autonomous desires, which express themselves faithfully in the normal life of man, and willingly subordinate themselves to the dominion of the Spirit. In the sinful man, who is not converted, these express themselves as imperious commands. In the believer, on the contrary, from whom the law in the members is removed, they can morbidly express themselves still, though in only deceptive forms, and so far as the body, which should be the organ of the spirit, is autonomous in unguarded moments. But its πράξεις are then motions of the σὰρξ, which appear as πράξεις of the body, because the body has its physiological rights. [Thus we avoid giving an ethical sense to body. If the bad sense of *deeds* be emphasized, then the ethical force is found there. We must avoid, on the other hand, taking the phrase, "deeds of the body," as metonymy for sinful, carnal deeds (Stuart, Hodge); for there must be a reason for the choice of this word. Alford, following De Wette, explains it: " = τῆς σαρκός, but here concrete, to give more vivid reality."—R.]

Θαυματοῦτε [comp. chap. vii. 4, and the stronger expression, νεκροῦσατε, Col. iii. 5; Lange's *Comm.*, pp. 63, 64.—R.] Mortify can only mean: exhaust and abnegate to the very root. Wicked practises, as roots of sin, are included.

Ye shall live [ζήσεσθε]. Alford: "not μύλλετε ζῆν; this life being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ; and coming, therefore, in the form of an assurance, 'ye shall live,' from Christ's Apostle."—R.] In the higher, and even highest sense.

Ver. 14. For as many as are led by the Spirit of God [ὅσοι γὰρ πνεύματι θεοῦ ἄγονται. Comp. Gal. v. 18. Lange's *Comm.*, p. 137. Γὰρ introduces the reason why they shall live, implying, at the same time, that such mortification was the result of the Spirit's influence, as is expressed in ver. 13. Hence πνεῦμα, in the former case, must refer to the Spirit of God. That this leading means a continued and special influence of the Divine Spirit, is obvious.—R.] The Spirit of God is not identical with the Spirit in ver. 13 (Meyer); but it is Christian spiritual life, *to be led by the Spirit of God*. The passive form expresses its complete dominion, without at the same time denying the voluntary being led on the part of the human will.

They are sons of God [οὗτοι υἱοὶ θεοῦ εἰσιν θεοῦ. See *Textual Note* 14. The reading adopted here places the emphasis on οὗτοι, *these, and none other*, but gives a secondary emphasis to υἱοὶ; comp. Gal. iii. 7. Philippi finds no essential difference between υἱοὶ and τέκνα θεοῦ, except that, in the former, the idea of maturity is more prominent. Hence Christ is called υἱός, never τέκνον θεοῦ. (So Alford.) On the significance of the phrase, see *Doctr. Note* 10, and the *Erag. Notes* on vers. 15, 16.—R.] Sons, in the real sense, in contrast with the

* [Stuart follows Winer, p. 306, in governing the genitive by ὀφειλέται (so Fritzsche). This is harsh, and most commentators take the genitive as that of design or result, according to a very common usage.—R.]

† [The most comprehensive idea of death seems to be demanded by the context. Granting that the antithesis is *ζῆν* (ver. 10), the present and spiritual reference is still required. Ver. 6 forms the best guide to the meaning of the terms here (so Tholuck).—R.]

‡ [The New Testament uses the word generally in *malum patrem*; and so here, whether in a more or less restricted sense. It does not refer to the definite acts so strictly as *peya*, but includes the general conduct, &c. (Philippi).—R.]

symbolical children of God of the old theocracy. It is those, and those alone, who bear in themselves the mark that the Spirit of God leads them. On the other hand, the merely symbolical adoption by God under the law is strictly a bondage, according to ver. 15. Comp. Gal. v. 18.

Ver. 15. **For ye did not receive the spirit of bondage** [οὐ γὰρ ἐλάβετε πνεῦμα δουλείας. An appeal to Christian consciousness, to confirm (γὰρ) his statement. The verb is aorist, referring to a definite time (when they became Christians).—R.] Meyer translates: "A spirit of bondage, adoption." We hold that the definitions are sufficiently united by the exclusive antithesis. What must we understand by the expression, *spirit of bondage*? Tholuck: "The negative form of this clause caused the earlier expositors great difficulty, since the question is not a communication of the spirit in the Old Testament, and since the spirit there imparted, so far as it was a spirit of bondage, could not be derived from God; and finally, as the πνεῦμα, which, in consequence of the antithesis of πνεῦμα νοθεσίας, must be viewed as the Holy Spirit, could produce the spirit of bondage." Explanations:

1. Augustine incidentally: The devil is the author of the slavish spirit (Heb. ii. 14, 15). Luther: The spirit of Cain in opposition to Abel's spirit of grace (Fritzsche: *malus demon*, &c.).

2. Chrysostom, Theodoret, and Ecumenius: The gift of the law itself, as *πνευματική*, according to chap. vii. 14. Likewise Augustine, elsewhere: The spirit of the external gift of the law: *idem spiritus in tabulis lapideis in timore, in tabulis cordis in dilectione*.

3. Most of the later expositors: The same Holy Spirit is described in His twofold operation; here, as far as He exercises His penal office (John xvi. 8). In that case, the operation of the mere *attritio* not designed by the Spirit is made prominent.

4. Grotius, Philippi, and others: πν. is in both cases a subjective spiritual disposition. [Philippi defends this view very ably. Stuart: a servile spirit; a filial spirit. Alford admits also the subjective sense. De Wette remarks, that the objective source is indicated in the verb "received."—R.]

5. Fritzsche, Meyer, and Tholuck: πν. δουλ. denotes what the received filial spirit is not. Likewise Monachus, in the seventh century. Therefore the spirit of bondage is regarded as a hypothetical antithesis. This is undoubtedly correct, in a measure, so far as the Spirit which they have received can be regarded only as a Spirit of adoption; but a spirit of bondage would be really a perverse spirit. [It should be remarked, that all views which give πνεῦμα a subjective meaning, must either take it in the first case as = disposition, and, in the second, = the human spirit as influenced by the Holy Spirit, thus having no exact correspondence; or, assume a hypothetical antithesis in the first case. It may be added, that it is difficult to account for the use of the word "receive" (especially the definite aorist), if these views be accepted, since the *servile spirit* was the natural spirit. We are thus driven to the interpretation, that πνεῦμα means the same spirit in both cases, defined first negatively, then positively. The probability of a reference to the Holy Spirit is very great in that case.—R.]

But yet the Apostle intimates that Judaism has made of the Old Testament a spirit (a spirit-like, complete system) of bondage, and that it might at-

tempt to make such a *perverse spirit* of the New Testament. This intimation is brought out prominently by the πάλιν εἰς φόβον, which denotes a fact. At Sinai the Jews made of the law a law εἰς φόβον in the bad sense (Exod. xx. 19, &c.). On the other hand, the repetition of the ἐλάβετε favors the view given above: ye have not received a spirit of bondage, because that would be a contradiction.

Again to fear. This denotes the bound: wicked fear of slavish legalism. [De Wette, Meyer, Philippi, join πάλιν with εἰς φόβον as = *in order again to fear*. The πάλιν may imply that the condition under Judaism was one of fear, but it does not follow that the Roman Christians were mainly Jewish (Philippi), for this fear is a result of all unchristian religiousness. The πάλιν points to their previous condition in all cases.—R.]

But ye received the Spirit of adoption [ἀλλὰ ἐλάβετε πνεῦμα υιοθεσίας. Meyer finds in the repetition of ἐλάβετε πνεῦμα something solemn. The force of the genitive must be determined largely by the meaning of πνεῦμα. Meyer: A spirit which is the ruling principle in the condition of adoption. Philippi, arguing, from Gal. iv. 5, 6, that adoption precedes the impartation of the Holy Spirit, finds another reason for the subjective sense of spirit; but the adoption may be taken, not as the act, but the state, which is more accordant with the context, since ἐν ᾧ, wherein, refers to a state or element of life. Out of this comes the subjective feeling, the cry, *Abba, Father*. The genitive then points to an effect as in bondage, which also has a descriptive clause appended.—R.]

De Wette: "υιοθεσία, strictly, adoption instead of a child;" which meaning can be so urged, that they who were by nature the children of wrath (Eph. ii. 3), have been adopted, or appointed (Eph. i. 15), the children of God (Fritzsche, Meyer, and Olshausen). The same commentator says: "But it is a question whether—as even in the Old Testament (Deut. xxxii. 6), and in the New Testament (John i. 12; 1 John iii. 9; 2 Peter i. 4), and also in Paul, agreeably to the new creation (Gal. vi. 15), the idea of transformation into children of God occurs—there is not, consequently, in υιοθ. rather the idea of sonship, of the real relation of children to the father (Luther, Usteri, &c.), than of adoption (Fritzsche, Meyer, and Tholuck). The expression, πνεῦμα υιοθ., and the use made of the word in ver. 28, harmonizes better with this view." Tholuck, on the contrary, appeals to Eph. v. 1; Rom. ix. 4; to the designation of the adopted child by υιός θετός (υιός ἐλποίητος); and to the *adoptio filiorum* of the Vulgate. But Chrysostom, Theodoret, and other Greek expositors, on the other hand, have taken the word also in the sense of υιότης. It is easy to see that the Apostle chose the expression in order to distinguish the children of faith, as adopted through grace, from the υιός ἰδιός. But he had the further reason of not wishing to press the idea: for then he could not have said, with reference to the Hebrew law of inheritance, "And if children, then heirs." Likewise, the new birth by Christ and His Spirit denotes real υιοθ. [The actual sonship has already been mentioned in ver. 14. It seems more natural, then, to take this expression in the confirmatory verse in its literal sense, adoption, as implying the method of their becoming sons; the more so, as an appeal is made to the experience of the readers,

which experience would revert to the time when they passed out of one state into the other.—R.]

Wherein we cry (1 Cor. ii. 3) [*ἐν ᾧ κράζομεν*]. The E. V., *whereby*, is not exact. Hodge: "which enables us to address God as our Father." Such an instrumental sense of the preposition is very doubtful. The first person is here used, probably from the deep feeling of fellowship which the thought awakens.—R.] The *ἐν* here designates the Spirit as the principle [element] of life, which has the full *παύσησιν* as its result (Heb. x. 19-23). *Κράζω*, *loud praying*; the voluntary, childlike exclamation. "Chrysostom raises the doubt, that, even in the Old Testament, God is called the Father of Israel; and he replies to it, by saying that the Jews did not use this term in their prayers; or, if they did, it was only *ἐξ οὐκίας διανοίας*, and not *ἀπο πνευματικῆς ἐνέργειας κοινοῦ*. Yet God certainly has the name of Father in the Old Testament, only in the same incomplete sense as the people the name of son—namely, as founder and protector of the people (Jer. iii. 4, 19, and elsewhere), and always in reference to the community, and not to the relation of the individual;" Tholuck. In the Apocrypha, He is first addressed thus by individuals (Book of Wisdom xiv. 8; Sirach xxiii. 1; li. 14). But we must not overlook the fact that, even in the Old Testament, the centre of the filial relation is the Messiah (2 Sam. vii.; Ps. ii.; Isa. ix.); and that, consequently, from the perfect New Testament centre of the relation of the Father to Christ, all *παιδοποιία* extends.

Abba, Father. Ἀββὰ [אבא], the Syriac name for father (Gal. iv. 6; Mark xiv. 36). Why is the *πατήρ* added? Explanations:

1. The usual view (Rückert, Reiche, Köllner, &c.) is, the *πατήρ* helps to explain the Syriac *Abba*. So Hodge: "Paul chose to call God his Father, in his own familiar tongue. Having used the one word, however, the Greek, of course, became necessary for those to whom he was writing." But Paul does not always deem it necessary thus to translate (comp. 1 Cor. xvi. 22); and in the three cases where this phrase occurs, the usual mark of interpretation *τοῦτ' ἔστι* is wanting.—R.]

2. The repetition of the name is an expression of childlike fondness (Chrysostom, Theodore of Mopsuestia, and Grotius [Alford]).

3. An expression of God's fatherhood for *Jews and Gentiles* (Augustine, Anselm, Calvin, Estius, and others).

4. The name "Abba" has passed from Jewish into Christian prayer, and has received, through Christ himself, the consecration of a special sanctity. Therefore the Greek-speaking Christians retained the word as a proper noun, and added thereto the *πατήρ* as an appellative, so that the *Abba, Father*, remained in force; Meyer. [So De Wette, Philippi, Lightfoot; comp. Lange's *Comm. Galatians*, p. 98.—R.] This would be, in reality, a duplication arising from a misconception. Tholuck unites with Luther, in favor of Chrysostom's view. Luther: "It is the *calling to*, just as a young child licks to its father in simple, childlike confidence." If it be necessary to refer to the passage in Mark, the *πατήρ* there undoubtedly serves as an explanation. It is without any admixture of misconception that a liturgical use (as Hallelujah, Hosanna, Amen) has been made of this passage, because, in the most significant manner, there is in one salutation an invocation of the Father

of Christ and the Father of Christians, the Father of the believers of the Old Testament and the New, the Father of Jews and Gentiles, and thus of the Father of all believers in all nations.

Ver. 16. The Spirit itself (*αὐτὸ τὸ πνεῦμα*). The parallel passage, Gal. iv. 6, is conclusive in favor of a reference to the Holy Spirit, even if the context did not demand it.—R.] *Αὐτό*. Not the same (Erasmus, Luther), but the Spirit itself (Vulgate: *ipse spiritus*; Beza: *ipse ille spiritus*). We cry in the spirit, and the Spirit itself beareth us witness.

Beareth witness with [or to] our spirit [*συνμαρτυρεῖ τῷ πνεύματι ἡμῶν*]. It may be asked whether *συνμαρτυρεῖ* is to be taken in the sense of the strengthened, uncompounded word: He bears witness to our spirit, as the Vulgate, Luther, Grotius, Koppe, De Wette [Alford], and many other expositors hold; or, whether it should read: He bears witness with our self-consciousness: I am God's child. Meyer holds this opinion, insisting upon the *συν* here, as everywhere (chap. ii. 15; ix. 1). But the latter view would give rise to the question, To whom do both bear witness? And thus there would follow the conclusion: even self-consciousness bears witness to self-consciousness.* This view is hardly tenable. Chrysostom distinguishes as the two witnesses, the Holy Spirit and the grace given to us; and Hervæus, Calvin, Tholuck, and others, take the same position. Pareus even applies the legal maxim, "out of the mouth of two witnesses." "According to this old Protestant interpretation, the witness of our own spirit consists in the communication of the declaration of Divine pardon to the believing subject; but the witness of the Holy Spirit is regarded as a twofold one. On the one hand, it consists in the general witness by the Scriptures and the sacraments, and then in the *applicatio* and *obsignatio* produced by the Holy Spirit, while the declarations of the *obsignatio fidelium* are applied here."

Yet it seems clear from the antithesis, *the Holy Spirit and our spirit*, that the Holy Spirit should be regarded as the testifying part, but that our spirit, on the other hand, should be regarded as the part which is testified to. For the witness of our spirit has, as a special witness, no value beside that of the Holy Spirit (see Tholuck, p. 416, 417). And yet the question ever arises, To whom is the witness made? We hold that the expression *συναντιλαμβάνεται* (ver. 26) is an illustrative parallel, and must give importance to the consideration that there the explanatory word *ὑπερενταύχαι* is added. But we thereby approach nearer the explanation, that the *συν* in both cases has the meaning of a strengthened simple word. But it yet remains for us to conclude concerning a twofold function of the same Holy Spirit in the life of the soul. He operates in the filial life of the soul of believers as an impulse to

* [Dr. Lange does not seem to determine definitely in favor of either view. But his objection here is based on the assumption that our spirit is = self-consciousness. Is there not in Christians, during this time of witness-bearing, such a division still remaining, as to justify the interpretation which accepts a twofold witness? The witness is to the man as self-conscious, needing such testimony and borne both by the Holy Spirit, and the renewed nature, over against the remaining sinful nature. With our view of ver. 15, it is necessary that a new witness of this kind be introduced here. Philippi accepts the twofold witnessing here, claiming, however, that the other sense is possible only in case the reference in ver. 15 be to a filial spirit only.—R.]

prayer, but He also operates as the sealing witness of adoption. And thus He hastens in advance of our consciousness of faith with groanings which cannot be uttered (ver. 26). The *σιν*, though it be not a mere simple prefix, does not always signify the equality of two different parts in one function. Sometimes it denotes the effect (*συναγω*, *συναθροίσω*), and sometimes the conjoint conclusion of the act specified in the verb with a kindred fact (*συνίημι*). This is the case here.

It is important that the earlier theologians regarded this passage as a proof of the *certitudo gratiæ*, in opposition to the Catholic doctrine. Meyer very properly refers to the fact, that it is a witness against all pantheistic confusion of the Divine Spirit with that of man. It testifies to the living unity of both.* Melancthon correctly observes against fanatics, that "the efficacy of the Spirit enters into the believer *præluente voce evangelii*."

[That we are children of God, *ὅτι ἱσμεν τέκνα θεοῦ*. The purport of the testimony. Alford: "not *vidi*, because the testimony respects the very ground and central point of sonship, *like-ness to and desire for God*."—R.] The word *τέκνα* emphasizes the heartiness of the filial feeling.

Ver. 17. And if children, also heirs [*εἰ δὲ τέκνα, καὶ κληρονόμοι*]. We must supply *ἱσμεν* both times. The being heirs arises from the very idea and right of a child (Gal. iv. 7).†

Heirs of God [*κληρονόμοι μὲν θεοῦ*]. The inheritance is the kingdom of glory. God, as the eternally living One, is like the earthly testator, in that He gives His children every thing for an inheritance; but He gives them himself as the treasure of all treasures. He will be their inheritance, as they are to be His inheritance—a relation prefigured already in the Old Testament (Exod. xix. 5: Israel the peculiar treasure of God. Num. xviii. 20: Jehovah is the inheritance of the Levites, as they are His inheritance, *clerus*). As He himself will be all in all, so shall His children receive with Him, in His Son, every thing for an inheritance (1 Cor. iii. 21 ff.). In Luke xv. 12 the inheritance, in another sense, is spoken of. [Including in this the highest idea of eternal life, the declaration of the Apostle (ver. 18): *ye shall live*, is abundantly proven.—R.]

And joint-heirs with Christ [*συνκληρονόμοι δὲ Χριστοῦ*]. Conformably to the *νόθια*, the *νόιοι* are in the most intimate fellowship with the *νόοι*, to which the common inheritance corresponds; Gal. iv. 7. The second designation characterizes the Divine inheritance of believers in its majesty, its infinite extent, and its nature, as the kingdom of perfect love in the glorified world. The view urged by Fritzsche, Meyer, and Tholuck, that here Paul does not have in mind the Hebrew, but the Roman right of inheritance (with reference to adopted children), Philippi correctly terms "an untheocratic reference to the Roman right of inheritance."‡

If so be that we suffer with him [*εἰπερ συμπάσχομεν*. On the particle, see ver. 2. Here, as there, it implies a slight admonition, since it introduces a condition *sine quâ non*. The order, not the reason, of obtaining full salvation, is set forth (Calvin).—R.] Suffer with Christ—for Him, His gospel, His witness (1 Peter iv. 13; 2 Cor. v. 5; Phil. iii. 10; Col. i. 24; * 2 Tim. ii. 11). Suffering with Christ has the promise of being glorified with Him. Meyer says, strangely, that "Olshausen (comp. also Philippi) intermixes something totally wrong: 'Share in the conflict with sin in ourselves and in the world.'" Just this is the very nerve of the suffering with Christ.

[That we may be also glorified with him, *ἵνα καὶ σὺνδοξασθῶμεν*.] As Meyer properly says, against Tholuck, the *ἵνα* is not dependent on "joint-heirs," but on "suffer with Him." [This view is now given up by Tholuck, who correctly adds, however: "That does not describe the subjective, but the objective, divine design. (So Alford).—R.] On the relations of the right of inheritance in Rome, and other nations, see Tholuck, p. 419 [and the note on "joint-heirs"]. We must here hold to this much, at least, of the idea of adoption: that the joint-heirs with Christ become heirs of God through Christ, in and with Him as the truly Universal Heir.

DOCTRINAL AND ETHICAL.

1. The correct understanding of this eighth chapter of the Epistle to the Romans depends essentially on the following conditions: (1.) It must be regarded in connection with the whole section beginning with chap. v. 12; (2.) The antithesis in this chapter must be perceived. The fundamental thought is indicated in the superscriptions: Sin and the life of Christ, as opposite principles of life in the world. The foundation is given in chap. v. 12–21. The abrogation of the old principle in its two fundamental forms: Service of sin, service of the law; chap. vi. 1 to vii. 6. The transition from the old to the new nature; the inwardness of the law; chap. vii. 7–25. With chap. viii. there appears the new life of believers in Christ, and of Christ in believers. This new life itself constitutes again an antithesis. It is: *a.* An exclusively spiritual standpoint, in opposition to the flesh, and contemplates the extirpation of the old, sinful motions; *b.* A standpoint of renewal—whose object is the resurrection and the glorification of the world—proceeding from the Spirit, and embracing the flesh, and the whole created world.

2. The Spirit of Christ's life being communicated to believers, it becomes to them a law of the Spirit for the new life. The law of the Spirit is a potency which extends further than the spirit of the law; much less is it a *nova lex* in the sense of the Catho-

* [On the witness of the Spirit, see *Doctr. Note 12*, and the works referred to in the list of Homiletical Literature on this section.—R.]

† [In Galatians, polemic necessity occasions a fuller and somewhat modified statement of this idea; see Lange's *Comm.* in loco.—R.]

‡ [The Jewish law gave a double portion to the eldest son; the Roman law made all children (adopted ones also) equal. (So the Attic law.) The point of this controversy about the reference to Jewish or Roman law of inheritance, is, that the former presents believers as heirs, sharing through the grace of Christ, the chief Heir, the latter, in virtue of their sonship. Philippi calls the latter "pro-

fane, far-fetched, incongruous." Meyer and Tholuck think it appropriate in an Epistle to the Romans, and say that the only legal basis for the illustration is the Roman law. On the other hand, the genitive *Χριστοῦ*, where the dative might properly be used, may be urged in favor of the other view. In any case, the right of the adopted children is through the mediation of Christ. The context points to fellowship with him, so that heirship in him is an appropriate thought. Schmoller (*Galatians*, p. 98) deems the whole controversy pedantic.—R.]

* [In Col. i. 24, such sufferings are termed "the afflictions of Christ;" so intimate is the fellowship of Christ and his body, the Church. See also Heb. ii. 10.—R.]

lie dogmatics. Life in the *entire* spiritual view and experience of Christ's life constitutes a universal principle of life, which becomes the rule for every more general relation of life, and an *ἐντολή* of the living Divine will for every individual situation.

8. On ver. 3, see the *Exeg. Notes*. It is totally foreign to the context to give this passage a special application to the propitiation for the guilt of sin (for the discussions on the subject, see Tholuck). [Those who thus do, are careful to defend their position against antinomianism; but, practically, the danger from a too exclusive application of all possible passages to justification, lies in another direction, viz., that of legal efforts after holiness. The connection between pardon and holiness is thus obscured; the believer fails to see Christ as his life-giving Saviour; the law is again sought; "the spirit of bondage" returns, and the conflict of chap. vii. 14-25 is all too common. Whatever may be the logical and theological antithesis, the Christian pastor finds this to be the practical effect.—R.]—It is likewise a disregard of the definite expression to overlook the real meaning of the *ὁμοίωμα*. Because Christ appeared in the *truth* and *reality* of the *σάρξ*, He also appeared, according to the universal human view, in the *likeness* of sinful flesh. The Apostle expresses exactly the same thought in the words, *ἐν ὁμοιωματι ἀνθρώπων γενόμενος*; Phil. ii. 7. The reality of His human nature resulted in the likeness of His appearance and suffering life to the picture presented by the life of men. Baur's spiritualistically gross misconception of this declaration (Phil. ii.) makes a sort of Gnosticism out of it; the realistic obscuration of the term, on the other hand, allows Christ himself to have assumed sinful flesh. The simple thought is too grand for both these stunting and mutilating tendencies. God has unmasked and judged sin in the flesh, and condemned it to be cast out as a foreign element, a ruinous pseudo-plasma in the flesh, by Christ's assuming a pure and consecrated *σάρξ*, and by His keeping His white robe spotless on the whole filthy road of His pilgrimage, and maintaining its holiness until it was illuminated in glorified splendor. Thus the question, whether Christ assumed human nature in its paradisiacal state before the fall, or the fallen nature of Adam, is a thoroughly incorrect one, for it rests on a misconception of biblical facts. Christ assumed neither the unfallen nor the fallen human nature, but the nature raised from the fall and made holy. See the *Bible-Work* on John i. 14.

4. On the connection of the doctrine of the *obediencia activa* to ver. 3, see Tholuck, p. 395.

5. On ver. 4. The righteousness of Christ should be realized also in believers, from the principle of the righteousness of faith to the righteousness of life. See the *Exeg. Notes*.

6. The antithesis, walking in the flesh and walking in the Spirit, separates into these elements: a. Being or living in the flesh; being or living in the Spirit; b. The seeking of the flesh as enmity against God; the seeking of the Spirit as enlivened and impelled by the Spirit of God; c. The end—on one side, death; on the other, life and peace.

7. Those who live in the flesh cannot please God. Those imagine that they please God who, following the letter of the law, lead an analytically divided, out, and fragmentary life, or a false life in outward observances. But God is one; His Spirit is one; His law, as the principle of life, is one; and salvation lies in the dynamical synthesis of life from

a shedding abroad of the Spirit. See Mark xii 32 ff.

8. The real, fundamental thought of this section appears in ver. 10. See the *Exeg. Notes*. The body is dead by the necessarily positive standpoint of Christian life in the Spirit, and it is dead in its propensity to sin and death, in order that it may be raised from its state to a new life, and inherit the resurrection (1 Cor. ix. 27; 2 Cor. iv. 14; Eph. ii 5; Col. ii. 12; Phil. iii. 11). Also John vi., and the doctrine of the Lord's Supper, belong here. The effecting of the future resurrection by the renewal of the inner life, is questioned by Meyer, against De Wette and Philippi, for he does not place a correct estimate on the real relations of the kingdom of God (p. 246). On pneumatic corporeity, see Tholuck, pp. 485, 486.

9. On ver. 18. By the Spirit, and not by the scourge [*mit dem Geist, nicht mit der Geißel*], should the deeds of the body be mortified. See the *Exeg. Notes*.

10. On the difference between the symbolical and real children of God, see the *Exeg. Notes* on ver. 14. On *υἱοὶ θεοῦ*, see Tholuck, p. 409.—That the *υἱοθεσία*, in the Apostle's sense, can be adoption only in form and mode, and not in its essence and substance, arises from the fact that believers, as the children of God, have the Spirit of God and of Christ; that they pray in filial confidence; and that they are destined to be heirs of God and joint-heirs with Christ. [In interpreting the phrase, "sons of God," two errors must be guarded against: (a.) limiting it to something like this: the objects of God's favor; (b.) extending it so as to obliterate any real distinction between the *Son* and the adopted children. The latter may occur, either through a denial of the specific and eternal Sonship of Christ, or through some too spiritualistic view of the work of Redemption, which makes the children of God in essence and substance children. Pantheistic fancies follow the same tendency. Between these two lies the true definition. A Christian, as a son of God, is new-born of the Spirit of God; hence, has a likeness to God in character, is the object of God's special love, and entitled to special privilege and dignity. Yet even this is not all. The term is not merely figurative, as this passage shows, save as all language about our relations to God is figurative. The relation is *real*—grounded on, yet differing from, the relation of the Eternal Son. Only those in Him are "sons." They are "sons" in such a sense as to become partakers of the Divine nature (1 Peter i. 28). A further definition is now impossible. "Now are we sons of God; but it doth not yet appear what we shall be" (1 John iii. 8). The fact remains established; the manifestation of its full significance is to come; ver. 19.—R.]

11. The dogmatic spirit of the Middle Ages made of Christianity a religion *πάντα ἐκ φόβου*. Rome in particular did this, in spite of these words to the Romans, in ver. 15. Even the Old Testament and its law aimed at a higher fear of God, as the beginning of wisdom. See Ps. i. and Ps. xix. on communion with the law of God.

12. On the *υἱοθεσία*, and its origin in the Old Testament, see the *Exeg. Notes*.

13. In relation to adoption, the Spirit is our *witness*; in relation to future glory, it is our *pledge*. [On the witness of the Spirit. This consists in the gracious fruits and effects wrought in us by the Holy Spirit. His whole inward and outward efficacy

must be taken together; for instance, His comfort, His incitement to prayer, His censure of sin, His impulse to works of love, to witness before the world," &c. (Olshausen). Yet filial feelings of those happy moments when we are conscious that we live by the Spirit, love God and goodness, desire and delight in pleasing God, must not be excluded; since, whether the witness be *to* or *with* our spirits, such results may be expected. Because enthusiasm has pushed this matter to an extreme at times, the assurance of salvation is not to be deemed unattainable, nor filial emotions toward God checked by the sneer about fanaticism. "That the world deny any such testimony in the hearts of believers, and that they look on it with scorn and treat it with derision, proves only that they are unacquainted with it; not that it is an illusion. It was a sensible and true remark of the French philosopher Hemsterhuys, in regard to certain sensations which he was discussing: 'Those who are so unhappy as never to have had such sensations, either through weakness of the natural organ, or because they have never cultivated them, will not comprehend me.'" (Stuart).—R.] The conclusion, "and if children, then heirs," connects this section with the following.

HOMILETICAL AND PRACTICAL.

Why do we, as those who are in Christ Jesus, have no more fear of condemnation? 1. Because the law of the Spirit of Christ has made us free from the law (that is, the power) of sin and death; 2. This has been effected by the act of God in condemning sin in the flesh.—Contrast between the law of the Spirit of Christ and the law of sin: 1. The former brings life; 2. The latter, death (ver. 2).—The appearance of the Son of God in the form (likeness) of sinful flesh: 1. In its meaning; 2. In its effects (vers. 3, 4).—The sending of God's Son an act of God (ver. 3).—He who becomes united with Christ ever more fully performs the righteousness required by the law (ver. 4).—Why is carnal-mindedness death? Because: 1. It is enmity against God; and, 2. As such, it is disobedience to God's law (vers. 5-7).—All who have Christ's Spirit are not carnal, but spiritual. This is shown thus: 1. Christ's Spirit reigns in their spirit; and therefore, 2. Their spirit reigns in their body (vers. 9-11).—"If any man have not the Spirit of Christ, he is none of His." This declaration is: 1. Perfectly true; but, 2. Fearful in its truth (ver. 9).—A question of conscience in two forms: 1. Have we Christ's Spirit? 2. Are we His? (ver. 9).—The Spirit of God as pledge of our resurrection from the dead (ver. 11).—The preparation of our bodies for the day of resurrection by the Spirit of God (ver. 11).—The glorification of physical life by God's Spirit (ver. 11).—The opposition between carnal and spiritual-mindedness one of death and life: 1. Demonstration (vers. 5-8); 2. Reference to the members of the Christian communion (vers. 9-11); 3. Inference for their moral life (vers. 11-13).—If we allow ourselves to be led by the Spirit of God, we are God's children, heirs of God and joint-heirs with Christ. Reasons: 1. Because this spirit is not slavish, but filial; 2. Because He bears witness with us that we are children of God; 3. Because we are assured by Him of eternal glory (vers. 14-17).—The leading power of the Spirit of God (ver. 14).—The difference between Divine adoption in the Old Testament and the New

(ver. 15).—The Spirit of God a spirit of prayer (ver. 16).—The Abba-Father cry of believing Christian souls: 1. So filially humble; 2. So filially joyous (ver. 15).—The inward witness of the Spirit: 1. Who bears this witness? 2. To whom is it borne? 3. What is its import? (ver. 16).—How rich the children of God are! They are: 1. Heirs of God; 2. Joint-heirs with Christ (ver. 17).—Let us suffer with Christ, in order that we may be raised to glory with Him.

LUTHER: Although sin still rages in the flesh, we are not condemned, if the spirit is righteous, and fights against it. But where there is not this spirit, the law is weakened and overpowered by the flesh; so that it is impossible for the law to help man, except to sin and death. Therefore God sent His own Son, and placed upon Him our sins, and thus helped us to fulfil the law by His Spirit (vers. 1-4).

STARKE: Sin and death are connected together; who will separate them? Therefore, if you would escape death, you must flee from sin; James i. 15; Sirach xxi. 2, 3 (ver. 2).—Is sin sweet to thee, O man? Then remember that its fruit will be bitter (ver. 2).—HEDINGER: It is a false trust, to wish to be righteous in Christ, and, at the same time, to desire to walk after the flesh. Where sin reigns, there is condemnation, though Christ had died a thousand times. The flesh must die on the cross with Him, and His Spirit must live in the sinner; otherwise the salvation purchased by Christ will be of no use; 1 Peter ii. 24 (ver. 1).—STARKE: Adam (merely) out of us does not injure us; and Christ (merely) out of us does not help us (ver. 10).—People of the world seek immortality in wrong ways. Seek the right way, which is, to let God's Spirit dwell in you; Isa. lv. 2 (ver. 11).—It is better that we kill sin, than that sin kill us (ver. 13).—*Nihil vilius, quam a carne vinci, nihil gloriosius, quam carnem vincere*; JEROME.—*Qui sequuntur carnem, flagellentur in carne: in ipsa est censura supplicii, in qua fuit causa peccati*; BERNARD (ver. 12).—STARKE: One may speak of God without the Holy Spirit; but he cannot speak to Him in a way that the prayer will be granted (ver. 16).—If little children can move their parents' hearts by "papa" and "mamma," so can believers move God by the word "Abba" (ver. 15).—HEDINGER: To suffer, and to inherit, stand together. Very well! Heaven is worth a toilsome pathway. *Si vis regnare tecum, porta crucem meam tecum*; GERSON.

SPENER: God sent His Son to assume flesh; for the Word became flesh, not merely outwardly, but truly and in very deed. But such flesh in Him was not sinful; but it was only in the *form* of, or uniformity with, sinful flesh, so that he who saw it only outwardly might regard it just as sinful flesh as ours (vers. 3, 4).—Christianity enjoins not only that we *do* good, and thus perform spiritual works, but that we should also be spiritually, and not carnally, minded (ver. 5).—The witness of the Holy Spirit is as glorious as it is necessary. . . This witness is the foundation of the highest consolation of the child of God. *Yet but little can be told of it, for no man can understand it except him who feels it.* It is "a new name," which nobody knows except him who receives it; Rev. ii. 17 (ver. 16). It is a great dignity, indeed, to be heirs of God, and to stand with Christ as though in the possession of equal rights. For it is the inheritance of the Almighty God, and therefore consists of eternal possessions. Yet such an inheritance has the certain

condition of having previously suffered with Christ (ver. 17).

Roos: Being in Christ Jesus presupposes longing for Christ Jesus; fleeing to Him; submission to Him; being planted in Him as the Vine; union with Him; and, consequently, faith in Him; just as even the continued being, or remaining, in Christ Jesus, rests upon a continuous faith in Him (vers. 1-4).—The man who is in Christ Jesus does not walk any more after the flesh; and thus the righteousness, or righteous requirement, of the law, which is spiritual, is fulfilled in him; it is so far fulfilled as his spiritual life and walk in the Spirit extend (ver. 4).—In short, just as the Spirit comprises spiritual-mindedness, and walking after the Spirit comprises every thing which is good, praiseworthy, holy, and well-pleasing to God; so do the words flesh, carnal-mindedness, and walking after the flesh, comprise every thing wicked and sinful (vers. 6-8).—Suffering does not precede glory by mere accident; it does so by God's design, and makes fit for great glory. It is only a nature crushed by suffering that can be glorified. But the suffering must be: 1. A suffering with Christ; 2. In fellowship with Christ; 3. In the likeness of the suffering and mind of Christ. Then will we be also raised to glory with Christ, in whom we are by faith (ver. 17).—**Bengel:** The carnal mind cannot, and may not. Hence comes the pretext of impossibility with which those seek to excuse themselves who are even here convicted as carnal (ver. 7).

Gerlach: What seems remote and difficult to man under the law, is made easy by grace; indeed, is even accomplished by grace (vers. 2, 3).—Both flesh and spirit are mighty and active forces in man (ver. 5).—"The Spirit should be as much the Lord of our life, as the helmsman is guide of the ship, and the driver is guide of his team;" Chrysostom (ver. 14).—The Spirit of adoption is the Spirit of the Son of God. In Him we cry, Abba, dear Father! He encourages us to call, with childlike joy and confidence, upon God, whom Christ thus called on (Mark xiv. 26); and whom Christ, after the atonement was completed (John xx. 17), calls His God and ours, His Father and ours (ver. 15).—The witness of the Spirit of God consists in the consciousness of peace with God, and of access to Him in childlike, believing prayer; which witness we have received through faith in Christ (ver. 16).—The believer enters upon the inheritance of God as "joint-heir with Christ;" but it is not a dividing joint-heirship, by which one receives what another is deprived of. It is a possession like that of the sunlight, which every one enjoys to the full, without any robbery of another (ver. 17).—The life of the Christian is really a life of suffering, both inwardly and outwardly, except that the consciousness of Divine adoption rises high above suffering and oppression (ver. 17).

Lisco: The certainty of the attainment of perfect salvation by believers, rests upon their fellowship with Christ, and upon their being and living in Him; and it is from this true fountain that their ever-progressive sanctification flows (ver. 1).—What prospects, what hopes! Yet the order is, that we, like Christ, shall attain future glory through suffering.—**Luther:** "He who would be Christ's brother and joint-heir, must bear in mind to be also a joint-martyr and joint-sufferer; not feeling Christ's sufferings and shame after Him, but with Him, as vers. 10, 32, 33, declare" (ver. 17).

Heubner: The guiltlessness of true Christians

(ver. 2).—We must preach duties so conformably to the gospel, that they will be a pleasure (ver. 3).—Faith in Christ gives no aid to indolence. The design of the atonement is our sanctification (ver. 4).—The carnal mind and religion do not agree together (ver. 7).—Christ's Spirit is the true Spirit: men out of Him are *spiritless*, however *full of the Spirit* such unchristian people may fancy themselves (ver. 9).—Life after the flesh destroys all Christian prosperity, spiritual enjoyment, vital force, and eternal salvation (ver. 18).—The Spirit can overpower the flesh; therefore no Christian can say, that the power of the flesh is too great, too insurmountable (ver. 18).—The guidance of the Spirit of God is: 1. Not irregular, but regular, and its traces are to be found rather within than without; 2. Nor a sudden impulse, an emotion; but a continuous guidance, extending through the whole life, and operating in all acts; 3. And finally, this guidance is effected by means of the Word; it is free, and without compulsion (ver. 14).—The Abba-cry is an uninterrupted thinking upon God, and longing after Him.—No cross, no crown.—**Besser:** The impulsive power of the Holy Spirit is twofold: He leads us to receive in faith, and give in love.—The glorification of Christians begins with Christ under the cross.

The Pericope (vers. 12-17) for the 8th Sunday after Trinity.—**Heubner:** The adoption of Christians with God: 1. It is holy; 2. It is saving.—The difference between the children of the world and the children of God.—**Genzler:** Those whom the Spirit of God leads, are God's children. The Apostle praises: 1. The filial mind; 2. The filial joyfulness; and, 3. The filial hope of those who allow themselves to be led by the Spirit of God.—**Petri:** The children of God: 1. Their nature; 2. condition; 3. and inheritance.—**Harless:** The poverty and wealth of the legacy of Jesus Christ.—**Tholuck:** The witness of Divine adoption is the surest pledge of eternal life. 1. In what is the witness of Divine adoption manifested? 2. Why is it a pledge of eternal life?—**Kapff:** The healing of sinful corruption by Jesus and His Spirit. Through Him we become: 1. Children of God; 2. Praying men of the Spirit; and, 3. Joint-heirs with Christ.

[**Burkitt** (condensed): All men show the true temper of their minds, and the complexion and disposition of their souls, by willingly, cheerfully, and constantly minding either the things of the Spirit or the things of the flesh.—Three things are implied in our being glorified with Christ: 1. Conformity—we shall be like Him in glory; 2. Concomitancy—we shall accompany Him, and be present with Him in glory; 3. Conveyance or derivation—His glory shall be reflected upon us, and we shall shine in His beams.—**Henry:** It was great condescension, that He who was God should be made in the likeness of *flesh*; but much greater, that He who was *holy*, should be made in the likeness of *sinful* flesh.—The Spirit witnesses the privileges of children to none who have not the nature and privileges of children.—**Doddridge:** The Spirit of God will not dwell with those whom He does not effectually govern.—**MacKnight:** The minding of the things of the flesh, to the neglecting of the things of the Spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently, is enmity against God, and is deservedly punished with death.—**Wesley** (sermons on the *Witness of the Spirit*): The witness of the Spirit is a consciousness of our having received, in and by the Spirit of adoption

the tempers mentioned in the Word of God as belonging to His adopted children—a loving heart toward God, and toward all mankind; hanging with childlike confidence on God our Father; desiring nothing but Him; casting all our care upon Him; and embracing every child of man with earnest, tender affection, so as to be ready to lay down our life for our brother, as Christ laid down His life for us. It is a consciousness that we are inwardly conformed, by the Spirit of God, to the image of His Son, and that we walk before Him in justice, mercy, and truth, doing the things which are pleasing in His sight.—CLARKE: Ver. 15. The witness of the Spirit is the grand and most observable case in which intercourse is kept up between heaven and earth; and the genuine believer in Christ Jesus is not left to the quibbles or casuistry of polemic divines or critics, but receives the *thing* and the *testimony* of it from God himself. Remove the testimony of adoption from Christianity, and it is a dead letter.—HODGE: There can be no rational or scriptural hope without holiness; and every tendency to separate the evidence of the Divine favor from the evidence of true piety, is antichristian and destructive.—BARNES: If a man is not influenced by the meek, pure, and

holy spirit of the Lord Jesus; if he is not conformed to His image; if his life does not resemble that of the Saviour, he is a stranger to religion. No test could be more easily applied, and none is more decisive.

[HOMILETICAL LITERATURE ON THE 8TH CHAPTER OF ROMANS: BISHOP COWPER, *Heaven Opened*, &c., 5th ed., Lond., 1619; E. PHILIPS, *Nineteen Sermons*; E. ELTON, *The Triumph of a True Christian Described, or, An Explanation of the 8th Chapter of Romans*, 1623; H. BINNING, *The Sinner's Sanctuary*; being 48 Sermons on the 8th Chapter of Romans; T. JACOB, *Several Sermons on the whole 8th Chapter of Romans*, London, 1672; T. HORTON, *Forty-six Sermons on the whole 8th Chapter of Romans*, London, 1674; T. MANTON, *Forty-seven sermons in Works* (vol. 2); MESTREZAT, *Sermons sur la 8e chap. de l'Epiître aux Romains*, Amsterdam, 1702; T. BRYSON, *Comprehensive View of the Real Christian's Character*, &c., London, 1794; BISHOP SHORT, *The Witness of the Spirit with our Spirit, Illustrated from the 8th Chapter of Romans* (Bampton Lectures), Oxford, 1846; WINSLOW, *No Condemnation in Christ Jesus, as Unfolded in the 8th Chapter of Romans*, London, 1857.—J. F. H.]

II. Life in the Spirit in connection with nature as the Resurrection-life, and the Spirit as security of glory.

CHAPTER VIII. 18-39.

A. The present and subjective certainty of future glory, or the glorification of the body and of nature by the Spirit (vers. 18-27).

18 For I reckon that the sufferings of this present time *are* not worthy to be compared [insignificant in comparison] with the glory which shall be revealed in us [*eis* *hmas*].¹ For the earnest [patient] expectation of the creature [creation]² waiteth [is waiting] for the manifestation [revelation] of the sons of God. 20 For the creature [creation] was made subject³ to vanity, not willingly, but by reason of him who hath subjected the same [who subjected *it*.]⁴ in hope; [.]⁵ 21 Because [That] the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty [freedom of the glory] of the children of God. For we know that the whole creation groaneth [together] 22 and travaileth in pain together until now. And not only they [so],⁶ but [but even we] ourselves also [*omni* also], which [though we] have the firstfruits of the Spirit, even we ourselves⁷ groan within ourselves, waiting for the adoption,⁸ 24 to wit, [*omni* to wit,] the redemption of our body. For we are [were] saved by [in]⁹ hope: but [now] hope that is seen is not hope: for what a man seeth, 25 why doth he yet [still]¹⁰ hope for? But if we hope for that we see not, *then* 26 do we with patience wait for *it* [with patience we wait for it]. Likewise the Spirit also helpeth our infirmities [weakness]:¹¹ for we know not what we should pray for¹² as we ought: but the Spirit itself maketh intercession [intercedeth] for us [*omni* for us]¹³ with groanings which cannot be uttered. And [But] he that [who] searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession [pleadeth] for the saints according to the will of God.

B. The future and objective certainty of glory (vers. 28-37).

28 And we know that all things¹⁴ work together for good to them that [those who] love God, to them [those] who are the called according to his purpose. 29 For whom he did foreknow [foreknew], he also did predestinate [predestinated]

to be conformed to the image of his Son, that he might be the firstborn among
 30 many brethren. Moreover, whom he did predestinate [predestinated], them he
 also called: and whom he called, them he also justified: and whom he justified
 31 them he also glorified. What shall we then [What then shall we] say to these
 32 things? If God *be* [is] for us, who *can be* [is] against us? He that [Who]
 spared not his own Son, but delivered him up for us all, how shall he not with
 33 him also freely give us all things? Who shall lay any thing to the charge of
 34 God's elect? *It is* God that justifieth. [1]" Who *is* he that condemneth?
It is Christ [*or*, Christ *is* Jesus]" that died, yea rather," that is risen again,
 who is even at the right hand of God, who also maketh intercession for us.
 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress,
 36 or persecution, or famine, or nakedness, or peril, or sword? As it is written,

For thy sake we are killed all the day long;

We are [were] accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that [who]
 loved¹⁰ us.

u. The unity of the subjective and objective certainty of future glory in the already attained glorious life of love, the Spirit of glory (vers. 38, 39).

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities,
 nor powers, [*omit* nor powers,]¹¹ nor things present, nor things to come, [*insert* nor
 39 powers,] Nor height, nor depth, nor any other creature [created thing],¹² shall
 be able to separate us from the love of God, which is in Christ Jesus our Lord.

TEXTUAL.

Ver. 18.—(It is difficult to render εἰς ἡμᾶς literally. In us (E. V.) implies that we are the subjects of the revelation, and this is the main thought. Alford renders: *with regard to us*; Lange: *auf und an uns*.

¹ Ver. 19.—(Κρίσις occurs four times in vers. 19-23, with the same meaning. In ver. 22 it is best to render it *creation*, and in the other cases it should conform. Lange: *die Kreative Welt, Kreatur-Welt*. On the various limitations of meaning, see *Exeg. Notes*.

² Ver. 20.—(Lange renders ὑποτάσσας, *underwarf sich*, adopting the middle sense; but as this sense is doubtful, the English text has not been altered.

³ Ver. 20.—(In hope is not to be joined with what immediately precedes, hence a comma must be inserted. Griesbach and Knapp make οὐκ . . . ὑποτάσσας parenthetical, but without sufficient reason. Amer. Bible Union also makes a parenthetical clause: but by reason of him who made it subject; yet this only seems to add confusion. See the next note.

⁴ Ver. 20.—(Lange puts a full stop after hope. Meyer, and many others, a comma, connecting the next verse: that the creation, &c. (the purport of the hope). Forbes gives the parallelism thus:

19. a. Ἡ γὰρ ἀποκατάστασις τῆς κτίσεως
 b. τῆς ἀποκατάστασις τῶν υἱῶν τοῦ θεοῦ ἀπεδέχεται.

20. τῇ γὰρ παρατάξει ἡ κτίσις ὑποτάσσεται,
 οὐκ ἰκονοῦσα ἀλλὰ διὰ τὸν ὑποτάσσοντα.

21. a. ἐν ἰσχύϊ ἐστὶ καὶ αὐτὴ ἡ κτίσις ἀλυτρωτέστατος ἀπὸ τῆς δουλείας τῆς φθορᾶς
 b. εἰς τὴν ἀλυτρωσίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

19. a. For the earnest expectation of the creation
 b. is waiting for the revelation of the sons of God,

20. For the creation was made subject to vanity,
 Not willingly, but by reason of Him who subjected it,

21. a. In hope, that the creature itself shall also be delivered from the bondage of corruption,
 b. Into the liberty of the glory of the children of God.

This makes the whole of ver. 20, except in hope, parenthetical, and connects ver. 21 with that phrase, as giving the purport of the hope. On this last view, Forbes does not insist, however. In hope is thus made to refer to both lines of the parenthesis, yet with a main reference to ἀπεδέχεται, *is waiting*. The two lines of ver. 19 find their parallels in ver. 21, while a. a. refer to the expectation or hope that animates creation; b. b. to the final consummation to which it points. At the beginning of ver. 21, Lange reads *denn*, Alford, *because*, but Tholuck, Philippi, Meyer, Amer. Bible Union, Noyes, five Anglican clergymen, &c., favor *that*, introducing the purport of the hope.

⁵ Ver. 23.—(So, or this should be supplied; the meaning is: *Not only is this so*. The E. V. is therefore incorrect. The latest revisions adopt so.

⁶ Ver. 23.—(There is considerable variation in the text here, not affecting the sense, however. B. reads καὶ αὐτοὶ τῶν ἀπαρχῶν τοῦ πνεύματος ἔχοντες καὶ αὐτοὶ; adopted by Tischendorf, Meyer, Lange, Tregelles. The Rec. inserts *ante* after the second καὶ; K. A. C., Lachmann, Alford *before* it, so Tregelles, in brackets; while D. F. G., Fritzsche insert the same after the first καὶ. The original reading was probably that of B.; αὐτοὶ being inserted as an explanatory gloss, hence the variation in position (Meyer). As καὶ αὐτοὶ is repeated, it is better to render *even we ourselves* in both cases.

⁷ Ver. 23.—(D. F. G. omit *πιστεύοντες*, which is strongly attested, however. The omission may have arisen from the thought that the word meant something already possessed, and hence was inappropriate here.

⁸ Ver. 24.—(The dative τῇ ἰσχύϊ, is not instrumental. Now is the better rendering of the logical *ἐν*, which follows.

⁹ Ver. 24.—(K. A. C. K. L., read *τί καὶ* (Rec., Meyer, Wordsworth, Lange); B. D. F. omit *καὶ* (Lachmann, Alford, Tregelles). The latter reading gives the sense: *Why doth he hope (at all)?* the former, which is preferable *Why doth he still hope for? καὶ = etiam*.

¹⁰ Ver. 28.—(Instead of *ταῖς ἀσθενείαις* (Rec., K. L.), which was probably a marginal gloss, K. A. B. C. D. want *curiales*, *versiones*, and fathers, read *τῇ ἀσθενείᾳ*; adopted by most editors.

¹² Ver. 26.—[*κ. α. β. c.*, Lachmann, Alford, Wordsworth, Tregelles, read *προσενέμαθα* (acrist); *D. K. L.* Griesbach, Tischendorf, *προσενέμαθα*. Both are grammatical, either may have been original; but the former is slightly better attested.]

¹³ Ver. 28.—[*Ἰσὺν ἡμῶν* (*Rec. N. C. K. L.*) is omitted by Lachmann, Tischendorf, Meyer, Alford, Wordsworth, Lange, Tregelles, on the authority of *N. A. B. D. F. G.* Probably added for closer definition.]

¹⁴ Ver. 28.—[*κ. α. β.* insert *ο θεός* (as subject) after *συνεργεῖ*. It is omitted in *C. D. F. K. L.*, and rejected by most editors. The seeming necessity of some such subject led to its insertion, which was rendered easier by the presence of *θεός* (immediately before). Lachmann, who retains it, inserts *τὸ* before *ἀγαθόν*, on insufficient authority.]

¹⁵ Ver. 33.—[In vers. 33-35, Lange adopts the punctuation followed in the *E. V.*, except in this trifling particular. Very many, however, place an interrogation point after each clause. (See Alford, who incorrectly quotes Meyer as favoring this view.) Tischendorf and Meyer place a colon after *δικαίων*, and also after *ὑπὲρ ἡμῶν* (ver. 34). Tregelles a comma after the former, a colon after the latter. The relation of the clauses, which involves the punctuation, is discussed in the *Exeg. Notes*.]

¹⁶ Ver. 34.—[After *Χριστός*, *κ. α. c. f. l.* insert *Ἰησοῦς* (adopted by Lange). It is omitted in *B. D. K.*, by Tischendorf, Meyer, Alford, Tregelles, and most editors. Hence the rendering of Lange (bracketed in the text) is doubly doubtful: first, on account of the dubious reading; second, as a somewhat forced exegesis. See *Exeg. Notes*.]

¹⁷ Ver. 34.—[*Μάλλον δὲ καὶ* (*Rec.*) is supported by *D. F. K. L.*; *καὶ* is omitted in *κ. α. β. c.* (by Lachmann, Tregelles, bracketed by Alford), but, as Meyer suggests, was easily overlooked between *δε* and *εἰ*.]

¹⁸ Ver. 37.—[Instead of the well-supported *τοῦ ἀγαπήσαντος*, *D. E. F. G.*, and many Latin fathers, read: *τὸ ἀγαπῶντα*; objectionable on both critical and exegetical grounds.]

¹⁹ Ver. 38.—[The order in *κ. α. β. c. d. f.* is *οὔτε ἐνεστώτα, οὔτε μέλλοντα, οὔτε δυνάμεις*; adopted by Griesbach, Lachmann, Tischendorf, Meyer, Alford, Tregelles, and critical editors generally. The *Recepta* puts *οὔτε δυνάμεις* first (*K. L.*, some versions). This may readily be accounted for; *δυνάμεις* is associated with *ἐργασίαι* or *ἀρχή* in Eph. i. 21; 1 Cor. xv. 24; 1 Peter iii. 22, hence the seeming necessity for a closer connection here. In Col. ii. 15, *δυνάμεις* is omitted, but in all the passages cited, *ἐξουσία* is found; hence we find it as a variation here, but very slightly attested.]

²⁰ Ver. 39.—[*Τις κτίσις* cannot, of course, mean *creation* here.—*E.*]

EXEGETICAL AND CRITICAL.

Summary.—The witness of Divine adoption, imparted by the Holy Spirit to believers, comprises at the same time, according to ver. 17, the security that they will be heirs of future glory. Then, too, the physical body—which, in their spiritual life in this world, they mistrust, because of its enervation through sin, which they must strictly control by walking in the Spirit, but in which, even here, according to ver. 11, a germ of its glorification into the psychico-physical existence is formed—shall be transformed into the glory of the Spirit; and all nature, at present made partaker of corruption, yet groaning and travailing to be spiritualized, shall share in the glory also, as the transformed, illuminated, and appropriated organ of the kingdom of spirits. Ver. 17 serves as a foundation for the section which now follows, as it terminates the previous section as a final inference.

A. The present and subjective certainty of future glory.

Believers, from their present and subjective sense of life, are certain of future glory; accordingly, all the sufferings of the present time are to them as birth-pangs for future glory. This holds good, first, in respect to the pressure toward development, and the longing and patient waiting of nature in its present state; and this pressure toward development corresponds with that of God's kingdom. It holds good, secondly, in regard to the birth-pangs of God's kingdom, as manifested, first, in the groanings, longings, and hopes of believers, and in the unutterable groanings of the Spirit, who intercedes for them. Although believers have the Spirit of adoption, it is because they have it that they still groan for its consummation (2 Cor. v. 1). Their principal salvation is not their finished salvation; but the latter is testified by their hope and confirmed by their patience. But the Spirit proves himself in their hearts by unutterable groanings, as a vital pressure, which harmonizes in this life with the sense of the future exercise of God's authority, and points to the future objective certainty of glory as founded in the will of God; vers. 18 (17)-27.

B. The future and objective certainty of glory.

The love for God by believers is the experience of God's love for them. But therein lies the security of an omnipotent power for its completion—a

power which nothing can oppose, but to which every thing must serve. The certainty of the decisive *κλήσις* is the centre and climax of the life, from which the groundwork, as well as the future of life, is glorified. It points backward to God's purpose, and forward to its consummation. The periods between the pre-temporal, eternal purpose of God, and its future, eternal consummation, are the periods of the order of salvation (ver. 29). That this way of salvation leads through suffering to glory, according to the image of Christ's life, is secured by the omnipotent decision with which "God is for" (ver. 31) His children—a decision which is secured by the gift of Christ for them, by their justification, their reconciliation, redemption, and exaltation in Christ; in a word, by the love of Christ. This love leads them in triumph through all the temptations of the world, because it is the expression of Christ's own conquest of the world (vers. 28-37).

C. The unity of the subjective and objective certainty of future glory in the glorious life of love already attained.

Life in the love of Christ is exalted above all the powers of the world (vers. 38, 39).—Kindred sections: John xvii.; 1 Cor. xv., and others.

Tholuck: "This inheritance will far outweigh all suffering, and must be awaited with steadfast hope (vers. 18-27). But as far as we are concerned, we can suffer no more injury; the consciousness of God's love in Christ rests upon so impregnable a foundation, that nothing in the whole universe can separate 'him' from it" (vers. 28-39).—Meyer finds, in ver. 18-31, "grounds of encouragement for the *συνπαράσχειν, ἵνα κ. σπύδοις*. To wit: 1. The future glory will far outweigh the present suffering (vers. 18-25). 2. The Holy Spirit supports us (vers. 26, 27). 3. Everything must work together for good to them that love God" (vers. 28-31). Undoubtedly these things are grounds of encouragement; yet the Apostle evidently designs to encourage by a copious and conclusive didactic exposition of the certainty of the Christian's hope of future glory, in face of the great apparent contradictions of this hope—an exposition which, in itself, has great value.

[Alford (vers. 18-30): "The Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification." (Vers. 31-39): "The Christian has no rea

son to fear, but all reason to hope; for nothing can separate him from God's love in Christ"—Hodge, making the theme of the chapter "the security of the believer," finds, in vers. 18-28, a proof of this "from the fact that they are sustained by hope, and aided by the Spirit, under all their trials; so that every thing eventually works together for their good." In vers. 29, 30, another proof "founded on the decree or purpose of God." In vers. 31-39, yet another, founded "on His infinite and unchanging love."—R.]

FIRST PARAGRAPH, VERS. 18-27.

Ver. 18. **For I reckon, &c.** [λογίζομαι γάρ, κ.τ.λ. Γάρ connects this verse with ver. 17, introducing a reason why the present sufferings should not discourage (De Wette, Philippi). Calvin: *Negus vero molestum nobis debet, si ad celestem gloriam per varias afflictiones procederem est, quodquidem, &c.* Stuart prefers to join it to "glorified with Him;" "we shall be glorified with Christ, for all the sufferings and sorrows of the present state are only temporary." The connection seems to be with the whole thought which precedes. The verb is thus expanded by Alford: "I myself am one who have embraced this course, being convinced that." It is used as in chap. iii. 28; see p. 136.—R.] Now by his view of the magnitude of future glory, as well as by his conviction of its certainty, he estimates the proportionate insignificance of the sufferings (certainly great when considered in themselves alone) of the present time, since they, as birth-throes, are the preliminary conditions of future glory.

Insignificant, οὐκ ἄξια, not of weight; a stronger expression for ἀνάξια. They are not synonymous.* The *νῦν καιρός* is the final, decisive time of development, with which the *αἰών οὗτος* will terminate.

In comparison with the glory which shall be revealed [πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. On πρὸς after οὐκ ἄξια, in the sense of *in relation to, in comparison with*, see Tholuck, Philippi in *loc.*—R.] *Τὴν μέλλουσαν* is antecedent, with emphasis. [To this Alford objects]. That glory is ever approaching, and therefore ever near at hand, though Paul does not regard its presence near in the sense of Meyer, and others. —In us [see *Textual Note* 1]. The *εἰς ἡμᾶς* does not mean, as the Vulgate and Beza have it, *in nobis* [so E. V.]; it is connected with the ἀποκαλυφθῆναι. If it is imparted through the inward life of believers and through nature, it nevertheless comes from the future and from above, as much as from within outwardly, and it is a Divine secret from eternity in time—therefore ἀποκαλύπτει.

Ver. 19. **For the patient expectation** [ἣ γὰρ ἀποκαραδοξία. On ἀποκαραδοξία, comp. Phil. i. 20. The verb *καραδοξῶ* means, literally, *to expect with uplifted head*; then, *to expect*. The noun, strengthened by ἀπό, refers to an expectation, which is constant and persistent until the time arrives. The idea of anxiety (Luther) is not prominent. (So Tholuck, Philippi, De Wette, Meyer.)

* On the controversy between the Protestant and Catholic theologians in regard to the *meritum condigni*, as connected with this passage, see Tholuck, p. 431. [Comp. Philippi on both *meritum condigni* and *meritum congrui*. Also Calvin. As Dr. Hodge remarks, the idea of merit "is altogether foreign to the context."—R.]

See below also. Tholuck remarks, that the strengthening of the attributive notion into a substantive makes a double prosopopeia, "not only the creature, but the expectation of the creature waits."—R.] The γάρ introduces the first proof of his statement from the course of the whole *κρίσις*. It may be asked, Shall the future glory be shown in its grandeur (Chrysostom [Hodge, Alford], and most expositors), its certainty (Fritzsche, Meyer), its nearness (Reiche), or its futurity (Philippi)? Tholuck, in its grandeur and certainty.* If both must combine in one idea, then it is the truth or the reality of the glory, as such. The elements of its grandeur, as of its certainty, are united in the fact that the developing pain of the external *κρίσις*, as of the inward life of believers—indeed, the groaning of the Divine spiritual life itself—labors for it and points toward it; that it will consist in the removal of all vanity and corruption in the whole natural sphere of mankind.

Of the creation, τῆς κτίσεως. The great question is, What is the *κρίσις*? Lexically, the word may mean the act of creation, as well as what is created, the creation; † but actually, the question here can only be the creation in the broader or more limited sense. Tholuck: "*κρίσις* in the passive sense can mean the same as *κτίσμα*, the single creature; ver. 39; Heb. iv. 13. *Ἡ κτίσις*, Book of Wisdom ii. 6; xvi. 24; Heb. ix. 11; or even *ὅλη ἡ κτίσις*, Book of Wisdom xix. 6; *πάντα ἡ κτίσις*, Judith xvi. 17, the created world. But in that case, as also with *ὅλος ὁ κόσμος* (John xii. 19), it is metonymically confined to the human world (Col. i. 23; Mark xvi. 15; and also with the Rabbis, *כל בריאת*, &c.), or to irrational nature, exempting man."

The explanations are divided into different groups:

1. *The natural and spiritual world.* The universe. Origen: Man as subject to corruption; souls of the stars. Theodoret: also the angels. Theodore of Mopsestia, Olshausen: The whole of the universe. Köllner, Koppe, Rosenmüller (*tota rerum universitas*).

2. *Inanimate creation.* (Chrysostom, Theophylact, Calvin, Beza, Fritzsche: *mundi machina*.)

3. *Animale creation.* a. Humanity (Augustine, Turretine, ‡ &c.; Baumgarten-Crusius: still unbelieving men); b. unconverted heathen (Locke, Lightfoot, and others). Rabbinical usage of language: the heathen: *בְּרִיית*; c. the Jewish people, because the Jews were called God's creation (Cramer, and others); d. the Gentile Christians, because the proselytes were called new creatures (Clericus, Nölselt); e. Jewish Christians (Gockel; for the same reason as under c.); f. Christians in general (*καὶ ἡ κτίσις*, Socinians and Arminians).—Evidently there

* [The primary reference seems to be to its greatness; but a secondary reference to its certainty and futurity would necessarily be implied in "the patient expectation."—R.]

† [The English word *creation* has precisely the same twofold sense; but it always has a general reference when used in the passive sense. *κρίσις* undoubtedly has a more special reference in many cases, but it would seem that the more general signification preceded the more special one, and hence that the limitation of meaning must always be derived from the context.—R.]

‡ [This is the view adopted and defended at some length by Professor Stuart in an Excursus on this verse. Notwithstanding his able argument, the interpretation is entirely too restricted to meet with general acceptance. An instinct of immortality is assumed, and pressed as the main thought. Comp. Hodge, in opposition to Stuart's view.—R.]

is no reference, on one hand, to the mathematical or astronomical character of the heavenly bodies, nor, on the other, to the real rational or spiritual world, but to a creature-life, which can groan and earnestly expect.

4. Inanimate and animate nature, in contradistinction from humanity* (Irenaeus, Grotius, Calovius, Neander, Meyer, De Wette) [Hodge, Alford].—[Schubert: "Even in the things of the bodily world about us there is a life-element which, like that statue of Memnon, unconsciously sounds in accord when touched by the ray from on high."—P. S.] But the distinction from mankind must be confined to the distinction from the spiritual life of renewed mankind; for sinful mankind is utterly dependent upon nature, and even believers have their natural side (2 Cor. v. 1 ff.). Nor can the universe, in its merely natural side, be altogether meant, since the Holy Scriptures distinguish a region of glory from the region of humanity in this life.

5. Tholuck: "*The material world surrounding man.*" The Scriptures very plainly distinguish between an earthly natural world related to mankind, and a region of glory. (See the ascension; 1 Cor. xv.; Heb. ix. 11, &c.) The former alone is subject to vanity, and hence it alone can be intended. But there is no ground for making divisions in reference to this human natural world. The Apostle assumes, rather, that this creature-sphere is in a state of collective, painful striving for development, which expresses itself as sensation only proportionately to the sensational power of life, and hence is more definitely expressed, appears more frequently, and reaches its climax in living creatures and in the natural longing which mankind feels (2 Cor. v. 1). The real personification of nature in man is the final ground for the poetical personification of nature.

[6. *The whole creation, rational as well as irrational, not yet redeemed, but needing and capable of redemption*, here opposed to the new creation in Christ and in the regenerate. The children of God appear, on the one side, as the first-fruits of the new creation, and the remaining creatures, on the other, as consciously or unconsciously longing after the same redemption and renewal. This explanation seems to be the most correct one. It most satisfactorily accounts for the expressions: *expectation, waiting, groaning, not willingly* (ver. 20), and *the whole creation* (ver. 22). The whole creation, then, looks forward to redemption; all natural birth, to the new birth. As all that is created proceeded from God, so it all, consciously or unconsciously, strives after Him as its final end. What shows itself in nature as a dim impulse, in the natural man, among the heathen, and yet more among the Jews, under the influence of the law, comes to distinct consciousness and manifests itself in that loud cry after deliverance (chap. vii. 24), which Christ alone can satisfy; and then voices itself in happy gratitude for the actual redemption. Olshausen aptly says: "Paul contrasts Christ, and the new creation called forth by Him, to all the old creation, together with the unregenerate men, as the flower of this creation.

The whole of this old creation has one life in itself, and this is yearning for redemption from the bonds which hold it, and hinder its glorification; this one yearning has forms different only according to the different degrees of life, and is naturally purer and stronger in unregenerate men than in plants and animals; in them, the creation has, as it were, its mouth, by which it can give vent to its collective feeling. Yet the most of these men *know* not what the yearning and seeking in them properly mean; they understand not the language of the Spirit in them; nay, they suppress it often, though it is, meanwhile, audible in their heart; and what they do not understand themselves, God understands, who listens even to prayers not understood. But how ever decided the contrast between the old and new creation, yet they may not be considered as separated thoroughly. Rather, as the new man, in all distinctness from the old, still is *in* the old, so is the new creation (Christ, and the new life proceeding from Him) in the old world. The old creation, therefore, is like an impregnate mother (comp. ver. 28), that bears a new world in her womb—a life which is not herself, neither springs from her, but which, by the overmastering power that dwells in it, draws her life, with which it is connected, on and on into itself, and changes it into its nature, so that the birth (the completion of the new world) is the mother's death (the sinking of the old)."—P. S.]

[This last view seems to be that of Dr. Lange himself. It is ably defended by Forbea, pp. 310–330. The limitation to creation, as capable of redemption, implies that only so much of creation as is linked with the fall of man, and subject to the curse, should be included. Thus it differs from 1. Col. i. 20, however, gives a hint as to the extent of this connection with man. The context renders such a limitation necessary. On the other hand, it differs from 4, in including man in his fallen condition. The reasons for excluding humanity have been given above. It will appear that, against this view, they are of comparatively little weight. Certainly the burden of proof rests with those who adopt 4; for man is the head of the creation, to which they apply *κρίσις*; not merely as the final and crowning work of the repeated creative agency which brought it into being, but as the occasion of its present groaning condition. Besides, man, viewed on one side of his nature, is a part of this material and animal creation. It seems arbitrary to sunder him from it in this case. At all events, we may admit that his material body involuntarily shares in this expectation, to which his unregenerate soul responds with an indefinite longing. In this view the degradation of sin is fearfully manifest. Nature waits, but the natural man is indifferent or hostile. The very body which, in his blindness, he deems the source of sin, waits for glorification, while his soul uses its power over it to stifle the inarticulate desire. On the whole subject, see Usteri, *Stud. und Krit.*, 1832, pp. 835 ff., Tholuck, Meyer *in loco*, Delitzsch, *Bibl. Psych.*, pp. 57 ff. and pp. 476 ff. (a most profound and eloquent sermon on vers. 18–28). Comp. *Doctr. Notes*, and Dr. Lange, *Das Land der Herrlichkeit*.—R.]

For the earnest expectation of the creature. As the *καρὰδοξία* means, strictly, to expect with raised head, it is very proper to regard the *καρὰδοξία* (intense expectation), and the *ἀνοκαρὰδοξία* (Phil. i. 20) (intense longing, waiting for satisfaction), as an allusion to the conduct of irrational creatures is

* [The reasons for excluding man are: 1. Believers are distinguished here from the *κρίσις* (ver. 23). 2. Such an expectation does not exist in mankind as a whole. 3. Ver. 20 represents the subjection to vanity as unwilling, which is not true of man. 4. Ver. 21 implies that deliverance shall take place, and we have no evidence that this is true of humanity as a whole. If ver. 21 gives the purport of the "hope" (ver. 20), then this reason is of little weight.—R.]

reference to the future transformation of the sphere of nature.

Is waiting [ἀπεκδέχεται. Here, also, the preposition implies the continuance of the waiting until the time arrives.—R.] Even the poor creatures, whose heads are bowed toward the ground, now seized by a higher impulse, by a supernatural anticipation and longing, seem to stretch out their heads and look forth spiritually for a spiritual object of their existence, which is now burdened by the law of corruption.* Certainly this representation has the form of a poetical personification; but it cannot, on this account, be made equivalent, as Meyer holds (p. 255), to the usual prosopopœias in the Old Testament, although these declare, in a measure, the sympathy between the natural and human world. Meyer would exclude from the idea not only the angelic and demoniac kingdom, but also Christian and unchristian mankind. But how, then, would Paul have understood the groaning of the creature, without human sympathy?

The revelation of the sons (children) of God [τῶν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ]. The children of God in the pregnant sense of His sons. The creature waits for its manifestation; that is, for the coming of its δόξα to full appearance (1 John iii. 2) with the coming of Christ (Matt. xxv. 31), which will be the appearing of the δόξα of the great God (Titus ii. 13); therefore the absolute ἀποκάλυψις itself,† the fulfilment of all the typical prophecies of nature—and not only as complete restoration, but also as perfect development.

Ver. 20. For the creation was made subject [ἡ κτίσις ὑποτάγη. Dr. Lange takes the verb as middle. It is the historical aorist, at the fall of man. See below. Comp. Gen. iii. 17, 18.—R.]. God was the one who subjected (so say most expositors)—[This is evident from the curse, if the reference be to the time of the fall.—R.];—not Adam (Knachtb., Capellus); nor man (Chrysostom, Schneckenburger); nor the devil (Hammond).

To vanity. Ματαιότης. The Septuagint, instead of מְצָחָה, שְׁוָא, רִיק. The word does not occur in the profane Greek; it means the superficial, intangible, and therefore deceptive appearance; the perishable and doomed to destruction having the show of reality. Earlier expositors (Tertullian, Bucer, and others) have referred the word to the μάταια = idols, understanding it as the deification of the creature. Yet the question here is a condition of the creature to which God has subjected it. Further on it is designated as δουλεία τῆς ᾠθροῆς. Therefore Fritzsche's definition, *pervertitas* (Adam's sin), is totally untenable. But what do we understand by "subject to ματαιότης"? Explanations:

1 An original disposition of creation; the arrangement of the corruption of the creature. (Grotius, Krebl, De Wette. Theodoret holds that the original arrangement was made with a view to the fall.)

* [Comp. the analogous Old Testament expressions: Deut. xxxii. 1; Job xii. 7, 9; Ps. xix. 2; lxxviii. 17; xcvi. 8; Isa. i. 3; xiv. 8; lv. 12; lxx. 17; Ezek. xxxi. 15; Hab. ii. 11. Also Rev. xxi. 2; Peter iii. 13; Acts iii. 21.—R.]

† [The reference to this event is undoubted. It is a new expression of the deep-seated consciousness of fellowship with Christ, which leads the Apostle to call this "the revelation of the sons of God," not of the *Son of God*. It should be remarked, that our Lord calls it the coming of the *Son of Man*. The event is throughout regarded in a strictly soteriological aspect.—R.]

2. A result of the fall of man. (The Hebrew theology, *Berêsch Rabbâ*, many Christian theologians. Œcumenius, Calvin, Meyer, and others). No 1 is opposed by the ὑποτάγη, &c. [by οὐκ ἐκούσα, ἀλλὰ, which presupposes a different previous condition, and by the historical fact (Gen. i. 31) Meyer—R.]; and No. 2 by the originality of the arrangement between a first created and a second spiritual stage of the cosmos (1 Cor. xv. 47, 48).

3. We must therefore hold, that Paul refers to the obscurity and disturbance of the first natural stage in the development of our cosmos produced by the fall.* As, in redemption, the restoration occurred simultaneously with the furtherance of the normal development, so death entered, at the fall, as a deterioration of the original metamorphoses, into the corruption of transitoriness. Tholuck approaches this explanation by this remark: "As the Rabbinical theology expresses the thought that man, born sinless, would have passed into a better condition 'by a kiss of the Highest,' so, in all probability, has Paul regarded that ἀλλοτρίων of which he speaks in 1 Cor. xv. 52 as the destination of the first man." Yet Tholuck seems, in reality, to adhere to De Wette's view.

Not willingly. The οὐκ ἐκούσα cannot mean merely the natural necessity peculiar to the creature-world; it applies rather to an opposition of ideal nature, in its ideal pressure toward development, to the decrees of death and of the curse of their real developing progress (Gen. iii.; 2 Cor. v. 1 ff.). Bucer: *Contra quam fert ingenium eorum, a natura enim omnes res a corruptione abhorrent.*

[But by reason of him who hath subjected it, ἀλλὰ διὰ τὸν ὑποτάξαντα. Dr. Lange renders: the creature-world subjected itself to vanity, not willingly, but on account of Him who subjected it, in hope. The force of διὰ with the accusative is *on account of*; but the E. V. is correct, indicating a moving cause—i. e., the will of God.—R.] This unwillingness is expressed, according to what follows, in the groaning of the whole creation. The translation: "it was made subject (ὑποτάγη, passive), by reason of Him who hath subjected the same," is opposed to the logical conception. [The simplest grammatical as well as logical interpretation accepts the verb as passive, with a reference to God as "Him who subjected the same." (So Meyer, Tholuck, Hodge, De Wette, Alford, and most commentators.)—R.] Moreover, the reference of the διὰ τὸν ὑποτάξαντα to man, to Adam,† does not remove this logical difficulty, since, in that case, the ὑποτάγη would have to relate to another subject than the ὑποτάξαντα. We therefore find ourselves driven, with Fritzsche, to the middle construction

* [The difference between 2 and 3 is slight. Both point to an actual curse at the fall; the latter only adds the thought, that the previous condition was not, after all, the final one, thus preparing the way for an explanation of "not willingly." Both should, it seems, include the thought that the glorification to ensue will transcend both the original state and that which could be attained by a normal development.—R.]

† [The objection to this reference is well stated by Alford: (1.) The verb implies a conscious act of intentional subjugation. (2.) The accusative (indicating the moving, rather than the efficient cause) is in keeping with the Apostle's reverence; thus removing the supreme will of God to a wider distance from corruption and vanity. Meyer suggests that the absence of any explanatory cause presupposes a well-known subject; God had subjected it. Jowett makes Christ the subject: "on account of whose special work the creature was made subject to vanity." This is novel, as much so, that it seems far-fetched.—R.]

of *ὑπετάγη*. Thereby we gain the idea, that even the disharmony which nature had suffered has become, in turn, a kind of order, since nature has been found in the service of corruption by virtue of its elasticity, relative dependence, plasticity, and pliability, and its absolute dependence upon God; and pious nature is all the dearer to God because it is subjected in hope. [So Hodge, accepting the middle sense: the creature submitted to the yoke of bondage in hope of ultimate deliverance.—R.]

[In hope, *ἐν' ἐλπίδι*. Not precisely in a state of, which would be expressed by *ἐν*, but resting on hope (De Wette: *auf Hoffnung hin*).—R.] This means not merely, "hope was left to it" (Tholuck), but it is also a motive of positive hope in suffering nature. Just as the fallen human world shall be led in its ἀποκατάστασις beyond its primitive paradisaical glory, so shall nature come through this humiliation to a richer elevation, namely, as the transformed organism of the glorified Christ and His joint-heirs. The *ἐν' ἐλπίδι* must be joined with *ὑπετάγη*, not with *διὰ τ. ἵπoc*. (Vulgate, Luther, and others.) [The question of connection is a difficult one. Of the two views here mentioned, Dr. Lange rightly prefers the former, since the latter would attribute the hope to the one subjecting, not the one subjected (Alford). Ewald, making all that precedes in this verse parenthetical, joins in hope with ver. 19, and thus finds a reason for the emphatic repetition of *πίστις* in ver. 21. See *Textual Note**, where the view of Forbes is given. It seems to give greater clearness to the passage as a whole.—R.]

Ver. 21. That the creation itself also [*ὅτι καὶ αὐτὴ ἡ κτίσις*. See *Textual Note**. The current of exegesis sets strongly in favor of the view which connects *ὅτι* with *ἐν' ἐλπίδι*, in the sense of *that*. Alford, who, in his commentary, defends *because*, is one of the authors of a revision which adopts *that*. Meyer suggests that the purport of the hope must be given, in order to prove the expectation of the *πίστις* as directed precisely toward the manifestation of the sons of God. Alford indeed objects, that this subjective signification of the clause would attribute "to the yearnings of creation, intelligence and rationality—consciousness of itself and of God;" but the same objection might be urged against the reference of *πίστις* to inanimate creation, in vers. 19, 20, 22, as well as here. If the figurative idea of longing be admitted at all, it may be carried out to this extent with equal propriety. The repetition may be readily accounted for, either by considering ver. 20 parenthetical, or by regarding *αὐτὴ ἡ κτίσις* as emphatic.—R.] This explains the hope of the creature-world introduced in the preceding verse. With Chrysostom, Theophylact, and others, we regard the *καὶ αὐτὴ* as a higher degree, *itself also*, and not merely as an expression of equality, *also it*. Meyer says, that the context says nothing of gradation. But the gradation lies essentially in the fact that the creature-world constitutes a humiliation in opposition to spiritual life, especially for contemplating the old world.

Shall be delivered from the bondage of corruption [*ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθοράς*]. We do not hold (with Tholuck, Meyer, and others) that *τῆς φθοράς* is the genitive of apposition. For the question is, in the first place, concerning a bondage under vanity; so that the creature, even in its deliverance, will

remain in a state of the *δουλεία* in relation to the children of God himself. The *φθορά* is not altogether the same as *ματαιότης*, but its manifestation in the process of finite life is sickness, death, the pangs of death, and corruption; while the *ματαιότης*, as such, is veiled in the semblance of a blooming, incorruptible life. [There seems to be no good reason for objecting to the view of Tholuck, Meyer, Philippi, and others, that the *bondage*, which results from the *vanity*, and is borne *not willingly* (ver. 20), consists in corruption. This preserves the proper distinctions. The corruption is the consequence of the vanity; the unwilling subjection to a condition which is *under vanity*, and results in *corruption*, is well termed *bondage*.—R.] The alteration of the expression *φθορά* into an adjective, "corruptible bondage" (Köllner), is as unwarranted as the translation of the *ἐλευθερία τῆς δόξης* by *glorious liberty* (Luther [E. V.]).

[Into the freedom of the glory of the children of God, *εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ*. The construction is pregnant. (So Meyer: *Aecht Griechische Prägnanz*. See Winer, p. 577.) We may supply: *κατασταθήσεται*, or *εἰσαχθήσεται*, shall be brought or introduced into, &c. The freedom is to consist in, or at least to result from a share in, the glory of the children of God. Hence the hendiadys of the E. V. (glorious liberty) is totally incorrect. It makes the most prominent idea of the whole clause a mere attributive. Besides, were the meaning that expressed by the E. V., we should find this form: *εἰς τὴν δόξαν τῆς ἐλευθερίας τῶν τέκν. τ. θεοῦ*.—R.] The *εἰς τὴν ἐλευθερίαν* can mean only the sharing in the liberty of God's children by the organic appropriation on their part, and by the equality with the children of God produced by means of the transformation; but it cannot mean an independent state of liberty beside them. Their freedom will consist in its helping to constitute the glory, the spiritualized splendor of the manifestation of God's children. As Christ is the manifestation of God's glory because He is illuminated throughout by God, and the sons of God are the glory of Christ as lights from His light, so will nature be the glory of God's sons as humanized and deified nature. Yet we would not therefore take the *τῆς δόξης* as the genitive of apposition, since the glory proceeds outwardly from within, and since it is here promised to nature as recompense, so to speak, in opposition to the corruption. It shall therefore share, in its way, in the glory belonging to God's children. But why is not the *ἀφθαρσία*, incorruption, mentioned (1 Cor. xv. 45), in opposition to the *φθορά*, corruption? Because the idea of *corruption* has been preceded by that of *vanity*. The real glory of the manifestation in which its inward incorruption shall hereafter be externally revealed, is contrasted with the deceptive, transitory glory of the manifestation in which the creature-world in this life appears subject to vanity. The elevation of the children of God themselves from the condition of corruption to the condition of glorification, constitutes the centre of the deliverance into this state of glory; but the creature is drawn upward in this elevation, in conformity with its dynamical dependence on the centre, and its organic connection with it.*

* [This verse, which, taken in its subjective sense, as the purport of the hope, seems to favor the reference of *πίστις* to humanity, and the longing to the instincts of immortality (so Stuart throughout), loses its force if thus un-

Ver. 22. For we know that the whole creation [*οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις*]. The Apostle furnishes, in ver. 22, for we know, the proof of the declaration in ver. 21. Since he has proved the proposition of ver. 19 by ver. 20, and of ver. 20 by ver. 21, Meyer, without ground, goes back with this for to ver. 20: *ἐν' ἐλπίδι*; De Wette [Philippi], to ver. 19. [If ver. 21 be taken as stating the purport of the hope, then Meyer's view is the most tenable one. Philippi finds here a more general affirmation of the existence of the "patient expectation," as an admitted truth.—R.]

Tholuck asks, Whence does the Apostle have this we know? and he opposes the view that it is an assumption of the universal human consciousness (according to most expositors), or rather, that the Apostle seems (according to Bucer, Brenz) to speak from the Jewish-Christian hope which rested on the prophets, as, even in chap. ii. 2; iii. 19; vii. 14; viii. 28, the *οἶδαμεν* is understood best as the Christian consciousness.* We must not subject the Apostle to the modern sense of nature. But we can still less reduce the Apostle's knowledge to that of the prophets. The modern sense of nature, in its sound elements, is a fruit of apostolical Christianity; and as the harmony between spirit and nature has been essentially consummated in Christ, so, too, has the knowledge of the language (that is, the spiritual meaning) of nature been consummated in Him—a knowledge which was reproduced in the apostles as a fountain, and ready for enlargement. This knowledge is, indeed, universally human chiefly in elect souls alone, under the condition of Divine illumination.

Groaneth together and travaileth in pain together [*συσσινάξει καὶ συνωδίνει*]. The *συσ* in *συσσινάξει* and *συνωδίνει* has been referred, by Eusebius, Calvin, and others, to the children of God; Köllner, and others, have viewed it as a mere strengthening of the simple word. Tholuck and Meyer explain it, in harmony with Theodore of Mopsvestia, as a collective disposition of the creature. The latter: *βούλεται δὲ εἶναι, ὅτι σύμφωνος ἐπιδικᾶνται τοῦτο πᾶσα ἡ κτίσις*. Estius: *genitus et dolor communis inter se partium creatura*. On the linguistic tenableness of this explanation, by accepting the presumed organization of nature in single parts, see Meyer, against Fritzsche. It is, indeed, against the reference of the *συσ* to the groaning of Christians that this

derstood. The striking phrase: "the freedom of the glory of the children of God," becomes very vague, unless we adopt the view that nature is here personified as in expectation. And it is easier to believe that the verse is true of all nature, than of all men. Whatever may be our wishes, the sharing of nature in the future glory is more probable, judging from the facts of the material world, than the participation of all men in the same, judging from the facts of the moral world. The sighs after immortality among the heathen are audible enough; but had Paul referred to these, he would undoubtedly have spoken more distinctly of the future conversion of the heathen. He is too fond of references to his personal Saviour and His work, to omit every allusion to these, where his thought really concerns the salvation of persons. It seems, therefore, in the highest degree improbable that mankind (as distinguished from the natural world) is referred to at all.—R.]

* [Professor Stuart urges that the longing of the natural world was not so familiar to all, that the Apostle could thus appeal to consciousness. But this objection is of weight only in case the meaning of *οἶδαμεν* be extended to human consciousness in general. That Paul uses it in appeals to Christian consciousness, is evident from Rom. ii. 2; iii. 19; vii. 14; viii. 26, 28; 2 Cor. v. 1; 1 Tim. i. 8; comp. the frequent use of *οἶδα* in 1 Cor. vi.—R.]

groaning is introduced further on as something special.

Reiche holds that *συνωδίνει* refers to the eschatological expectation of the Jews, the *דולורס משיחיים*; against which Meyer properly observes, that those *dolores messia* are special sufferings which were to precede the appearance of the Messiah; but the travelling of nature had taken place from the beginning, since Gen. iii. 17. Yet Tholuck remarks, with propriety, that the Apostle must have been acquainted with that term of Rabbinical theology. Likewise the developing suffering of nature will ascend toward the end to a decisive crisis (see the eschatological words of Jesus). But the "*dolores messia*" comprise also ethical conflicts. Therefore this continuous travelling of the world's development is related to the *dolores messia*, as the preparation is to the fulfilment, or as the judgment of the world, immanent in the history of the world, is related to the final catastrophe. The *ωδίνω* denotes the birth-pangs of a woman in labor. The figure is happily chosen, not only because it announces a new birth and new form of the earth, but because it reflects in travelling Eve the fate of the travelling earth, and *vice versa*. Tholuck: "By pain, it will wrest the new out of the old; perhaps *συναίω* has reference to bringing forth (comp. Jer. iv. 81), but better, as Luther explains the *συναίω*, ver. 26, the groaning, earnest expectation, which is intensified by the being in travail which follows." Yet the groaning also indicates the painful announcement of positive sufferings, which subsequently arise from the groaning of Christians for redemption (*συναίωμεν βαρύνοντες*, 2 Cor. v. 4).

[Until now, *ἄχρι τοῦ νῦν*. Any reference to the future is forbidden by the use of *οἶδαμεν*, which refers to experience (Alford). While it is not necessary to insist upon an important distinction between *μέχρι* and *ἄχρι* (see p. 181), it would seem best to consider that the idea of duration* is the prominent one here. If any point of time is emphasized, it must be that of the beginning of the groaning, when the curse of wearying labor and travail came upon man, and through him the curse upon nature.—R.]

Ver. 23. And not only so, but even we ourselves [*οἱ μὲν οὖν οὕτως, ἀλλὰ καὶ αὐτοὶ*]. See Textual Notes* and †. The reading of the Vaticanus is followed here.] Meyer's mode of stating the connection with the preceding verse is utterly incorrect: "Climax of the previous proof that the *κτίσις* in ver. 21 is correct in the *ἐν' ἐλπίδι*, ὅτι. Even we Christians would, indeed, do nothing less than unite in that groaning." The principal thought is, not the deliverance of the *κτίσις*, ver. 20, 21, but the future glory of the children of God, ver. 18. The first proof therefore is the groaning of nature; the second, which now follows, is the groaning of spiritual life. Therefore Christians do not unite in anywise in the groaning of creation, but *vice versa*: the groaning of creation joins in the groaning of Christians. Consequently, we must not translate: "But also we (Christians) on our part," &c., but: even we Christians ourselves—namely, we who are most intimately concerned. The expression *καὶ αὐτοὶ* is

* [Calvin: "Particula Hactenus, vel ad hunc usque diem, ad laudandum diuturni languoris indicium pertinet. Nam et hoc seculis duraverunt in suo generis creatura, quam incusabilis erit nostra molitibus vel ignavia, si in brevem temporis curriculo desitimus?"]—R.]

αὐτοῖς brings out prominently the truth that these same Christians, who have the first-fruits of the Spirit, are also saved by hope, though at heart they must still groan and earnestly expect. Thus αὐτοῖς ἐν, in chap. vii. 25, means: I, one and the same man, can be so different; with the mind I can serve the law of God, but with the flesh the law of sin. Tholuck: "The difference between the readings seems to have arisen rather from purposes of perspicuity or style." Augustine, Chrysostom, and others, hold that the connection—in which the subject is Christians in general—is decidedly against the odd limitation of the αὐτοῖς to the apostles (Origen, Ambrose, Melancthon, and Grotius. Reiche, and others: the Apostle Paul alone. Others: Paul, with the other apostles). The former expositors maintain that the second καὶ ἡμεῖς αὐτοῖς consists, in a more intense degree, of the apostles.* But the addition is rather occasioned by the contrast presented: saved, and yet groaning ("the inward life of Christians shines").

Though we have the first-fruits of the Spirit [τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες. The participle may be taken as simply defining the subject: *we ourselves*, those who have (Luther, Calvin, Beza, Hodge); or be rendered: *though we have*, despite this privilege. The latter is more forcible; the former sense would require the article οἱ (Tholuck, Philippi, Meyer, Alford). Απαρχή in itself occasions no difficulty; it means *first-fruits*, with the implied idea of a future harvest. Comp., however, chap. xi. 16.—R.] The ἀπαρχή τοῦ πνεύματος is differently interpreted.

1. The genitive is partitive, having this sense: the apostles (they alone, according to Origen, Eusebius, Melancthon, and Grotius), and the Christians of the apostolic period, have the first foretaste of a spiritual endowment, which, when complete, will extend to all future Christians (De Wette, Köllner, Olshausen, Meyer). But by this division the Apostle would not only have adjudged to later Christians the full harvest of the Spirit, which is contrary to the real fact, but he would also have obscured rather than strengthened his argument by a superfluous remark. For it is a fact, which will ever remain perfectly the same from the time of the apostles to the end of the world, that the life of Christians in the Spirit is related to their physical perfection and glorification, as the firstlings are to the harvest. But the following division has just as little force.

2. Our present reception of the Spirit is only preliminary, in contrast with the future complete outpouring in the kingdom of heaven (Chrysostom, and others; also Huther, Calvin, Beza, Tholuck, Philippi [Hodge, Alford, Stuart]). Apart from the fact that this view is not altogether apostolical, it adds nothing to the matter in question, and removes the point of view: the inference of the future δόξα from the present πνεῦμα.

3. Therefore the genitive of apposition.† The

Holy Spirit is himself the gift of the first-fruits, if the completion of Christian life is regarded as the harvest (Bengel, Winer, Rückert, and others). The Spirit is the earnest, ἀρραβών, of the future perfection (2 Cor. i. 22; v. 5; Gal. vi. 8). Eph. i. 14, iv. 30; and 1 Peter iv. 14, τὸ πνεῦμα τῆς δόξης, are of special importance. Meyer's only objection to this explanation is, that the Apostle's expression would have been misunderstood, since the ἀπαρχή would have to be understood as a part of a similar whole. But the sheaves offered as first-fruits are not merely the first portions of the first sheaves collectively; they are the precious tokens and sure pledges of the full harvest, to which they constitute, if we may so speak, a harmonious antithesis. But the δόξα must be regarded as commensurate with the spiritual life; yet not as a new and *higher* outpouring of the Spirit, but as the perfect epiphany of the operation of the Spirit. Tholuck admits, at least, that this third explanation is also admissible with the second. On the singular explanations of Fritzsche and Schneckenburger, see Meyer.

Even we ourselves groan within ourselves [καὶ αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν. We, although we have the first-fruits, are far from being complete; despite this, we groan within ourselves. The inward, profound nature of the feeling is thus emphasized.—R.] Groaning is the expression of the longing which feels that it is delayed in its course toward its object; expression of the inclination contending immediately with its obstacles.

Waiting for the adoption [νιοθεσίαν ἀπεκδεχόμενοι. Wait for, await, wait to the end of (Alford). The adoption is already ours (ver 15) as an internal relation, but the outward condition does not yet correspond (Meyer). Alford paraphrases: *awaiting the fulness of our adoption*.—R.] The object of the longing is the νιοθεσία, which believers wait for in perfect patience. This is here identified with the redemption of our body. It is the perfect outward manifestation of the inward νιοθεσία; it is the soul's inheritance of the glorified life which is attained on the perfect deliverance of the body from the bondage of the first state of nature, and from subjection to death and corruption; see 2 Cor. v. 4. The Apostle's addition of "the redemption of our body," proves that he does not mean merely the entire νιοθεσία, but this νιοθεσία viewed specifically as complete.

[The redemption of our body, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Exegetical clause.] Τοῦ σώματος is explained by Erasmus, Luther, and others (also Lutz, *Bibl. Dogm.*), as redemption from the body; but this is totally foreign to the connection, and also to the matter itself. [Were this the meaning, there would probably be some qualifying term added, as Phil. iii. 21 (Meyer).—R.] Tholuck explains the redemption of the body as applying to its materiality; this is also the object

* [Alford, who adopts *quæst* with the second καὶ αὐτοῖς, says it is "inserted to involve himself and his fellow-workers in the general description of the last clause."—R.]

† [Both 1 and 2 take the genitive as partitive, which is undoubtedly the common usage. In every case in the New Testament where ἀπαρχή is followed by a genitive, it has this force; comp. xvi. 5; 1 Cor. xv. 20; xvi. 15; John i. 13. The same is true of the LXX. and classical authors. It is difficult to sustain any other view here. If we adopt the meaning, the first-fruits of a harvest, which is the Spirit given to us, and refer it to the common gift of the Spirit in this life, rather than to the gift of the Spirit in that par-

ticular age, all seems to be gained that Dr. Lange seeks in view 3, while we do not unnecessarily depart from the *usus loquendi*. The reference to the first Christians is perhaps slightly favored by adopting *quæst* at some point in the text, although Meyer rejects it, and yet upholds this reference. In his comments on ver. 36, Dr. Lange says that here the new spiritual life is spoken of, not the Holy Spirit itself. This subjective sense can only be admitted if the partitive sense of the genitive be given up. The term "body" cannot, in any case, be regarded as antithetical; did "flesh" occur, there might be some reason for taking "Spirit" in this sense of "spiritual life," a meaning for which our author has an unusual fondness.—R.]

of the earnest expectation of the *κρίσις*. Perhaps this is from Origen and Rothe; see, on the contrary, 1 Cor. xv. Tholuck's quotation from Augustine is better (*De doctr. christ.*): *Quod nonnulli dicunt, malle se omnino esse sine corpore, omnino falluntur, non enim corpus suum sed corruptiones et pondus oderunt*; Phil. iii. 21; 1 Cor. xv. The most untenable view is: deliverance from the morally injurious influence of the body by death (Carpov, and others). [It is so natural to refer this phrase to the glorification of the body at the coming of Christ, that it is unnecessary to state arguments in favor of this reference (comp. Phil. iii. 21; 2 Cor. v. 2 ff.; 1 Cor. xv. 42 ff.). The redemption is not complete until the body is redeemed. Any other view is not accordant with the grand current of thought in this chapter. The fact that even here, where the longing of Christians is described, so much stress should be laid on the redemption of the body, the material part of our complex nature, confirms the view of *κρίσις*, which takes it as including material existences. In fact, since "even we ourselves" are represented as waiting for an event, which shall redeem that part of our nature most akin to the creation (in the restricted sense of Meyer, and others), it would appear that the subject here is not necessarily in antithesis to "creation," but rather a part of it; "subjected in hope," like the whole creation, but also as having the first-fruits of the Spirit, "saved in hope" (ver. 24).—R.]

Ver. 24. **For we were saved.** (*ἰσώθημεν*.) Delivered, and participating in salvation. The dative *τῇ ἐλπίδι*, in hope, does not describe the means, but the mode of the deliverance. [So Bengel, and many others. Comp. Winer, p. 208. The phrase is emphatically placed. Luther is excellent: we are indeed saved, yet in hope.—R.] Even if we were to admit that the Apostle understood faith to be the hope here mentioned (Chrysostom, De Wette, and others)—which, as Meyer correctly observes, is controverted by Paul's definite distinction between faith and hope,—the admission of the dative of instrument would be too strong. But even if we accept the dative as denoting modality, it does not denote "that to which the *ἰσώθ.* is to be regarded as confined" (Meyer), but the condition: *in hope of*. Therefore the *ἰσώθημεν* must be here explained conformably to the conception of the *νίθησις* in ver. 23, not as being the principal attainment of salvation in the Spirit—which is already complete there—but as being the perfect attainment of salvation in glory. This has become the portion of Christians, but in such a way that their faith is supplemented by their hope. They have the inward *νίθησις* in the witness of the Spirit; but the *νίθησις* of *δόξα* in the pledge of the Spirit.

Now hope that is seen is not hope [*ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπὶς*]. Tholuck: the second *ἐλπὶς* is concrete, the object of hope. [This usage is common in emphatic phrases in all languages (Philippi). Comp. Col. i. 5; 1 Tim. i. 1; Heb. vi. 18, where *ἐλπὶς* is objective.—R.] Luther:

* [De Wette urges the instrumental sense, on account of the definite aorist; but the fact of salvation is regarded as placing us in a condition of hope. The hope differs from faith, but is inseparably connected with it. Alford says the hope is "faith in its prospective attitude." Philippi: "Inasmuch as the object of salvation is both relatively present and also relatively future, hope is produced from faith and indissolubly linked with it; for faith apprehends the object, in so far as it is present; hope, in so far as it is still future."—R.]

"The word *hope* is used in two ways. In one case it means great courage, which remains firm in all temptations; in the other, the finite salvation which hope shall get; here it may mean both." Seeing means, here, the acquired presence of the object, which can be "grasped with the hands;" however, the beholding also may momentarily afford heavenly satisfaction; see 1 Cor. xiii. 1; 2 Cor. v. 7.

For what a man seeth [*ὃ γὰρ βλέπει, τὶς*]. Thus the hope of believers proves that they are to expect a state of completion, but that they must wait for it perseveringly.

Why doth he still hope for? [*τί καὶ ἐλπίζει*]. See *Textual Note* 10. Adopting *καὶ* as well established, it seems best to take it as = *etiam* (Meyer). Why does he still hope, when there is no more ground for it? Comp. Hartung, *Partikellehre*, i. p. 187, on this use of *καὶ*. Bengel: *cum visione non est spe opus*.—R.]

Ver. 25. **But if we hope for that, &c.** Hope is no vain dreaming; it is proved as religious confidence in the ethical labor of patience. The *ὑπομονή* denotes perseverance amid obstacles; therefore always, also passiveness, or patience and steadfastness. But the connection here authorizes the predominance of the former idea. And though complete salvation comes from the future and from above, patience in this life must coöperate with its future—therefore: to persevere.* Grotius: *Spes ista non infructuosa est in nobis, sed egregiam virtutem operatur, malorum fortem tolerantiam*.

Ver. 26. **Likewise the Spirit also** [*ὡσαύτως δὲ καὶ τὸ πνεῦμα*]. Likewise [*ὡσαύτως*] introduces, as contemporaneous with the "waiting" (ver. 23), the divine assistance of the Holy Spirit (Tholuck).—R.] De Wette and Meyer explain: The Holy Spirit. The latter commentator appeals to vers. 16, 23. But, in ver. 23, the new spiritual life is spoken of,† which certainly consists in the fellowship of the human spirit with the Holy Spirit, but is, nevertheless, not the Holy Spirit itself. To say of the Holy Spirit in himself that He groans—indeed, that He gives vent to groanings which are unutterable by Him—is altogether inadmissible. Neither can we, with Nöeselt, substitute the gospel; nor, with Morus, the Christian disposition; nor, with Köllner, the Christian element of life. According to the opposition of *πνεῦμα* and *ροῦς* in 1 Cor. xiv. 14, it is the new basis of life, which constitutes to the conscious daily life an opposition of the life which, though apparently unconscious, is really the higher consciousness itself, the heavenly sense of the awakened soul. As, in the unconverted state, the influences of the unconscious basis of the soul invade the conscious daily life with demoniacal temptation, so, *vice versa*, does the unconscious spiritual life of the converted man come as a guardian spirit to the help of the daily life. Therefore the groaning of the spirit itself (see ver. 15) corresponds with the groaning of the consciousness

* [On *ὑπομονή*, see p. 162; also Col. i. 11; Lange's Comm., p. 19. *Constancy* seems to be always prominent in the word. The preposition *καὶ* with the genitive denotes that through which, as a medium, our waiting takes place (Alford). It is more than an accompaniment—it is the state which characterises the waiting throughout. On the connection of hope and patience, comp. 1 Thess. i. 3; Heb. x. 36.—R.]

† [Against this, see notes *in loco*, where Dr. Lange himself does not defend this view. It is opposed to the most natural grammatical construction of that passage, and objectionable on other grounds. Comp. the additional notes on vers. 16, 23, and the excursus, chap. vii.—R.]

its natural feeling. [This position of Dr. Lange is not in accordance with the view of the best modern commentators. Tholuck, De Wette, Ewald, Stuart, Hodge, Philippi, Meyer, Alford, Wordsworth, Jowett, as well as the older commentators in general, all refer it to the objective, Holy Spirit. Olshausen, however, adopts the subjective sense. The proof must be very strong which will warrant us in referring it to any thing other than the Holy Spirit itself; for the Apostle uses τὸ πνεῦμα, as he has done in vers. 23, 16, &c., where the Holy Spirit is meant. The only reason urged against such a meaning here is, that the "groaning," &c., cannot be predicated of Him. But we have no right to depart from the obvious meaning, because, in the next clause, that is predicated which, we fancy, cannot be predicated of the Holy Spirit. The predicate in this clause cannot, with strict propriety, be referred to any spirit save the Holy Spirit. That Dr. Lange's view weakens the thought, is also evident.—R.]

Helpeth our weakness [συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν. See Textual Note 11. On the verb, comp. Luke x. 40, where Martha asks that Mary be bidden to *help* her—i. e., *take hold of in connection with*. It requires a weakening of its force to make this applicable to the new spiritual life. The subjective side has been brought out in vers. 23–25. Hence a reference to the Holy Spirit accords with the progress of thought.—R.] Meyer urges, with Beza, the *syn* in συναντιλ.: *ad nos laborantes refertur*. At all events, it would refer to only the conscious side of our effort. But it is clear, from the further definition, that ἀσθενεία is the only correct reading. Tholuck understands this ἀσθενεία as referring to occasions of invading faintness. But the Apostle speaks of a permanent relation of our weakness in this life, which certainly becomes more prominent in special temptations. This is the incongruity between the new principle and the old psychical and carnal life.

[The singular must be accepted as the true reading. It then refers to a state of weakness, already described (ver. 23). The dative, as in Luke x. 40, denotes not the burden which the Spirit helps us bear (so Hodge, and many others), but that which it helps. (Alford: "helps our weakness—us who are weak, to bear the burden of ver. 23." Meyer: "Er legt mit Hand an mit unserer Schwachheit.") It should not be limited to weakness in prayer (Bengel), but is the general weakness in our waiting for final redemption.—R.]

For we know not what we should pray for as we ought [τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν. Τό belongs to the whole clause. I ἄρ introduces an illustration of our weakness, and how it is helped. The aorist προσευξώμεθα, which we accept as the correct reading, is more usual than the future, but either is grammatically admissible. See Winer, p. 280.—R.] Tholuck holds that this *not knowing* refers to special states of obscure faith, and has a twofold meaning: ignorance of the object toward which prayer should be directed, and the language in which we should pray. But the supposition of special states is incorrect; otherwise the expression would be: we often do not know. But the language can by no means be under consideration, neither can a mere ignorance of the object be meant. Therefore De Wette and Meyer explain thus: we do not know what, *under existing circumstances*, it is necessary to pray for. We refer the καθὸ δεῖ as well to the

heavenly clearness of the object of redemption as to the subjective purity, definiteness, and energy of desire corresponding to it.* The conscious, verbal prayer is related to the spirit of prayer, as the fallible dictate of conscience is to the infallible conscience.

But the Spirit itself intercedeth [ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει. On the omission of ὑπὲρ ἡμῶν (Rec.), which Meyer finds in the verb itself, see Textual Note 12. The verb occurs only here. The simple verb means, to meet; then, compounded with ἐν, to approach in order to make supplication (Acts xxv. 24, ἐντυγχάνειν); the ὑπὲρ seems to show that the supplication is in favor of the persons in question. Dr. Lange rejects this, in order to avoid a reference to the Holy Spirit.—Αὐτὸ τὸ πνεῦμα brings into prominence the Intercessor, who knows our wants (Tholuck, Alford).—R.] Since the ὑπερεντυγχάνει must be read without the addition of the *Recepta*, we refer the ὑπὲρ to our want in not knowing what to pray for, as it is proper for us, and in harmony with our destiny. Tholuck regards the ὑπὲρ as merely a higher degree, as in ὑπερπερισσεύειν; Meyer [so Philippi] sees here a ὑπὲρ ἡμῶν, according to the analogy of ὑπεραποκρίνομαι, &c.

With groanings which cannot be uttered [συναγμοῖς ἀλαλήτοις. Analogous to 1 Cor. xiv. 14; against which Tholuck remarks, that there the subject in question is the human πνεῦμα. Meyer even declares that those explanations are rationalistic which do not interpret the πνεῦμα to be the Holy Spirit (Reiche: the Christian sense; Köllner: the Spirit obtained in Christ). Chrysostom's calling it the χάρισμα εὐχῆς, and Theodore's not understanding by the expression the ὑπόστασις of the Spirit, are declared to be an arbitrary alteration. Meyer does not accede to the opinion of Augustine, and most commentators, that the sense is, that man himself, stirred up by the Holy Ghost, utters groanings. It is rather the Holy Spirit himself; but certainly He needs the human organ for His groanings. He claims that the analogy, "that demons speak and cry out of men," is adapted to this view. The analogy of demoniacal possession! Besides, Meyer, in his exposition of the ἀλαλήτοις, prefers the interpretation of most expositors, *unutterable*, to the opposite rendering, *unuttered, dumb* (Grotius, Fritzsche, and others), because it denotes greater intensity. But we get from this the result, that the Holy Spirit, the Spirit of God in His glory, not only groans, but also cannot utter His groans.

[Notwithstanding this attempt at a *reductio ad absurdum*, the view must still be held, that the Holy Spirit is here represented as interceding. To avoid this conclusion, Dr. Lange must first weaken the subject into the human spirit, and then the force of ὑπὲρ in the verb. It is far better to accept the obvious sense, and then explain it in a way which escapes the extreme conclusions of Meyer. The Holy Spirit is here spoken of as dwelling in us; in this indwelling He makes the intercession. This view presents no absurdity; it rather accepts the

* [Dr. Hodge refers to the fact that heathen philosophers urged this as a reason why men ought not to pray. The Apostle intimates that what is true of men in general is true still of Christians (οἷδεμεν), because their knowledge is as yet in no respect such as to make their prayer (καθὸ δεῖ) as it ought to be. Hence the reference is to a continuing state, rather than to times of special weakness.—R.]

prominent thought of the previous part of the chapter (vers. 9, 11, 14, 16), and implies not only that, by this indwelling, we are taught to pray what would otherwise be unutterable (Calvin, Beza), but that the Holy Ghost "himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations" (Alford). So Hodge, Stuart, De Wette, and most commentators.—R.]

On the threefold view of ἀλάλητος (not utterable, not spoken, not speaking), see Tholuck.*

Ver. 27. But he who searcheth the hearts [ὁ δὲ ἐρευνῶν τὰς καρδίας. *He* is slightly adversative: These groanings are unutterable, but *He*, &c. The ἐρευνῶν describes God according to the Old Testament phraseology (1 Sam. xvi. 7; Ps. vii. 10; Prov. xv. 11), as omniscient.—R.] In 1 Cor. ii. 10 it is said of the Holy Spirit that He searcheth all things; here, according to the just cited reference of the groaning Spirit to the Holy Spirit, this very Holy Spirit would be an object of the searching God. [This objection is of little weight, since the object of the all-searching God is the mind of the Spirit, hidden (even to us) in the unutterable sighings, &c.—R.]

The mind of the Spirit. His φρόνημα; see chap. viii. 6. His purely divine and ideal striving, but here as clear thought, denoting the exco-gitated sense of that language of groans. [If the reference to the Holy Spirit be accepted, then the sense not even exco-gitated by us is included.—R.]

Because he pleadeth for the saints [ὅτι . . . ἐντυγχάνει ὑπὲρ ἁγίων. How can the human spirit, even when possessed by the Holy Spirit, be said to plead for the saints?—R.] The explanation of ὅτι by *for* [because], according to most expositors (De Wette, Philippi, &c.), is opposed by Meyer (in accordance with Grotius, Fritzsche, Tholuck, and others), who urges instead of it, *that*. A very idle thought: God knows the mind of the Holy Spirit, *that* He intercedes for the saints in a way well-pleasing to God. The οἷδε is perfectly plain in itself, even if not taken in the pregnant sense (with Calvin and Ruckert).† He knows well that He, as the searcher of hearts (Pa. cxxxix. 1) and as hearer, is conscious of the thought and pure purpose of these holy groans. Wherefore? *Because it is well-pleasing to God*.

[According to the will of God (καὶ ὁ θεός) is the correct paraphrase of the E. V.—R.] Not, according to Deity (Origen); nor *before* God, nor *with* God (Reiche, Fritzsche); nor *by* God, by virtue of God (Tholuck).—How can we hold that the Holy Ghost should intercede because of God's impulse?), but according to God, in harmony with the Divine will (Meyer).‡ The Divine impulse is, in-

deed, indirectly implied here; but then it follows again, that the groaning Spirit cannot be identical with the Holy Spirit. [Not with the Holy Spirit as without us, but as within us.—R.]

SECOND PARAGRAPH, VERS. 28-37.

Ver. 28. And we know [οἶδαμεν δὲ Meyer, Philippi, and others, take δὲ as introducing a general ground after the more special ones in vers. 26, 27. Alford finds it slightly adversative, the antithesis being found in ver. 22. The former is preferable. Οἶδαμεν, Christian consciousness.—R.] The subjective assurance of the future consummation reaches its climax in the fact that believers are lovers of God. But in this form it indicates the objective certainty, which is its lowest foundation. However, instead of the most direct inference, that those who love God are previously beloved by Him, and are established on God's love (an inference controlling this whole section; see vers. 29, 31, 32, 35, 39), the Apostle applies this inference to the condition of Christians in this world. The whole world seems to contradict their hope of future glory. All things visible, especially the hatred of the hostile world, seem to oppose and gainsay their faith. And yet this fearful appearance can have no force, since all things are subject to the omnipotent and wise administration of God, on whose loving counsel their confidence is established. Still more, if all things are subject to God's supreme authority, and this authority is exhibited in the development of His loving counsel, they know, with the full certainty of faith, that all things work together for their good. This follows, first, from the decree, plan, and order of salvation (vers. 28-30). It follows, second, from God's arrangement, act, and facts of salvation (vers. 31-34). It follows, third, from the experience proved in the Old Testament, that the Lord's companions in salvation and the covenant are His companions in suffering, as His companions in conflict; but as His companions in suffering, they are also His companions in victory, for whose glorification all surmounted obstacles are transformed into means of advancement (vers. 35-37). The conclusion (vers. 38, 39) expresses so strongly the subjective, and also the objective certainty of the future completion, that we believe it necessary to make it prominent as a special paragraph.

That all things, πάντα; not merely all events (Meyer), or all afflictions (Tholuck) [Calvin, Hodge, Stuart]; for, besides events (ver. 35), all the powers of the world are mentioned (vers. 38, 39).—Work together, συνεργεῖ. The beautiful and correct term, *serve* for the good of, must nevertheless follow the more specific definition. For the principal factor of the completion of Christians is the central one: Christ over them and in them, the love of Christ or the Spirit of glory, the free and dominant impulse of their new life. With this first and central factor there now coöperates the second

* [The meaning *unutterable*, which cannot be expressed in words, is favored by the analogy of verbals in -τος, and is adopted by Luther, Calvin, Beza, Meyer, Tholuck, De Wette, Hodge, Stuart, Alford, and many others. Philippi admits this sense, but includes with it that of *unspoken*, which are not expressed in words. Comp. 2 Cor. xii. 4; 1 Peter i. 8.—R.]

† [It is held by many commentators (among them Stuart, Hodge, Meyer), that if *ὅτι* be taken as causal, οἷδε must be rendered *approves*; i. e., He approves what is the mind of the Spirit, *because*, &c. Dr. Lange's estimate of Meyer's interpretation is very just, and he seems to be equally correct in denying the necessity for the pregnant sense of οἷδε. Comp. Alford *in loco*. The E. V. is exceedingly happy in its rendering of this verse.—R.]

‡ [Alford: "All these pleadings of the Spirit are heard and answered, even when inarticulately uttered. We may extend the same comforting assurance to the imperfect and

mistaken verbal utterances of our prayers, which are no themselves answered to our hurt, but the answer is given to the voice of the Spirit, which speaks through them, which we would express, but cannot."—R.]

* [See Textual Note 14. Tholuck would refer the *ὅτι* to the loving God, but the simplest sense is that of coöperating (Bengel, Alford, and others). Meyer, however, finds in it the idea of the fellowship, in which He who supports necessarily stands to him who is supported. So Philippi and others, all taking συνεργεῖ as = βοηθεῖ.—R.]

and peripheral one—that course of all things and all destinies about them which is placed under God's authority and Christ's power, and constitutes their guidance to glorification.

For good, *τις ἀγαθόν*. Strictly, for good. The article is wanting, for the Apostle has in mind the antithesis: not for evil, injurious, and destructive working; and because every thing shall be useful to them, and promotive, in a special way, of their good. For the good is, the *promotion of life*. Every good thing of this kind relates, indeed, to the realization of their eternal salvation, but it is not directly this itself (Reiche). [Bengel: *In bonum ad glorificationem usque*.—R.]

Those who love God [*τοῖς ἀγαπῶσιν τὸν θεόν*]. Alford: "A stronger designation than any yet used for believers." Comp. 1 Cor. ii. 9; Eph. vi. 24; James i. 12.—R.] The Apostle defines this expression more specifically with reference to its purpose, by the addition:

To those who are called according to his purpose [*τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*]. Yet the addition is not designed to furnish a definition for the explanation of the name, *those who love God* (Meyer); nor did the Apostle wish thereby to qualify the preceding clause (Rückert), but to represent more clearly the foundation of the life of those who love God, &c. (Tholuck, Fritzsche, Philippi, and others). The intention or purpose of God is the rock of their salvation, and the same purpose directs all things. The love of believers for God is therefore not the ground of their confidence, but the sign and security that they were first loved by God. But the Apostle uses for this another expression, which indicates as well the evidence as the firmness of the love which has gone out for them. The evidence of their salvation lies in the fact that they are called by God to salvation (in the operative *κλησις* with which the gospel has pervaded their hearts). This evidence refers to the firmness of their salvation in the purpose of God; the genuine *κλησις* of true Christians depends upon the *πρόθεσις*, and testifies of it. See *Doctr. Notes*.*

* [Tholuck: "They are not called merely according to a Divine decree (*nude*), but according to one whose stages are set forth up to the final goal of the *δόξα*." Meyer: "The *πρόθεσις* is the free decree, formed by God in eternity, of saving the believers through Christ (chap. ix. 11; Eph. i. 11; iii. 11; 2 Tim. i. 9, *et*). According to this, the call of God to the Messianic salvation through the preaching of the gospel (chap. x. 14; 2 Thess. ii. 14) is promulgated to those who are included in that decree. When, therefore, Paul calls the Christians *κλητοί*, it is self-evident that the call, in their case, meets with success (1 Cor. i. 24), and hence has been united with the converting effect of Divine grace; although this is not found in the word *itself*, which in that case would be equivalent to *ἐλεεινός*. . . . Weiss (*Jahrbücher für D. Theologie*, 1857, p. 79) aptly says: 'Election and calling are inseparable correlative ideas; where one takes place, the other does also; only the former, as a pre-temporal, internally Divine act, cannot be perceived, but the latter, as a historical fact, is made manifest.'" The remarks of Alford *in loco* may well be appended at this point in the exegesis of the Epistle: "It may suffice to say, that, on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God—their whole spiritual life in its origin, progress, and completion, being *from Him*; while, on the other hand, its testimony is no less precise that He willeth all to be saved, and that none shall perish except by wilful rejection of the truth. So that, on the one side, God's sovereignty, and, on the other, MAN'S FREE WILL, is plainly declared to us. To receive, believe, and act on both these, is our duty and our wisdom. They belong, as truths, no less to natural than to revealed religion; and every one who believes in a God, must acknowledge both. But all attempts to bridge over the gulf between the two are futile, in

Vers. 29, 30. In the following grand and glorious exposition, the Apostle represents God's purpose as being unfolded and realized in its single elements. It is developed as the ante-mundane and eternal foundation of the historical order of salvation in the two parts, foreknowing and predestinating, with reference to the eternal limit, the *glory*. It is then historically realized in the saving acts of the calling and the justifying. It is finally completed in the glorifying of believers. The foreknowing proceeds, in truth, from eternity to eternity; the predestinating passes from eternity over into time; and finally, the glorifying passes from time over into post-temporal eternity, while in the calling and justifying the two eternities are linked together, and reveal eternity in time.

For whom he foreknew, he also predestinated [*οὗς οὖς προέγνω, καὶ προόρισεν*]. The twice-repeated *πρό* comes under the treatment before the examination of the single elements. Tholuck: "According to a later view of Meyer, the *πρό* expresses only precedence before the call; but it is against the analogy of *προγνώσκω* in chap. xi. 2; 1 Peter i. 20; and of *προορίζω* in 1 Cor. ii. 7; Eph. i. 5, 11." It is certainly clear that the Apostle will here establish the eternal end, the *δόξα*, upon an eternal beginning (*ἀρχή*).

First element: Whom he foreknew. Tholuck says, that "*προγνώσκω* has been explained in four different ways, and in such a manner that each of the accepted meanings has its predestinarian as well as its anti-predestinarian advocates." These four definitions are: 1. *To know beforehand*; 2. *To acknowledge beforehand, approbare*; 3. *To select, or choose beforehand*; 4. *To determine beforehand, decernere, predestinare*.

The *knowing beforehand* was understood by the Greek and Arminian expositors in an anti-predestinarian sense as the foresight of faith; and by the Lutheran exegetical writers as the foresight of perseverance in the bestowed faith. Meyer: Foreknowledge of those destined for salvation. A knowing of the predestinated beforehand, as, according to Tholuck, was accepted by Augustine in later life, and by Zwingli, is very tautological.* But this view passes over, in reality, into a second: *approbavit*; and we then have Tholuck's arrangement, by which eight antitheses—four predestinarian and four anti-predestinarian—must be limited, yet not carried out. The *approbavit* is, indeed, defended in both an Augustinian and an Arminian sense. But, in the former, it coincides with the third view, *elegit* (Calvin, and others). But if the *decernere* is also understood in a predestinarian sense, to determine concerning a person, it is only a stronger expression for the *elegit* in the predestinarian sense. With respect to further treatment of this point, we must refer to the well-known commentaries.

If we turn away from the verbal explanation, there are really but two constructions of this passage, the predestinarian and the anti-predestinarian; in addition to these, there comes at most only the

the present imperfect condition of man." See chap. ix. throughout. He who would understand the Epistle to the Romans, must assume this position, and remember that the difficulty belongs to Theism, not to Christianity alone, much less to the Calvinistic conception of it.—R.]

* [Jowett thus avoids the tautology: "Foreknow, as the internal purpose of God—if such a figure of speech may be allowed; and predestined, as the solemn external act by which He, as it were, set apart His chosen ones." See the view of Dr. Hodge, below.—R.]

term, or intimation of the possibility, of a third. The predestinarian explanation of the word *προγνωσκω* by "to acknowledge," *approbare* (Beza, and others), or by *decernere*, "to determine" (Luther: "ordained," not foreseen), is linguistically untenable; but it is linguistically tenable when explained by *to elect beforehand, to choose* (Calvin, Rückert, De Wette);* and now means predestination as a doctrinal truth, now as a temporary Pauline view, and now, in the most universal sense possible, the general election for salvation (De Wette, and others).

The anti-predestinarian interpretation of the expression is also varied: *the seeing or knowing beforehand* of those who are worthy through faith, of those endowed with faith, &c.; and again, in the sense of loving or approving beforehand (Grotius, and others).

As far as a third exposition is concerned, the observation has been made that God's foreknowledge is a *loving* knowledge (see Tholuck, p. 449), or a creative knowledge, a being placed in the idea of Christ (Neander, *Apost. Zeitalter*, p. 832).† Yet Neander's explanation does not go to the bottom of the matter. It is this: "Those whom God, in His eternal view, has *known* as belonging to Him, through Christ, have been predestinated thereto by Him." We are, indeed, in want of a term which definitely expresses the truth that the loving or fixing knowledge is an absolutely original one, which determines the idea of the one to be perceived, but does not *predetermine* it.‡ Meyer's reminder, that *προγνωσκω*, in the classical sense, never means any thing but foreknowledge, has no weight here, where we have to do with an *ἀπαξ λεγόμενον* in

the centre of the Christian doctrine of salvation. [See Meyer's note.] The one collective Hebrew term for *knowing, loving, being present at, and begetting* (Gen. iv. 1), is only a modification of the theocratic thought that God calls by name those who do not yet exist, as if He would be, and in order that He may be, their God (Jer. xxxi. 8; Ps. cxviii. 9; cxlviii. 6). "To call by name" (Isa. xliii. 1) "to grave upon the hands" (Isa. xlix. 16), and similar expressions, denote figuratively the unity of that knowing and loving which *fix in idea* the subject in its peculiarity (certainly in Christ), in order that, in consequence of the idea, they may be called into existence. The distinction of prescience and predestination in the first foundation of the world, is connected with a defective comprehension of the peculiar character of personal life. (See the *Doctr. Notes*.)

Second element: He also predestinated. The *προορίσειν* presupposes God's first determination of man,* which establishes his *individuality* in relation to other individualities, and to Christ, the centre. Here the question is the predetermination of the historical destiny of the individual, the establishment of the historical guidance to salvation, just as all kindred definitions, together with *προορίσειν* in Acts iv. 28; 1 Cor. ii. 7; Eph. i. 5-11; *ἀπορίσειν* in Rom. i. 1; Gal. i. 15; and *ὀρίσειν* in Acts x. 42; xvii. 26 (where we have *ὁρατορία* also), are determined by the fundamental thought of the *ὅρος*, which is the limitation and condition in time and space, that are identical with the destiny in its relation to salvation, the object of man—a relation which reaches its climax in the *τάσσειν* (Acts xiii. 48). Therefore the Apostle also adds here the destination to conformity to the image of God's Son, undoubtedly with reference to the definite conformity of the historical way of life—through sufferings to glory (chap. vi. 4 ff.; 2 Tim. ii. 11; Heb. ii. 9-11), and to historical confirmation and completion (Phil. ii. 5-11, and elsewhere).

[To be conformed to the image of his Son, *συμμορφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ*. The word *σύμμορφος* is followed by the genitive here; by the dative, Phil. iii. 21. Hence Stuart thinks it is to be taken as a substantive in this case; but Alford remarks that it is like *σύμφοτος* (chap. vi. 5), in being followed by either. Comp. Kühner, ii. p. 172. It is the accusative of the predicate; see Winer, p. 214.—R.] Evidently, we have to deal here with a specifically new ordination on God's part, though it is in harmony with the previous one. The meaning of *μορφή* comes into consideration in order to explain more definitely the *συμμορφους* (to which we need not supply an *εἶναι*, because the predestination involves a predescription). Tholuck: "The term *μορφή* means frequently, but not invariably, the phase of the *human form*, as well as the form in general, and even the *μορφή ἐπὶ τῶν* (see Plato,

* [So Jowett, Stuart (substantially), and Calvinistic interpreters generally. Dr. Hodge thus presents this view: "It is evident, on the one hand, that *προγνωσκω* expresses something more than the prescience of which all men and all events are the objects; and, on the other, something different from the *προορίσειν* (predestination) expressed by the following word: 'whom he foreknew, them he also predestinated.' The predestination follows, and is grounded on the foreknowledge. The foreknowledge, therefore, expresses the act of cognition or recognition—the fixing, so to speak, the mind upon, which involves the idea of selection. If we look over a number of objects with the view of selecting some of them for a definite purpose, the first act is to fix the mind on some, to the neglect of the others; and the second is, to destine them to the proposed end. So God is represented as looking on the fallen mass of men, and fixing on some whom He predestines to salvation. This is the *προγνωσκω*, the foreknowledge, of which the Apostle here speaks. It is the knowing, fixing upon, or selecting those who are to be predestinated to be conformed to the image of the Son of God." As little can be gained by a philological discussion of the word, and as theological bias will affect the views of many, it need only be added, that the *ἀπορίσειν* of ver. 28 gives the best clue to the meaning of *πρό*, in the compounds of this verse; that the words should be as little as possible confused by the introduction of the ideas of approving, loving, &c.; that chap. xi. 2, where *προφύσει* is used of Israel, most of whom were not saved, does not affect the specific sense here; for there, the matter under discussion is a whole people as a chosen people; here, individuals, who are first of all brought into prominence as personal lovers of God, then as "called according to His purpose;" that the idea of the certainty of salvation is so clearly the main thought of the passage, as to warrant us, where two meanings are presented, in leaning to that which offers the best ground for such security. Hence we adopt the predestinarian view throughout.—R.]

† [This seems to be the view of Wordsworth, and many Anglican divines, who would avoid both Calvinism and Arminianism. Wordsworth is very full, both in his Introduction and notes, upon this subject, but lacks clearness.—R.]

‡ [If any thing is gained in clearness by this distinction, it should by all means be accepted, as distinguishing the foreknowledge from the predestination; but many will fail to find more than a verbal difference in the phrases employed.—R.]

* [Alford: "His foreknowledge was not a mere being previously aware how a series of events would happen, but was coordinate with, and inseparable from, His having pre-ordained all things." That the word means foreordained, predestinated, is certain; that it is here applied to individuals, is obvious; that it implies a preterrestrial act of the Divine mind, is in accordance with the current of thought in the chapter, the scriptural conception of God's purpose, and the use of the word in other passages. It is only one side of the truth, indeed, but the other side is not more firmly established by ignoring this. The only reconciliation of the difficulty is in practical Christian experience, and Paul is addressing himself to this throughout. And we know (ver. 28).—R.]

Phad., pp. 103, 104). Aristotle distinguishes *ἰδός*, the inward forming power; *μορφή*, the phenomenal form; and *ἐνέργεια*, its concrete reality, &c., and *συμμορφοῦσθαι*, from the conformity of appearance or situation.*

The further definition, conformably to the image, or conformity of the image, which is still stronger, brings the idea of the phenomenal form still more strongly into the light. Therefore Theodoret, Augustine, Fritzsche, and Meyer, would confine the expression merely to a share in the glorified corporeality of Christ (Phil. iii. 21), or to the *δόξα* (ver. 10). Meyer and De Wette maintain, contrary to Calvin, Grotius, Calovius, and others, that "*fellowship of suffering* is here remote;" against which view Tholuck observes, that the object is expressed by the subsequent *ἰδοῦσθαι*. Tholuck, p. 450, says, in speaking of *συμμορφούς*, "that the grand thought of Christ, as the prototype of all humanity, elevated through sufferings to the *δόξα* and to the *συμβασιλευν τῷ θῷ*, occurs in the Scriptures in interchangeable forms; John xii. 26; xvii. 22-24; Rom. viii. 17 (Eph. iv. 13); 2 Tim. ii. 12; 1 John iii. 8; Rev. iii. 21." He also says, on p. 451: "Since mention was made of the sufferings of Christians, many expositors (Calvin, and others) have been led, by reference to Heb. ii. 10, to suppose a conformity to the glory to be obtained through sufferings; but, as Cocceius remarks, this declaration of gradation is justified neither by the expression, nor by the Apostle's purpose." These two statements do not harmonize well. But the predestination of the suffering life, and of the end to be attained, is here a collective idea. The end is *historical* confirmation "the Lamb that was slain," Rev. v. 12; "these are they which came out of great tribulation," Rev. vii. 14), and the way thither is nothing else than the following of Christ crucified (comp. Heb. ii. 10, 11). A sundering of the two elements thus destroys the specific character of the determination. As doubts in regard to the apparent conformation of believers with Christ himself have been raised into prominence, and attempts have been made to solve them, they will disappear of themselves, if we adhere closely to the idea of the *συμμορφούς* (see Tholuck, p. 451; Chrysostom: "Ὅτις γὰρ ὁ μονογενὴς ἦν φύσει, τοῦτο καὶ αὐτοὶ γιγνῶσκει κατὰ χάριν, &c.).

[The word *σύμμορφος* occurs only here and in Phil. iii. 21, where the reference is to the body of Christ. (The cognate verb is found in Phil. iii. 10, in connection with the death of Christ.) The view which restricts the meaning to the glorified corporeality of Christ (Meyer, De Wette), seems scarcely in keeping with the context. Doubtless this is included. We may then choose between the reference to "that entire form, of *glorification in body and sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers" (Alford; so Philippi); or may extend it also to the present partaking in *sufferings and moral character* like His (Stuart, Hodge, Webster and Wilkinson, following Calvin, &c.). There seems to be no objection to this wide reference; in fact, the immediate context rather favors it, but the latter idea (moral character) has perhaps gained too great prominence, in the effort to justify thereby the fact of predestination, as predestination to holiness. The thought of *sufferings* is not so "remote," as, besides being the keynote of the section (ver. 18), it is implied in ver. 28, and recurs in ver. 31, to be the prominent thought throughout the rest of the chapter.—R.]

That he might be the first-born among many brethren. The *εἰς τὸ εἶναι αὐτὸς πρωτότοκον ἐν πολλοῖς ἀδελφοῖς* is, at all events, a clause not merely of result, but of purpose. [The reference in the aorists to the past decree of redemption requires us to take this clause as telic.—R.] According to De Wette, the principal thought is, that He, the first-born, might be among many brethren; according to Meyer, that He might be the *first-born* among many brethren. Tholuck: The chief thought is, the share of the *ἀδελφοί* in the possession of the First-born. The *πρωτότοκος* (Col. i. 15-17) implies not merely the element of time and rank (Tholuck), but also that of causal priority; and this element cannot be wanting in the present passage.* The expression therefore denotes, according to the prominence given to His conformity with believers, also his elevation above them; but it is an elevation which is in harmony with inward uniformity, a true fraternization.

We do not think it advisable to lay stress on either the *many brethren* or on the *first-born*. The real aim, after all, is Christ (for *him*, Col. i. 16), but Christ as the first-born (not merely the *μονογενὴς* of God) among many brethren; therefore the people of His kingdom, a choir of brethren, are to be with Christ, and all around Him. [The end of the foreknowing and predestining is the glorification of Christ in us, His people. The ideas become as inseparable as the glorified brethren themselves are.—R.]

Ver. 30. **Them he also called** *[τούτους καὶ ἐκάλεσεν]*. The *καλεῖν*, like the *κλῆσις*, is without suffix, since the idea, prepared by the Old Testament *קָרָא*, is generally known and elucidated; in addition to this, there is a still greater New Testament fundamental conception. The sense is this: called to the community of Christ as to the communion of salvation, to the Supper of the Lord, to life, &c. But as election comprises a twofold idea, a historical (John vi. 70) and a mystical or transcendental one, so does *κλῆσις* also comprise a twofold conception (Matt. xxii. 14). Evidently, we have here to deal with the idea of an inward *κλῆσις*; that is, a *κλῆσις* become inward from a merely external one. Meyer denies that this *κλῆσις* relates to the inward operations of grace, but holds that the effects of the call result from the relation of preaching to the existing qualification of men. But such an effect is hardly conceivable without the operation of grace. Tholuck opposes any distinction between a *vocatio externa* and *interna*, between a *vocatio inefficax* and *efficax*. The idea may have been represented one-sidedly by predestinarian theologians; but the fact of the distinction is continually corroborated in every village church where the gospel is preached. We gain no clearer view by the remark, that the spirit of Plato is contained in the Platonic writings, for thousands have not found the Platonic spirit in them. This remark applies only to such spiritualists as, on the one hand, place the "dead" word without the spirit, or, on the other, the spirit without the word. We may enlarge by saying, that if the *κλῆσις* stands midway between *προσκήρυξις* and the *δικαιοσύνη*, the specific idea necessarily becomes apparent. The *καλεῖν* is that effect of God's word completed in the gospel, which is divided into illu-

* [Comp. Lange's *Comm.*, *Colossians*, p. 21 ff. on *πρωτότοκος*, where all three ideas are involved, that of time being specially prominent there.—R.]

mination and awakening. It is prepared by the effect of the *προοπίαν*: *Laboriousness and burdensomeness* (Matt. xi. 28); it unites with these, and, by conversion through penitence and by believing confidence, prepares the *δικαιοσύνη* for saving faith.* But, of course, if the question is concerning the *κλητοί*, the *κλητός* also comprises the *δικαιοσύνη*, and even the beginnings of the *δοξάζειν*.—In that case, also the idea of the *δικαιοῦν* between *καλεῖν* and *δοξάζειν* results in the most definite way (see chap. iii.).

[Them he also justified, *τούτους καὶ ἰδικοῖσιν*. See the exhaustive notes of Dr. Schaff, pp. 180 ff., 188 ff.—R.]

And whom he justified, them he also glorified [*οὓς δὲ ἰδικώσιν, τούτους καὶ δόξασιν*]. The exegetical writers begin here to wonder at the aorist, while their surprise ought to have begun at least with the *ἐκάλειν*. For, at the time when the Apostle wrote these words, only a very few of the whole future body of believers were really called. Therefore the aorist *ἰδόξασιν* cannot stand here for the future (according to Vorstius and Glass), nor for the present (according to Köllner), nor in the sense of taking care of (according to Platt). Meyer holds that the Apostle here describes the actually certain future glorification as so necessary and certain, that it is the same as if it had already taken place.† Tholuck regards the aorist here as the prophetic preterite. [So Stuart.]

We will now consider more particularly the antithesis which Meyer calls special attention to—that Grotius, and others, have regarded the act of *δοξάζειν* as having only happened in the purpose of God,‡ but that Chrysostom, and others, on the contrary, have referred the *δόξα* to the gift of grace in this world. The Apostle's starting-point is evidently *his present time*, the fellowship of the *κλητοί* and of the *δικαιοῦμενοι* in which he stands. This is even literally established, in a certain relation, by the expression, *καὶ ἰδόξασιν*. For *δοξάζειν* means not merely to invest one with *δόξα* at the end of time, but to lead gradually by the *πνεῦμα* *τῆς δόξης* (1 Peter iv. 14) to glory. The whole

guidance of believers is *δοξασμός* in the biblical sense. This *δοξασμός* had therefore already begun for the companions of the Apostle, and, in his believing confidence, it was just as good as completed (see vers. 38, 39).* But if the Apostle had merely wished to describe this standpoint of the Christians of that day—that is, merely the standpoint of experience—he would have had to commence with the *οὓς ἐκάλειν*, and return from the *οὓς ἰδικώσιν* to *προέβλεπον*, and finally to *προέγνω*. But he has changed the statement of his experience of that period into a doctrinal statement for all time, in order to exhibit the *πρόθεσις* of God in its full splendor. His aorists has then chiefly a *historical* meaning. Many had already completely passed over this stationary way; for example, Stephen, and James the Elder. In the same manner this way had, and will always have, to many, a *distinguishing* meaning; that is, it applies to the secure developing progress of the elect in a special sense. It has, finally, for all: a. a methodological meaning; that is, they experience here the final consequence of God's saving acts in the *ordo salutis*; b. the meaning of evangelical promise. If they stand in the circle of the *κλητός* and *δικαιοσύνη*, they can be certain, retrospectively, of their election and foreordination (historical determination), and prospectively certain of their guidance to glory. Paul assumes throughout the ethical facts and conditions that correspond to these acts of God; but he does not name them here, because the connection requires that the superiority of the Divine ground of salvation to human weakness should alone be glorified † (see *Doctr. Notes*).

Ver. 31. What then shall we say to these things? [*Τί οὖν ἐροῦμεν πρὸς ταῦτα*. On *τί οὖν ἐροῦμεν*, comp. chap. iii. 5; iv. 1; vi. 1; vii. 7; ix. 14, where it introduces a false conclusion; here, and chap. ix. 30, a correct one; De Wette.—R.] Tholuck: "*Τί ἐροῦμεν* is used here, contrary to the Apostle's custom, in a conclusion which has not a doubtful character." But the apparently doubtful element lies in the conclusion which might be drawn, that the Christian can have no opposition. He has, indeed, says Paul, no veritable opposition; all the opposition that he really has, only helps him. What follows from the fact that God has so securely established our salvation through all its stages?‡ The conclusion is this:

If God is for us, who is against us? [*Εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;*] (Ps. xci. 1-7). Every thing which is against us, in

* [As the Apostle is speaking of God's acts, not ours, there is no mention of faith, or any other human exercises, and there need be none; for who can misunderstand him, when this side of the matter is in question? The justice of Dr. Lange's view of "called" is apparent. For the whole verse with remarkable particularity declares that the same persons were predestinated, called, justified, glorified; and to understand by the *calling* only the general invitation to believe and accept the gospel, weakens the force of the passage. Besides, it is not true that those whom God invites to believe through the gospel, He justifies also, and glorifies. To admit this, is to obliterate the distinction between the wayward and fruitful hearers (Matt. xiii. 18-23)—to fly in the face of fact, as well as the plain teaching of the Word of God. Dr. Hodge, and Calvinistic interpreters generally, make "called" = effectually called. Undoubtedly the call is effectual, linked inseparably with predestination and justification; but since the technical meaning of effectual calling is really regeneration, we may hesitate in giving to the word here used a force so extended. The subjective aspect of effectual calling is not introduced, at all events, we have only the order of the *Divine acts* respecting the salvation of individuals, as presenting the objective certainty of that salvation.—R.]

† [So Philippi, De Wette. Alford combines with it that of Grotius, much as Dr. Lange does: "The aorist *ἰδόξασιν* being used, as the other aorists, to imply the completion in the *Divine counsel* of all these, which are to us, in the state of time, so many successive steps—simultaneously and irrevocably."—R.]

‡ [Dr. Hodge adopts a modification of this view, though he suggests that the aorist may imply frequency, almost = the present. Neither of these seem so satisfactory as that of Meyer, or that of Lange himself.—R.]

* [The omission of "them he also sanctified" which we would expect to find in the chain, were "glorified" limited to the future, is a sufficient ground for this position of Dr. Lange, and favors also the view, that the certainty is prominent, rather than the completion of all these in the purpose of God. Of course, the objective certainty rests on this completion in God's purpose, but the latter is included only by implication.—R.]

† [As the whole passage can only be of encouragement when viewed in this light, Wordsworth deprives it of its force entirely, when he says that the Church of England teaches: "She considers these things as *done*; for in God's will, and, on *His side*, they are done, for all members of the visible Church of Christ;" and then makes the whole matter so dependent on us, "that, unless we perform our part, all God's gracious purposes toward us will fail of their effect." See his lengthy notes, which touch (scarcely grapple) this difficult subject.—R.]

‡ [Meyer takes vers. 31-39 as a conclusion from vers. 29, 30; "The Christian has, then, nothing to fear that can be detrimental to his salvation, but he is, with the love of God in Christ, certain of this salvation." This whole passage (notice the logical relation of *ἐν*, ver. 29, and *ὅτι*, ver. 31.) is a commentary on v. r. 28;—and what a commentary.—R.]

an earthly sense, must, in a heavenly sense, promote our welfare through God's sovereignty. [How God is for us, has been set forth; the question therefore implies, not doubt, but joyous certainty. Hence the E. V. is not strong enough.—R.] This confidence of the Apostle, in opposition to the hostile forces of the world, assumes a bold and almost challenging tone. Tholuck: "There begins with this expression a series of victorious questions and triumphant answers, in reference to which Erasmus exclaims: '*Quid unquam Cicero dixit grandiloquentius?*' Just such a triumphant acclamation is found in 1 Cor. xv. 54."

[Philippi: "In fact, as vers. 19-23 may be called a sacred elegy, so we may term vers. 31-39 a sacred ode; that is as tender and fervent as this is bold and exalted in matter and in manner; that, an amplification of 'we do groan, being burdened' (2 Cor. v. 4); this, a commentary on 'this is the victory that overcometh the world' (1 John v. 4). Augustine, *De doctr. christi*, iv. 20, cites ver. 31 as an example of the *grandi cuncti genus, quod non tam verborum ornatibus cerutum est, quam violentum animi affectibus*.—*Satis enim est ei propter quod agitur, ut verba congruentia, non oris eligantur industria, sed pectoris sequantur ardorem. Nam si aurato gemmatoque ferro vir fortis armatur, intentissimus pugna, agit quidem illis armis quod agit, non quia pretiosa, sed quia arma sunt.*"—R.]

Ver. 32. He who spared not his own Son [ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο. Meyer, and others, take this as an interrogative answer to the preceding question. It does indeed answer it, but is, at the same time, an advance (see below). The enclitic γε has the force of *even*, *quippe qui*, but Alford is not justified in saying that this takes "one act as a notable example out of all;" for this is the crowning proof of love, including all the others, and hence establishing the main clause: *how shall he not, &c.*—R.] After the Apostle has described negatively, in ver. 31, the elevation of God's children above the hostile world, he portrays it positively in ver. 32. The logical construction is as follows: God, who has already established our *δόξα*, is for us, with the whole energy of His purpose. a. He is for us in person as our protector, and therefore no person and no thing can be against us; b. He is for us to such a degree that He gave His Son* for us. Οὐκ ἐφείσατο involves here two ideas: He did not *save* Him (Bengel: *paterno suo amoris quasi vim adhibuit*), and, He did not *spare* Him.

But delivered him up for us all [ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν. On the verb, comp. chap. iv. 25. On the preposition ὑπὲρ, in *behalf of*, comp. chap. v. 6.—R.]. Deliverance to death for us, for our redemption.† The notion which would explain John iii. 16 as a

"deliverance to finiteness" (mentioned by Tholuck on p. 455), belongs rather to the philosophy of Schelling in his early period, than to the christological standpoint.

[*Freely give us all things?* τὰ πάντα ἡμῖν χαρίζεται; A question *a majori ad minus* (Meyer). Philippi and Meyer join καὶ with πῶς οὐχί, not with σὺν αὐτῷ. It is perhaps more grammatical, but the thought is still the same: that with Christ, and because of Christ, all else shall come.—R.] Τὰ πάντα. Tholuck: "Every thing which we need." This is against Brenz, who explains thus: "All the blessings comprised in Christ." But why not simply, *every thing*, in harmony with ver. 17 and 1 Cor. iii. 22? For, after all, we "need" every thing, and the "blessings comprised in Christ" are the whole universe. Therefore the σὺν is not merely based on the idea of the *προσθήκη*.

Vers. 33-35. Two lines of the certainty of salvation have been drawn from the one fundamental idea of the *ἀλλῶς κατὰ πρόθεσιν*; that is, of the assurance of salvation. There is, first, the line of the certainty of individual, inward, and personal salvation (vers. 28, 30); the *causa principalis*: grace. Then we have, second, the line of historical salvation, which corresponds with the first line as the *causa mediatrix*. This latter appears as the almighty gift of salvation, in opposition to the contradiction of the world. As the Apostle looks at the fearful appearance of this contradiction, he now presents throughout the negative character of the historical salvation. That is, he develops the thought placed at the outset—that nothing can be against us, because God is for us; so very much for us, that He delivered even His Son for us. But the Apostle then brings out the fact, though more indirectly, that God will, with Him, also freely give us all things. Thus there is, first of all, the exalted mediation of salvation. "Who shall lay any thing to the charge of God's elect?"

Different constructions of the following three verses (vers. 33-35):

a. Vers. 33 and 34 are antitheses which must be read as question and answer, according to our translation. [So E. V.] (See Luther, Castalio, Beza, Calvin, Fritzsche, Philippi [Stuart, Hodge], and others.)

b. The three answers also stand in the form of questions, thus: Who shall lay any thing to the charge of God's elect? Will God, who justifieth, do it? Who is He that condemneth? Will Christ, who died for us, do it? (This is the view of Augustine, Ambrose, Koppe, Reiche, Olshausen, De Wette [Alford, Webster and Wilkinson, Jowett], and others.)

c. An altered form of presenting the antitheses: 1. Who shall lay any thing to the charge? Answer: It is God that justifieth; who, therefore, is He that condemneth? 2. Answer: It is Christ that died, &c., who also maketh intercession for us; who, therefore, shall separate us from the love of Christ? This construction of the antithesis, which was laid down by Origen, Chrysostom, and Theodoret, has been neglected by nearly all recent expositors, but is urgently recommended by Meyer. [Wordsworth follows it in his text, but is impressively silent on the subject in his notes. See Meyer, not only in defence of his own view, but for a *resumé* of other opinions.—R.]

Tholuck very properly remarks, in opposition to

* [His own Son. Tholuck, Olshausen, Philippi, Stuart, Hodge, and many others, find an implied antithesis here, viz., his adopted sons (ver. 19, &c.), to which Meyer and De Wette object. At all events, the emphasis resting on *ἰδίου* requires us to understand it as son in a specific sense, *μονογενῆς*. The christological bearing of the passage is unmistakable.—R.]

† [Most commentators admit the special reference to death. It is not necessary to restrict it to this, but the thought is certainly prominent in Paul's expressions concerning Christ.—*Us all*, evidently means believers here. The value or the efficacy of the atonement is not brought into view at all. To this commentators of all doctrinal tendencies agree.—R.]

this third combination of sentences, as follows: "It can be least satisfactory of all; for, if we adopt it, that rhetorical conformity of the sentences is lost which is apparent in the other constructions," &c. But this construction not merely obliterates the grand simplicity of the antitheses, but also obscures their real order. The question, Who shall lay any thing to the charge? remains totally unanswered. But, on the contrary, the question, Who is He that condemneth? would receive two answers: first, the expression, "it is God that justifieth," and afterward, "it is Christ that died," &c. In addition to this, the clear thoughts, *justification*, in ver. 33, the *atonement*, in ver. 34, and *holiness or glorification*, in vers. 35-37, would be totally confused.

The second construction appears to be favored by the fact, that the third question, "Who shall separate us from the love of Christ?" seems, in turn, to be answered by a rhetorical question (tribulation, or distress, &c.). But the third question is continued through vers. 35 and 36, and the answer to it follows in a positive declaration in ver. 37.

Thus elegance of both form and matter pronounces in favor of the antithesis of three questions and three answers. If it be objected, that the answers would be still strengthened by the form of rhetorical questions, we might reply, that they would indeed be strengthened even to overstraining and obscurity. For there are, indeed, accusers and condemners enough against believers, which is plain from what follows: tribulation, distress, persecution, &c. But the principal thing is, that they stand as accusers against the justifying God himself, and as condemners of the future Judge of the world, Christ the Messiah, who is the Saviour of believers; and therefore, that their charge and condemnation are not only impotent, but must even advance the glory of believers, just as tribulation, distress, persecution, &c., are not only unable to separate them from the love of Christ, but must establish them in His love as decided victors. But Paul could hardly have expressed, even in the form of a rhetorical question, the thought that God could be the accuser of believers, and Christ could be their condemner, even if we consider the question apart from the fact that he would thereby have destroyed the antithesis: if God be for us, who can be against us? Meyer remarks, against the former construction, that *ὁ θεὸς ὁ δικάων* and *τίς ὁ κατακρίνων* would be essentially correlative. This is altogether incorrect. The *δικαίωσις* removes the charge of condemnation; the atonement made by Christ abolishes the condemnation itself. That Paul did not write *τίς κατακρίνει* to correspond with the *τίς ἐξυπακούει*, is not only unimportant, but is based upon the supposition that there could be many accusers, but that there could be only one condemner at the tribunal. Meyer holds that, by the first construction, Christ must have been represented as Judge, in harmony with the *ὁ κατακρίνων* in ver. 34. But apart from the consideration that Christ opposes all the worldly condemnations of men pronounced on unbelievers, by interceding for them at God's right hand, we hold that the reading *Χριστὸς Ἰησοῦς* (the Sinaiticus favors the same), which seems to have been early given up from a misconception, serves as a satisfactory explanation. As, therefore, the first sentence is: *God is the justifier*, the second is this: *Christ the Messiah, the expected Judge of the world, is Ἰησοῦς ὁ ἀποθάνων*. The article before

Ἰησοῦς is given with the adjective designations.* Tholuck has declined to decide concerning the punctuation.

[The pointing adopted in the E. V. has been fully defended by Dr. Lange, that the following remarks will suffice in addition. (1.) Even the most rhetorical style would scarcely indulge in seventeen successive questions, without an answer, as view δ. would maintain. (2.) View c. disturbs the flow of the passage, without adding to this force. (3.) The grand thought of the certainty of salvation seems to be even more fully established by accepting three questions and three answers following each in turn, while there is no reasonable objection to the correspondence thus claimed between each question and its answer.—R.]

Ver. 33. *Who shall lay any thing to the charge of God's elect?* [*τίς ἐξυπακούει κατὰ ἐλεγκτῶν θεοῦ*; The verb is usually followed by the dative, only here with *κατὰ*. The article is omitted with *ἐλεγκτῶν*, giving prominence to the attribute of the persons (Meyer). That it refers to the persons under discussion throughout, is obvious.—R.] The idea of the *ἐκτίσθαι* theocratically resting on the Old Testament *יְהוָה*, corresponds with that of the *προνομία*; but in the concrete name of the *ἐλεγκτοί*, it denotes the deepest establishment of the whole character of believers in the *εὐδοκία* of God (see *Doctr. Notes*).

It is *God that justifieth!* [*θεὸς ὁ δικάων!*] The expression is more energetic than *ὁ θεὸς δικάων*; comp. Matt. x. 20 (Philippi). The *θεός*, occurring immediately after *θεοῦ*, has a rhetorical emphasis (Meyer).—R.] According to Tholuck, the question really is the *intercessor* in opposition to the charge, and, on the other hand, the *δικαίων* in opposition to the *κατακρίνων*. But this would not correspond with the connection. As the authorized accusers, the law and the conscience, are silenced in the *δικαίωσις*, which God himself executes, we must here have in mind principally the weakness of the unauthorized accusers, at whose head stands Satan, *κατήγορος* (Origen), who opposes Christians not only in heathen adversaries (Photius, Theophylact, Grotius), but also in Jewish adversaries. The *δικαίων* has evidently here also a forensic meaning. Tholuck: "Luther excellently says, in harmony with the sense, 'God is here.'"

Ver. 34. *Who is he that condemneth?* The *ὁ κατακρίνων* declares, that in an authorized form there can only be one, the Messiah, but it is just He who is their propitiator and intercessor.

It is *Christ, &c.* [*Χριστὸς ἀποθάνων, &c.*] The Apostle expresses complete deliverance from condemnation in four essential elements of Christ's redeeming work. In the two elements of His death and resurrection there is comprised full deliverance from the real guilt of condemnation (see chap. iv. 25); and in His sitting at the right hand of God, and in His intercession, there is comprised

* [As remarked in *Textual Note 16*, this view is doubly doubtful. The reading is quite uncertain, and to render *Χριστὸς Ἰησοῦς*, *Christ is Jesus*, is almost fanciful. Dr. Lange's remark that the article (which might have been expected before *Ἰησοῦς*, were this the meaning) is found in the attributive clause (*ὁ ἀποθάνων*), will not meet the grammatical objection. So forced a construction would be admissible only in the absence of any other satisfactory explanation. Certainly the thought that the slain yet risen Christ shall judge the world, that our Intercessor is really the only Condemner, is not so unscriptural or unapostolic as to create a difficulty from which we must escape by this singular exegesis.—R.]

His protection against the unauthorized accusers from without, and the condemnatory results of the injury of the new life from within.—Meyer: “*μᾶλλον δὲ καὶ*,” a higher degree of importance: *immo adeo*. The *δὲ καὶ* has a somewhat festive sound.”

Ver. 35. Who shall separate us from the love of Christ? [*τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ*;] The reading *τοῦ Θεοῦ* is but weakly supported. Meyer, with Tholuck, De Wette, Philippi, and others, properly says in favor of the construction *Χριστοῦ*, that it is the genitive subjective; and, therefore, that it denotes Christ's love toward His followers (see vera. 37, 39). But when he says that this forbids the interpretation of others who understand it to be love for Christ (Origen, Köllner [see Forbes, p. 332, on this view], and others), his remark is only correct in form; for, in reality, confidence in love on Christ's part for His children cannot be separated from love for Him (see ver. 28).† The afflictions which now follow are personified by *τίς* [instead of *τι*, which we might expect].

But how is the possibility of this separation to be regarded? Meyer: A possible sundering of men from the influx of Christ's love by intervening hindrances. De Wette: The joyous sense of being beloved by Christ. Philippi: Afflictions can seem to us to be an indication of Divine wrath, and thus mislead us into unbelief in Divine love. Tholuck: The firmness of the consciousness of this Divine relation of love. The sense of the question is this: Can an affliction lead us to fall from the operation and experience of Christ's love? By answering in the negative, there is assumed not merely the Divine purpose of grace according to the predestinarian view, and also not merely the purity and perseverance of faith according to the Arminian view, but the connection between the two, the new bond which is secured by the recognition of tribulation, distress, &c., as powers overcome by Christ, and made serviceable to His love itself.

Shall tribulation, &c. [*Θλίψις, κ.τ.λ.*] The forms of affliction are in harmony with the relations of Christians at that time, and especially of the Apostle; there is the apparently fearful number seven, but the seventh leads to the triumphant conclusion in martyrdom. First of all, believers are pressed into anxiety by the world. [On *Θλίψις* and *στενοχωρία*, see ii. 9, p. 99, the former external, the latter internal.—R.] Then there comes persecution itself, which drives them out to famine and nakedness; the end is peril, the danger of death, and sword, death itself.

Ver. 36. As it is written [*καθὼς γέγραπται ὅτι*. “*Ὅτι*” is the usual quotation-mark.]

* [See Textual Note 17. The *καὶ* before *δοτὶν* is also omitted in N¹. A. C., but inserted in the majority of MSS.—R.]

† [Calvin adds a third meaning: *our sense of Christ's love to us*. This is implied in the excellent remarks of Dr. Hodge: “The great difficulty with many Christians is, that they cannot persuade themselves that Christ (or God) loves them; and the reason why they cannot feel confident of the love of God, is, that they know they do not deserve His love; on the contrary, that they are in the highest degree unlovely. But it is the very thing we are required to believe, not only as the condition of peace and hope, but as the condition of salvation. If our hope of God's mercy and love is founded on our own goodness or attractiveness, it is a false hope. We must believe that His love is gratuitous, mysterious, without any known or conceivable cause, certainly without the cause of loveliness in its object.”—R.]

Psalms xlv. 22, according to the Septuagint.* This Psalm contains a description of the sufferings which God's people had to suffer for the Lord's sake, and is therefore correctly regarded by Paul as a *typical* and prophetic prelude to the sufferings of the New Testament people of God for God's sake. De Wette does not regard the passage as a prophecy (Tholuck),† but thinks that Paul probably cites it as prophecy. But even Tholuck's expression, “a real parallel to the conflicts of God's ancient people,” is by no means sufficient for the idea of typical prophecy, for the type is much more than a parallel.

Ver. 37. Nay, in all these things we are more than conquerors [*ἀλλ' ἐν ταῦτοις νᾶσιν, κ.τ.λ.*]. Some connect this with ver. 35, and hence ver. 36 has been made parenthetical; but there is no necessity for this, since the course of thought is unbroken, and this verse is antithetical to both vera. 35 and 36.—R.] That is, far beyond the necessary measure (*ὕπερμετρον*). Recollection of prayers for persecutors (Stephen), hymns of praise in prison (Paul and Silas), and the joyous spirit of the martyrs.

Through him who loved us [*διὰ τοῦ ἀγαπήσαντος ἡμᾶς*. See Textual Note 17.] Meyer refers the aorist to “the distinguished act of love which Christ has performed by the offering of His own life.” Though this reference is undoubtedly correct, there is something inadequate in the translation, *loved*. The aorist *ἐτίθει* does not merely affirm that they believed, but that they became believers (see John x. 42); and thus the act of our Lord's only revelation of love also involves here the continuation of that relation: who has proved and bestowed His love.—Through him. The reading *διὰ τὸν* (Semler, Koppe: *propter*) is a smoother exegetical interpretation.‡ Chrysostom, Theodoret, Bengel, and Fritzsche, refer the expression *ἀγαπήσας* to God; but on account of ver. 39, Rückert, De Wette, Tholuck, Meyer, and Philippi, on the contrary, refer it to Christ. This latter view is favored by the relation of the present passage to *τοῦ Χριστοῦ* in ver. 35, as the aorist serves as an intimation of the historical fact of redemption. The expression, “through Him that loved us,” denotes not only Christ's assistance in general, but the power of His victory. As His death is principally our death, and His resurrection is our resurrection, so is His victory also our victory through faith (1 John v. 4). But the power of this victory is divided into the subjective principle of victory in the heart of believers, and the objective victorious principle of Christ's rule at the right hand of God. Nevertheless, the Apostle does not say, “through Him who hath conquered for us,” because Christ's love shall be manifested as the permanent motive of the free and ethical loving life of Christians in their faith.

* [In the LXX., Ps. xlii. 22. The only variation is *δοτὶν* here, on the authority of N. A. B. D. F. L., while (Ecc.) O. K. have *ἔνεκα*. It must be remarked, however, that the reading of the LXX. itself varies in the same manner.—R.]

† [So Alford: “It is no new trials to which we are subjected: what if we verify the ancient description?”—R.]

‡ [This would refer to Him as the efficient cause; but since the context clearly upholds the reference to Christ, it scarcely seems a “smoother exegetical interpretation” than that which presents Him as the instrumental cause. It represents the union in victory as more intimate to follow the better supported reading, *διὰ τοῦ ἀγ.*—R.]

THIRD PARAGRAPH, VERS. 38, 39.

Tholuck: "Ἐνθὺς γενόμενος, as Chrysostom says, embraces the whole world—who can rob him of his consciousness of the love of God?" But he has here passed beyond the consciousness of opposition which he had uttered in vers. 38-39. He rather proclaims here the absolute subjection of all the powers of the world to the consciousness, or rather conscious being, of God's love in Christ.

The Apostle declares the immovableness of his confidence, first of all by the decided *πίπισμα*, I am persuaded. He follows this up by portraying the powers of the world in great antitheses, which not only describe the victorious career of the individual Apostle through the world and through time, but, in prophetic sublimity, comprise the whole victorious career of God's people until the end of the world.

Tholuck distinguishes the antitheses thus: 1. Human events (death and life); 2. Superhuman spheres (angels, principalities; afterwards *δυνάμεις*); 3. Time (things present, things to come), in which he thinks that the *δυνάμεις* belonging here, according to A. B. C., &c., disturbs the sense; 4. Space (height and depth). The more general form of this description in relation to the oppositions represented above, appears especially in the fact that here the question is evidently not merely concerning threatening or hostile powers, but also such as can exert a seductive, misleading, and relaxing influence. Accordingly, we have not merely to regard an objective influence of these forces, but also the possibility of the subjective misconstruction of their operations.

Neither death, nor life, [οὐτε θάνατος, οὐτε ζωή]. If we look closely at the possibilities above referred to, we shall see that, first of all, with death there is connected the fear of death and the darkness of the kingdom of death; and, with life, that there is connected the charm of life and the love of life, or even the apparent distance from the Lord (Heb. ii. 14; John xvi. 33; 2 Cor. v. 5, 6). On death and life, see chap. xiv. 8. Grotius: *metus mortis, spes vitæ*, which Meyer objects to; but his objection to Koppe's interpretation, which is as follows, is more appropriate: *quidquid est in rerum natura: aut vivat, aut vitæ careat*.

Nor angels, nor principalities, [οὐτε ἄγγελοι, οὐτε ἀρχαί. See Textual Note ¹⁹, and below.] As far as the second category is concerned, the Apostle could not think that God's angels should desire to separate him from the love of Christ, but, according to Col. ii., the Gnostic Jews soon opposed a morbid adoration of angels to a pure and full resignation to Christ as their head; and even Pharisaic Jewish Christians would have been quite capable of adulterating the pure gospel, according to Gal. i. 8, by an appeal to angelic revelation. But it is well known how the subsequent worship of angels really led to an obscuring of the sun of Christ's love.

The threat of the powers of the Gentile world then takes its place beside the Jewish angelic visions. It is plain enough that the *ἀρχαί* named with the *ἄγγελοι*, cannot again mean "angelic powers" (Meyer). The Apostle had to deal more and more with the powers of the Gentile world (2 Tim. iv. 17). The *ἄγγελοι* are interpreted by Chrysostom, Theophylact, Beza, Meyer, and others, as good angels, "because the evil angels are never

called ἄγγελοι without some qualifying expression." Meyer opposes the objection of Reiche, and others, that good angels could not make such an attempt to separate Christians from God, by saying that Paul, in Gal. i. 8, did not believe this possibility, but only presented it hypothetically. According to Clement of Alexandria, Grotius [Stuart], and others, the *ἄγγελοι* denote evil angels; but according to Bucer, Bengel [Hodge], and others, good and evil angels. Melancthon has interpreted the *ἀρχαί* as human tyrants, because he correctly saw that they, being placed beside *ἄγγελοι*, could not themselves be angels.

[The difficulty in deciding the meaning of the word *ἀρχαί* arises from the fact that it is used in the New Testament in all the senses given above. The prevailing reference is undoubtedly to superhuman creatures (Eph. iii. 10; vi. 12; Col. i. 16; ii. 10, 15). It seems more natural to take *δυνάμεις* (in its separate position) as "earthly powers," especially as that meaning here gives an anti-climax. The disposition to insert *δυνάμεις* immediately after, shows that a classification of angels was assumed here (comp. Eph. i. 21; Col. i. 16). Whether we should understand good angels, or bad, or both, is more difficult to determine. To take "angels" as referring to the former, and "principalities" to the latter, gives an abrupt antithesis; to refer both to good angels, leaves evil spirits out of view in this extended catalogue, unless we find them named in *δυνάμεις*; to refer both words to both classes (Bengel, Hodge), is perhaps least objectionable, yet with this view the absence of any attribute is remarkable. Still, we infer from other passages that both good and bad angels were classified somewhat in this manner, *ἀρχαί* denoting a superior order. Comp. Lange's *Comm., Colossians*, i. 16, p. 22.—R.]

The *δυνάμεις*, which Melancthon interprets as the warlike hosts of tyrants, do not belong here, and therefore still less in the category of angels. They belong in the third category: Nor things present, nor things to come, nor powers [οὐτε ἐνστώτα, οὐτε μέλλοντα,* οὐτε δυνάμεις]. (See 1 Cor. iii. 22.) The present time was so grievous to Paul and the believers of his period, that they earnestly longed for the second coming of our Lord (1 Thess.).; but even the future had a gloomy aspect, for our Lord's coming was to be preceded by the apostasy, and by the appearance of Antichrist (2 Thess. ii.). But with this appearance there were to come just these gloomy, seductive, and Satanic forces (*ἐν πάσῃ δυνάμει καὶ σμύτῃ καὶ τέρασι ψεύδους*). We thereby hold that Tholuck's objection, that the *δυνάμεις*† would here "disturb the sense in a threefold way," is removed (p. 463). The one objection, that it would disturb the bipartite rhythm, is removed by Meyer's observation, that the Apostle first arranges by couples, and then combines the three parts twice more. According to Tholuck, the *δυνάμεις* would be first

* [Here the generic idea of time is evidently the prominent one. So Philippi, and most. Alford: "no vicissitudes of time."—R.]

† [Meyer takes *δυνάμεις* in its widest sense: powers of every kind. Undoubtedly, if the order of Rec. could be adopted, a difficulty would be avoided. (Dr. Hodge takes no notice of the correct reading.) It seems strange that the evil forces should be introduced here. The simplest solution, to my mind, is that which refers this word to earthly powers, since it is connected with "things present, things to come." This is still more probable, if "angels" and "principalities" be taken as including all superhuman created beings.—R.]

introduced, and then removed. Meyer urges that *ἐνταύθα* does not mean things present, but things *standing before*—those which are about to enter. Thus things *present* are distinguished from things to come. De Wette opposes to Glöckler's interpretation of *δι' αὐτῶν* as miracles, that of *powers*.

Fourth category: [Nor height, nor depth, οὐτὶ ὕψωμα, οὐτὶ βάθος.] The Apostle looks down from the height of an inspired sense of life, many times elevated to heaven (2 Cor. xii. 2), which could well have become to him a temptation (2 Cor. xii. 7), into the depth of the demoniacal kingdom, with which he had to fight a spiritual conflict with his contemporaries (Eph. vi. 12), as well as into the depth of the realm of the dead in which he had, at all events, to pass through a painful unclothing (2 Cor. v. 4); but he saw in the future altogether new forms of the world arise, whose strangeness and splendor, by their attractiveness, could be regarded as dissipating his view from Christ, the centre.

Tholuck: "ὕψωμα, βάθος. Explanations: Heaven and hell (Theodoret, and others; Bengel, Baumgarten-Crusius); heaven and earth (Theophylact, Fritzsche); happiness and unhappiness (Koppe); honor and shame (Grotius); lofty and lowly (Olearius); higher and lower evil spirits (Origen). *Sapientia hæreticorum et communis vulgi furor* (Melancthon)." [The generic idea here is that of space. If a more specific definition is required, *heaven and hell* is the simplest explanation, though this cannot be insisted on as the precise meaning.—R.]

Nor any other created thing. In connection with the great antithesis of height and depth, the *τίς τις ἄλλος* can hardly mean merely "any thing else created" (Meyer), or a creature in general (Luther, Tholuck).

Shall be able . . . love of God which is in Christ Jesus our Lord. The love of God in Christ, or Christ himself, is now perceived by believers as the all-prevailing principle, and is therefore spiritually appropriated by them (Eph. i.).—The absolute *δι' αὐτοῦ* is for them also in the ethical sense. It is the completed revelation of the love of God in Christ, overcoming the world and bringing it into their service, by which believers are embraced, and which they in turn have embraced (chap. v. 8).

[Alford: "God's love to us in Christ; to us, as we are in Christ; to us, manifested in and by Christ." Stuart thus sums up: "This is indeed 'an anchor sure and steadfast, entering into that within the vail;'—a blessed, cheering, glorious hope, which only the gospel and atoning blood can inspire."—On the parallelism between chaps. v. and viii., see Forbes, pp. 338 ff.—R.]

DOCTRINAL AND ETHICAL.

FIRST PARAGRAPH, VERS. 18-27.

A. The groaning of the creature* (vers. 18-22).

1. The Scriptures ascribe to the whole universe, even to the heavenly regions, the necessity of the renewal of created being by transformation (Ps. cii. 26-28; Isa. li. 6; Rev. xxi. 6); but they distin-

guish between the regions of glory, which are renewed, and the present form of the world, which must be renewed by passing through corruption and the destruction of the world (2 Peter iii. 10, 23). The throne of God, the ascension of Christ. Even astronomy recognizes this great contrast between the regions of prevalent growth and of prevalent completed existence in the nature of light (see my work, *Das Land der Herrlichkeit*, pp. 42 ff.). But also in reference to the sphere of humanity, which does not embrace merely the earth (also Sheol), we must distinguish between the pure condition of nature in its antithesis to perfection (1 Cor. xv. 47 ff.), and the obscurity which nature has experienced in consequence of sin; see the present passage. According to the nature of the *ἀνθρώπος χοϊκός*, his whole sphere stood in need of development—in need of a metamorphosis (2 Cor. v. 1 ff.; 1 Cor. xv. 50); but this development has become abnormal through sin; and the metamorphosis has, by a metastasis, become death in the pregnant sense, *θάνατος*, corruption. But from this correspondence of nature with the human world in the state of fall and decay, there also follows an expectation of their correspondence in the delivering restoration which will be also the completion of the normal development.

2. The Holy Scriptures everywhere render prominent the coherence and correspondence between the spiritual and natural world. There must be a heaven, because there are heavenly objects—because there is a God—because there are angels and saints. There must be a hell, because there are devils. Thus Paradise corresponded with Adam in his state of innocence; the cursed ground, with fallen man; the Promised Land, as the type of the future Paradise, with the typical people of God; a darkening and desolation of the land with every religious and moral decline of the people (Deut. xxviii. 15 ff.; Isa. xxiv. 17; Joel ii.; Zeph. i. 14, &c.), and with every spiritual period of salvation an exaltation of nature (Deut. xxviii. 8 ff.; Ps. lxxii.; Isa. xxv. 6 ff.; Isa. xxxv.; Hosea ii. 21, &c.); and thus the sun was darkened at the death of Christ, and the renewal of the earth was announced by the earthquake at His death. Now this parallelism extends in a more intense degree through the New Testament period, both as to the overthrow of the old form of the world, and the sufferings preceding it (Luke xvi. 25; 2 Peter iii. 10; Rev. xvi. 1 ff.), and as to the renewal succeeding it (Isa. xi. 6; Rev. xx.-xxii.).

3. It corresponds to the connection of the impersonal creature-world with the personal life of man, that the former participates in the anxious expectation of believing humanity for perfection. As nature in *space* aspired beyond itself, in so far as it received the impress of man's nature, so also does it aspire, even in time, beyond itself, in so far as it shares with man his progress toward the change or transformation into the super-terrestrial and glorified form. The waiting of the creature for that perfection, as with erect head, just as it is with the human outlook, may be called *prosopopeia*; the fundamental thought itself, namely, its suffering, its sense of the impulse toward development—an impulse confined and disturbed by the abnormal condition—is a real relation, an actual course of conduct. We do not include herein the normal forms of death in the brute world. The fundamental idea of this appearance of death is no selfish struggle for existence, but the idea of sacrificing love. The weaker beast

* [This subject has been a special study with Dr. Lange. His notes, which are as profound as they are exhaustive, are left without additions, since to add would be to mar the unity.—R.]

which becomes a prey to the stronger, cannot and should not voluntarily offer itself upon the altar of life, even though it be only a beast; but when the beast in a torpid state pays to the stronger, as though in a dream, its tribute for the joy of its existence, there is reflected the voluntary deliverance to death in a higher region. The most apparent phenomena of the sufferings of the creature, next to the innumerable sufferings of human nature in subjection to diseases, wars, battles, pestilences, are the sufferings of the brute world as they appear to be 'immersed in the fate of the human world, and are represented in the noblest form in the sacrifice of the brute, and in the grossest form in the pangs of the brute. Yet not only over the brute world, but also over the whole realm of vegetable life, there has extended, with the morbid tendency of the human centre of the world, a morbid development of the most subordinate forms, such as we find in parasites and dwarfs, together with the rapid increase of the common and lowest forms above the more noble, and, in fact, an increase of degenerations of all kinds. But the apostolical, as well as the modern Christian and humane apprehension of nature, extends still beyond the perception of the real groaning of brutes and the degeneration of vegetable life. The sense of the most profound life perceives a groaning of the creature in the most general sense, first, as a longing, developing impulse of the creature-world toward perfection and to the second higher form of existence, and secondly, as a painful suffering under the law of an abnormal and more intense corruptibility, and thirdly, as a mournful concert, a harmony of all the keynotes of the *κόσμος*, in its homesickness for a new paradise. These keynotes were heard by the prophets (see No. 2, above); Christ has definitely characterized them in His eschatological discourse (Matt. xxv. 29, and the parallels in Mark and Luke); and Paul sketches them here in brief outline, while the Book of Revelation speaks of them in great figures. Through all the periods of the Church there extends a profound sense of this earnest connection between the moral and physical decline of the human world, and we notice its *réecho* in the voices of the poets (Shakespeare, for example), down to the Romantists of recent date (Fr. von Schlegel, Bettina). But in the department of the most recent literature, in which the sense of this anxious expectation and sadness is blunted, there has arisen on the side of the degenerating extreme a fantastical and gloomy view of the "battle for existence," and it would not be surprising if even this materialism should, in turn, degenerate into dualism. Moreover, the expectation of the last catastrophe refers back to the catastrophes underlying the creation of the world, and whose reflection in the Deluge is still proved by our recollection of the most remote antiquity.

4. The Apostle has described the *δόξα* in 1 Cor. xv. 54 as *ἀφθαρσία*. Peter speaks of an inheritance incorruptible, undefiled, and that fadeth not away (chap. i. 4). Here the *δόξα* means, on the one hand, the deliverance of the body, and, on the other, the freedom of God's children. The body, therefore, in its new form, shall be exempted from the natural necessity of physical life; for, as the real body, it has put off, at death, the old bodily form with its sinful propensities. In this life it has become in many ways, a source of temptation and hindrance to the inward life; but in its higher form it shall become the perfect outward expression of

the inward life. To be wholly adapted to the spirit, and therefore not only exempt from the corruption, but also the constraint of nature, and to be wholly an organ, an expression, and an image of the spirit—these are the individual characteristics of the glorification in which nature also shall participate, since it is rendered free to share in the freedom of the glory of God's children. In general, the conception of *real* ideality is the object to which they shall be raised; that is, an ideality in which its idea shall not only be delivered from all deformity, but shall even be elevated above the symbolism of the beautiful splendor in which poetry involuntarily becomes prophecy, into the real nature of the beautiful appearance. We shall find an analogue to the representation of the new form of things, if we compare the present form of the earth and of the creature-world with the rough forms of the earth and the gross forms of the creature, which, according to the testimony of paleontology, have preceded the present form of our cosmos (see my *Land der Herrlichkeit*; *Vermischte Schriften*, vol. ii.).

5. The different eschatologies of antiquity here come in for consideration. As for the relation of the Persian to the Jewish eschatology, it seems, after all, demonstrable that the originality of the theocratic eschatology is reflected in Parsism (Vendidad, Bundeheah), just as the Christian eschatology is reflected in the old German Edda. On the development of the Old Testament eschatology, see Tholuck, note on p. 422; Pa. lxxii.; Isa. xi. 6; xxv. 8; lxx. 66; Hosea ii. 21 ff.; Amos ix. 13; Zephaniah, &c.; and on the Jewish-Rabbinical eschatology, see Tholuck again, p. 428. It is noteworthy that Rabbinical Judaism has even assimilated itself to heathendom, in that its expectation has become chiefly retrospective, like the longing of the heathen for the golden age (that is, an expectation of the grotesque restoration of sensuous glory), while the Old Testament anticipation of Israel, the "people of the future," has been consummated in the eschatology of the New Testament. On the eschatology of the New Testament, we must refer to biblical and dogmatic theology (see *Commentary on Matthew*, pp. 418-434; 1 Cor. xv.; 2 Peter, pp. 46 ff.). For remarks on ecclesiastical eschatology, especially on Luther's discourses concerning the future form of the world; on the question *de duratione brutorum*; on the distortion of the end of the world into the gross representation of an utter destruction of the world by the Lutheran doctrinal writers of the seventeenth century; and on the restriction of the Apostle's entire description to mere human relations, &c., see Tholuck, pp. 425-428.—It is a beautiful idea of Theodore of Mopsvestia, that "things visible and invisible" constitute a *κόσμος*, for the comprehension of which (consisting, as it does, of all created things together), in one pledge of love, man (consisting, as he does, of both worlds) was created; that, after his fall, the higher spirits alienated themselves from him; but at the prospect of his restoration, they dedicated themselves to his service, and now rejoice in his restoration, &c. This idea is more in place in the passage relating to the original founding of the new world in the absolute atonement (Col. ii. 20), than in the present passage, relating to the glorification of the present world.—We can avoid all fanciful ideas in regard to the question *de duratione brutorum*, and apply Christian principles only, by treating it in brief allusions:

(1.) The morbid sundering of types analogous to

the formation of human heathendom. The opposite must therefore be a return of nature to collective fundamental types.

(2.) The morbid increase of individuals, analogous to the extravagant generation of the human proletariat. The opposite is the preponderance of constant existence over an excited growth.

(3.) The rise of a preponderance, of the most subordinate forms, of parasites, of forms doomed to decay. The opposite is the dynamical dominion of pure forms, the negation of parasites.

(4.) The reflexive formation of the morbid form of death in original, ideal forms.

(5.) The absolute connection of the creature thus idealized with man, and its appropriation by man.

Here, as well as to the following paragraph, belong Pa. lxxli.; Isa. lxx. 66; John Walther's hymn, "It makes one heartily rejoice;" G. Arnould's hymn, "O Breaker of all bonds;" Schiller's poem, "Oh, from this valley's depths;" and expressions of Fr. von Schlegel, Bettina, and others, on the anxious expectation of nature.

6. The most prominent views on eschatology may be distinguished thus: (1.) The Gnostic-dualistic view, with which we must also unite the recent theosophic views in general; (2.) The Positivist, which holds to an absolute catastrophe without interpositions; (3.) The Rationalistic, which does not get beyond the notion of a gradual idyllic improvement of nature and humanity; (4.) The Christologico-dynamical, which defines eschatology from the centre (which operates as a principle), of the death, the resurrection, and the glorification of Christ. This is also essentially the patristic view. To modern philosophical unbelief the beginning of the world, as well as its end, is sunk in mist and night, because to it the centre of the world—the historical Christ—is sunk in mist and night.

The christological and dynamical view stands in particular need, at the present time, of a vigorous development. It appears everywhere throughout the Scriptures, and is strongly expressed in Eph. i. 19, and also in Phil. iii. 21. Tholuck: "It is noteworthy that in Phil. iii. 21 the same *ὑποτάσσουσιν*, which here expresses subjection to matter, denotes the operation of Divine power through which matter shall be glorified."

B. *The groaning of believers themselves* (vers. 23–25).

1. The Apostle speaks of a twofold testimony of the language of groans, which is further divided into a threefold one. The creature groans in its painful struggle for perfection; the life of believers groans. But as believers groan in their consciousness and conscious sense of life, so also does the spirit, in its ethical struggle, groan in the ground of its life.

2. The *groaning* is related to *tears*, as labor is to rest. Tears relieve the passive resignation of the soul to God's counsel amid its conflict with the hindrances of life; the groaner labors in his recourse to God's act in heaven against the power of hindrances. Tears flow from this opposition, since they come from God; the groaner protests against the opposition by appealing to God. Both are twin children of the *ὑπομονή*, which now proves itself as patience and now as steadfastness. Compare the history of the groans and tears of Christ. On the great power and importance which tears and groans have as signals of the most extreme distress of the invisible world in conflict with the visible, and of

the higher in conflict with the lower, compare the evidences of the Holy Scriptures by the aid of a concordance. Herder: "The smoke from the burning forest does not rise so high heavenward as does the burdened man's groan" (see James v. 9).

3. The idea of the *ἀπαρχή* denotes not merely the first beginning—harvest, for example—and not only the most excellent, but also the pledge and representation of the future totality which is assured in the successful beginning. But so is God's Spirit the pledge of glory. See the *Exeg. Note*.

4. Without a comprehension (which is often very defective) of the relation between the principal Christian life and the same life in its broadest completion—which is suggested even by the development of every grain of wheat—it must appear a wonderful thing that the believer already possesses *adoption*, according to ver. 16, and that, according to ver. 23, he first expects the adoption with groaning; that he has *righteousness*, and yet must strive after righteousness (2 Tim. iv. 8); that he is truly delivered and saved, and yet is only delivered and saved in hope. The grand and mysterious elaboration of this development renders its comprehension more difficult, and therefore many speak of an *ideal* possession, and the like. The principal possession is, indeed, also an ideal one, in so far as the idea of perfection is contained in the principle, and always appears more grand from it, but the realization of the idea is only begun in it; it perfectly exists as a foundation in the germ. On the variety of such antitheses as *βασιλεία*, *σωτηρία*, and *ἀπολύτρωσις*, see Tholuck, p. 436. Theodoret has even perverted the antithesis into that of *δύστρομα* and *πράγμα*; the Socinians distinguished *tenerē fide* and *frui*; Tholuck speaks, with De Wette, of a "partial definition of the idea of *ὑιοθεσία*;" and Luther translated thus: "We patiently wait for the adoption, and expect," &c. The Codd. D. F. G., in surprise at the expectation of the adoption, leave out the *ὑιοθεσίας*.

5. No grander and more glorious thing can be said of the original state of the human body, than that its full deliverance (from sinfulness, misery, death, decay, and perishableness) shall be its transformation to the glorious freedom of the children of God. That the resurrection of the flesh is also declared with the glorification of the body, comp. my *Vermischte Schriften*, vol. ii. pp. 232 ff.

C. *The groaning of the Spirit imparted to believers* (vers. 26, 27).

1. On the contradictions arising from the identification of the groaning spirit with the Holy Spirit itself, comp. the *Exeg. Notes*. We are led here to the antithesis which the Apostle brings out in 1 Cor. xiv. 15. It is the Christian, religious-ethical formation of an antithesis, whose physical foundation is the twofold form of consciousness originally peculiar to the present human life.* Compare, on this point, *Deutsche Zeitschrift für christliche Wissenschaft*, &c., 1851, p. 242.

2. According to Tholuck's view (p. 438), when the believer is in the greatest distress, he knows least of all how to find a verbal expression of his prayer. But, according to the Psalms, necessity teaches how to pray; the greatest distress becomes

* [This view of Dr. Lange is one to which exception has been taken throughout the *Exeg. Notes*, from chap. vii. 14 to the close of chap. viii.; it is not necessary, then, to enter upon a new discussion of it here.—R.]

prophetical when recourse is had to God. But it is just in the calmest states that the believer needs most of all the interceding Spirit. Indeed, distress gives to prayer a strong expression of human feeling, and in so far Tholuck's view is applicable to the prayer of distress in a more special sense. The intercession of the Spirit denotes the more direct access which God's children, in their inmost heart, have gained to the Father through Christ, according to John xvi. 26. For the real Advocate with the Father is Christ (1 John ii. 1); the Holy Spirit, as such, is the present Comforter of believers, in opposition to the world (John xiv. 16).*

3. The real nature of true prayer is the union of the human and divine Spirit, prompted by God's Spirit. Hence the prophetic confidence of the Amen. This union, according to which God is not only the author and finisher, but also the disposer of prayer, is represented most of all in the mystical adoration of a spirit absorbed in communion with God. On this point, see the expression of Jelaledin, in Tholuck, p. 443.

4. On the groaning of the creature, see Bucer's beautiful expression, in Tholuck, p. 440.

SECOND PARAGRAPH, VERS. 28-37.

A. *The certainty of salvation in the saving purpose of Divine grace, as the causa primaria (efficient) of salvation* (vers. 28-30).

1. The certainty of salvation is divided into two lines, one of inward and individual life, and the other of external relations. Both have three starting-points in common: *a.* The *causa primaria*, the purpose of God (ver. 29); *b.* The *causa meritoria*, the gift of His Son (ver. 32); *c.* The *causa apprehendens*, or *organica*, faith in its development into the life of love (ver. 28). Believers are here called *those who love God*, because, in their love for God, the reflection of God's love has become manifested in them. The progress of the expectation and joyfulness of personal life toward the dark and concealed ground of life, as to the absolute and spiritually clear personality, which is one with love itself, is not the ground, but the sign and evidence that our personal life has been appointed and called into being by God's eternal counsel of love and grace. In our love for God there is revealed His love for us, and in our personality there shines the reflection of His personality. But with this there appears the dynamical central line of life—that of the Divine determinations of the persons allied to God—to which the whole succession and course of things is made subservient.

2. The divine *πρόθεσις* denotes the eternal relation of God to the course of the world called into being by Him, but also called to free self-development under His authority; just as is the case with the two terms *βουλή* and *εὐδοκία*. All these definitions denote God's eternal thought and plan of the world; but they denote it in different relations. The *εὐδοκία* designates the central point of the Divine purpose, its anticipating love, the ideal perception and contemplation of the personal kingdom. Beside it there stands, on the one hand, the *βουλή*, God's going to himself for counsel, the look of His intelligence at the necessities of the free develop-

ment of the world; and, on the other hand, there stands the *πρόθεσις*, as the establishment of His government over the beginning, the middle, and the ultimate object of His institution of love. The *εὐδοκία* settles the children of salvation; the *βουλή* perceives the conditions of salvation; and the *πρόθεσις* determines the stages of salvation. But that this is not the decree of fate, but rather qualified and communicated according to the stages of the free spiritual kingdom, is plain from the very term used to describe Christians: that they are called according to the purpose—called, not compelled. Tholuck: "*πρόθεσις*. The *πρό* is not the temporal *before*, as in *προϊένω*, which Beza and Pareus hold, but as the prefix in *προτίσθαι*. Yet they are not merely *nud*, called according to a Divine decree, but according to one whose stages to the ultimate object of the *εὐδοκία* are laid down." But the idea of the *κλήσις* appears here in a narrower sense as a definition of God's children, characterized by penitence and faith, baptism and confession; the more general idea, on the contrary, appears in ver. 28.

3. All things and events must be subordinate and subservient to, and promotive of, the highest purposes of God—the realization of His kingdom of love, and therefore the salvation of His elect. Augustine: *Deus est adeo bonus, quod nihil mali esse permetteret, nisi adeo esset potens, ut ex quolibet malo possit elicere aliquod bonum* (Tholuck, p. 444).

4. *And we know* (ver. 28). We know not what we should pray for as we ought; but God knows the meaning of the groaning of our spirit, and we know, too, that all things work together for good to them that love God. This knowledge is not merely a direct confidence of the spirit, but is based upon the most certain argument: *a.* In our love for God, His love for us appears; *b.* But God reigns omnipotently, and disposes all things according to the counsel of His love; *c.* Consequently, all things must become providences of the loving God.

5. We hold that the passage in vers. 29 and 30 contains the whole Divine plan of salvation, from the first foundation to the ultimate object, and we have repeatedly treated it from this point of view (see my *Positive Dogmatik*, p. 956). We remark first of all, exegetically, that the passage in Eph. i. 4-14 is an explanatory parallel to the present passage. As the foreknowing here precedes the predestinating, so there the choosing (ver. 4) precedes the predestinating (ver. 5); from which it follows that both the foreknowing and the electing mean essentially the same thing—an act preceding the predestination. To *καλέω* or *κλήσις* in the present passage there corresponds in that passage *ἐξαρίθμησεν*, accepting, &c., in ver. 6, which the Apostle resumes in ver. 11, and specially elaborates. To the justifying here, there then corresponds there the following: "in whom we have redemption," &c., in ver. 7. But finally, the glorifying here is reflected in the "wherein he hath abounded toward us in all wisdom," &c. But Paul also there refers all these individual parts to the "good pleasure which he hath purposed in himself" (in ver. 9). So that it plainly follows there that the "predestinating" relates specifically to the "purpose," while the "purpose" appears to be qualified by the *βουλή*, "counsel," as this latter is qualified by the "good pleasure." But we learn, in reference to the first act, the "choosing" in the Epistle to the Ephesians, that election took place in Christ before the foundation

* [This distinction presents no valid objection to the intercession of the Holy Spirit. For it is one made in and through us, as that of Christ is for us.—R.]

of the world (see John xvii.), just as we learn that the glorifying or guidance of believers to "glory" will be identical with being led "to the praise of his glory," according to the idea that the beholding of the glory of God will constitute the glory of believers, and that the former will be revealed in the latter (1 John iii. 2).—We may further observe, that a real difference exists between election and foreordination, or predestination, and that the *προγνωσκω* cannot possibly mean foreknowledge, in God's idea, of subjects already present (for whence would they have come into God's idea?), but that it can only mean the loving and creative sight, in God's intuitive vision, of human personalities for a preliminary ideal existence. The doctrine of predestination of Augustine, of the Middle Ages, and of the Reformers, could not reach this idea of election *intellectually* (Christian faith has always reached it in spirit), because the distinction between the idea of the individual personality of man and the idea of the "specimen of every kind" had not yet been definitely attained. It is now clear that such a "foreknowing" of God in relation to all human individuals must be accepted, because man is an individual thought of God; and that the same must hold good of "electing," in so far as each individual is distinct in his solitary separation from all other individuals, and has a solitary call (see Rev. ii. 17). But it follows from this that the foreknowing of the "elect," when it has become manifest, must be accepted in the most emphatic sense, analogously to the fact that Abraham is, in God's typical kingdom, the elect *καὶ ἔσθ' ἡμεῖς*, and that Christ is the elect in God's real kingdom in the absolute sense, so that all His followers are chosen together with Him as organic members, according to their organic relations (Eph. i.). From both propositions it follows, further, that election does not constitute an *infinite opposition* between such as are ordained to salvation and such as are ordained to condemnation, but an *infinite difference* of destinations for glory; which difference, however, can be the basis of an actual opposition (see Matt. xxv. 24), and therefore is also combined with this. As the foreknowing expresses the collective foundation, the godlike spiritual nature of the elect as the product and object of Divine love, there is comprised in the electing not only their

election from the mass of the world, but also the distinguishing feature of their *χαρίσματα* and characters. In addition to the earlier perversions of this doctrine of the eternal foundation of personal essence—a doctrine of the highest importance to our times—we may add the recent assertion of Hofmann (*Schriftbeweis*, vol. i. p. 227), that the *ἐκλογή* relates not merely to individuals, but to the entire body, and, accordingly, to individuals as members of the body. The Apostle says *οἱς* four times, and *τούτοις* three times. After the ideal determinations of personalities themselves, there can now follow the predestination of their *ἔσος* in time and space, their whole lot (including the previously determined permission and control of the fall). For the foundation of the world corresponds to the history of the world. But the fate of each individual is designed to mature him, under *gratia praeveniens*, for conversion, and when this object is reached, it is his turn; he is *τεταγμένος* (Acts xiii. 48). From this it now follows that the "calling," in a special sense, first makes its appearance with the theocratical and evangelical revelation and its preaching of salvation. Those in whom the outward call of God has become an inward one, are "called" in the specific sense; yet the typical "call" first becomes perfectly real in the New Testament. As the life-sphere of election is the spiritual kingdom, and the life-sphere of foreordination is the history of the world, so is the Church the life-sphere of the call. But if godly sorrow leadeth to salvation, and germinating faith to saving faith, the justifying will be realized. This becomes decided by the Spirit of "adoption," which spirit, however, now begins to operate also as *πνεῦμα τῆς δόξης*, and in reciprocal action with it even the whole historical experience of God's children becomes a *δοξάζεσθαι*, a guidance to glory. On the modes of this guidance, which have been but little developed doctrinally, see my *Positive Dogmatics*, p. 1064.

As far as the five divine saving acts are concerned, five human elements must correspond with them, according to the sphere of love and freedom. According to the christological idea, the Divine acts and human elements should come together in five points of union, somewhat as follows:

Election.	Ordination.	Call (as awakening and illumination).	Justification.	Glorification.
Religious Foundation.	Destiny.	Conversion.	Faith.	Holiness.
Determination to salvation.	Pilgrimage, or striving.	Life of Prayer.	Peace, Adoption.	Godly life of Love.

If we reduce the five elements to three: foundation, execution, and (*ἀρχή, τρόπος, τέλος*), the two elements of execution—*call* and *justification*—denote the incipient and decided new birth (from water and the Spirit). The *δόξα* denotes regeneration in the sense of completion (Matt. xix. 28). The sum of all the Divine operations taken together is *grace*; the sum of all the human elements is the *growing freedom* of God's children; and the sum of all points of union is *eternal life*.

It is only from the standpoint of the call and of justification that man can look retrospectively at his ordination and election in the light of God's love, and prospectively at his object, the *δόξα*. But if, on the other hand, he would infer his own justification from his assumed election, this would be a standpoint of self-deception, and he would make his

own justification out of the fragmentary work of holiness, and this would become self-torment or self-righteousness. The believing sinking into the image and righteousness of Christ, is a sinking into the fountain of eternal life, which then sinks thereby, as though unobserved, into the heart.*

* [These Notes of Dr. Lange are very just, in their opposition to such a sundering of the acts of God in our salvation (here represented, as they necessarily must be to our finite minds, as successive), as will make of election and predestination something arbitrary on the part of God. The guard he sets about the doctrine of human personality is very necessary, especially for minds trained in the school of hyper-Calvinism. Still he has not solved the problem. The Apostle himself does not do it. He but presents, for the security of *believers*, the objective ground of their confidence. Those rightly read, who read to learn for their comfort what God has done for them in eternity. *How He*, to whom all time is present, whose eternity enters into

B. *The certainty of salvation in its historical gift and establishment in Christ, in opposition to historical contradiction in persecutions* (vers. 31-37).

1. The thesis of the perfect historical securities of the salvation of Christians. Ver. 31 says: If God be for us, all the hindrances and restrictions to our salvation are nullified as such. Nothing can harm us. Ver. 32: Since God did not spare His own Son for us, He has given us already every thing in principle, in order to give it to us in His own time in reality; all the aids for our salvation are given to us; every thing contributes to our good.

2. The Apostle represents, in four distinct elements, the complete security of our perfect salvation in Christ. His death removes our deserved condemnation. His resurrection raises us above the sense of condemnation into the confidence and spiritual life of adoption. His sitting at the right hand of God protects us against all condemning powers, and is the pledge of our acquittal at the judgment. His intercession abolishes the last remains of condemnation in our life, and secures us against relapse. On the *diversus* between the Reformed and Lutheran theology in reference to Christ's sitting at the right hand of God, see Tholuck, p. 458. Tholuck decides in favor of the view that the right hand of God is *ubique*, and the sitting at the right hand of God indicates the Saviour's entrance into absolute freedom from all restraint. But if we will not regard the "absolute freedom from all restraint" in a purely negative sense, we are driven with this freedom itself to the positiveness of an absolute situation and standpoint in glory. On the views relating to the *intercessio*, see Tholuck, p. 459. According to Tholuck, the *intercessio* must be strictly regarded only with reference to Heb. vii. 25; ix. 24; 1 John ii. 1: according to Meyer, it is *vocalis et oralis*. But it may be asked, Is it analytical, or synthetical? The glorified Christ, in His eternal purpose of love, is himself, as the personal and complete Word, the personified intercession. He appears in the presence of the Father for us (Heb. ix. 24). For statements relating to this subject, see Tholuck, p. 461.

C. Conclusion.

1. The Apostle has enumerated seven oppositions that can operate against us as temptations to relapse. There are seven, from the beginning of labor to rest. He here enumerates the forces which can oppose us in our fellowship of love with the Lord; these are ten in number. But this is the number of the finished course of the world. By height we might have in mind the *ύψωμα*, in the sense of 2 Cor. x. 5; and by depth, Rev. ii. 24. Yet both terms are essentially the same, and we prefer the explanation given in the *Exeg. Notes*.

2. The assumption that different classes of angels are spoken of in this passage, has resulted in various changes of the text. Also in Eph. i. 21, the Apostle has chosen expressions which comprise as well present powers of the world as future spiritual powers. The same holds good in reference to Col. i. 16.

these very acts, did these gracious acts, is beyond our comprehension. Why He did them, is answered, so far as it can be answered here, only by the responsive love of a believer's heart. We need only hold fast to the fact; that it is a fact in general, the Apostle makes abundantly clear; that it is a fact in our case, can only be clear according to the measure of our consciousness of being in Christ, "in whom he hath chosen us, before the foundation of the world, that we should be holy, and without blame before him in love" (Eph. i. 4). Comp. chap. ix. on the more difficult phases of this subject.—R.

Paul has given no ground for a definite hierarchy of angels; neither has Peter done so in 1 Peter iii. 22. On Tholuck's discussion concerning angelic classes, see pp. 461 ff.

3. There is a special need, in our day, of bringing forward the absolutely dynamical view of the world in opposition to a groundless and illimitable atomistic one. But the vital way to bring about this view, is the experience and developed perception of the absolute operation of the love of God in Christ Jesus our Lord.

4. Thus chap. viii. advances from the certainty of freedom from condemnation, in ver. 1, to the certainty of eternal salvation, in ver. 39.

HOMILETICAL AND PRACTICAL.

Vers. 18-23. The groaning of the creature.

1. What are we to understand by "creature" here? 2. Why does it groan? 3. For what does it groan? (vers. 18-23).—The magnitude of the future glory of God's children. 1. It makes us forget all the sufferings of this present time; 2. It satisfies not only our expectation, but also the anxious expectation of the whole creation (vers. 18-23).—Why are the sufferings of this present time not worthy to be compared to the future glory? 1. Because our sufferings, however great, come to an end with this present time; 2. The glory, on the contrary, will continue forever (ver. 18).—Comparison of the sufferings of this present time with the glory which shall be revealed in us: 1. The former bring pain, cares, and tears; 2. The latter brings eternal health, peace, and joy (ver. 18).—The revelation of God's children is a revelation of their life (concealed with Christ in God) of courageous faith, fervent love, and calm hope; Col. iii. 8 (ver. 19).—The creature in the service of corruption (ver. 21).—The creature transformed to glory (ver. 21).—Believers in the possession of not only the first-fruits of the Spirit (faith, knowledge, love, patience, chastity, &c.), but also in the possession of God's full adoption, since the body also will be delivered from the bondage of corruption (ver. 23).

LUTHER: God will not only make the earth, but also heaven, more beautiful. This present time is His working garb; afterward He will put on an Easter coat and a Pentecostal robe (vers. 18-23).

STARKE: Wonder and rejoice, ye cross-bearers, for your heavy and wearisome sufferings are only a drop compared with the boundless sea of joys, and as a grain of sand in the balance against hundreds of thousands of pounds (2 Cor. iv. 17). "*Non sunt condignas passionibus hujus sæculi ad præteritam cul-
pam, quæ remittitur; ad præsentem consolationis gratiam, quæ immittitur; ad futuram gloriam qua promittitur;*" BERNH., *De Convers. ad cleric.*, c. 36 (ver. 18). The creature will not be utterly annihilated, but renewed, and placed in a more glorious state (ver. 21).—HEDINGER: Woe to those who revile, torment, and abuse God's creatures! (ver. 19).

SPENER: What would not a soldier suffer, if he knew that he should become a General? But here is a glory succeeding suffering, beside which all the glory of the greatest emperors and kings is only a shadow (ver. 18).—ROOS: The sufferings of this present time are infinitely small compared with this infinite weight of glory (ver. 18).—The glory is contrasted with the corruption, and freedom with bondage. That which is glorious will last eternally; and

that which is free may indeed be used and enjoyed by others, but is not in a state of bondage or slavery (vers. 20, 21).—What is spiritual, will become completely spiritual, and, consequently, will be revealed in great glory. Paul calls this state of glory the state of adoption, because God's children will then completely show their honor in themselves, fully enjoy their Father's love—in a word, will be heirs of God and joint-heirs with Christ (vers. 22, 23).

GERLACH: As the mother in travail delivers the living child, as it were, from death, so does nature, groaning under the power of death, struggle to bring forth from itself a new and incorruptible creation. "Not you alone, but what is much lower than you are, and without reason and conscience, shall share with you your blessings. The creation will be free from the bondage of corruption; that is, it will no more be corruptible, but will keep pace with the glorification of your body. For as it became corruptible when you did, so will it again follow you when you become immortal. As a nurse who fostered a king's son will herself enjoy his possessions as soon as he attains his father's throne, so will it be with creation. Do you see how man everywhere goes ahead, and every thing happens for his sake? Do you see how the Apostle comforts the struggling one, and points him to the unutterable love of God? But he does not merely comfort; he also shows the certainty of what he says. For if the creature which was created for your sake has hope, how much more do you have hope for whose sake the creature shall enjoy all these blessings! Thus, when the son appears in his glory, shall men clothe their servants in more glorious robes to the honor of the son;" Chrysostom (vers. 18-23).

LISCO: The magnitude and universality of the future perfection (vers. 18-23).—All the *sufferings* of this present time, both physical and spiritual, which we must endure on the way to our future glorification, bear no comparison to this perfection. The *proof* of this is, that the *creature*, the whole creation, both irrational creation and every thing which is still outside of fellowship with Christ, is anxiously waiting for the revelation of the still concealed glory of God's children, the truly new-born; in which glorification the whole creation will participate, for it is universal and great. The *ground* of this anxious expectation of the whole creation is partially owing to the subjection of the latter to *vanity*, and in part to the *hope* that it shall be delivered from that state which is subject to vanity, and shall participate in the glorious freedom of God's children (vers. 18-21).

HEUBNER: "Temporal sufferings are a differential of the future glory which shall be revealed; that is, they are so infinitely small that they have no value compared with the future glory" (SILBERSCHLAG, *Dreieinigkeit*, vol. iv. p. 188).—The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us: 1. In respect to duration; 2. Quantity; and 3. Quality.—The sufferings are a mote, the glory is a hundred-weight; the former are but a drop, the latter a sea (ver. 18).—Paul designs to show: 1. The certainty of this future in opposition to doubters, as in 2 Peter iii. 4, who say that all things continue as they were; he answers, by saying: No; nature does not remain unchangeable; nature itself has a tendency to transformation and completion; 2. The magnitude of salvation, for it is the object and limit of the whole creation; it must therefore be exceed-

ingly abundant.—Revelation of the children of God. *What* will then be revealed? 1. The inmost and deepest nature of their hearts; 2. The distinguished grace of God toward them, which is the glorious destination to which God elevates them. *To whom* will the revelation be made? To themselves, to the angels, to the believing children of God, to the world, and to all devils (ver. 19).—The *vanity* to which the creature is subject is manifested specifically as follows: 1. The creation has lost its original charm, its beauty, its durability, and its uniformity; 2. It has become corrupted by much that is injurious or useless; 3. It is now given over to abuse (vers. 20, 21).—How is the self-anxiety of nature to be regarded? We must suppose nature to have a consciousness, a feeling, and that it would say: "What must I suffer! how must I be abused!" Supposing particular objects to speak, the sun would say: "How must I shine upon the wicked works of men! how am I compelled to see every thing!" The earth: "What must I bear! what blood must I absorb!" The gardens and fields: "How are we wasted in excess!" Gold and silver: "How are we perverted into idols!" Beasts: "How are we tormented and abused!" If the Almighty were to open the mouths of many beasts of burden, how would the irrational brutes complain against rational man! (ver. 22).—The Christian is *l'homme de désir* (St. Martin), a man of longings.

BESSER: The martyrdom of the creature is twofold, and its coronation will also be twofold: 1. It suffers death, under whose pains the elephant groans and the worm writhes; 2. It suffers violence and injustice from the ungrateful and malicious; and it suffers involuntarily, for it is subject to these through God's authority (ver. 19). The glory of God's children is freedom—freedom from sin and death—freedom from the tyranny of the devil and the world (ver. 21).—The Apostle says: *We are waiting for the adoption*. It is the mystery of Christianity, that we wait for what we already have, or that we are and at the same time are not what we shall be. We are righteous and sinful; we are holy and impure; we are kings and slaves; we are free and bond; we are living and dead; we are saved and condemned;—we are all the former, apart from ourselves, in Christ; we are all of the latter in ourselves, apart from Christ (ver. 23).

Vers. 24-28. The salvation of Christians in the present life is a salvation: 1. In hope; 2. In patience; 3. In prayer (vers. 24-28).—The *one* Christian hope in distinction from the many worldly hopes. 1. It has a good ground—Christ, on whom we can build; 2. A certain object—eternal salvation (ver. 24).—What a man seeth he cannot hope for; if we therefore hope, the object of our hope must be invisible (vers. 24, 25).—Christian patience: 1. In what does it consist? 2. In whom is it found? (ver. 25).—Intercession for us by the Spirit of God. 1. How does it take place? 2. With what results? (vers. 26, 27).—It is only when we perceive our infirmities that God's Spirit intercedes for us with unutterable groans (ver. 26).—A glance at the inmost life of prayer of God's saints. We here perceive. 1. Our great weakness; 2. The comforting intercession by the Spirit of God; 3. God's friendly hearkening to our prayer (vers. 26-28).—Praise God for His compassion shown in the Spirit's helping us in our infirmities (ver. 26).—The unutterable groanings of the Spirit (ver. 26).—God knoweth the heart (ver. 27).—Are we also saints? Does God's Spirit

also intercede for us? Can we also hope that our prayer will be answered? (vera. 26, 27).—Under what circumstances do we, too, know that all things work together for our good? 1. When we love God; 2. When we are conscious of our call (ver. 28).—The Christian view of human destiny (ver. 28).—How many men are still very far from knowing that all things must work together for good to them that love God! 1. Proof that such is the case; 2. Statement of the grounds of this phenomenon.

STARKE: Impatience in distress arises from want of hope; 2 Kings vi. 29, 31 (ver. 26).—SPENER: We do not know what would always be useful to us, and, if left completely to our own choice, would often pray for things which might be injurious, rather than useful. We also do not understand how prayer should be best formed, and in such a way as most likely to be heard, especially in seasons when necessity is great, and the heart is perplexed; but the Spirit intercedes for us in the best way, with unutterable groanings (ver. 26).—We, in whom there are such groans, often do not ourselves understand what we pray for, for the anxiety of the heart is so great that it can express nothing more than a *sorrowful but confident desire for the grace of God*; but the remaining prayer is shaped by the Holy Spirit, and brought before God's throne (ver. 27).—ROOS: Here (ver. 27) the Holy Spirit intercedes for us as a wise father intercedes for his child, who does not know how to address a great nobleman as he should, when he puts into his mouth refined language and a fitting compliment.

BENGL: In this purpose of God lie concealed the very first roots of the justification and glorification of believers (ver. 28).

GERLACH: The personality of man is no passing show, and does not pass away into universal life; but it only lives truly a life of the spirit when the personal Spirit of God is the soul of its life—when God is in it—when the Spirit of the eternal fellowship of the Father and of the Son, of God and of His creation, is in it (ver. 26). By this means the prayer of the believing Christian first receives a strong and sure ground that the Spirit prays out of him; and by this means it becomes clear how such great petitions as the first three of the Lord's Prayer are placed by the Lord in the mouth of the weakest believer (ver. 27).—It is God who worketh all in all for our salvation (Phil. ii. 13); therefore all things, His creatures who live, move, and have their being in Him, coöperate for the same end; not with Him, or beyond Him, but in Him and through Him. Even all the evil that takes place on the earth coöperates for good; for the will of the creature, which tears itself asunder from its Creator, is evil, and the evil continues to exist in this will; but the evil that results as the work of this will is, in so far as it interferes with God's order of the world, God's own work, is overruled by Him for good. If a child or friend of ours is struck by lightning, or killed by a murderer, it is God's work in both cases, so far as the matter concerns us; even God's own retributive judgments, which requite the evil deed with evil, become a blessing to him who learns to love Him under the blows of His rod, so that then His penal justice is no more revealed therein, but purifying love and grace (ver. 28).

LISCO: *Patience* waits; it is established on *hope*, which is the direction of the spirit toward a future good. Hope is established on *faith*, which is the grasping of the promise that holds out the blessing;

this promise, which is contained in God's word, is the ground of faith; God's word is therefore the ground of all (ver. 25).

HEUBNER: Hope is advanced faith (ver. 24).—To hope, and to act in hope, are the strength of the soul (ver. 25).—The heart of the Christian is a sanctuary, a dwelling-place of the Holy Spirit (ver. 26).—Divine omniscience has a very comforting side God knows the inmost faithfulness of the Christian's heart. The true Christian desires to be searched, and to have his heart seen; the false Christian fears this (ver. 27).—"*Deus nihil mali sinit accidere, ex quo non aliquid boni possit et velit elicere*;" AUGUSTINE (ver. 28).

VERA. 29-39. Summary of the Christian order of salvation. 1. Election; 2. Ordination; 3. Call; 4. Justification; 5. Glorification (vera. 29, 30).—The Only-begotten of the Father is at the same time the first-born among many brethren (ver. 29).—Let us never forget that we should be brethren of our Lord Jesus Christ (ver. 29).—The call, justification, and glorification correspond to the threefold office of Christ (vera. 29, 30).—Why do we, as Christians, not need to fear? 1. Because *God*, who delivered His only Son for us, and with Him will also freely give us all things, is for us; 2. Because *Christ* is here, who has finished His work for us; 3. Because *we ourselves*, for the sake of Him who hath loved us, are able to endure every danger, and to allow nothing to separate us from the love of God which is in Christ Jesus our Lord (vera. 31-39).—If God be for us, who can be against us? 1. Ask whether God is for us; 2. Look at the enemies (ver. 31).—The gracious gift of God's Son (ver. 32).—Four believing and joyous questions of the Apostle, with the same number of answers evincing certainty of triumph (vera. 31-39).

STARKE: The precious chain of the blessings of salvation, which far excels all golden chains and jewels (1 John iii. 1, 2) (ver. 30).—Even the smallest child of God can defy the whole world; therefore, what a great privilege all the children of God have! O man, be converted, and this day become a child of God! (ver. 31).—Though the whole world condemn you, and cry out against you: "Crucify him! crucify him! away with him!" smile at it; for if God justifies you, nothing can condemn you (ver. 33).—"*Hoc habet proprium ecclesia: dum persecutionem patitur, floret; dum opprimitur, crescit; dum contemnitur, proficit; dum ladicur, vincit; dum arguitur, intelligit; tunc stat, cum superari videtur*;" HILARIUS, l. 8, *De Trinit.* (ver. 37).—Strong heroic faith, which will allow nothing to separate from the love of God in Christ. Oh, Almighty God, arm us with the same sense, in order that we may remain true to death! 2 Tim. iv. 8 (ver. 39).—LANGE: What will it help you, poor man, if you have many great, rich, and mighty men in the world, and even a partial judge at the judgment? If God and your own conscience be against you, how soon will the table be turned against you? Job ix. 4 (ver. 31).—OSIANDER: Even though Satan should make a row against our sins before God's judgment-seat, he will not be able to accomplish any thing, but will be compelled to pack off to hellish fire with his charge (ver. 33).

SPENER: It is the order of Divine beneficence that foreknowledge and foreordination take place in eternity, but the call, justification, and glorification

occur in time (ver. 30).—He who has not hesitated to give the greatest blessing, will also not be sparing of smaller ones (ver. 32).

Roos: Many would be against us, but they are nothing against God (ver. 32).—Paul had previously spoken (vera. 32-34) of judicial charges, but now he speaks of hostile powers that would violently snatch us away, and separate us from the love of Christ, which he afterward calls the love of God in Christ Jesus our Lord (vera. 35-39).

GERLACH: The Apostle has now, in spirit, reached the top of the mount of glorification, and looks back once more at the transitory hindrances, and the victory of believers, in the midst of their unfinished conflicts. That which here disturbs the peace of believers, and threatens to deprive them of their comfort, is of a twofold character: it is inward and outward. *Inwardly* it is *sin*, *outwardly* it is *tribulation*; in part it is the necessity of life in general, and in part it is the temptations specially appointed for the Christian (vera. 31-39).

LISCO: The blessed certainty of the grace of their God strengthens believers to conquer all temptations and embarrassments (vera. 31-34).—As Abraham's love of God strengthened him for the greatest and sorest sacrifice, so is the greatest expression of God's love for us the gift of His Son; it is an act of love which infinitely exceeds all else that God has done for us as Creator, Preserver, and Ruler (ver. 32).—With the strongly established conviction of God's grace toward us Christians, temporal sufferings, still less than those temptations (vera. 33, 34), cannot lead us astray in our certainty of salvation and glorification (vera. 35-39).

HEUBNER: Christ is the true and real Ideal of human virtue; to whom we should be conformed, and to whom we are appointed as Christians to be conformed. The higher we think of Christ, the higher must we think of ourselves (ver. 29).—The Christian is a brother of Jesus Christ (ver. 29).—"Faith," says Luther, "puts such courage into a man, that he can say, 'Though all devils should pounce upon me, and all kings, emperors, heaven, and earth, were against me, I nevertheless know that I shall be sustained.' He who has faith is in the Lord, and although he dies immediately, he must live again" (ver. 31).—Compare also PAUL GERHARD's excellent hymn, "If God be for me, I tread on all against me" (ver. 31).—The power of the Christian reaches further than his trials; his strength will never be wholly exhausted. And this strength is called love through Him who hath loved us; He, whose love raises us above all sufferings, strengthens us (1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4).

BESSER: The triumph of faith (vera. 31-39).

The Pericope for the 4th Sunday after Trinity, ver. 1. 18-23.

HEUBNER: How the Christian regards the evils and imperfections of this world—the future rejuvenation of the earth.—The history of the earth. 1. What was the earth? A scene of God's glory. 2. What has it become? A scene of sin and death. 3. What shall it become? Renewed, glorified, and a part of heaven. 4. Who will live on it? Matt. v. 5.—The comfort which the gospel gives the suffering Christian.—**APPUHN:** The connection of the creation with man: 1. The creature has fallen with man; 2. It serves him against its will; 3. It bears his image in itself: as men contend and fight together, so is it among the lower orders of creation;

4. It anxiously expects deliverance with man.—**GENZKEN:** The token of future glory: 1. The anxious expectation of the creature; 2. The expectation of believers.—**KAPFF:** The deliverance of the groaning creature: 1. In nature; 2. In humanity in general; 3. In believers.—**RANKE:** The hope which Christians have of their future glory: 1. What is implied in this hope; 2. Its connection with the life of the Christian; 3. Its blessings.

The New Rhenish Pericopes: 1. Vers. 24-30, for New-Year's Day. **DEICHERT:** The great privilege of God's children, to be able constantly to hope for the best. 1. It is only God's children who know what is best; 2. It is only they who hope for it is a proper way; 3. Their hope rests upon the strongest grounds.

2. Vers. 31-39, for the 13th Sunday after Trinity. **DEICHERT:** The blessedness of God's child, who lies in His bosom in full faith of eternal love. 1. Such a child of God has every thing which can truly benefit him; 2. He is no more afraid that any thing can harm him; 3. He continues unseparated from eternal love.

On chap. viii. 28. **SCHLEIERMACHER:** On improving occasions of public calamity. 1. They appeal to us to know ourselves; 2. They greatly benefit us by making us better acquainted with God himself. (Delivered in Halle soon after the French occupation.)

LANG: Christians, as God's children, are heirs of future glory. 1. The right of inheritance established on the New Testament; 2. Anxious waiting for the decision; 3. Its eternal institution; 4. The opponents of the right of inheritance; 5. Its assurance; 6. The infinite value of the inheritance.—The anxious expectation of the creature, as contrasted with man without this expectation in our day, is the same picture on a large scale which Balaam's ass presents on a small one. The Spirit in nature in opposition to the worldly-mindedness of skeptical natural philosophy.—Unspirituality in the garb of pretended natural philosophy, judged by its declarations: 1. Nature was not called into being by the Spirit of the Lord; 2. It does not testify to the dominion of the Spirit; 3. It does not strive for the revelation of the glory of the Spirit.—The true meaning of the groans: 1. Of the creature; 2. Of believers; 3. Of the Divine Spirit in their new life.—How does the case stand in reference to the battle of your life? 1. If God is not for you, every thing is against you, though every thing seems to be for you. 2. If God be for you, nothing is against you, though every thing seems to be against you. Nothing can harm us, for nothing can separate us.—Our fortress of rock: God's love in Jesus Christ our Lord.

[**BURKITT:** How will God's adopted children be made manifest? 1. In their persons; 2. In their actions; 3. In their condition.—The Holy Spirit intercedes for us: 1. By assisting us in duty; 2. By quickening our affections; 3. By enlarging our desires; 4. By setting us to groaning after the Lord.—Groaning denotes the strength and ardency of desire, which, through its fervency, puts the soul to pain and to a holy impatience till it is heard. If we want words, let us not want groans; Lord, let Thy Spirit help us to groan out a prayer when we want ability to utter it; for silent groans, proceeding from Thy Spirit, shall be heard in Thine ears when the loudest cries shall not be heard without it.

[**HENRY:** Though the soul be the principal part

of man, yet the Lord has declared himself for the body also, and has provided for it a great deal of honor and happiness. The future adoption of God's children is: 1. The adoption manifested before the world, angels, and men. Their honor is now clouded, but God will then publicly own all His children. The deed of adoption is now written, signed, and sealed; then it will be recognized, proclaimed, and published. 2. It is the adoption perfected and completed. The children of God have bodies as well as souls, and the adoption is not perfect until those bodies are brought into the glorious liberty promised the children of God.—Difference between faith and hope: 1. Faith has regard to the promise; hope, the thing promised. 2. Faith is the evidence of things not seen; hope is the expectation of them. 3. Faith is the mother; hope is the daughter.—SCOTT: All that we owe to the flesh is a holy revenge for the injuries already done, and the hindrances continually given us; and instead of rendering our state doubtful, by living after it in any degree, we should, by the Spirit, continually endeavor more and more to mortify it, and repress all its actions.—Sin has filled the world with suffering, yea, with unspeakable disorder and misery; all creatures seem to proclaim man's fatal apostasy, and to recommend the inestimably precious salvation of Christ. But the gospel opens a brighter prospect; a glorious crisis approaches, of which all things seem in anxious expectation.—CLARKE: Fluency in prayer is not essential to praying; a man may pray most powerfully in the estimation of God, who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of His own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form and distinct vocal sound. Such desires show that they came from God; and as they came from Him, so they express what God is disposed to do, and what He has purposed to do (ver. 27).

[HODGE: Observe, 1. As there is a dreadful pressure of sin and misery on the whole creation, we should not regard the world as our home; 2. It is a characteristic of genuine piety to have exalted conceptions of future blessedness, and earnest longings after it; 3. The reason why all things work together for the good of God's children is, that all things are under His control; 4. The plan of redemption, while it leaves no room for despondency, affords no pretence for assumption; 5. As there is a beautiful harmony and necessary connection between the several doctrines of grace, so must there be a like harmony in the character of the Christian.—The gospel is: 1. Wonderful; 2. Glorious; 3. Secure.—BARNES: Reasons why we are continued here in this state of vanity: 1. Christians are subjected to this state to do good to others; 2. Their remaining here shows the power of the gospel in overcoming sin, and in thus furnishing living evidence to the world of the power and excellence of that gospel; 3. It furnishes occasion for interesting exhibitions of character, and for increasing and progressive excellence; 4. It is a proper training for heaven.—Reasons why Christians do not know what to pray for: 1. They do not know what would be really best for them; 2. They do not know what God might be willing to grant them; 3. They are, to a great extent, ignorant of the character of God, the reason of His dealings, the principles of His government, and their own actual wants; 4. They

are often in real and deep perplexity; and, if left alone, would neither be able to bear their own trials, nor know what to ask at the hand of God.—J. F. H.]

[HOMILETICAL LITERATURE ON THE WHOLE CHAPTER.—The homiletical literature on this chapter is very voluminous; we select the following, as being most important.—BISHOP COWPER, *Heaven Opened*, &c., Works, 11 (1619); E. PHILIPS, *Certain Godly Sermons*, 243; EDW. ELTON, *Triumph of a True Christian Described (Three Excellent and Pious Treatises*, 1658); H. BINNING, *The Sinner's Sanctuary*, &c.; being *Forty-eight Sermons on the 8th Chapter of Romans*, Works, 1, 257; T. JACOMB, *Sermons Preached on the Whole 8th Chapter of the Epistle to the Romans* (only the sermons on the first four verses have been published, 1672); T. HORTON, *Forty-six Sermons upon the Whole 8th Chapter of the Epistle of the Apostle Paul to the Romans* (1674); T. MANTON, *Forty-seven Sermons*, Works, 2; J. MESTREZAT, *Sermons sur la 8e chap. de l'Épître aux Romains* (1702); T. BRYSON, *A Comprehensive View of the Real Christian's Character, Privileges, and Obligations* (1794); A. SHORT, *The Witness of the Spirit with our spirit, Illustrated from the 8th Chapter of St. Paul's Epistle to the Romans (Bampton Lectures, 1846)*; O. WINSLOW, *No Condemnation in Christ Jesus, as unfolded in the 8th Chapter of the Epistle to the Romans* (new ed., 1857).

—HOMILETICAL LITERATURE ON THE CARNAL MIND AND MAN'S ENMITY TO GOD.—C. SIMON, Works, 15, 195; BISHOP STILLINGFLEET, Sermon, 3, 264; R. IBBOT, Disc., 1, 365; J. EVANS, Disc., 1, 93; J. DRYSDALE, Sermon, 1, 213; R. GRAVES, Works, 4, 159; *The Carnal and the Spiritual, Village Preacher*, 1, 181; C. SIMON, Works, 15, 199; G. T. NOEL, Sermon, 2, 452; S. CHARNOCK, Works, 9, 175; ARCH-BISHOP LEIGHTON, Sermon, Works, 3, 195; J. JAMIESON, Sermon, (4) on the Heart, 2, 263, 381, 439, 465; G. BURDER, *Village Sermon*, 5; J. VENN, Sermon, 3, 56; T. DWIGHT, *Theology*, 4, 441; C. SCHOLL, Sermon, 158; E. COOPER, *Pract. Sermon*, 5, 17; T. CHALMERS, Works, 9, 66; H. CAULFIELD, *Irish Pulpit*, 2, 263; J. COOPER, Sermon, 28; C. SIMON, Works, 15, 202; E. BLENCOWE, *Plain Sermons*, 2, 362; J. FENN, Sermon, 52.

[HOMILETICAL LITERATURE ON LIFE AFTER THE SPIRIT (VERS. 13, 14), AND ON THE SPIRIT OF BONDAGE AND ADOPTION.—S. CLARKE, Sermon, 8, 23; BISHOP HALL, Sermon, Works, 5, 527; T. JACOMB, *Morning Exerc.*, 3, 585; R. SOUTH, Sermon, 5, 298, 326; T. WILSON, Sermon, 1, 389; L. ATTERBURY, *S. Clapham, Sermon*, selected, 2, 173; M. HOLE, *On the Church Cat.*, 1, 55; N. CARTER, Sermon, 155; J. PEARSE, Sermon, 219; D. WATERLAND, Sermon, Works, 9, 325; R. ROBINSON, *Village Sermon*, 267; T. BELSHUM, Disc., 1, 72; T. BIDDULPH, *Plain Sermon*, 3, 168; H. DRAPER, *On the Collects*, 2, 275; C. SIMON, Works, 15, 270; BISHOP HEBER, *Parish Sermon*, 1, 443; S. F. SURTEES, Sermon; T. KNOWLES, Disc., 3, 267; A. W. HARE, Sermon, 1, 77; W. G. G. COOKESLEY, Sermon, 2, 254; C. NEAT, Disc., 223; A. B. EVANS, Sermon, 230; H. E. MANNING, Sermon, 4, 27; A. WATSON, Sermon, (1843), 184; N. MEKES, Sermon, 329; BISHOP WILBERFORCE, Sermon, 39; W. HOWORTH, Sermon, 32; BISHOP J. JACKSON, *Witness of the Spirit*, 145; I. WILLIAMS, Sermon, 2, 145; C. J. VAUGHAN, Sermon, (1847), 77; C. BULLEN, Sermon, 43; H. ALFORD, Sermon, 3, 309; J. J. BLUNT, *Plain Sermon*, 56; W. GRESLEY, *Parochial Sermon*, 365; C. E. KENNAWAY, Sermon, at Brighton, 1, 222; BISHOP W. NICHOLSON, *On the Apostles' Creed*, 99; J. CAM

BRON, *Opera*, 536; J. WALLIS, *Serm.*, 153; E. BKESTON, *Serm.*, 375; J. EVANS, *Disc.*, 1, 350; J. WESLEY, *Serm.*, *Works*, 5, 98; B. BEDDOME, *Short Disc.*, 8, 151; S. E. PIERCE, *Essay*, &c., 149; C. SIMEON, *Works*, 15, 276; J. H. STEWART, *Serm.*, 189; G. T. NOEL, *Serm.*, 2, 471; W. MUIR, *On the Holy Spirit*, 144; T. AINGER, *Parochial Serm.*, 124, C. NEAT, *Disc.*, 239.

[HOMILETICAL LITERATURE ON THE WITNESS OF THE SPIRIT.—J. DONNE, *Works*, 2, 42; I. WATTS, *Evang. Disc.*, *Works*, 2, 292, 302; P. DODDRIDGE, *Serm.*, 2, 378; 3, 1; ARCHBISHOP J. SHARP, *Works*, 4, 1; W. STEPHENS, *Serm.*, 1, 287; BISHOP SHERLOCK, *Disc.*, *Works*, 1, 153; ARCHBISHOP SECKER, *Serm.*, 7, 221; T. RANDOLPH, *The Witness of the Spirit* (1768); *A View*, &c., 2, 228; J. WESLEY, *Serm.*, *Works*, 5, 111; J. DICKINSON, *Sermons and Tracts*; W. HAY, *Tracts*, 487; C. SIMEON, *Works*, 15, 283; W. L. BOWLES, *Paulus*, &c., 103; BISHOP PHILPOTTS, *Orig. Fam. Serm.*, 2, 237; E. COOPER, *Pract. Serm.*, 7, 380; C. W. LE BAR, *Serm.*, 3, 89; S. CLARKE, *Serm.*, 2, 78; *Forty Sermons*, 205; J.

PENN, *Serm.*, 2, 125.—HOMILETICAL LITERATURE OF THE GROANING AND TRAVAIL OF CREATION.—N. HOMES, *Resurrection Revealed, Raised above Doubts* C. E. KENAWAY, *Serm. at Brighton*, 2, 34; J. H. GURNEY, *Serm.*, 173; J. H. B. MOUNTAIN, *Serm.*, 95; A. LEGGE, *Nouveaux Serm.*, 2, 168; H. GROVE, *Posth. Works*, 2, 109; J. WESLEY, *Serm.*, *Works*, 6, 241; R. BALMER, *Lect.*, 2, 507; H. STOWELL, *Serm.* (1845); J. CUMMING, *Voices of the Night* 181; J. C. DANNAWEBERUS, *Crit. Sac. Theo.*, 2, 503 E. W. GOULBURN, *Bampton Lect.*, 269; A. HORNECK, *Serm.* (1677); A. TOWNSON, *Disc.*, 224; F. H. HUTTON, *Serm.*, 306; W. VICKERS, *Serm.*, 233; J. SLADE, *Plain Serm.*, 7, 76; H. HUGHES, *Serm.*, 107; W. CADMAN, *Bloomsbury Lect.*, 10, 31; W. FENNER, *Works*, 1, 295; T. BOSTON, *Works*, 9, 363, 286; W. CRUDEN, *Serm.*; J. MARTIN, *Remains*, J. GARRETT, *Serm.*, 2, 187; BISHOP WILBERFORCE, *Serm. on Sev. Occ.*, 1; W. RICHARDSON, *Serm.*, 2, 146; T. ARNOLD, *Serm.*, 1, 139; C. MARRIOTT, *Serm.*, 1, 179; R. MONTGOMERY, *God and Man*, 311; E. B. PUSEY, *Serm.*, 2, 304.—J. F. B.

THIRD DIVISION.

SIN AND GRACE IN THEIR THIRD ANTITHESIS (IN THEIR THIRD POTENCY): HARDENING, AND THE ECONOMIC JUDGMENT OF HARDENING (THE HISTORICAL CURSE OF SIN), AND THE CHANGE OF JUDGMENT TO DELIVERANCE BY THE EXERCISE OF DIVINE COMPASSION ON THE COURSE OF THE WORLD'S HISTORY. THE HISTORICAL DEVELOPMENT OF SIN TO THE EXECUTION OF JUDGMENT, AND OF THE REVELATION OF SALVATION TO THE EXHIBITION OF COMPASSION. THE INWARD CONJUNCTION OF GOD'S JUDICIAL AND SAVING ACTS, AND THE EFFECTING OF THE SECOND BY THE FORMER.

CHAPTERS IX.-XI.

FIRST SECTION.—*The dark problem of God's judgment on Israel, and its solution.*

CHAP. IX. 1-33.

A.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in
2 the Holy Ghost, That I have great heaviness [grief] and continual sorrow in
3 my heart. For I could wish¹ that [I] myself² were accursed from Christ for
4 my brethren, my kinsmen according to the flesh: Who are Israelites; to whom
5 *pertaineth* [whose *is*] the adoption, and the glory, and the covenants,³ and the
giving of the law, and the service of God [of the sanctuary], and the promises;
6 Whose *are* the fathers, and of whom as concerning [as to] the flesh Christ *came*
[is Christ], who is over all, God blessed for ever. Amen.⁴

B.

6 Not as though [It is not however so, that]¹ the word of God hath taken none
effect [come to nought]. For they *are* not all Israel, which are of Israel [For
7 not all who are of Israel, are Israel]:² Neither, because they are the seed of
8 Abraham, *are they* all children: but, In Isaac shall thy seed be called.³ That is,
They which are the children of the flesh, these *are* not the children of God
[Not those who are the children of the flesh, are children of God]: but the

9 children of the promise are counted for the seed [reckoned as seed]. For this *is* the word of promise [this word was of promise], At this time [season]* will
 10 I come, and Sarah shall have a son. And not only *this*;* but when Rebecca
 11 also had conceived by one, *even* by [omit *even* by] our father Isaac, (For *the*
children being not yet born, neither having [Without their¹⁰ having as yet been
 born, or] done any [any thing] good or evil,¹¹ that the purpose of God according
 12 to election might stand, not of works, but of him that [who] calleth;) It was
 13 said unto her, The elder shall serve the younger.¹² As it is written,

Jacob have [omit have] I loved,
 But Esau have [omit have] I hated.¹³

14 What shall we say then? *Is there* unrighteousness with God? God forbid.
 15 For he saith to Moses, I will have mercy on whom I will [omit will] have mercy,
 16 and I will have compassion on whom I will [omit will] have compassion.¹⁴ So
 then *it is* not of him that [who] willeth, nor of him that [who] runneth, but of
 17 God that [who] sheweth mercy.¹⁵ For the Scripture saith unto Pharaoh, Even
 for this same [very] purpose have I raised [did I raise] thee up,¹⁶ that I might
 shew my power in thee [in thee my power],¹⁷ and that my name might be de-
 18 clared throughout all the earth. Therefore hath he mercy on whom he will
 have mercy [Therefore on whom he will he hath mercy], and whom he will he
 hardeneth.

19 Thou wilt say then unto me, Why [then]¹⁸ doth he yet find fault? For
 20 who hath resisted [resisteth] his will? Nay but, O man, who art thou that
 repliest against God? Shall the thing formed [or, moulded, *πλάσμα*] say to him
 21 that formed *it*, Why hast thou made [didst thou make] me thus? Hath not the
 potter power over the clay, of the same lump to make one vessel unto honour
 22 and another unto dishonour? *What* [But *what*] if God, [although]¹⁹ willing
 to shew *his* wrath, and to make his power known [make known his power], en-
 dured with much long-suffering the [omit the] vessels of wrath fitted to [for]
 23 destruction: And [Also, *i. e.*, he endured for this purpose also]²⁰ that he might make
 known the riches of his glory on the [omit the] vessels of mercy, which he had
 24 afore prepared unto [before prepared for] glory, Even us, whom he hath called
 [As such, *i. e.*, vessels of mercy, he also, besides preparing, called us] not of [from among]
 the Jews only, but also of [from among] the Gentiles?

25 As he saith also in Osee [Hosea],²¹

I will call them my people, which [who] were not my people;
 And her beloved, which [who] was not beloved. [;]

26 And it shall come to pass,²² *that* in the place where it was said unto them,
 Ye *are* not my people; there shall they be called the children [called sons] of
 27 the living God. Esaias also [And Isaiah] also crieth concerning Israel,

Though the number of the children of Israel be as the sand of the sea,
 A [The] remnant²³ shall be saved:

28 For²⁴ he will finish the work [is finishing the word],²⁵ and cut [cutting]
it short in righteousness:

Because a short work [word]²⁶ will the Lord make upon the earth.

29 And as Esaias said before [And, as Isaiah hath said],
 Except²⁷ the Lord of Sabaoth had left us a seed,
 We had been [become] as Sodoma [Sodom],
 And been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not [who were
 not following] after righteousness, have [omit have] attained to righteousness,
 31 even the righteousness which is of faith. But Israel, which followed [follow-
 ing] after the law of righteousness, hath not attained [attained not] to the law
 32 of righteousness [omit of righteousness].²⁸ Wherefore? Because *they sought it*
 not by faith, but as it were by the works of the law [or, as by works].²⁹ For³⁰
 33 they stumbled at that stumbling-stone [stone of stumbling]; As it is written,
 Behold,³¹ I lay in Sion a stumbling-stone [Zion a stone of stumbling] and [a]
 rock of offence: and whosoever believeth [he who believeth]³² on him shall not
 be ashamed [put to shame].

TEXTUAL.

¹ Ver. 2.—[Lange renders: *Denn ich that ja (eins) das Geübde, for I once indeed made the vow to be, &c.* For the full discussion of this interpretation, see *Exeg. Notes*. The English text has not been altered to correspond, since the common view of $\epsilon\upsilon\chi\acute{o}\mu\alpha\iota$ is upheld in the additions.—D. K. L. read $\epsilon\upsilon\chi\acute{o}\mu\alpha\iota$, which is generally rejected.

² Ver. 3.—[The Rec. has this order: $\alpha\upsilon\tau\acute{o}\varsigma \epsilon\upsilon\chi\acute{o}\mu\alpha\iota \epsilon\upsilon\chi\acute{o}\mu\alpha\iota$ (C. K. L.); but the preponderant authority N. A. B. D. E. F. G. favors: $\alpha\upsilon\tau\acute{o}\varsigma \epsilon\upsilon\chi\acute{o}\mu\alpha\iota \alpha\upsilon\tau\acute{o}\varsigma \epsilon\upsilon\chi\acute{o}\mu\alpha\iota$ (N., however, puts $\epsilon\upsilon\chi\acute{o}\mu\alpha\iota$ first). So Griesbach, Lachmann, Tischendorf, Meyer, Alford, Tregelles, Lange. This order, if it has any special force, probably emphasizes the fact, that he could wish himself accursed, rather than that he himself could wish it. Hence the Amer. Bible Union is unfortunate in placing myself after the first I. Noyes: *I could wish to be myself accursed.*

³ Ver. 4.—[B. D. E. F. G., Vulgate, and most fathers, read: $\eta \delta\iota\alpha\theta\eta\kappa\alpha\iota$. N. A. C. K.: $\alpha\iota \delta\iota\alpha\theta\eta\kappa\alpha\iota$, now adopted by most editors. The alteration to the singular probably arose from a misunderstanding of the meaning. The plural was referred to the Old and New Testaments; and as the latter was no advantage of the Jews, the singular was substituted (so Meyer).

⁴ Ver. 5.—[Lange considers *God blessed forever, Amen*, a synagogical form, to be put in quotation marks. His exegesis accords better with the E. V. than with Luther's *der da ist Gott über Alles, gelobet in Ewigkeit, Amen*. On the disputed punctuation, see *Exeg. Notes*. Noyes, naturally, puts a period after Christ.

⁵ Ver. 6.—[See *Exeg. Notes*.

⁶ Ver. 6.—[The antitheses in vers. 6-8 cannot be preserved in the exact form of the Greek, except at the sacrifice of elegance and smoothness. Literally, the whole passage would be: *For not all these of Israel, these (are) Israel: neither because they are the seed of Abraham, (are) all children, but, In Isaac shall they seed be called. That is, not the children of the flesh, (are) these the children of God, but the children of the promise are reckoned as seed.*

⁷ Ver. 7.—[For convenient reference, the Hebrew text is appended. Gen. xxi. 12: $\text{בְּיָצֵאֲךָ יִצְחָק לְךָ יִרְצֶנּוּ}$. The LXX. is quoted literally here by Paul, and it is an exact translation. The only question of accuracy which can arise, is respecting the force of יִרְצֶנּוּ , whether it means *through or in*. See *Exeg. Notes*. Noyes: "Thy offspring shall be reckoned from Isaac."

⁸ Ver. 9.—[This is freely quoted from the LXX., Gen. xviii. 10, 14. The LXX. reads $\text{ἐπεὶ οὐκ ἔστιν ἐν τούτοις οἱ ἀπ' ἀβραάμ, καὶ ἔστιν ἐν τούτοις ὁ υἱὸς σου}$ (ver. 10); but ver. 14 cloes, $\text{καὶ ὅτι οὐκ ἔστιν ἐν τούτοις οἱ ἀπ' ἀβραάμ, καὶ ὁ υἱὸς σου}$. The choice of this latter clause was probably for reasons of emphasis, to indicate that the promise was to Sarah (Alford), which is the main thought here. The Hebrew phrase $\text{בְּיָצֵאֲךָ יִצְחָק}$, *when the time (shall be) resuscitant*, occurring in both verses clearly implies what the LXX. expresses: *at this season of the year*. Comp. Gesenius, *Thesaurus*, i. p. 470, Knobel on Gen. xviii. 10.

⁹ Ver. 10.—[Ὁ $\mu\acute{o}\nu\omicron\varsigma \delta\epsilon$. The passage is elliptical. On what should be supplied, see *Exeg. Notes*. As the case to be introduced is not strictly of the same kind as that of Sarah, but stronger, this is preferable to *so* (Alford, Amer. Bible Union); the former seems to imply the difference more clearly than the latter.

¹⁰ Ver. 11.—[The subject of the participles $\text{γεννησάμενος} \dots \text{παράγοντος}$ (genitives absolute) is not expressed, "according to well-known classical usage" (Meyer). It is readily supplied, for allusion has been made to the twins, and the history was well known. The rendering given above seems more satisfactory than that of the E. V. It is, in the main, that of Alford.

¹¹ Ver. 11.—[Instead of ἐκείνῳ (Rec., D. F. K. L., Wordsworth), ἐκεῖνός τε is found in N. A. B. and cursives; adopted by Lachmann, Tischendorf, Meyer, Alford, Tregelles, Lange. The former is the more usual word, in contrast with ἐκεῖνός τε ; hence, likely to be inserted. *And* and *ill* best express the slight difference, since ἐκεῖνός τε , like *ill*, does not always imply something immoral, and yet has the same wide range of meaning. It must have a moral signification here, however. (See Alford *in loco*.)

¹² Ver. 12.—[Quoted literally from the LXX., Gen. xxv. 23, except that ὅτι (relative, sign of quotation) takes the place of *and*. Instead of ἐκείνῳ (Rec.), most MSS. have ἐκείνῳ τε .

¹³ Ver. 13.—[From the LXX., Mal. i. 2, 3; the only variation is, the inversion of the first clause. It reads in the LXX.: $\text{ἐγγαμίσθη ὁ κύριός σου}$. The Hebrew text is:

יְהוָה אֱלֹהֵינוּ
אֶתְּנָתָנוּ
אֶתְּנָתָנוּ

I loved Jacob,
But Esau I hated.

¹⁴ Ver. 15.—[An exact quotation from the LXX., Exod. xxxiii. 19. The Hebrew of the original passage is of importance in the exegesis. It reads: $\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶת־אֱלֹהֵינוּ אֶת־יִצְחָק אֶת־יַעֲקֹב}$. Alford thinks ἐν , inserted in LXX., refers to pure mercy; Meyer, and many others, join it with ἐν : "whomsoever, in whatever state;" thus describing not merely the mercy, but the choice of its individual objects, as the free act of God; for the emphasis in the relative clause rests on the repeated ἐν , since ἐν generally has its position after the emphatic word (Kühner, ii. § 457). We are certainly justified in making the relative clauses present instead of future; for the future force of the Hebrew verbs is doubtful, while the Greek verbs (both in LXX. and the text) are present. See *Exeg. Notes*.

¹⁵ Ver. 16.—[The Rec., B. K., read ἐκείνῳ (from ἐκεῖνός); N. A. B. D. E. K. L. ἐκείνῳ τε (from ἐκεῖνός τε). The latter is adopted by Lachmann, Tischendorf, Alford, Tregelles; the former by Meyer and Wordsworth. Meyer urges that Paul would not use two forms, one here, and the other in ver. 18 (where the reading ἐκεῖνός is well established, only D. F. G. having ἐκεῖνός), and concludes that ἐν was substituted for ἐν through a mistake of the transcriber, and thus readily preserved, since it corresponded with a form in actual use.

¹⁶ Ver. 17.—[Very freely quoted, especially this clause, from LXX., Exod. ix. 16: $\text{ἐπεὶ οὐκ ἔστιν ἐν τούτοις οἱ ἀπ' ἀβραάμ, καὶ ὁ υἱὸς σου}$, on this account *thou wert preserved*. Εἰς αὐτὸν οὐτοῦ is merely a strengthening of the LXX.; but ἐγγαμίσθη σε seems to be a purposed deviation. The form of the Hebrew $\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה}$ (Hiphil of עָמַד , to stand), *I have caused thee to stand*, is better preserved by Paul's quotation. See *Exeg. Notes*, for discussion of the meaning of all three passages.

¹⁷ Ver. 17.—[Here Paul deviates from LXX., writing ἐκείνῳ instead of ἐκείνῳ τε .

¹⁸ Ver. 18.—[There is some confusion about ἐν . B. D. F. insert it in both clauses; Rec., N. A. K. L. omit it the second time. All have it in the first clause, but the position varies. Rec., D. F. K. L. put it before ἐν ; N. A. B., Tregelles, after. The above rendering adopts it in both clauses.

¹⁹ Ver. 22.—[The participle ἐκείνῳ is interpreted: *since, because he was willing* (i. e., purposed) or: *although he was willing* (not yet purposed). The latter is adopted by Lange: *obsequen (bereits) des Willens*; Meyer, and others.—After what, supply: *will thou reply?* or something to that effect. See the *Exeg. Notes* on both points.

²⁰ Ver. 23.—[It was necessary to supply this much in the text, in order to vindicate the view taken of this difficult passage. See *Exeg. Notes*.

²¹ Ver. 25.—[This is a free quotation from Hosea ii. 25 (23, LXX. E. V.). The Hebrew text is followed more closely than the LXX.; the clauses are transposed, &c. It is not necessary to insert the LXX. text here, as it differs in almost every word, though containing the same general thought: $\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶת־אֱלֹהֵינוּ אֶת־יִצְחָק אֶת־יַעֲקֹב}$. In rendering *Le-ruchama*, Paul follows the LXX.

²² Ver. 26.—[From the LXX. Hosea i. 10 (ii. 1, Hebrew), closely connected with the preceding, as if from the same place, according to the usage of the Rabbins, who thus joined citations even from different authors. The only variation from the LXX. is the strengthening of ἐκείνῳ and into ἐκεῖνός τε . The E. V., Hosea i. 10 supplies there.

²² Ver. 27.—[Isa. x. 22. Paul follows the LXX., which reads: καὶ τὰς πόλεις αὐτῶν ἡμεῖς ἐκδοῦμεν αὐτοῖς, καὶ ἐκδοῦμεν αὐτοῖς τὰς πόλεις αὐτῶν. The variation from the Hebrew is slight; רָשָׁעִים, shall return, is strengthened by the LXX. into ἐκδοῦμεν αὐτοῖς, which, of course, means still more as Paul uses it. M^t. A. B. Lachmann, Tischendorf, Meyer, Alford, Tregelles, Lange, read ἐκδοῦμεν αὐτοῖς; the more probable reading, as the LXX. differs. It is a stronger word, apparently.]

²³ Ver. 28.—[The variations from the Hebrew are so extensive, that it will be best to give the text entire]

בְּלִיֹּךְ חַרִּיץ שׁוֹטֵף צֶדֶקָה :
עַי כָּלָה וְנִחְרָצָה אֲדָרָךְ יְהוָה צְבָאוֹת עֲשֵׂה :
בְּקֶרֶב בְּלִיֹּחָרֶץ

"The consumption is decided, overflowing with righteousness;
For a consumption and a decree shall the Lord of Hosts make,
In the midst of all the land."

See *Exeg. Notes* for other renderings, and also for text of the LXX., which Paul quotes closely; inserting γὰρ at the beginning, however, as better continuing the proof, and substituting ἐν τῇ γῇ for ἐν τῇ πόλει καὶ ἐν τῇ πόλει.

²⁴ Ver. 28.—[The E. V. is unfortunate in rendering ἀλογον, work. (So Amer. Bible Union.) The word has a wide range of meaning, but this is not included. Lange: *Abrechnungssprach, word of reckoning.* See *Exeg. Notes*.]

²⁵ Ver. 28.—[The words: ἀλογον σουφραμῶν, are wanting in M^t. A. B., rejected by Lachmann, Tregelles; bracketted by Alford, but retained by most editors on the authority of M^t. D. F. K. L. The suspicion of an addition from the text of the LXX. is outweighed by the probability of the transcriber's confusing σουφραμῶν with the σουφραμῶν.]

²⁶ Ver. 29.—[A verbatim citation from the LXX., Isa. i. 9, where the Hebrew שָׁרִיר is rendered σῶμα.]

²⁷ Ver. 31.—[The *Rec.* followed by the E. V.) repeats ἀκατασφάλμα (M^t. F. K. L.). De Wette, Tholuck, and Meyer contend that the omission would be senseless; see, to the contrary, *Exeg. Notes*. The omission is sustained by M^t. A. B. D. G., Lachmann, Alford, Wordsworth, Lange, Tregelles. Dr. Hodge does not notice any of the variations in these verses.]

²⁸ Ver. 32.—[The authorities for ῥῆμον (*Rec.*) are M^t. D. K. L., a number of versions. It is omitted, however, in M^t. A. B. F., by Lachmann, Tischendorf, Meyer, Lange, Tregelles, Wordsworth. Alford prefers to omit, but does not deem the evidence sufficiently strong to decide. The word would readily be inserted as an explanation.]

²⁹ Ver. 32.—[Lange prefers to retain γὰρ (*Rec.*), mainly on the ground that it must be supplied in thought, even if rejected. It is found in M^t. D^t. K. L., many versions and fathers; retained by Tischendorf, Wordsworth, Lange. It is omitted in M^t. A. B. D^t. F., some cursives, &c. Lachmann, Meyer (with decision), Alford, Tregelles, reject it. If omitted, the period also must be omitted, and the verse be rendered, as by Alford: "Because (pursuing it) not by faith, but as by works, they stumbled, &c.]

³⁰ Ver. 33.—[Paul here combines Isa. xxxviii. 16 and viii. 14 in one, varying, to suit his purpose, both from the Hebrew text and the LXX. There is no variation in thought, except that the Apostle gives it as his exegesis, that the "stone of stumbling" of the one passage is the "corner-stone elect," &c., of the other. Comp. 1 Peter ii. 6-8.]

³¹ Ver. 33.—[The *Rec.* inserts ἡμεῖς, on the authority of K. L., versions and fathers. It is omitted in M^t. A. B. D. F., by Lachmann, Tischendorf, Meyer (4th ed.; Lange quotes him as retaining it), Alford, Wordsworth, Lange, Tregelles. It does not occur in the LXX., but, in chap. x. ii., no MS. omits it. The probability is, that it was inserted here to conform to that passage. Lange suggests that the emphasis upon ἡμεῖς, were it retained, would weaken that upon πιστεύουσιν.—R.]

[PRELIMINARY NOTE on the whole chapter, and its connection with the rest of the Epistle.—In order to understand this chapter, which is in many respects the most difficult section of the whole Epistle, its connection with the preceding context, but especially with chaps. x. and xi., must not be overlooked. Before passing from the doctrinal part, which reached its culmination in the song of triumph at the close of chap. viii., to the practical exhortations (chaps. xii. ff.), the Apostle institutes (in chaps. ix.-xi.) a profound inquiry into the historical course of development of the kingdom of God, seeking especially to enlighten and satisfy his readers respecting the enigmatical phenomenon, that the greater part of the people of Israel rejected salvation in Christ.* The thought might readily arise, that the promises given to the covenant-people had to come to nought, or that Jesus was not the Messiah, who had been promised principally to the Jews. After expressing his sorrow at the exclusion of so many of his people from the Christian salvation, he shows:

1. That God's promise was not thereby rendered void; for (a.) it refers, not to all of Abraham's descendants, but to those chosen by God of free grace, as Isaac and Jacob (vers. 6-18). (b.) God is not unjust in this election, for He is the Sovereign over

His creatures, who can make no rightful demands of Him (vers. 14-29).

2. The ground of the exclusion lies in the unbelief of the Jews themselves, who despised the true way of salvation through the righteousness of faith, and substituted their own righteousness; while the gospel announced to them, as indeed the Old Testament frequently indicated, that salvation could be attained only through faith (chap. ix. 30-x. 21).

3. God had not, however, cast off His people; for (a.) there is a remnant elected of grace, though most are hardened (chap. xi. 1-10); (b.) the unbelief and fall of Israel, in the wisdom and mercy of God, turns out for the salvation and reviving of the Gentiles, who should not, however, boast themselves (chap. xi. 11-24); (c.) finally, the rejection is only temporary, since, after the conversion of all the Gentiles, grace will come to the whole of Israel (chap. xi. 25-32). In conclusion, the Apostle breaks forth into a doxology to the grace and wisdom of God, who in such a manner will solve the enigma of the world's history, and lead all things to the glory of His name and the best interest of His kingdom (chap. xi. 33-36).—P. S.]

De Wette on chaps. ix.-xi.: A supplement (1) to the foregoing discussion: lament, explanation and comfort concerning the exclusion of the greater portion of the Jews from Christian salvation. Meyer, likewise: A supplement on the foregoing non-participation of the greater part of the Jews in the Christian institution of salvation, containing: a. The lament on it (chap. ix. 1-5). b. The theodicy accounting for it (chap. ix. 6-29). c. The guilt of it

* [His theme, as announced in chap. i. 16, 17, necessarily led him to such an inquiry. It concludes: "to the Jew first, and also to the Greek." Having discussed the great truth of "the righteousness of faith," he must justify this additional clause, which seems to be incorrect, in view of the present exclusion of the Jews. So Philippi, and others.—R.]

which rests upon the Jews themselves (chap. ix. 30-33, and chap. x. 1-21). *d.* The consolation arising from it (chap. xi. 1-32), with praise offered to God (chap. ix. 33-36). While De Wette regards the section of chaps. ix.-xi. as only a supplement, Baur considers it the real centre and kernel of the Epistle. If this be so, the kernel would indeed have a very massive shell.

[Forbes (following Olshausen) finds a parallel between chap. i. 18-iii. 20, and these three chapters. "We have here an instance of the Epanodos, the object of which is to bring the main subject into prominence by placing it first and last. In both sections the subject is the relation of Israel, and of the Gentiles, to the new way of salvation. But in chap. i. 18-iii. 20 it is regarded more on the side of the Law—as condemning Israel equally with the Gentiles, and necessitating them equally to have recourse to the gospel. In chaps. ix.-xi. it is regarded more on the side of Grace (on the part of God, as possessing a right to prescribe His own terms of acceptance), and of Faith (on the part of man, as the one only condition for attaining salvation, and which is demanded equally of Israel as of the Gentiles). Another point of resemblance between the two sections consists in the striking parallelism between the three objections of the Jew in chap. iii. 1-8, and those in chap. ix. 1-23."—Jowett: "The Apostle himself seems for a time in doubt between contending feelings, in which he first prays for the restoration of Israel, and then reasons for their rejection, and then finally shows that, in a more extended view of the purposes of God, their salvation is included. He hears the echo of many voices in the Old Testament, by which the Spirit spoke to the Fathers, and in all of them there is a kind of unity, though but half expressed, which is not less the unity of his own inmost feelings toward his kinsmen according to the flesh. As himself an Israelite and a believer in Christ, he is full of sorrow first, afterwards of hope, both finally giving way to a clearer insight into the purposes of God toward His people." As respects the relation of these chapters to the preceding part of the Epistle, in an experimental view, Luther well says: "Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (election of grace), without injury and inward enmity toward God. Wherefore take heed that thou drink not wine, while thou art yet a sucking babe. Each several doctrine hath its own season, and measure, and age."—R.]

Tholuck gives, on pp. 466, 467, a copious catalogue of the literature on Romans ix. See also Meyer, p. 347. We may here call attention to a more recent monograph: Beck, *Versuch einer pneumatisch-hermeneutischen Erklärung des 9te Kap.*, &c., 1838. To this we add the following: C. W. Krummacher, *Das Dogma von der Gnadenwahl, nebst Auslegung des 9te, 10te, und 11te Kap. im Briefe an die Römer*, Duisburg, 1856; Lamping, *Pauli Apostoli de predestinatione decreta*, Lenwarden, 1858; Delitzsch, *Zur Einl. in den Brief an die Römer*. *Zeitschrift für die luth. Theologie und Kirche*, 1849, No. 4; Van Hengel mentions (2, 323) *Wysius, Leerredenen over Romeinen*, ix., x., xi., tom. I. [Philip Schaff, *Das neunte Kapitel des Römerbriefs überlezt und erklärt*, in the author's *Kirchenfreund*, Mercersburgh, Pa., 1852, pp. 378-389, 414-432, largely used in the exposition of this chapter in the present volume.—R.]

Summary.—A. The painful contrast between

the misery of the Jews and the described salvation of the Christians, most of whom had been Gentiles. The Apostle's sorrow over the apparently frustrated destiny of his people (vers. 1-5).

B. The exultation of the Apost's in the thought that God's promise to Israel would nevertheless remain in force (vers. 6-33). Proof: 1. Differences in the election: they are not all Israel which are of Israel (vers. 6-13). 2. Antithesis in the ordination (predestination): God is not unrighteous in showing mercy and in hardening, and in His manner of connecting judgment and compassion (vers. 14-18). 3. God's freedom in the actual call of salvation (vers. 19-29): a. Proof from the existing fact (vers. 19-24); b. Proof from the witnesses of the Old Testament (vers. 25-29). 4. The correspondence of God's freedom in His administration, and the freedom of men in their faith or unbelief. The firmness of the fact that the Gentiles believe, and the greater part of Israel do not believe (vers. 30-33).

EXEGETICAL AND CRITICAL.

A. *The Apostle's sorrow over the apparently frustrated destiny of his people* (vers. 1-5). Winzer, *Programm in Röm.* ix. 1-5, Lipsa, 1832.

After the Apostle has portrayed the glory of believers in the New Testament, he must return to the surprising phenomenon, that it is just the majority of the people of the Old Testament who are absent from this feast of salvation—from the Supper of the Lord in the New Testament. The Jews, however, have already come into view (chap. viii. 33) as among the accusers and persecutors, and thus the way has been prepared for this transition. In a systematic reference, the Apostle turns from the consideration of the consummated salvation, to the most extreme contrast—sin in its third potency, the judgment of hardening.

Ver. 1. I say the truth in Christ [*ἀληθεύω ἐν Χριστῷ*]. Dr. Lange retains the article, as is done in the E. V., and in most revisions (except Noyes). It seems required by the genius of both the German and English languages.—R.] The Apostle strengthens his subsequent declaration in a threefold way: I say the truth in Christ; I lie not; my conscience bears me witness. The energetic battle which the Apostle waged against the Jews' righteousness of their works, and their claim to prerogatives in God's kingdom, made him odious to the Jews and an object of opposition and suspicion to many prejudiced ones among the Jewish Christians; while biased Gentile Christians might be tempted to regard him as one of their partisans. He meets all this by the solemn asseveration of his pain.

[Alford: "The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, causes him to begin with a deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people."—R.]

But the Apostle treats also of a further great progress in the glorification of Divine grace, which, in its third potency, glorifies as compassion that gloomy judgment of hardening which the Apostle

can only disclose by an expression of the greatest pain. The Apostle is doubly assured of the sincerity of his declaration. First, he expresses his feeling in the consciousness of the fellowship of Christ* (Eph. iv. 17; 1 Thess. iv. 1), while he, so to speak, transfers himself into the feeling of Christ (Luke xix. 41). Second, he proves and tests the truth of his feeling by his conscience, and by the strong and clear light of the Holy Spirit. Now, is this declaration an oath, according to most of the earlier and many of the later expositors (Reiche, Köllner, and others); or is it not, according to the exposition of Tholuck, De Wette, and Meyer? This much is clear, that the Apostle's asseveration is not a formal taking of an oath, and not in the form of an oath. [The form of an oath would be *πρός* with the accusative.—R.] It will be remembered, in favor of this view, that the *ὁμνέω* (Matt. v. 34) is here wanting; and that the Apostle does not swear by Christ, nor by the Holy Ghost. Neither does he swear in a legal sense in general; we may only ask, whether he does not here give a solemn assurance in God's presence, and whether such an assurance is not an ideal oath?

I lie not [*οὐ ψεύδομαι*]. (1 Tim. ii. 7.) White lies being very much in vogue at the time, this addition surely meant that he was perfectly conscious of his responsibility for his declarations, since he called on Christ as a witness.

My conscience also bearing me witness [*συμμαρτυροῦσός μοι τῆς συνειδήσεώς μου*]. Meyer: *Since my conscience bears me witness*. But Paul's conscience could not bear witness to the Romans apart from Paul himself. The distinction between his own declaration and that of his conscience, means that he has proved his feelings in regard to his people by the light of conscience and of the Spirit of God. [Alford: The *σύν* in composition, denoting *accordance with the fact, not joint testimony*.—R.]

In the Holy Ghost [*ἐν πνεύματι ἁγίῳ*]. This is not an addition to *συνειδήσεως* itself (a conscience governed by the Holy Ghost; Grotius), and still less to *οὐ ψεύδομαι* (although this is favored by many: *ὡς ἐν πνεύματι ἁγίῳ ὢν*), but to *συμμαρτ. μου* (Tholuck, Meyer, and others). [Meyer: "Paul knows that the witness of his conscience is not outside the Spirit which fills him, but *spirito sancto duces et moderatore* (Beza) in it."—R.]

Ver. 2. That I have great grief and continual sorrow in my heart [*ὅτι λύπη μοι ἔστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου*]. The position of the words is solemnly emphatic.—R.] The Apostle does not immediately and directly mention the subject or occasion of his grief. Why not? Meyer: "From tender compassion." Tholuck: "In lively emotion." But the object is indicated by the *ὑπὲρ τ. ἀδ. μου* (ver. 3), and it is the *ἀπώλεια* threatened them (ver. 22). But the great pain relates not only to the great fall of his glorious people, which had already occurred, but to the Apostle's tragical position toward his brethren according to the flesh, and to the hard prophetic call now to disclose publicly the whole judgment of hardening pronounced on Israel, with its incalculably sad consequences. Christ also wept as

He prophesied Jerusalem's fate. Comp. Isa. vi. [How noble the Apostle appears here, with this holy patriotism and hearty love to those who, from the day of his conversion, had persecuted him with relentless hatred; who, soon after the composition of this Epistle, occasioned him a long imprisonment, and who were the immediate cause of his martyrdom!—P. S.]

Ver. 3. For I could wish. [Lange: *Denn ich that ja das Gelübde, for I made the vow*]. See the discussions on this difficult passage, quoted by Tholuck. For an elaborate account of the earlier expositions, see Wolf's *Cura*, iii. p. 164. Explanations of the *ἠύχομην*:

1. I have wished, namely, formerly (Vulgate: *optabam*; Luther: I have wished). This explanation divides, again, into two:

a. When I was a Jew, I wished to keep the Jews far from Christ; yea, to be myself the personal medium of the alienation; *ἀνὰ θεῖμα = χωρισμός* (Pelagius, Abelard, and others). In this case he appeals to his former blind zeal for Israel against Christ, in order to prove that he loves his people, and, in his love, that he now sorrows for their fate.

b. In my pain I have gone so far, as a Christian, that I wished, &c. (*Significat, se aliquando hoc orasse, nimirum cum dolor iste singulariter invaluerat*) Bucer, Meyer, and others, suggest, to the contrary, that there is here no *potē*, or any other word of similar import. Philippi adds: it must then mean *ἠύχαμην potē*.*

2. I wished, namely, even now.

a. Tholuck: *Dum modo fieri posset, si liceret*.

b. Meyer: I would wish, if the import of my wish could contribute to the good of the Israelites.

c. Philippi: But *ἠύχομην* is also not identical with *ἠύχομην ἄν*; that is, *I would wish*, if the wish were possible; but since it is not possible, I do not wish. But it is = *I wished*, namely, if the wish could be realized, and therefore really wish on this supposition.

The difference between the explanations is this: a. If the wish were possible (Tholuck); b. If the thing wished for were possible (Philippi); c. If the thing wished for, and also the wish itself, were possible (Meyer). There has, perhaps, not been enough regard to analogies in Paul's method of expression. Paul says *ἠύχαμην ἄν* (Acts xxvi. 29), for *I wished*, in the sense of *I would wish*, and why not here, too? Luke relates, on the contrary, Acts xxvii. 29, in the imperfect: *ἠύχοντο*, they wished (at that time); and why should not the imperfect be used here in the same sense? If, indeed, the word should mean here, I have wished, or even, I have prayed (Theodoret, and others), the presence of *potē* might be insisted upon. But if the Apostle wishes to say, *I made a vow*—i. e., if he speaks of a definite fact—the *potē* lies already in the emphasis of the *ἠύχομην* itself, especially as joined with the added

* (Under (1) belongs an interpretation, suggested by the venerable S. H. Cox, D. D., taking the verse as a parenthetical explanation of Paul's sorrow, in this sense: "for I myself once gloried as a persecutor to be banished from Christ." Besides the objections against the past sense as given above, it may be added, that this puts *myself* in the wrong place (see *Festual Note*); that, while *εἰς μέγα* has this meaning: to boast, to glory, in Homer, yet even there it is often little more than to profess, maintain, while in the New Testament it does not occur in this sense. The probabilities, both lexical and grammatical, are very strong, therefore, against such a meaning here.—R.]

* 1. Christ, i. e., in fellowship with Christ, who is truth itself, and transfers His members, at all events, into the element of truth and sincerity (comp. 2 Cor. xii. 19).—P. S.]

αὐτὸς ἐγώ. It is very probable that he made some pledge, when he (according to Acts ix. 2) received from the high priest authority to persecute the Christians; for a hierarch of exalted station does not confide in a young man without some such pledges. His present perception of the fearful import of that engagement is immediately expressed in ἀνάθεμα, κ.λ.λ.

If we disregard such an acceptance, the exegetical difficulty will really begin with ἀνάθεμα. [Dr. Lange prefers, yet does not commit himself to, this view of the imperfect. It is far-fetched; and were there no other grounds to influence the interpretation than those of grammar, as Alford hints, any school-boy could tell that the imperfect does not refer to a definite past act, but represents "the act unfinished, an obstacle intervening." In support of the grammatical correctness of this view, see Buttman, *N. T. Gramm.*, p. 187; Kühner, ii., § 488, 3; Bernhardt, *Syntax*, p. 378; Kruger, § 54, 10; Winer, p. 266. It seems perilous to give up the obvious meaning, *I could wish*, for one barely allowable. The aorist was at hand, if Paul wished to refer to a past vow. If there be a difficulty in the passage, it is met most fairly by Meyer's view, that the verb implies an impossibility, or at least an insurmountable obstacle, both as to the wish and the thing wished for. We can then take ἀνάθεμα in its obvious sense, without putting it also on the rack to extort another meaning. See the final *Exeg. Note* on this verse.—R.]

That I myself were accursed from Christ [ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ]. Ἀνάθεμα, Attic ἀνάθημα, dedicated to God; hence, also, dedicated to the Divine judgment, and consequently to ruin; in the latter sense = קָרַם (Gal. i. 8, 9; 1 Cor. xii. 3; xvi. 22). Though the later sense of קָרַם "must not be construed as the Jewish curse of excommunication" (Meyer), yet the theocratic idea: to excommunicate from the Church of God, and to dedicate to ruin, cannot be separated. In the Christian sphere the ἀνάθεμα is, indeed, in the ecclesiastical form, a temporally qualified exclusion: "for the destruction of the flesh, that the spirit may be saved" (1 Cor. v. 5).

[EXCOURSUS ON ANATHEMA.—The proper understanding of this passage may be furthered by discussing at this point the precise meaning of the word ἀνάθεμα. The following dissertation is from Wieseler, *Commentary on Galatians* (i. 8, 9, pp. 39 ff.). The fact that it is founded upon another passage, adds to its weight in determining the meaning here, since the discussion of Gal. i. 8 is not beset with the prejudices which arise here.

"Ἀνάθεμα* is the Hellenistic form for the Attic ἀνάθημα (comp. εὐθημία and εὐρημα, πρόσθημα, and πρόσθημα, Lobeck, *Ad Phrynich.*, p. 249, and *Paralip.*, pp. 391 ff.), and, like the latter form, denotes in general 'something dedicated to God, a votive offering;' but in the Bible it is usually the translation of the Hebrew קָרַם, as ἀναθ-

ματίαν is of קָרַר, and then denotes something dedicated to God in a bad sense, as we shall presently see more particularly; comp. the Latin *sacer*. When any thing consecrated in a general sense is to be denoted, however, the form ἀνάθημα, in the Scriptures and their dependent literature, is wont to prevail; in the other case, the form ἀνάθεμα, although the genuine reading, on account of the divergence of manuscripts, is often very difficult to determine. Ἀνάθημα as translation of קָרַר is found, e. g., in the LXX., Levit. xxvii. 28, 29, where, however, the reading ἀνάθημα also appears. At all events, this use of ἀνάθημα is the exception throughout, as appears also from the fact that ἀναθρηματίαν is nowhere used, but ἀναθεματίαν. We are more apt to find ἀνάθεμα also in the sense of a customary votive offering; e. g., 2 Macc. ii. 13, and Judith xvi. 19, *Codex Alex.* Luke uses ἀνάθημα, Luke xxi. 5 (yet Cod. A. and D. [so α.], and also Lachmann, read ἀνάθημα) of a customary votive offering, and Acts xxiii. 14, ἀνάθεμα, of a consecration in a bad sense. Suidas therefore says, with essential correctness: ἀνάθεμα καὶ τὸ ἀναθεμίον τῷ θεῷ καὶ τὸ ἐκ ἀπονομήν ἐσόμενον ἀμφοτέρω σημαίνει· λέγεται δὲ καὶ ἀνάθημα τὸ τῷ θεῷ ἀναθεμιόμενον. [ἀνάθεμα signifies both that which is hung up as an offering to God, and that which is destined to destruction; but that which is hung up as an offering to God is called also ἀνάθημα.] So Theodoret, respecting the usage of his time on Rom. ix. 3: τὸ ἀνάθεμα διακρίνεται ἐν τῇ διανοίᾳ· καὶ γὰρ τὸ ἀμυρόμενον τῷ θεῷ ἀνάθημα ἐνομαζέται, καὶ τὸ τοῦτο ἀλόγιον τῇ αἰσῇ ἐστὶν προσήγοριον. [The word ἀνάθεμα has a twofold sense: for both that which is consecrated to God is named ἀνάθημα, and the contrary of this has the same appellation.] So much respecting the distinction between ἀνάθεμα and ἀνάθημα."

"The ἀνάθεμα in the passage before us has been understood principally (1.) of excommunication.* So Grotius, Semler, Burger (waveringly), Rosenmüller, Flatt; the *rationalismus vulgaris* in the well-known Bremen controversy occasioned by F. W. Krummacher's *Gastpredigt*, upon this passage, represented by Paniel, Weber, and Paulus (comp. Gildemeister, *passim*, and also Baumgarten-Crusius). Either an actual excommunication was understood, as by Rosenmüller (*excludatur e castu vestro*), which Flatt thinks possible with regard to a teacher, or it was even explained as by Grotius (*cum eo nihil vobis sit COMMERCII, non magis, quam cum iis quos Synagoga aut Ecclesia penitus abscidit*) and by Semler (*fugite, abhorrete talem doctorem*); in which case we should at least have expected ὡς περ ἀνάθεμα (ὡς περ ὁ ἀναθεματισμένος) ἴστω ὑμεῖς; comp. Matt. xviii. 17."

"In particular in recent times, it is explained (2.) almost universally and also correctly: 'to have

* ["Respecting excommunication among the Jews, comp. especially Selden, *De jure nat. et gent.*, 4, 8, *De Synedr.*, i. 8; and 8; Gildemeister, *Blindescript des vulgären Rationalismus zur Bezeichnung des penitentialen Anathema*, 1841, and *Beitrag zum Brementischen Magazin*, 1842; Ewald, *Alten- thümer des Volks Israel*, 8. 81 ff.; respecting the Greek ἀνάθεμα, Frischmoe on Rom. ix. 3; also Tholuck on Rom. ix. 3; and on the general subject, Winer, *Realwörterbuch unter Bann*."—R.]

* ["Morus even assumes a wider signification of ἀνάθεμα ἴστω: langui cum MALUM, PERVA, male et sit, non definit nunc morte placendum, an excommunicandus an ALIO MORE damnandus. For this imaginary signification he appeals to Gal. v. 10, where it is said of the same false teacher: *judicium feret—i. e.*, 'He will soon find his reward.' Burger, who wavers between this explanation and that of Grotius and Semler, thinks that Paul in both cases meant: *talem hominem perquam esse coelestem atque adeo penitendum, non vero indicare, QUAMVIS sit pama placendum*. We see, in the case of the ἀνάθεμα, how thoroughly the unscientific exegesis of all times and all places is dependent on all the wishes and prejudices of the individual."—R.]

become obnoxious to the wrath or curse of God; Winer, Schott, Rückert, De Wette, Usteri, Meyer, Gildemeister; so that, therefore, Luther, with his: *'der sei verflucht'*, according to Krummacher's interpretation, is justified. Luther would be right also in the main matter, according to Olshausen's assertion, which he presents without proof, and which stands midway between Nos. 1 and 2, that in this formula (3.) we are not *merely* to understand ecclesiastical excommunication, but that this is only *so far* included in the signification as it presupposes Divine reprobation."

"All these explanations, notwithstanding their divergences, proceed from the correct assumption that this *ἀνάθεμα* is the translation of the Hebrew *חֵרֵם*. The question is therefore this, what this *חֵרֵם* among the Jews was, and whether it denoted—i. e., in the time of Paul—the Jewish excommunication. If the latter were disproved, Nos. 1 and 2 would fall; but if this should really be the case, the question would be whether *ἀνάθεμα* here is used of excommunication, or of what it is used. But, in the first place, it is clear that, in the whole Old Testament, *חֵרֵם* and *חֲרִיִּים* are never used of excommunication. Indeed, they are used with at least as frequent reference to the idolatrous apostasy of the heathen nations, especially of Canaanitish ones, as with reference to idolatry and impiety within Israel. *חֵרֵם* is used of every thing, *person or thing*, which, on account of its worthiness of death, founded in God's Word—the thing usually in connection with, and on account of, its impious possession—was, whether of free resolve, or at the express command of God, consecrated to Jehovah, without capability of being ransomed; Levit. xxvii. 21, 28. The *person* who had become a *חֵרֵם* might not continue to live; Levit. xxvii. 29; and only the thing—to which class, according to ancient view, the slave also belonged—could, if a living creature, remain alive, falling then forever to Jehovah—that is, to the priests; Levit. xxvii. 28; Num. xviii. 14; Ezek. xlv. 29. From this it arises, that *חֵרֵם*, as to its sense, signifies simply 'to destroy,' and is not seldom connected with *לְחַיֵּי* (comp. the Hebrew *חַיִּים*, which also originally signifies 'to be holy; Exod. xxx. 37; xxx. 29; and *חֵרֵם* is rendered in the LXX. not simply by *ἀνάθεμα*, or *ἀπόρισμα*, Ezek. xlv. 29, but also by *ἀπάνωμα*, Deut. vii. 2; *ἐξολόθρευμα*, 1 Sam. xv. 21; and *ἀπόλημα*, Isa. xxxiv. 5. From this it appears that, according to the Old Testament, *חֵרֵם* neither literally nor by derived use can signify excommunication, as exclusion from the fellowship of the chosen people. Nay, the latter is expressly mentioned, Ezra x. 28; but the verb *חֵרֵם* is not used of the excommunicated persons, but, in contrast with it, the verb *בָּרַל*; the former verb, on the other hand, is used in its true sense (see above) of their *property*, because this sequestered forever to the sanctuary. Had the *חֵרֵם* been decreed against the *persons* in question on the part of the Jewish assembly, they would thereby not have been excommunicated, but *destroyed* in honour of the God whom they had outraged. On the other hand, in the Talmud, *חֵרֵם* is unquestionably used formally of *excommunication*. According to Elias Levita, the three grades of excommunication among the Jews have not seldom been assumed

as (1.) the *חֵרֵם*, (2.) the *חֵרֵם*, and (3.) the *חֵרֵם*. Paniel and Weber also assumed them, asserting that only the highest grade, as the Shammatha, was conjoined with those 'fearful curses' which we read in the Talmudists, but that Paul, with his *ἀνάθεμα*, meant no other than the *חֵרֵם*. On the other hand, Gildemeister, *passim*, preceded by Selden, and others, has lately thoroughly demonstrated anew that the Talmud and the Jews, by those three names, do not designate three different grades of excommunication, but that the Shammatha is only another word (the Chaldaic translation) for Niddui; that, therefore, if the Apostle, by his *ἀνάθεμα*, meant the Cherem as excommunication, the highest grade of excommunication—that accompanied with these 'curses'—must have been meant."

"The next question is, therefore, whether the Cherem, as excommunication, already existed among the Jews at the time when the *Epistle to the Galatians* was written. Although the primitive history of Jewish excommunication is veiled in great obscurity, we certainly shall not err if we ascribe to it, from its first documentarily attested appearance under Ezra (Ezra x. 8), up to the time of Paul, a certain course of development, and that a more extensive one than Gildemeister appears to do."

"According to New Testament testimony there were, then, the two grades of excommunication: (1.) The exclusion from the worship in the Temple and synagogue, John ix. 22; xii. 42; xvi. 2; and (2.) what, as it was already practised under Ezra, can least surprise us, the expulsion † from the congregation of the people, Luke vi. 29 (*ἀποτίθειν*), which concluded with obliteration of the name in the *δύλως δημοσίου* (*ἐκβαλεῖν τὸ ὄνομα ἐς το- νηρόν*, L. c.); which latter circumstance is here expressly added, that the hearers may not understand the *excommunicatio minor*. Quite as certainly, however, is the Jewish excommunication at Paul's time not yet designated as *Cherem*, which even antecedently is improbable, on account of the above developed Old Testament use of *חֵרֵם*, which could only gradually, and after a longer time, be so considerably modified. For in the *Mishna*, where excommunication is largely handled, Cherem is as yet never used of excommunication, but this is denoted by Niddui; it is in the *Gemara* that Cherem appears as excommunication, and that the sharpest form of the same—that joined with fearful 'curses' having reference to everlasting destruction, from whence also its name—is explained. With this alone agrees, moreover, the New Testament use of *ἀνάθεμα* and *ἀναθεματίζω*, Rom. ix. 3; 1 Cor. xii. 3; xvi. 22; Gal. i. 8, 9; Acts xxiii. 12; xiv. 21; Mark xiv. 71, which in none of these passages signify excommunication, or to excommunicate. On the other hand, *ἀνάθεμα*, in entire congruity with the Old Testament Cherem, is used of a *person* who is dedicated to God, subjected to the Divine curse for his death,

* [The Epistle to the Romans was written but a year or two afterwards. See Introd., pp. 14, 40.—R.]

† ["If Paul, by the *ἐκτίθειν τὸν σὸν ὄνομα ἐς τὸν ἕρπον*, 1 Cor. v. 13, with which he enjoins the excommunication of the incestuous person—comp. 1 Cor. v. 2—alludes, as is commonly assumed, to the technical expression of Deuteronomy: *וְיָבִיטוּ עָלָיו שְׁתֵּי בָּרִים*, and the translation of it in the LXX.; Deut. xvii. 7, xxi. 22 *et. al.*, this term must, at the time of Paul, have been already understood among the Jews not of the death penalty, but of excommunication; comp. Winer, *Bibl. Realwörterbuch*, under *Lebensstrafe*, ii. v. 12."—R.]

not, however, to bodily, as in the more ancient formula—which reference, however, was not necessarily contained in the root, but resulted only from the historical relations of the Jews in ancient time—but to spiritual and eternal death. The *ἀνάθεμα*, 1 Cor. xvi. 22, cannot signify excommunication, since otherwise it would be denounced against a *temper of mind*, the *ὁ φιλῆν*; nor yet 1 Cor. xii. 3, since no one could have wished to excommunicate Jesus, no longer dwelling on earth; nor Rom. ix. 3, as appears sufficiently from the defining *ἀπὸ τοῦ Χριστοῦ*. In the case of the verb *ἀνάθεματιζέτω*, indeed, it has not yet come into any one's head, in respect to the New Testament passages, that it signifies, to excommunicate; but *ἀνάθεμα ὄν*, Mark, i. c., signifies, 'under self-imprecations (by his soul's salvation) to attest, that;'^{*} *ἀνάθεματιζέτω ἑαυτὸν*, Acts, i. c., 'under self-imprecations to oblige himself.' Quite as little can *ἀνάθεμα*, Gal. i. 8, 9, be used of excommunication, on this account, if no other, because one cannot excommunicate an angel from heaven (ver. 8), but can very well call down God's curse of damnation upon him, in the *ἀνάθεμα*. Ver. 9 must have been used in the same sense as in ver. 8. Independently of the subjective participation expressed by the imperative, *ἀνάθεμα ἴστω* expresses neither more nor less than Gal. v. 10, where Paul denounces against the same false teachers the *judgment of God* at the end of days; comp. 2 Thess. i. 9. In form, as in meaning, the Pauline *ἀνάθεμα ἴστω* (or *ἴτω*, 1 Cor. xvi. 22) reminds us strongly of the *אָרֵר*, LXX: *ἐπικατάρατος*, Deut. xxvii. 15 ff.; only that not every *אָרֵר* in the Old Testament needs, like our *ἀνάθεμα*, to be taken as invoking the highest and most intensive evil—eternal damnation—but may very well, according to the connection, be used of that; comp. Gal. iii. 13; Matt. xxv. 41; it being, of course, understood that, by the *ἀνάθεμα*, the loss of eternal life and the blessed fellowship of God is meant to be invoked against the sinner, only so far and so long as he persists in his wickedness, or this in its nature is irremissible. As to the rest, when Rückert and Schott, in the case of the *ἀνάθεμα* in this passage, will have it that it does not mean excommunication, for the additional reason that that age was not yet acquainted with this among the Christians, this assertion is unquestionably erroneous; 1 Cor. v. 2 ff.: 1 Tim. i. 20; 3 John 10; Jude 22; comp. Matt. xviii. 17, 18; 2 Thess. iii. 14; 2 John x. 11. The Church fathers afterwards used the *ἀνάθεμα*, doubtless deriving the use through the Pauline passages, of Christian excommunication, similarly as the Jews their *אָרֵר*, but these commonly misunderstood the proper sense of this expression. Comp. the criticism of them in Fritzsche, i. c., tom. ii., p. 249, Note."

With this well-established view of the meaning of our word, we can pass to the exegesis of this passage, remembering that the burden of proof now rests with those who, to avoid difficulties, assign any other meaning than that so ably defended by Wieseler.—R.]

Meyer: "The destruction to which Paul would commit himself for his brethren must not be understood as a *violent death* (Jerome, Limborsch, Platt, and others), but as the eternal *ἀνάθεμα*, as is required by the *ἀπὸ τ. Χ.* It has often been objected that the wish of this *ἀνάθεμα* is unreasonable, and Michaelis even says that it would be a *raving*

prayer. But the standard of selfish (!) reflection does not harmonize with the emotion of boundless self-denial and love in which Paul here speaks." (Comp. Chrysostom and Bengel in *loco*.) Tholuck quotes Chrysostom's expression on this point, and adds: "Thus interpret the vast majority of expositors of ancient and modern times, even the Socinians, with Socinus himself." We nevertheless hold unhesitatingly that the explanation of Michaelis is more admissible than Meyer's well-nigh unmeaning overstraining of the idea of self-denial.

The justifiable hesitation in accepting the explanation, that Paul wished to be eternally cast out from Christ—that is, given over to the devil, to be damned—has led to mitigations of the real meaning of the *ἀνάθεμα*. It has been interpreted:

1. *As temporal death*, as already mentioned: Analogies in 2 Cor. xii. 15: the death of Christ as *κατάρα* (Jerome, Nösselt, and others). Tholuck, on the other hand: With temporal death as *Christum*, there is connected the accursing, which is additionally comprised here in *ἀπὸ τ. Χ.*

2. *Banishment from church fellowship* (deotius, and others; apparently, Luther also).

On the controversies arising from a *ban* by Fr. Krummacher on Gal. i. 8, in regard to this explanation, comp. Tholuck, p. 471 ff. There is, now, no question that the supposition of an exclusion to injury is always connected with a true exclusion from church fellowship. But if we explain the Old Testament Cherem and the ecclesiastical ban according to the New Testament—that is, specifically according to the words quoted from 1 Cor. v. 5—then it becomes evident that the Old Testament Cherem did not declare eternal condemnation when it declared extermination from the congregation of the people, and that devotion to eternal condemnation could never have been the meaning of an authorized ecclesiastical Christian ban. If the explanation, *I wished to be accursed from Christ*, were therefore correct, it would nevertheless not be the same as: *I wished to be eternally damned*; but: *I would be willing to be cast into boundless misery for the brethren.** From the overstrained interpretation of the *accursed*, it would follow, that the Apostle regarded the brethren in question as eternally damned. See, on the contrary, Rom. xi.—Tholuck refers to the Jewish and Arabic manner of speaking: May we be thy ransom; may my soul be the redemption of thine! Evidently, hyperboles of Oriental politeness. He cites the reference of Origen to the example of Moses (Exod. xxxii. 32): Paul has spoken like Moses, says Origen: *devotione, non praverticatione*. But Moses spoke thus at a moment of the deepest emotion, and just as Moses, in the Old Testament sense of the theocratic judgment of reprobation. Jerome takes the value of many souls against one into account; Cyril accepts a hyperbole; and Thomas Aquinas distinguishes between a *separatio a damnatis per culpam* and a *separatio a fructibus gloriae*.† Tholuck remarks, that Feneleon

* [So Hodge, who, while advocating the common interpretation, would make the meaning very general, and the words express not "definite ideas," but "strong and indistinct emotions."—R.]

† [There seems to be some abstract ground for this distinction. The first, separation from Christ's holy will, is opposed to love to Christ and striving after sanctification; it is godless, and, of course, excluded here. The second, separation from the enjoyment of Christ, is not in itself immoral, yet can, indeed, be distinguished from the first only abstractly and in thought, being also invariable, as

has referred to this passage in order to defend the mystical idea of *amour déinteressé*,* and that Bosuet replies, by saying, that fellowship with God cannot be separated from participation in saving blessings (salvation). Yet Tholuck returns at last to Fenelon's distinction, after quoting many other theological explanations (Calvin: *eruptio animi confusi*; later moralists, especially Dannhauer, Spener, and Bengel: *virtus heroica*). Most expositors, by their reference to the hypothetical *si fieri posset*, return to the acceptance of a hyperbolic expression.

The αὐτός ἐγώ leads us back to the simplest rendering.

The current explanation is incorrect at the very outset. Meyer is nearest right: The antithesis is the brethren, the majority of whom are seen by Paul as ἀνάθεμα ἀπὸ Χριστοῦ going to the ἀπώλεια. In this case the ἐγώ would still be superfluous. Our present expression refers to the αὐτός ἐγώ (chap. vii. 25). We have seen how the expression there designated the opposition of spiritual and carnal life in the identity of the same individuality. And thus it denotes here the antithesis of his earlier and of his present standpoint, in the identity of an individuality which, at that time, acted from a love for Israel.† For I even pledged myself, I, the same Paul who must now pronounce the following judgment on Israel, &c.—His former wish to destroy the Christians by means of the Cherem, he now denominates in its true meaning:

least in permanency. For holiness and blessedness are inseparable, and it is the will of Christ that we become *Meared* through fellowship with Him.—P. 8.]

* [Compare Madame Guion (died 1717):

"I consent that thou depart,
Though thine absence breaks my heart,
Go, then, and forever, too;
All is right that thou wilt do."

"My last, least offering, I present thee now—
Renounce me, leave me, and be still adorned!
Slay me, my God, and I applaud the blow."

Cooper's Translation.

The doctrine of disinterested affection has been supported in America by Samuel Hopkins, D.D., and his system is commonly called Hopkinsianism. He holds that self-love, which cannot be distinguished from selfishness in his view, "is the root and essence of all sin;" that holiness consists in disinterested benevolence. He makes the possession of this benevolence a test of religion and religious exercises, and says, that though a benevolent person "could know that God designed, for His own glory and the general good, to cast him into endless destruction, this would not make him cease to approve of His character; he would continue to be a friend of God, and to be pleased with His moral perfections." (*System of Doctrines*, 2d ed., Boston, 1811, l. p. 479.) But he puts certain limitations respecting proper personal interest, and nowhere implies that one must reach this point of experience in order to be converted. The current opinion of his view is, that he teaches: "a man must be willing to be damned, in order to be saved;"—a logical sequence which he does not affirm. Nor does he quote this passage, which would seem to favor his position. It is probable that he, too, would admit the impossibility of such a wish being granted, and claim no other meaning for this passage than that which many of the most judicious commentators adopt, and which is of the most literal and obvious one. It may well be held that Paul reached such a pitch of feeling as this, without insisting that this is the constant and conscious state of the Christian heart.—R.]

† [This obviates one difficulty, urged by Dr. Hodge, against the sense *I wished*: "No Jew would express his hatred of Christ and his indifference to the favors which He offered, by saying he wished himself accursed from Christ." But it makes the grammatical difficulty still greater. An imperfect is made to do service not only as an aorist, but in a sense very unusual; while what is closely joined with it—*vis*, the purport of the wish or vow—derives its significance from the present standpoint. Extremely doubtful, to say the least!—R.]

20

to be accursed, ἀπὸ τοῦ Χ., away from Christ; as he is not aware of any other ban from the Church of God than banishment from Christ. Nösselt, and others, have understood by the expression, that Christ would be the author of the ban; which would increase the harshness of the expression. With our view, the ὑπὲρ τῶν ἀδελφῶν μου can only mean this: *for my brethren*, as one zealous for their interests. Even with the opposite view, Meyer explains ὑπὲρ as *for the good of*; but Tholuck, on the contrary, says that the idea of substitution underlies the ὑπὲρ, at least indirectly. [Olshausen makes ὑπὲρ = *anti*.—R.] This would render the idea still more intolerable. Paul would not venture to utter the thought, that his ruin might still bring salvation to the people for whom even the death of Christ brought no salvation.

[The interpretations of this difficult passage may be classified as follows:

(1.) Those which take ἡνέχονην in the past sense. The grammatical objection to this is so decided, that, unless the gravest difficulties attend every other view, it must be rejected. The view of Dr. Lange, which makes it equivalent to a definite aorist, is grammatically less admissible than that which takes it as = *optabam*, I was wont to wish.

(2.) Those which give to ἀνάθεμα some less strong sense than *accursed*, *devoted to destruction*. Dr. Lange has cited most of these. The least objectionable among these is that which interprets the word as meaning: untold misery, not necessarily eternal. The lexical objection here is very strong; see EXCURSUS above. If Wieseler's statements are reliable, all of these are necessarily excluded. There remains, then,

(3.) The obvious meaning, *I could wish myself devoted to destruction from Christ for my brethren's sake*; implying either that the wish was not formed, because it was impossible to wish, or of impossible fulfilment; ὑπὲρ, involving, not necessarily substitution, yet such a suffering for the benefit of others as would turn to their corresponding advantage; for Paul often speaks of what he does for (ὑπὲρ) his readers. The question then arises, Are the difficulties attending this view so great, that it must be abandoned for such doubtful exegesis as (1.) and (2.) present? Dr. Lange objects:

(a.) That it implies a senseless overstraining of the idea of self-denial. But who shall put the limit? "It is the expression of an affectionate and self-denying heart, willing to surrender all things—even, if it might be so, eternal glory itself—if thereby he could obtain for his beloved people those blessings of the gospel which he now enjoyed, but from which they were excluded. Others express their love by professing themselves ready to give their life for their friends: he declares the intensity of his affection by reckoning even his spiritual life not too great a price, if it might purchase their salvation" (Alford). Surely we dare not let our assumption of how far his self-denial would go, limit words, which, if they do not mean this, have always borne this as their obvious meaning.

(b.) It is further objected, that then the Apostle would regard the brethren in question as eternally damned. But it is Paul who says that those out of Christ are already perishing (1 Cor. i. 18); and Christ himself speaks of the wrath of God aliding on men (John iii. 18, 36). This objection sunders too widely the present and the future state of unbelievers. Paul would, at all events, feel the power

of the future state of retribution in the case of these brethren, just to the extent that he attached a definite meaning to ἀντίθεμα; so that this objection is of no weight.

(c.) The implication suggested above, that Paul then would deem his ruin more powerful than the death of Christ, involves the strongest meaning of ἵπτο. If the idea of substitution be excluded, this objection falls to the ground. But if Paul could not use ἵπτο here, in the sense that his sufferings might produce certain beneficial results to others, he could not use it elsewhere in the same sense (Eph. iii. 13; Col. i. 24 twice). The objection, in any case, lies not against the degree, but the quality of the suffering.

(d.) Lange characterizes the current interpretation as *hyperbolic*. If it be, then objection (a.) has no weight, for a hyperbole would not overstrain the idea of self-denial. But this interpretation is not strictly a hyperbole. For Paul wished by this to express a degree of feeling which could be measured in human expression by nothing less strong than this. The objective impossibility did not destroy the subjective intensity of feeling. And although he may not have actually formed the wish, still any student of human nature knows that feelings often exist, never taking shape in definite wish, which are contrary both to what is possible and what is actually wished. The expression is, however, truthful in Paul's consciousness, hence not a hyperbole.

On the whole, the objections to this view (3.) seem of so much less weight, that the majority of commentators adopt it. Besides the grammatical and lexical grounds in its favor, it presents the great Apostle to the Gentiles under the influence of feelings most akin to the self-sacrificing love of the Lord he preached. And it detracts nothing from our estimate of his affection to know, as he did also, that such love flowed only from his love to Christ, his fellowship with Christ, which would itself change hell to heaven.—R.]

My kinsmen according to the flesh [τῶν συγγενῶν μου κατὰ σάρκα]. This addition expresses both his former motive and his continued patriotic feeling (see chap. xi. 14).^{*} [There is, however, here an implied antithesis to "brethren in the Lord." Paul's patriotism is here justified, but, as the next verse shows, it has a deeper ground in the gracious gifts and religious advantages which the Jews had hitherto enjoyed.—R.]

Ver. 4. Who are Israelites. Οἱ Ἰσραηλῖται.—*Quipe qui*. Thus he announces the characteristics of his kindred "according to the flesh," who lay so near his heart, and the decline of whose glory excited his profound compassion. The collective glory of the Jews lies in the fact that they are Israelites—that they bear the honorable name of Israel, as those who are called, like their ancestor, to be a people of God consisting of wrestlers with God—a people of wrestling prayer. [It should be remarked here, that the ground of the prerogatives afterwards enumerated was the free grace of God, not any superior natural excellence of this people as compared with the heathen. This is implied in the very character of the prerogatives. Besides, in calling them "Israelites," there is a direct reference to the fact

that their advantages grew out of their relation to one directly chosen of God. So that the very glory of Israel shows the sovereignty of God, toward which the chapter points, in discussing the enigma of the present position of this favored people.—R.]

By a rhetorically forcible καί, καί, &c., Paul now discloses six prerogatives, from νιοθεσία to ἐπαγγελία, after which he extols the highest glory of the Israelites—that the fathers belong to them, and of whom, as concerning the flesh, Christ also came.

He calls them *Israelites*, and not merely *Israel* (see ver. 6). Although the majority of the people turned away from Christ, and but a minority identified themselves with Him, this minority nevertheless constitutes, *par excellence*, the people of Israel. See the τινές in chap. iii. 3, and also chap. xi. 1. He can, indeed, call also the unbelieving majority "Israel" in a qualified sense (ver. 31). But the name "Israelites" is still placed as the name of honor at the very head of the advantages (see 2 Cor. xi. 22; Phil. iii. 5; John i. 47). On the use of the name in Josephus, see Tholuck, p. 476.

Tholuck's division of the advantages into three pairs is well grounded; but he is less warranted in regarding them as designations of their theocratic honor, their theocratic basis, and their theocratic hope, "to which the prerogatives of the fathers of the theocracy, and of their head, is connected as a fourth member." According to the import of the designations, the νιοθεσία indicates, at the outset, the whole state of honor; then the first pair describes the patriarchal foundation, including the new calling of Israel as a people; the second pair, on the contrary, set forth the Mosaic legal constitution of Israel; then, again, the ἐπαγγελία, "the promises," denotes the collective transition from Moses to Christ by the prophets. To these real advantages of Israel there then corresponds the antithesis of personal advantages: the true fathers of the people down to Christ.

Whose is the adoption [ὧν ἡ νιοθεσία] God's acceptance in the place of a child, adoption; yet not in the sense of the New Testament realization, but in that of the Old Testament typification (see Exod. iv. 22 ff.; Deut. xiv. 1; xxxii. 6; Hosea xi. 1; Rom. viii. 1, 2). The foundation of this adoption was the election, calling, and sealing of Abraham. But in this right of the child there was not merely comprised the real enjoyment of "theocratic protection," but also the foundation and guidance to real adoption (Gal. iv. 1, 2); and, in relation to the promise for the remaining nations, the determination that Israel should be the first-born son of God (Exod. iv. 22) [It therefore comprises, though only germinally and typically, the close union which Christ, the Only-begotten, who was in the bosom of the Father from eternity, forms between God and men through the regeneration of the Holy Ghost.—P. S.]

And the glory. The δόξα, כבוד יהוה. This is that revealed form of Jehovah underlying the call to adoption throughout the Old Testament, which often stands out more definitely in the appearance of the Angel of the Lord (see Lange's *Comm. Genesis*) [p. 386 ff., Amer. ed.]. Comp. Exod. xxiv. 16; xl. 34; 1 Kings viii. 10 f.; Ezek. i. 26, and other passages). Untenable explanations: 1. The ark of the covenant (Beza, Grotius, and others, with reference to 1 Sam. iv. 22). 2. The glory of Israel itself (Calovius, Köllner, Fritzsche, Beck and oth

^{*} In the discussions on this subject, a second meaning of ἀντί has not been taken into consideration: ἀντί πατέρα, on the paternal side, &c.

see). For the still more untenable explanations of Michaelis and Koppe, see Meyer (the adoption itself as glory, the promised *felicitas*). Meyer's own explanation is totally unsatisfactory: "The symbolical and visible presence of God as manifested in the desert as a pillar of cloud and of fire, and as the cloud over the ark of the covenant, the same כנפֿת־עֶבֶד" (Buxtorf, *Lexic.*, Talmud, &c.). For more particular information on Meyer's indefinite view, see Tholuck.—De Wette and Philippi do not really get beyond "the visible and operative presence of God," or, the "symbol of God's gracious presence." [As Paul is enumerating the prerogatives of the Jews, a definite meaning is to be sought for. Meyer's view attaches a definite meaning to δόξα, extending it, however, over a wide period of time. Dr. Lange's objection to this grows out of his classification of these prerogatives in chronological order. If this δόξα must be referred to patriarchal times, then Lange's view alone is admissible; but the word is used by one who is glancing over the whole Jewish history, and in that history "the visible presence of God" seems most worthy of the title δόξα.—R.]

And the covenants. *Αἱ διαθήκαι.* *The compacts.* The δόξα already announced itself at the call of Abraham. [If Meyer's view of δόξα be adopted, then the reference to the call of Abraham in *νομοθεσία* is the point of connection here.—R.] The covenant with Abraham was renewed with Isaac (and this is of importance here, in contrast with Ishmael), with Jacob (in contrast with Esau), and, finally, with the whole people through Moses. Various explanations: 1. The two tables of the law (Beza, and others). 2. The Old and the New Testaments [see *Textual Note*].—R.] (Augustine, Jerome, Cocceius, Calovius; with reference to Jer. xxxi. 33). Meyer: "The compacts concluded by God with the patriarchs after Abraham." Comp. Book of Wisdom xviii. 22; Sirach xlii. 11; 2 Macc. viii. 15; Eph. ii. 12. [This is undoubtedly the simplest view.—R.]

And the giving of the law. Opposite explanations: 1. Meyer, and others: the act of giving the law, not *ὁ νόμος* itself. 2. Tholuck [Hodge], and most expositors: *νομοθεσία*, by metonymy for *ὁ νόμος*; *νομοθεσία* is the more rhetorical and euphonic word. Evidently, the act of giving the law would have had no permanent force for Israel apart from its substance; but even its substance would be no permanent *νομοθεσία* without the continued repetition (Deuteronomy), establishment, and restoration of the law. The *νόμος* was, and continued to be, a permanent act of the *νομοθεσία*. [Meyer inquires why Paul did not write *νόμος*, if he meant it. "At all events, whoever had the *νομοθεσία*, had also the *νόμος*. Still, the difference of signification is to be preserved. The giving of the law was a work by means of which God, who was himself the *νομοθετής*, distinguished the Jews above all other nations." It seems safer to make the primary reference to the giving of the law, without, however, excluding the necessary secondary reference to its substance.—R.]

And the service of the sanctuary. The worship, *ἡ λατρεία*; Heb. ix. 1. [The Jewish ritual service, including the tabernacle worship, but fully established in the temple. The connection of this with the giving of the law is sufficiently obvious.—And the promises, *αἱ ἐπαγγελίαι*.—R.] Meyer holds that the service corresponds to

the giving of the law, as *αἱ ἐπαγγελίαι* (the Messianic prophecies) correspond to *αἱ διαθήκαι*. This is a chiasm, according to Meyer, occasioned by the necessity of the promises standing at the conclusion, immediately before the *Promised One*. But a chiasm is altogether out of the question, as the promises in the stricter sense—the prophetic promises—followed the giving of the law, and as the *λατρεία* also was already, in the main, a typical promise, from which the *ἐπαγγελίαι* are only to be distinguished as verbal prophecies. Tholuck concludes, without good ground, from the reasoning (ver. 6), that the predictions of the prophets are not meant here, but "chiefly" those communicated to the patriarchs. But how could Paul have enumerated the principal elements of Israel's glory, without thinking of the prophets? We must adhere to the position that, apart from the connections of historical sequence, the *νομοθεσία*, the δόξα, &c., and, indeed, all the particular elements, pervaded all the periods of Israel's existence. Even the *νομοθεσία*, for example, is found in the germ in Abraham.

Ver. 5. **Whose are the fathers** [*ὧν οἱ πατέρες*]. The fathers, the elect, the men of God, as prelude to the chief Chosen One, the Son of God; the glorious root of the Israelitish parent-tree, as well as the fatness of the tree (see chap. xi. 17), referring to the only glorious crown (Exod. iii. 13; iv. 8). These are chiefly, but not exclusively, the patriarchs, but, in addition to them, the long line of the true fathers of Israel.

And of whom as to the flesh is Christ [*καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα*]. It is the highest characteristic of Israel's glory, that Christ descends from it, or comes of it according to the flesh (Rom. i. 3; iv. 1 ff.). [Christ, the promised Messiah, is the greatest of all the blessings imparted to the people of Israel, to whom all the others pointed typically and prophetically, and in whom they first obtained their full truth and reality.—P. S.] The *τὸ κατὰ σὰρκα* is evidently a qualifying addition, and refers to an antithesis; Tholuck: "*οὐ κατὰ τὴν θεότητα*" (chap. i. 3, 4). [Alford marks the antithesis by rendering: "*as far as regards the flesh*;" finding in *τὸ*, accusative, the implication "that He was not entirely sprung from them, but had another nature."—R.]

Who is over all [*ὁ ὢν ἐπὶ πάντων*]. There are two renderings which are nearly allied: *Who is God over all, blessed forever*, and: *Who is over all, God blessed forever*. The doctrinal results are the same, whichever be adopted; but Lange prefers the latter, for reasons which will appear, and seems warranted in his preference. The E. V. gives the latter; Luther, and most interpreters, the former.—R.] We explain the passage thus: He who is over all Israelites, believers and unbelievers, is that glorified One of our universally known synagogical formula: God, blessed forever. Amen. We must first of all accept a strong Pauline breviloquence. Then we must call to mind Paul's expression concerning the unknown God (Acts xvii. 23). As Paul could say to the Greeks: "You seek and worship by your altar the one true God, without knowing Him," so can he say of the Jews: "Even those who reject Christ must render homage to Him, though unconsciously, as, by the well-known doxology, they often praise Jehovah, the God of revelation, who has appeared in Christ, and thus rules supremely over all, believers as well as unbelievers." The *ὁ ὢν* therefore stands for *ὁς ἐστίν*,

though with the additional strength peculiar to the participle. That the *ἐπὶ πάντων* here refers to the Jews, according to their antithesis of believing and unbelieving Jews, is evident from the strong prominence previously given to them (*οὗτινες, ὧν, ἐξ ὧν*). [The form of the E. V. favors this view of *ἐπὶ πάντων*. By taking it as masculine, the whole clause is brought into closer connection with the context, an increased difficulty in the interpretation of the doxology is obviated, while this closer connection gives strength to the view that the doxology refers to Christ. It seems preferable to the view which connects it with *θεός*, in the sense of the *supreme God* (Hodge, and many others). Whether all that Lange suggests is included, is perhaps doubtful; but comp. his remarks below on Pa. lxxviii. 19.—R.]

God blessed for ever. Amen [*Θεός εὐλογητός εἰς τοὺς αἰῶνας, ἀμήν*]. We must regard this clause as a quotation from the synagogal liturgy, sufficiently well-known to all the Jews, and to Jewish Christians and believers in general. According to modern usage, it should, therefore, be written with quotation-marks. But the sense is this: Christ is the object of the Israelitish doxology to the revealed God, Jehovah, for He is the *δόξα* itself; is consciously praised by some, and unconsciously by the rest; for this latter class, notwithstanding their rejection of Jesus of Nazareth, cannot get away from the adoration of the Shekinah, and thus Christ also, the personally revealed God, rules over all (as they praise Him), even over unbelievers, for their future salvation. This is therefore the last advantage of Israel (see chap. xi.). For the details of all the explanations, we must refer to the Commentaries extant.*

Every exposition is attended with great difficulties. The strongest reasons are still in favor of the old one, transmitted to us by the early writers, all of whom favored it, with the single exception of Theodore of Mopsvestia (see Tholuck, p. 479). We may say, perhaps, that Julian maintained, with Cyril, that Paul never called Jesus "God," and that the Codd. 11 [5], 47 place a period after *σάρκα*, and Cod. 71 places one after *ἐπὶ πάντων*. Here belong also Irenæus, Tertullian, Origen, &c., and the most of the later expositors (see Meyer). The passage is, therefore, a doxology to the divinity of Christ. This is most strongly favored by the requirement of the antithesis comprised in the *τὸ κατὰ σάρκα* (see chap. i. 3, 4; 1 Tim. iii. 16). This explanation has been rendered unnecessarily difficult by regarding *ἐπὶ πάντων* as neuter: "over every thing" (Beza referred it as masculine to the patriarchs, to the antithesis of Jews and Gentiles), thus giving up its proximate reference to the Jews.

Since the time of Erasmus, this exposition has been directly opposed by another, the reference of

the clause to God. "The Codd. 11 [5], 47, of the 11th and 12th centuries, like Diodorus of Tarsus, place a period after *σάρκα*; this punctuation has been preferred by Erasmus, so that what follows is a doxology to the Almighty God. This proposition has found favor with the majority of recent exegetical writers, with the Socinians, &c., with Reiche, Rückert, Meyer, and Fritzsche." Tholuck. A middle ground is occupied by the interpretation which unites with a second punctuation proposed by Erasmus, according to Cod. 71, as it places a period after *ἐπὶ πάντων*; this has been adopted by Locke and Baumgarten-Crusius, a construction to which Tholuck also inclines to a certain degree. In addition to these three explanations are, the conjecture of Erasmus, that *θεός* is not authentic, and the reading *ὡς ὁ θεός* proposed by Crell, and others. But, according to Tholuck, the detached character of the doxology is against the third exposition.

The following may be said against the second explanation:

1. In simple doxologies, without a relative form, the *εὐλογητός* generally precedes the *θεός*. See examples in Tholuck, 483; Philippi, 369 ff. Tholuck regards it as a beautiful fact connected with Faustus Socinus, that his attention was first directed to this circumstance, and that, owing to it, he changed his exposition of the passage. Tholuck, indeed, cites a passage in which the *εὐλογητός* comes after the *θεός* (Pa. lxxviii. 10)—a passage which, in view of its connection, we regard as very important, and must hereafter return to it.

2. A doxology to the omnipotent God cannot interrupt the train of thought under consideration at its very outset; least of all, can an elegy or funeral discourse be changed abruptly into a hymn. The doxology for the whole discussion in Rom. ix.—xi., is at the conclusion of chap. xi.

3. The expression, *τὸ κατὰ σάρκα*, which limits Christ's descent from the Jews to His human nature, requires, as an antithesis, a reference to His divine nature. We have here had special reference to Calvin, Tholuck, Neander, and Philippi. In the attack on the old exposition, it is remarkable that the same critical exegesis which elsewhere urges the immediate context, and leaves the analogy of Scripture altogether in the background, here reverses its method. Meyer, indeed, only says, that both expositions might be equally right, according to the words. But he imagines that he can overcome the requirement of the antithesis in this passage merely by the assurance that divinity does not necessarily belong to the object represented. The doxologies to God which Meyer cites (Rom. i. 25; 2 Cor. xi. 31; Gal. i. 6; 1 Tim. i. 17), are fully occasioned by the connection, which would not hold good of the present doxology. Meyer contradicts himself when he first urges that the present passage does not read *ὁ θεός*, but only the predicative *θεός*, without the article; and when he concedes that Paul, by virtue of his appropriate and real harmony with John's christology, could, just as properly as John (chap. 1), have used the predicative *θεός* (divine nature) of Christ (with reference to Phil. ii. 6; Col. i. 15 ff.; ii. 9; 2 Cor. iv. 4), and yet urges that Paul never used the expression *θεός* of Christ, since he never accepted the Alexandrian form, like John, but adhered to the strictly monotheistical form. He seems, therefore, to regard that "Alexandrian form" as prejudicial to strict monotheism. It should be remarked that Meyer, who is usually so clear and

* Comp. a learned essay by Hermann Schultz (Professor in Basle): *Rom. ix. 5, in exegetischer und biblisch-theologischer Beziehung, erklärt, in der Jahrbücher für Deutsche Theologie* for 1868, pp. 461-506, and the older exegetical literature on this passage, there cited against the interpretation of the Socinians and Semler. Schultz refers the doxology to Christ, yet not to the preëxistent, but the theanthropic, glorified Christ, to what He now is. This is the highest glory of Israel, that He who is exalted above all things was born of it. This essay is exhaustive and convincing in its defence of the received punctuation. It closes, however, with some speculations, which imply a discrepancy between the simple Gospel narratives and the more profound christological positions of the Epistles (and the Gospel of John).—R.]

decided in his statements of the reasons for his views, halts here, as if the grounds against the reference to Christ were not sufficient to satisfy himself. This fact is suggestive.—R.] As far as those passages are concerned in which Paul brings out the divinity of Christ, we refer to the *Doctr. Notes*. We must here, however, oppose the hereneutical supposition that there are no doctrinal *ἑκαστὰ λεγόμενα* as culminating points of the view corresponding with them. Meyer even holds that John calls Christ *θεός*; but once. It is a perfectly gratuitous increase of the difficulty before us, to say that Christ is here called *God over all*. It is certainly a fact that Paul speaks preëminently of the *historical* Christ, and that, when he expresses also the *ontological* idea of Christ, he immediately places it in relation with the historical perfection of Christ; but when this *historical* subordination which Paul expresses (1 Cor. viii. 6; Eph. iv. 5 f.; 1 Cor. xv. 28) is allowed to be identical with His *ontological* subordination, the error is owing to a defective ecclesiastical education and speculative penetration.

We now come to Ps. lxxviii. 19, according to the Septuagint: *Κύριος ὁ θεὸς εὐλογητός, εὐλογητός κύριος ἡμέραν καὶ ἡμέραν*. It must be borne in mind that Paul was particularly familiar with that passage. In Eph. iv. 8 he quotes a good part of ver. 18, and refers it to Christ. But this verse reads, according to De Wette's translation, thus: Thou ascendest to the high seat, thou leadest captive, thou receivest gifts for men, *and the rebellious shall also dwell with Jah*. Tholuck: *Even the apostates shall still dwell with God the Lord*. Do we not plainly hear the reëcho of this passage in the *ὁ ὢν ἐπὶ πάντων*? And since we know that Paul applies this passage to the glorification of Christ, is it not clear that he immediately adds that ascription of praise in Ps. lxxviii. 19? His expression occupies the middle ground between the LXX. and the Hebrew text. Hence we return to the acceptance of a synagogical form.

[The main point being not the synagogical form—to which, however, there is little to object—but the reference to Christ, the following summary in favor of that view is added:

(1.) This view is the most simple and natural one. Alford seems justifiable in remarking: *It is the only one admissible by the rules of grammar and arrangement.*

(2.) It accords best with the context, presenting an antithesis to *τὸ κατὰ σάρκα*, and forming a suitable culminating point after the enumeration of the advantages of the Jews.

(3.) It is sufficiently Pauline, for Paul wrote Col. i. 15 ff., and in view of that and many similar passages, any other reference would be derogatory to the divinity of Christ.

(4.) On no exegetical point, where there is room for discussion, has the unanimity of commentators, of all ages and confessions, been so entire, as in referring this to Christ.—R.]

B. *The Apostle's exultation at the thought that the promise of God for Israel nevertheless remains in force* (vers. 6-33).

FIRST PROOF: *Differences in election* (vers. 6-13). Meyer: "The first part of the theodicy is, that God's promise has not become untrue through the exclusion of a portion of the Israelites; for the promise is valid only for the true Israelites, who are according to the promise—which result is confirmed by the Scriptures."

Ver. 6. *It is not however so that.* The *οὐχ ὥς* δὲ *ὅτι* is variously rendered: 1. Analogously to the *οὐχ ὅτι*, *not that, not in the sense that* (Tholuck). But this does not afford a satisfactory connection with the foregoing. 2. Fritzsche: *οὐ τοιοῦτον ὅτι* [*the matter, however, is not so, as that*]. 3. *Οὐ τοῖον δὲ λέγει: οἷον ὅτι*, "but I do not say any thing of such a kind as that" (Meyer). 4. The least tenable explanation is, *it is not possible that* (Beza, Grotius). [Between (2.) and (3.) there is little choice. Paul does not say any thing of such a kind as that, because the matter is not so as that; or vice versa.—R.] The connection, therefore, consists in the Apostle's declaration of a restriction of the profound sorrow which he has already expressed; but not, according to Origen, in connecting the declaration that the promise still holds good, to the previously mentioned *ἐπαγγελίας*. Tholuck: "Paul adduces the proof according to the idea with which he was quite familiar, that the real Israel was not based upon its physical relationship with Abraham (Gal. iii. 9; Rom. iv. 12). This brings out in glaring contrast the shibboleth of the carnal Jew, &c.; gross heretics, deniers of the resurrection of the dead, &c., are only mentioned as exceptions."

The word of God hath come to nought [*ἐκπύκνωται ὁ λόγος τοῦ θεοῦ*]. The word of patriarchal promise in its relation to Israel, not specially to the *ἐπαγγελίας* alone.

For not all who are of Israel, are Israel [*οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ*]. The germ of the distinction between the true religious Israel and the impure and merely national Israelites, already lay in the Old Testament (see chap. x.; Ps. cxli. 1; Ezek. xlii. 9; Jer. vii. 28, &c.); the distinction was already prepared by the relations of election in the history of the patriarchs. The Apostle's thought distinguishes, first of all, between Israel as the collective people of God, and the single apostate branches. But then he establishes this general distinction chiefly by the relations of election.

Ver. 7. *Neither, because they are the seed of Abraham are they all children* [*οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα*]. The *σπέρμα Ἀβρ.* denotes here natural posterity, but the *τέκνα*, on the contrary, his spiritual posterity, and directly from Israel. It may be asked here, whether the subject of the preceding verse (*which are of Israel*) still continues (Meyer), or whether the present clause generalizes the subject: not all those who are Abraham's seed are therefore also Abraham's children. We prefer the latter construction, because, otherwise, the verse cited would furnish no proof. The first clause—for they are not all Israel which are of Israel, God's people—is therefore supplemented by the second—likewise not all who are descended from Abraham, and thus, directly from Ishmael and Isaac, are true children of Abraham; that is, not merely individual believers, as in chap. iv., but rather the individual chosen, elected beforehand through God's free choice.

This is now followed by particular proofs, which show that God's election, notwithstanding the promise given to Abraham, remained totally free, contrary to the boast of a right of natural descent.

First proof: Abraham's first born son was not Abraham's child of promise, but, according to God's disposition, the younger, with his seed. And that, indeed, was previously established by God. Refer

ence could also be made here to the preference of Sarah to Hagar; and, therefore, the *second* and more convincing proof follows: Rebecca. It is important that Rebecca, and not Isaac, appears in the foreground, but then, also, that she conceived twins by Isaac in *one* pregnancy; and *third*, that a determination is made respecting children as yet unborn, which gave the preference to Jacob.

But (thus the promise reads) in Isaac [ἀλλ' ἐν Ἰσαάκ. Gen. xxi. 12. See *Textual Note* for the Hebrew.] Though the decisive promise is quoted directly and authentically, without a γίγναται, or any thing of similar import, as in Gal. iii. 11, 12, it is nevertheless a simple logical requirement to supply something of the kind mentally; this, however, is contested by Meyer. The promise is quoted from the Septuagint. Meyer maintains, in accordance with Gesenius, that the original text קָרָאָה would say: *Through Isaac* will the posterity be called; but that the Apostle has conceived the sense of the passage according to its typical meaning, and confined it to Isaac's person. [So Philippi, Ewald.] The entire digression on this supposed antithesis rests upon a mistake of the significance of the typical collective name. The name of Isaac here can just as little exclude his posterity, as the included posterity can exclude Isaac himself. Meyer says: all Jews belonged to the offspring of Isaac, and therefore the expression would be inappropriate, if those whose claims are to be disappointed, are also described by it. But yet, in vers. 11 and 12, the election of Jacob is evidently meant at the same time with that of his posterity, but without the Apostle having designed thus to favor again the claim of individual Jews. The examples cited serve to prove that the distinguishing process of election, in reference to the descendants of Jacob also, was not hindered by the election of their ancestor with his σπέρμα, but rather that it took place with perfect freedom in reference to the posterity.

Shall thy seed be called [κλήθησεται σοι σπέρμα]. Different explanations of the κλήθησεται (*erit, shall be*; shall be awakened; shall be called from nothing); [Tholuck, Stuart; Reiche. Meyer objects to this, on the ground, that this promise was made *after* Isaac was born. As we are less warranted in referring the citation exclusively to Isaac's descendants, than to Isaac alone, this objection seems to be valid and conclusive.—R.]

The *καὶ* brings out the freedom of Divine choice; not in the sense that he merely became the ancestor of the promised seed, but in and with Isaac the seed of promise belonging to Abraham was called, according to the election. [Hodge, Alford, and most.] Freedom of election is thus distinguished by two characteristics: *only in Isaac*, and, *only by virtue of free appointment*.

Ver. 8. That is, *They who are the children of the flesh* [τοῦτ' ἵσταν, οὐ τὰ τέκνα τῆς σαρκός. Comp. Gal. iv. 23]. The children who are to be regarded merely as the fruit of physical generation. The antithesis, the children of the promise [τὰ τέκνα τῆς ἐπαγγελίας], makes these appear as born under the predetermination and coöperation of the Divine promise. The expression, "*promised children*," would be too little; while the expression, "begotten by the power of the Divine promise" (Meyer), would be too strong. [The facts respecting the birth of Isaac, and Paul's language in Galatians, seem to justify

Meyer's view; the conception of Isaac was so extraordinary, and so connected with the promise, that he is called "*after the Spirit*," in distinction from one "*born after the flesh*," as well as "*by promise*;" still in neither case is Isaac said to be *born by promise* or *after the Spirit*, as if to guard against any thought of miraculous conception. Lange himself says below, that "the promise acted as a producing and coöperative cause."—R.]

Not "*those children of the flesh are children of God* [τὰ τέκνα τοῦ θ:οῦ], but the children designated by the promise are reckoned as seed [λογίζονται εἰς σπέρμα]. The antithesis must be carefully observed. Even the children of promise are not, in themselves, children of God in the New Testament sense. They are counted such according to their faith, and therefore typically so called in the sense that they are the seed of God's children as the seed of promise. Also in this line there are not yet children born of God (see John i. 13)."

Ver. 9. For this word was of promise [ἐπαγγελίας γὰρ ὁ λόγος οὗτος. Notice the emphatic position of ἐπαγγελίας. "The children of promise are reckoned for seed; for this word, in fulfilment of which Isaac was born, was a word of promise" (Alford).—R.] Free quotation from Gen. xviii. 10, 14, according to the Septuagint.

At this season [Κατὰ τὸν καιρὸν τοῦτο; i. e., next year at this time. See *Textual Note*.—R.] The accessory proof in this verse will show, first, that Isaac was now already an object of promise; second, that the promise ("according to the time") acted as a producing and coöperative cause; and third, that the bestowal of the right of childhood was attributed for Abraham's faith.

Ver. 10. And not only this; but when Rebecca also [οὐ μόνον δέ, ἀλλὰ καὶ Ρεβέκκα]. Winer's supplementing explanation, οὐ μόνον δὲ Σάρρα ἐπαγγελμένη ἦν (Meyer: Not only Sarah, but Rebecca also, had a Divine promise), is repelled by Tholuck, with the reminder that it was not Sarah, but Abraham, who had received that ἐπαγγελία. Tholuck, with Erasmus and Rückert, prefers to supply a τοῦτο μόνον δέ, and δεικνύει τοῦτο, or something similar, to Rebecca. Grotius, and others, in accordance with the sense, interpret similarly: *non solum id, quod jam diximus, documentum est ejus, quod inferre volumus*. [The view of Tholuck seems least objectionable. Ρεβέκκα is then either the nominative absolute, or we must accept an anacoluthon. The sense is the same in either case. Philippi prefers the former decidedly, on grammatical grounds, and takes this as almost = *behold, Rebecca too*. The progress of thought is against Meyer's view.—R.]

* [Stuart, and others, deny the highest spiritual sense to the phrase "children of God," limiting it to "children of promise in respect to the external privileges and blessings of the ancient covenant or dispensation." In itself there would be no objection to this view, but Paul had already written Gal. iv. 22-31, where these phrases receive a deeper meaning (see Lange's *Comm. Gal.*, pp. 113 ff., 120 ff.). Besides, if this were all, it would not differ from the idea already suggested in vers. 6, 7 (Hodge). We must hold then to a typical sense at least, and find, in "reckoned," the guard against the assumption of spiritual privilege from natural descent.—R.]

† [Stuart suggests the interpretation: "*as at life-giving time*; in which case the meaning would be, that God would again address her as a mother, who gives life to—i. e., bears, children." But there seems to be no reason for departing from the simple rendering of the LXX. quoted by Paul.—R.]

In consequence of the ambiguity of the brief form of expression, we must consult the contents themselves. But, according to these, Rebecca is not merely a second example, but even a new one for the same fundamental thoughts. She is a new example, in whom there appear three new characteristics. First, Rebecca appears in the foreground as a principal person, and becomes the parallel to Abraham. The Apostle says to the Jews, as carefully as he can, that the weight of the promise does not rest upon Isaac, the promised natural seed of Abraham, but on the daughter-in-law, Bethuel's daughter, who had become Isaac's wife. Then comes the principal characteristic which constitutes the real antithesis:

[Had conceived by one, our father Isaac, *ἡ δὲ ἑὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν*.—R.] Between the twin children of one marriage, by one husband, and from one conception or pregnancy (*ἑδ, κοίτη*, see chap. xiii. 12; not emphasized as unity, but really so understood), the election already made the greatest difference before birth. This leads to the third characteristic:

Ver. 11. [Without their having as yet been born, or done any thing good or evil, *μήπω γὰρ γεννηθέντων μηδὲ πράξαντων τι ἀγαθόν ἢ φαῦλον*. See *Textual Notes* * and †.—R.] Before the children had done any thing either good or bad.* This example denies once more, as though superfluously, the exclusive privilege of birthright. In view of all this, we think that the real explanation of the *οὐ μόνον δὲ* is contained in the second characteristic—not merely that Sarah, the unfruitful one, is a proof, but also Rebecca, in her pregnancy with twins. It is Sarah, in so far as the promise determines a year beforehand that the unfruitful Sarah, instead of the mother of Ishmael, should be the mother of the promised one; and Rebecca, in so far as the promise made even the greatest difference between the twin-fruit of her womb.

The expression, *τοῦ πατρὸς ἡμῶν*, indicates that also the paternity of Isaac did not guarantee any choice concerning the Jews. The *μήπω* † expresses the fact that God's revelation concerning the preference of the younger before the birth of the twins (*αἰρών* must be supplied) was intentional, in order

That the purpose of God according to election might stand [*ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη*]. Meyer holds, that the *ἵνα* therefore determines, at all events, a purpose. But he incorrectly denies that the *ἐκλογὴ* here precedes the *πρόθεσις*. [Meyer opposes this precedence, on the ground that the election is essentially pre-temporal (Eph. iii. 11; 2 Tim. i. 9), objecting also to the view of Grotius, and others, that the phrase means: a decree considered with respect to an election. He holds that, as an

essential inherent of the purpose, κατ' ἐκλογὴν expresses the modality of *πρόθεσις*. Perhaps it is not safe to affirm positively more than this respecting what belongs to the order in the mind of God Meyer also repels the strong view of Bengel: *propositum Dei electivum*; but after all has been admitted, that must be respecting the primary reference to theocratic privilege (Meyer limits thus), the Apostle's language fairly implies a choice of individuals, and a free choice, whether we can reconcile this with our systems, or our consciousness of our own freedom or not. The emphasis throughout, it may well be admitted, rests on the unmerited choice of Jacob, rather than on the rejection of Esau.—R.] The *ἐκλογὴ* is founded in the *ἰδιότητα*, and the *πρόθεσις* joins with the latter. Meyer's opposition to the explanation of the expression (of Rosenmüller, and others) *propositum Dei liberum*, is correct only so far as the election of love and arbitrary freedom are different; but the election of love is certainly free in relation to human claims. The following clause expresses a principal maxim of the *πρόθεσις*.

Not of works, but of him that calleth [*οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος*]. The explanation of most commentators, that the *πρόθεσις* is announced by this negation, is contrary to Meyer's assertion, that this addition relates only to *μένη*; and indeed he has this, his strong assurance, not from works, &c., but of him that calleth.—Works cannot be the foundation of the call to salvation, but just the reverse; it is only this call that can be the foundation of works. [This phrase seems to be "a general characteristic of the whole transaction" (Alford). Such a view is favored by the peculiarly broken construction of the whole verse. In any case, it establishes the position of Augustine: "God does not choose us because we believe, but that we may believe." "Hence, too, we are justified not on account of faith (*propter fidem*), but through faith (*per fidem*), which God himself works in us through the Holy Ghost (Schaff). Any other view would contradict the obvious meaning of this verse. Comp. Hodge and Philippi on each side of the predestinarian question as involved here.—R.]

Ver. 12. The elder (that is, the first-born) shall serve the younger [*ὁ μείων δουλεύσει τῷ ἐλάσσονι*] (Gen. xiv. 23, according to the Septuagint).—Here, again, Meyer finds a difference between the original sense of the passage and the Apostle's explanation. According to the connection of the original, the expression extends to the nations concerned (Jews and Edomites), and was fulfilled in David's conquest of the Edomites (2 Sam. viii. 14, &c.); * but Paul means, on the contrary, Esau and Jacob themselves. The adjustment of the difference by regarding the two brothers as representatives of two nations, is insufficient; rather, the *indoies* of Jacob was really continued in the Jewish people, and the *indoies* of Esau in the Edomites. [The reference of the original Hebrew, as shown by the context, is to the nations springing from the twin children ("two nations are in thy womb;" Gen. xxv. 23). Lange and Meyer agree that there is also a personal reference, though differing in their mode of stating the relation of the two

* [It must be noticed that this expression contains an incidental argument against the Platonic and Origenistic doctrine of the preexistence of souls, and their exile into this world in consequence of a previous fall. This theory, revived again and again, is as unsatisfactory as it is unsupportable, but must be considered one of the many attempts to solve the enigma which this chapter confronts. Clearly, then, Paul rejects this solution.—R.]

† [Meyer: "Not *esse*, because the negative relation is to be expressed subjectively—i. e., as presented and considered by God in the giving of His sentence." See Winer, p. 441.—R.]

* [Subsequent conquests of the Edomites are mentioned; 2 Kings viii. 21; xiv. 7, 22; 2 Chron. xxv. 11; xxvi. 2. They were finally conquered by John Hyrcanus and incorporated into the Jewish nation.—R.]

Neither should be excluded, though the whole passage seems to indicate that the personal reference was the more prominent one in Paul's mind. On the national reference, Schaff remarks: "At all events, in the passages quoted here and ver. 13, Jacob and Esau appear as the heads of two nations. If the promised lordship of Jacob be not limited to the transfer of the birthright and the theocratic blessing to Jacob, but taken in its full, physical, and spiritual sense, the fulfilment did not take place until long after their death, in their descendants, when David conquered the Edomites (2 Sam. viii. 14). Since then the Ishmaelites and the Edomites, together with the other heathen, were at all events called to the gospel, though later than the Jews (comp. Gen. xxvii. 40, where Isaac predicts the future cessation of the bondage of Esau; and Amos ix. 12; Acts xv. 16, 17; Rom. xi. 11 ff.); it follows that Paul speaks here, not as many Calvinistic expositors misunderstand him, of an *eternal* reprobation, but of such a preference of one nation as shall prepare for the final salvation of all nations (we do not say, all individuals)." The individual reference is also undeniable, though it by no means follows that it here implies *eternal* results. The point here is not *what* or *how much* God did in His election, but that He had a *πρόθεσις κατ' ἐκλογῆν*.—R.]

Ver. 13. As it is written, Jacob I loved, but Esau I hated [*τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμισήσα*]. Mal. i. 2 ff.: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Here the statement that Jehovah *hate!* Esau is proved by the fact that He gave a desolate land to the Edomites for an inheritance, and that He called it a wicked land, on which His indignation rested. Thus the people are placed first here, but with them also their ancestor, as in Gen. xxv. 23 the ancestor is placed first, but with him his people also.

The following is therefore assumed throughout: 1. The continuity of the *indoles* in the ancestor and in the real substance of his posterity; 2. The *universal* connection between the *indoles* and its religious and moral conduct; 3. The universal connection between the religious and moral conduct and the historical decrees. The sum of these characteristics is now referred to the Divine purpose, and is applied to Esau in the sentence, "I hated him." Yet this sentence has, at most, only a relative meaning: God has hated Esau in the relation of Esau to Jacob, and in antithesis to the fact that He loved Jacob. God's whole arrangement, therefore, proceeds from the primary *πρόθεσις*; that He loved Jacob. In that fact lies the causality of Jacob's glorious history, the determination of his theocratic inheritance. But the whole sentence depends upon various conditions on both sides:

1. An *economical* condition. The question is not at all concerning decrees of eternal salvation and damnation, but concerning the *economical* relations of the ordination and *call* to the possession of salvation and to the economy of salvation in time. On the prospects of salvation for Edom, comp. Isa. xi. 14 (Dan. xi. 41); Amos ix. 12; Mark iii. 8. On the other hand, Edom has become, on its dark side, a type of anti-christianity. See the article *Edomiter*, in the *Bibl. Wörterbuch für das christliche Volk*.

Likewise the passage in Heb. xii. 17 relates to Esau's incapacity to inherit the theocratic blessing even with tears and penitence.

2. An *individual* condition. There could be also in Edom individuals having the character of Israel, and in Israel there could be individual Edomites. The LXX. has regarded Job as an Edomite prince. Allowing this to be uncertain, the Edomite nature of the Israelitish Judas is beyond a doubt.

3. A *religious-ethical* condition. Salvation was as little secured unconditionally to the individual Jew by Israel's election, as the individual Edomite was personally subjected to condemnation by that theocratic rejection of Edom (see Bengel). Meyer: "We must not attach such a merely privative meaning to the *ἐμισήσα* * as *not to love*, or *to love less* (Grotius, Estius [Hodge, Stuart], and others), which is also not confirmed by Matt. vi. 24; Luke xiv. 26; xvi. 13; John xii. 25; but it expresses just the opposite of the positive *ἠγάπην*.—positive abhorrence." This would be still more than hatred! Meyer also speaks of a *becoming fond of and abhorrence* even before the birth of the brothers. Yet here the meaning might be: I have loved the letter, but the spirit of the letter I have loved less!† This, indeed, might be said of many of the results of modern criticism and exegesis. Philippi lessens at least the antithesis in relation to Jacob and Esau themselves, but yet without thereby becoming rid of the traditional prejudices respecting the sense of this passage. "Jacob's reception of the theocratic birthright, and Esau's exclusion from it, constitute, in Paul's mind, only the type for the law of the reception of eternal salvation and of abandonment to eternal perdition." But the law of this reception and abandonment is not given here, but in Mark xvi. 16. The following interpretation is better, if we understand thereby not absolute, but relative antitheses. Calvin well explains *ἀγαπᾶν* and *μισῆν* by *assume* and *repellers*. The use of *μισῆν* is similar (Gen. xxix. 30, 31; Deut. xxi. 15 ff.; Prov. xiii. 24; Matt. vi. 24; Luke xvi. 13; Matt. x. 37; comp. with Luke xiv. 26; John xii. 25). "To hate father and mother, and his own soul, does not mean to love them less than the Lord, but to reject them altogether in a case of collision, or to so act toward them as if one positively hated them (?); in which case there might still exist a great deal of love for them, though certainly less than for the Lord."—If, indeed, *absolute love* and a *conditional love* = *loving less*, are at variance with each other, then the disregard, which is similar to hatred, though not partaking of the nature of hatred, follows of itself; it is

* [It cannot be denied that *hate*, in the Scripture, does not always describe positive abhorrence, but occasionally a less degree, or, more accurately, the absence of love; e. g., Gen. xxix. 31 (where the original text says: "Leah was hated" by Jacob—i. e., less loved than Rachel; comp. ver. 30); Matt. vi. 24, and especially Luke xiv. 26; compared with Matt. x. 37, where one evangelist says *hate* not, and the other *loveh* more. The word undoubtedly, even in these passages, taken exactly, describes not merely an absence of love, but a formal putting into the background.—F. S.]

† (This is an allusion to the strictly literal and grammatical method of exegesis adopted by Meyer. But if we depart from the letter, who is to be the discernor of the spirit? There are but two answers: that of Rome (ecclesiastical authority), and that of Rationalism (individual human consciousness). The strict interpretation of Meyer is adopted by Fritzsche, De Wette, and others. Unquestionably the dealings of God with Esau indicate something positive, though, were it but the deprivation of love, the results of evil-doing would still account for the historical facts.—R.)

the negation of the defect or of the sin to which the hated individual *cleaves*, but it is not the individual to which the defect or the sin cleaves. See also Tholuck, p. 498, against Fritzsche, Meyer, De Wette, and Philippi.

It must be observed, further, that, in ver. 18, the description of *fore-ordination* or *predestination* according to election, is introduced by ἡ κατ' ἐκλογὴν προόρις. The idea of election refutes the following claims to a right in God's kingdom:

1. The claim by virtue of natural descent from Abraham, the father of the faithful, especially by virtue of birthright; 2. The claim by virtue of descent from the legitimate marriage concluded under the promise; 3. The claim by virtue of the merit of works.

Election takes place freely:

1. Without regard to the advantage of birthright; 2. to descent from a family that is blessed; 3. to community even in a twin-birth; 4. and to the foreseeing of works. And all this is on the simple ground that election, *a*. voluntarily determines the *indoles* beforehand, thereby avoiding all appearance of natural necessity, the requirement of birthright, &c.; *b*. and, according to the *indoles* or economical endowment, it also makes a προόρις in regard to the economical call. [The sum of the whole matter, detaching from it all reference to the extent of the preference or the result of the choice of God in this instance, is, that God does exercise a prerogative of choice or election, independently of all these human considerations. That this is the point to which Paul would bring his readers, is evident from what immediately follows. A further proof that a general truth is also to be drawn from it, is afforded by the constant use made of special points in Old Testament history and of Old Testament passages to establish general propositions (see the case of Pharaoh, below, ver. 17, which, as far as the individual in question is concerned, has no connection with the discussion, and New Testament *passim*). This method of citation is based on the stability of the Divine character; to deny its propriety, is to presume an arbitrariness on the part of God, in far greater opposition to His character than is implied even in most fearfully fatalistic view of this chapter.—R.]

SECOND PROOF: *The antithesis in fore-ordination (predestination). God is not unrighteous in showing mercy and in hardening, and in His manner of uniting judgment and compassion (vers. 14-18).** Meyer: The second part of the theodicy.

Ver. 14. **What shall we say then? Is there unrighteousness with God?** [Τί οὖν ἀποκρίσεται; μὴ ἀδικία παρὰ τῷ θεῷ; Comp. chap. iii. 5.] The Jew cannot refute the facts that *shmael* was rejected in spite of his birthright, and that *Esau* was rejected in spite of his legitimacy and birthright. Just here was a special point of pride with the Jew. But the consistency of this fact had now appeared—the absolute freedom of Divine choice. *Israel's* call was itself the strongest witness against the claims of the Israelites, because by it the

most weighty prejudices concerning their privileges were overcome. But, finally, God's promise to *Rebecca* stood firm, and by this was decided, that the works of the Israelites could no more impose conditions on God's free exercise of His authority, than could be done formerly by the works of *Jacob*, when God assigned to him beforehand the domination over his brother—that is, the theocratic honor. It was especially this declaration against the claims established on works which was calculated to excite the Judaizing spirit, and lead it to the conclusion that, by so doing, God would be unrighteous. This is the interpretation of Augustine, Hervæus, the majority of Lutheran writers, and Bullinger and Tholuck. But even this conclusion he rejects with abhorrence (comp. chap. iii. 5). He adduces his proof immediately afterwards.

Meyer remarks: "This reason is demonstrative, in so far as by it the absolute divine worthiness of what God predicates of himself must be assumed." Yet this would be only an absolute proof of authority. Also, according to Calvin, the proof lies in the refuting effect of the biblical declaration: *satis habet, scriptura testimoniis impuros lotratus compescere*.* [In this choice and preference of the one before the other there is no unrighteousness. For he only is unrighteous who is under obligations which he does not fulfil; but God is under no obligations to His creature, hence can do with him what He will (vers. 14-29). God's will is the absolute and eternal norm of righteousness, and all that He does is necessarily right (Deut. xxxii. 4). There is no norm of righteousness above Him to which He is subject; else were God not God.—P. S.] For other explanations, see Tholuck, pp. 507, 508.

Tholuck: "Origen's regarding this as the objection of an opponent, and ver. 15 as the Apostle's answer, and vers. 16-18 as another objection of the opponent, is a result of doctrinal perplexity." Theodore of Mopsvestia, Storr [Jerome], and Flatt, regarded vers. 15-18, and Heumann, vers. 15-21, as the objection of an opponent. [Vers. 15 and 17 are quotations from the Scripture, and hence cannot be objections; while vers. 16 and 18 are not the incorrect deductions of an opponent from these passages, as Chrysostom and Pelagius suppose, but the correct conclusions of the Apostle himself.—P. S.]

Ver. 15. **For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion** [Ἐλεῖσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτιρήω.† See *Textual Note**, for the Hebrew]. An answer to the self-proposed objection in ver. 14, taken from Exod. xxxiii. 19, according to the LXX. The form of the original text is evidently this: I have (already) had mercy on whom I will have mercy, and I have had compassion on whom I will have compassion. The sense is therefore not: To whom I am gracious, to him I am gracious; that is, I act in the matter according to

* [Hodge: "It will be remarked that these arguments of the Apostle are founded on two assumptions. The first is, that the Scriptures are the Word of God; and the second, that what God actually does cannot be unrighteous."—R.]

† [On the distinction between ἐλεῶ and οἰκτιρέω, Meyer remarks: "The distinction between these two words is not to be thus defined, with Tittmann, *Synon.*, p. 69 f., that ἐλεῶ describes the active mercy, and οἰκτιρ. the sympathetic compassion; but rather, that the same notion of *misericordia* is expressed more strongly by οἰκτιρ. The latter is originally the bewailing sympathy, contrasted with μακαρίσκειν (*Sanct.*, 3. 1. 19).—R.]

* [Dr. Hodge considers this paragraph the statement and answer of the first objection arising against the doctrine that God is sovereign in the distribution of His favors, and that the ground of His selecting one and rejecting another is not their works, but His own good pleasure. A second objection, he thinks, is stated in ver. 19. So Meyer, Schaaf, and most.—P]

my own authority or freedom, unrestrainedness (the view of most commentators, also of Tholuck, p. 511. Yet the latter thus modifies his view, against Olshausen: The question is not concerning God's right, but God's grace; p. 114), but: I remain just, as *Jehovah*, and continue the work of my grace where I have once revealed it, &c.—That is, Jehovah is the God of revelation in His consistency, and so are also His grace and His compassion consistent. His freedom binds or unbinds itself. His freedom is rather to be regarded as decision also. According to the connection, indeed, the *יְהוָה* could be regarded as a future form; but this is hardly admissible in connection with the simple future form *יִהְיֶה*, and with the name Jehovah; therefore the Hebrew translations—for example, that of Philipsson—are to no purpose: "And as I have mercy on whom I have mercy," &c.

In sense, the inverted form of the LXX., from which Paul quotes, is therefore correct: *καὶ ἐλεῖς ὅν ἂν ἐλεῖς, κ.τ.λ.* [Alford objects, without sufficient reason, to laying the stress on *ὅν ἂν*, *whomever*; but Paul, following the LXX., makes it the scriptural expression of general proposition. It is in the form of a Divine axiom (Meyer).—R.] The meaning of the name Jehovah is: *Divine consistency*. But Jehovah's speaking to Moses has a special significance. The Jews regarded Moses as the founder of righteousness by works. Paul, on the contrary, brings out the fact that God said to this very Moses, that the consistency of the work of grace is grounded on the beginning of the work of grace in free grace. [This view is ingenious, and gives at least some warrant for a reference to works, which too often is "all supplied by the commentator" (Hodge). But it can scarcely be accepted, as it seems to be rather an effort to avoid than to discover the meaning of the passage.—As regards the thought of Divine consistency, which seems to rest on the present tense in the relative clauses, it is scarcely proper to limit the meaning thus. Certainly Meyer does not often let a grammatical point escape him; yet he paraphrases: "I will have mercy upon him who (in whatever given case) is the object of my mercy," so that I am thereby dependent on nothing without myself. That is the sovereignty of the Divine will of mercy. Notice that the future is the mercy, proving itself in fact and act, which God accords in all those cases where He stands to the persons affected in the settled disposition (present *ἐλεῖς*) of mercy."—R.]

Ver. 16. So then it is not of him who will-eth, &c. [*ἀπὸ οὗ τοῦ θέλοντος, κ.τ.λ.* On the construction, see Winer, p. 556.—Meyer: "From the saying of God, Paul deduces the inference lying therein respecting the causality of the Divine saving deliverance."—R.] That the entrance of human good conduct in faith is presupposed, follows not only from the analogy of Scripture, but also from the antithesis (ver. 17); though the Apostle here precludes the delusion that man, by his willing and running, can acquire that foundation of salvation which proceeds only from the freedom of the compassionate God. Meyer: "Incorrect, according to Locke, and most commentators; Reiche: *θέλων* is probably chosen with regard to Abraham's wish to constitute Ishmael, and Isaac's wish to constitute Esau, the heir; but *ἐπιβ.* is chosen with regard to Esau's fruitless *running home* from hunting (Theophylact thought that it refers to his running to the

hunt).^{*} For Paul, by his *ἀπὸ οὗ*, draws his conclusion only from God's declaration promulgated to Moses." But, by this declaration to Moses, Paul proves that God was not unjust to Esau; that is, that God, acting in harmony with the application of that declaration to Judaism, does not now do any in justice to one who relies on righteousness by works. The willing and running are not rejected in them selves, but are elsewhere required according to the Divine call (1 Cor. ix. 24. Meyer even derives the *running* in this passage from the races, which ill suits the connection); it is only not recognized as the causality of the line of development. This causality is God's grace (the *ἐλεῖς*); must here be defined conformably to the preceding distinction between *ἐλεῖς* and *οὐκ ἐλεῖς*).

[Paul obviously draws an inference from ver. 15, with *ἀπὸ οὗ*. The question is, How general is that inference? The verse is certainly general in form; any limitation must be found in the preceding context, or in the scope of the Apostle's argument. To limit it to Esau, as an illustration of God's method, is, in fact, to extend it, since Esau was not of the chosen people; and what God said to Moses, the head of the chosen people, could not be applicable to him, unless it was of general validity. To limit it to the Jewish people, because they are under discussion in this part of the Epistle, is forbidden by the fact that the instances or illustrations are outside that people (Esau, Pharaoh). The only safe view is, that the word to Moses is a Divine axiom, and this, an inference of universal application and validity. It will not interfere with human means in salvation; for, if true, it applies to willing and running in general, and yet it stops no volition and its accompanying muscular exertion. That side of the matter is not under consideration. Alford: "At present the Apostle is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. It is most true that the immediate subject is the national rejection of the Jews; but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election, here proved to belong to God, extend to every exercise of His mercy—whether temporal or spiritual, whether in Providence or in grace, whether national or individual. It is in parts of Scripture like this that we must be especially careful not to fall short of what is written—not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He himself does not teach us."—R.]

The antithesis of the consistency of free Divine grace, as experienced by Moses, is the consistency of Divine judgment as revealed in the case of Pharaoh.

Ver. 17. For the Scripture saith unto Pharaoh. The *γὰρ* announces the proof which arises from the uniformity of the same Divine dealing in its rejection. The Scripture saith, is a metonymy for God saith according to the testimony of Scripture. But the metonymy brings out prominently the fact that this declaration of God is not merely temporary and isolated, but has the force of a permanent scriptural declaration, which is applicable to

* [This is the interpretation of Watson, and many Arminian commentators. But it is not necessary to oppose a view so far-fetched, and forming such an anti-climax! —R.]

all analogous cases. The scriptural statement itself is in Exod. ix. 16.

[Even for this very purpose have I raised thee up, εἰς αὐτὸ τοῦτο ἐξήγειρά σε. For the original Hebrew, and LXX., here altered, see *Textual Note*.—R.] If we look at the connection, Paul's translation, ἐξήγειρά σε, corresponds in sense to the original text, הִנֵּנִי מִן־הַמֵּתִים, just as well as the δειγματοθήκης [LXX.] does, only it is more specific; from which consideration Meyer again educes a difference between the original sense of the Hebrew text and Paul's meaning. After the judgment of murrain and boils and blains (the fifth and sixth plagues) on Egypt, we read, as before: "Thy Lord hardened the heart of Pharaoh," after it had already been said (Exod. viii. 15, 32): "Pharaoh hardened his heart;" and Moses must solemnly declare God's message to Pharaoh, which, according to the translation of Zunz, is as follows: "For I would already have stretched out my hand, and would have smitten thee and thy people with pestilence, so that thou wouldest be cut off from the earth. Yet I have allowed thee to exist on purpose to show thee, my strength, and that my name may be extolled throughout all the earth." Evidently the translation allow to exist (also in Stier), is as much an enervation of the causal הִנֵּנִי as that of the LXX. is, and probably the cause in this case is also the same hesitation in accepting the full strength of the thought.

The expression is chiefly used of positive setting up (for example, of statues), and then also of *arousing, awaking*; and even the weaker meaning of *allowing to exist* has still the sense of a positive support. According to Meyer, Paul makes the Scripture say: "'I have awakened thee;' that is, allowed thee to appear, to stand forth; thy whole historical appearance has therefore been effected by me," &c. This interpretation introduces a harsh fatalistic sense into the text; and though Meyer presents a series of expositors as saying the same thing, this proves incorrect in the case of the very first one, Theophylact, who says: εἰς τὸ μέτρον ἡγαγόν. Bengel: πανταχούθεν πανταχούθεν προαυποτίθεται ὑποκείμενον ἅμα αὐτοῦ προϊόν. Philippi's explanation is: "I have awakened thee to being, let thee exist." Calvin's interpretation is strongest: *Deus Pharaonem a se profectum dicit, eique hanc impositam esse personam.*

The explanation: *vivum te servavi* (Grotius, Wolf, and others), at all events weakens the force; but it is not incorrect, since it follows from the connection: "I might have already destroyed thee, but, on the contrary, I have once more fully raised thee up." The interpretation, "I have raised thee up to opposition" (Augustine, De Wette [Haldane, Hodge: *have placed and continued thee as my adversary*. Alford: *pro dire fecit, excitavit*. Stuart: *have roused thee*.—R.), and others), has one feature of the context in its favor, namely, the circumstance that the word, according to the following σκληρύνει, appears to be used synonymously with this σκληρύνει. For, according to the sense, this idea is also comprised in the Apostle's translation, ἐξήγειρά σε; although this sense does not follow directly. He also presents no antithesis to the declaration: I could have cut thee off; the sense is rather: I have, so to speak, once more erected and raised thee up in thy hardened conduct from the judgment of death to which thou wast already subject, that I might show my power, &c.—To the more forcible construction of

the Apostle there also corresponds the εἰς αὐτὸ τοῦτο, even to this end; instead of the weaker ἐνταῦθα τοῦτο of the LXX.

[It is perhaps to be expected, that in the somewhat wide scope afforded to interpreters by the text of the Hebrew, LXX., and our passage, theological bias will largely determine the view of each. But Paul has chosen the stronger term, and uses it to establish a strong position (ver. 18, introduced by the inferential ἄρα οὖν). Hence, while we must utterly reject, both on lexical and theological grounds, the extreme supralapsarian view: *God created thee —i. e., as a hardened sinner*; the view of Lange, and many modern interpreters, is too weak—is out of keeping both with the original transaction and the use here made of it. The view of Meyer (and also substantially of Theophylact, Beza, Calvin, Bengel, Reiche, Olshausen, Tholuck, Philippi, De Wette, Hofmann, Schaff, and many others) is perhaps most tenable, and is certainly accordant with the original passage. The objection that it is fatalistic, is an objection of too wide scope. Olshausen: "It by no means follows from this high view of the subject, that St. Paul intends to say that God has made Pharaoh evil by any positive operation; but he only means that God permitted that evil person, who of his own free will resisted all those rich workings of grace which were communicated in rich measure even to him, to come into manifestation at that time, and under these circumstances, in such a form that the very evil which was in him should serve for the furtherance of the kingdom of The Good and the glory of God." So Schaff: "All events of history, even all wicked deeds, stand under the guidance of God, without whose will not a hair falls from our heads, much less is a world-historical fact accomplished. God does not cause the evil, but He bends and guides it to His glory."—A too definite, and too weak view, though a modification of the correct one, is that of Flatt, Benecke, Glöckler, and Wordsworth: *placed thee as king*.—R.]

That I might show in thee my power, and that my name might be declared throughout all the earth. This is a strengthening generalization of the purpose, namely, that God will make Pharaoh, precisely in his opposition, a monument of His power (His majestic power), by allowing him to perish. Pharaoh, the hardened one, will only experience His crushing power and become a monument of it; but in the world, the glory of His name revealing itself in Pharaoh's case will be declared to Israel (see the Song of Moses, Exod. xv.).

Ver. 18. Therefore on whom he will he hath mercy, and whom he will he hardeneth [ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει]. This passage, if taken out of its connection, seems to declare an absolute predestination in the supralapsarian sense. Meyer, with others, protests against any mitigation of the sense: "Paul's simple and clear meaning is, that it depends upon God's free authority either to bless by His saving mercy, or to remove to that spiritual state in which one cannot be a subject of His saving grace, but only of His ὀργή." Of the two modes of view each of which, according to him, forbids the other—that Pharaoh in part produces his own hardness himself (Exod. viii. 15, 32; ix. 34), and that it in part seems to be wrought by God (Exod. iv. 21; vii. 3, &c.)—he makes the Apostle expressly follow the latter. [Meyer is perhaps unnecessarily harsh in his view, but he intimates that it suits the purpose of

the Apostle better to choose this aspect of the hardening, as this Pharaoh, *hardened by God*, is to him a type of the Jew resisting the gospel.—R.]

The usual mitigations of the passage are, at all events, insufficient, particularly the explanation: *though God permits hardening* (Origen, Grotius, and others), and also the interpretation of *σκληρύνει* as *duriter tractare* (Carpzov, Semler, Beck, and others). Tholuck, without finally and positively adopting the latter of these, adduces many special grounds in its favor. [Against this untenable view of *σκληρύνει*, see Alford *in loco*. "The word here refers to a *hardening*, such a fortification in sin, that the sinner is unsusceptible of all workings of grace and better influences, the removal into a state where conversion is either absolutely impossible, or rendered difficult in the highest degree. This is an act of God, in so far as He has ordained the laws of the development of evil, 'that, propagating still, it brings forth evil,' (Schiller). It is here viewed as a punishment for a previous self-hardening of the sinner." (Schaff). So Hodge, who regards it as "the judicial abandonment of men 'to a reprobate mind,' a punitive withdrawing of the influences of His holy Spirit, and the giving them up to the uncounteracted operation of the hardening or perverting influences by which they are surrounded." So Wordsworth, but less strongly. If objection be made to such a judicial process as a work of God, then the same difficulty "lies in the *daily course of His providence*, in which we see this hardening process going on in the case of the prosperous ungodly man" (Alford). The facts remain, the solution is lacking, except so far as God plainly speaks in such passages as this. Meyer objects to the introduction of previous self-hardening here. See the clear and thoughtful note of Olshausen *in loco*.—R.]

Evidently, the context in Exod. ix. indicates a postponement of the well-merited judgment, in which postponement God's long-suffering is concurrent (comp. chap. xxiii.). The definite sense of the passage must be ascertained from the connection. We must here take into consideration the following:

1. Previously the question was, God's purposes preceding the birth of the children; here, on the contrary, it is the free will with which God dealt with fixed characters—Moses, on the one hand, Pharaoh, on the other. If this free will be referred to a purpose of God, it is nevertheless not the purpose of *election*, which first settles personality, but the purpose of *ordination*, which, in the establishment of its destiny, presupposes its conduct. Consequently, because this purpose is conditional, God is still left free to have mercy on the real Moses, just as He is free to harden the still existing Pharaoh.

2. As the *ἐλεῶ* must here be taken emphatically, and expresses the free consistency of Jehovah in His mercy to Moses until He can reveal His glory to him (see Exod. xxxiii. 19 ff.), so has also *σκληρύνει*, the meaning of a continuation of the judgment of hardening to the extreme, in antithesis to the self-ripened judgment of retribution. The more strongly we here press the *δὲ θελεῖ*, the more will every notion of an abstract authority be excluded, and the stronger becomes the emphasis on the pure divinity of the *θέλει*. [In other words, the more will the will of God, in its absolute freedom, appear, not as blind arbitrariness, which is the very reverse of freedom, but as a will of infinite love and wisdom. It proves itself such in the spe-

cial cases from which the general proposition of this verse is drawn.—If *θέλει* (as is claimed by Professor Hitchcock, Lange's *Comm.*, Eph. i. 9) always implies spontaneity, then the "will" here, in each case, finds its justification in the character of God, which immediately prompts it. This may be what Dr. Lange means by the "pure divinity of the *θέλει*."—R.]

3. The whole of the immediate result of this fearfully significant expression is, that God, in His freedom, has mercy on Moses to the utmost, and has, to the utmost, led Pharaoh to judgment; that Moses can thereby make no just claim on the ground of the righteousness of works, and that Pharaoh can protest against nothing that he might regard as injustice done to him. In this way the justifiable use of the passage quoted by Paul is determined. [The *freedom of God* seems to be the main thought. The reference to the righteousness of works seems needless. Meyer concludes his exegesis of the passage thus: "Undoubtedly the will of God is just and holy, but it is not conceived and presented here from this point of view, but in its *independence of all human θέλει* and *ἐργεῖν*, consequently in its simple self-origination (*ἑαυτοῦ*); which meaning is to be preserved in the clear sharpness of *δὲ θελεῖ ἐλεῶ*." The words certainly favor this view; we need but guard against inferences, which are drawn, not by the Apostle, but by imperfect human logic.—R.]

THIRD PROOF: God's freedom in the actual call to salvation (vers. 19–29).

A. The proof from the real relation (vers. 19–24).

Tholuck regards this section as the collective carrying out of the thought, that the excluded one can bring no complaint against God, because he is left free in his conduct, &c.; but Meyer, on the contrary, regards vers. 19–21 as the third part of the theodicy: "Man is not entitled to reply against God by saying, 'Why doth He yet find fault?' For his relation to God is as that of the thing formed to him that formed it, or of the vessel to the potter, who has power over the clay, of the same lump to make one vessel unto honor and another unto dishonor." * Then he regards vers. 22–29 as the fourth part of the theodicy: "God has endured with much long-suffering the vessels of wrath fitted to destruction, in order to make known His glory on the vessels of mercy, even us Christians, whom He hath called, not of the Jews only, but also of the Gentiles." We make the following distinction: In the first case, in vers. 6–13, the question was the freedom of God's election in antithesis to the human, and especially to the theocratic, right of inheritance. Then, in vers. 14–19, the question was, the freedom of God's *ordination* in antithesis to the claims of human righteousness by works (since even Moses himself, the lawgiver, did not merit mercy by the works of the law, and Pharaoh was visited by the judgment of hardening, instead of by the judgment of destruction which he had merited). The Apostle now passes over to God's freedom in His call.

[Whatever be the division adopted, or *distinc-*

* [Olshausen: "The Apostle now introduces anew the unwise inquirer of ver. 14, in order to find an apology for himself in this operation of God, even in the forms of evil. St. Paul abashes this arrogance with an appeal to the absolute character of God, with respect to whose ways the creature must render an unconditioned submission, even when he is not able to comprehend them."—R.]

ness made, there can be no doubt, that the objection the Apostle here raises and answers is one which arises at once against the freedom of God's will, viz., that it destroys our responsibility. As this was more likely to arise as an inference (οὖν, ver. 19, which seems to have troubled the transcribers, however) from what precedes, there is the greater ground for holding that the preceding verses refer to God's sovereignty, considered in the light of an objection (ver 14), and that this paragraph presents it in opposition to another (ver. 19). At all events, whatever limitations and special applications be made, the reader *now* deals with the passage (and subject) in this more general reference, and most commentators have felt obliged to treat it thus.—R.]

Ver. 19. **Thou wilt say then unto me** [ἐπεὶς μοι οὖν]. The conclusion which the Apostle allows the Jew to draw from the supposition that he has derived mercy and hardness from God's will, has been urged by thousands against Calvin's predestinarian system; and, indeed, they have done it with much better ground than the Jew could object to Paul's doctrine; yet they have also in many ways mistaken the infinite importance of the exercise of Divine authority in human guidance.

If the whole development of man is only an absolute Divine decree, the objection in ver. 19 says: **Why then doth he yet find fault?** [τί οὖν ἱς μέμψεται; See *Textual Note* 10.]. How, then, can God find fault with man, or rebuke him for being a sinner? By doing so, He would even contradict himself. The expression μέμψεται seems to be purposely chosen to bring out the authoritative character in a finding fault, in which the question cannot be a really objective relation to guilt. Tholuck: "Neither the charge against Pharaoh (Justin Martyr), nor that of the ungodly in the prophets (Zwingli, and others), is meant, but the rebuke of hardening brought against the Jews. Every penal declaration of revelation in general is meant, in so far as it would not be authorized by the doctrine of fate. The Jew does not here have in mind God himself, but that presupposition of the idea of God which Paul seems to present. But he nevertheless betrays the inclination of the one who relies upon the righteousness of works to find fault with God. [In so far as one holds that notion of God, however derived, which in any way allows the possibility of His being the author of evil in man, this objection will arise. It cannot be confined to the Jew and his legal righteousness. (Meyer, De Wette, make the objection general, while Philippi finds in the sharp answer of ver. 20 a proof that the objector is a Jew.)—R.]

[For who resisteth his will? Τῷ γὰρ βούληται αὐτοῦ τίς ἀντιστέκει; Meyer renders βούλημα, which Paul uses only here, *das Gewollte*—i. e., *captum consilium*. It obviously implies deliberation, as βούλημα does, when properly distinguished from θέλω.—R.] Though the ἀντιστέκει has the present meaning, yet the form seems to indicate also the thought that God has already anticipated every attempt of human opposition. The Apostle does not hasten to refute the charge directly, by urging the truth of the relations of guilt, because this charge is based upon such a one-sided standpoint from the overrating of human action, that this human boasting must first of all be prostrated. Chap. iii. 5 ff. proves that he can also reply to a similar charge by an answer which brings out the ethical relations in harmony with the con-

nection. But the first task presented to him here is, to go back with the quarrelsome Jew resting upon the righteousness of his works, to the absolute dependence of man on God.

Ver. 20. **Nay but, O man** [ὦ ἄνθρωπε, μὲν οὖν γε]. We translate the μὲν οὖν γε with Tholuck: *Much more*; Meyer construes it as irony: "Yes, indeed, O man." Its most probable use is to strengthen the thought: "*Just the opposite, O man, &c.* Thou sayest that God disputes with thee, and thou rather, in thy erroneous claims of right, dardest to dispute with God." [Still better, Alford: "*Yes, rather*, taking the ground from under the previous assertion, and superseding it by another; implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys an intimation of rebuke; here with severity." Comp. chap. x. 18. Hodge: "Groes as is this perversion of the Apostle's doctrine on the part of the objector, Paul at first rebukes the spirit in which it is made, before he shows it to be unfounded."—R.] The ὦ ἄνθρωπε expresses already man's complete dependence on God; and this is increased by the σὺ τίς εἶ, who art thou [*quantulus es*; Meyer].

[That **repliest against God**, ὁ ἀνταποκρινόμενος τῷ θεῷ.] According to Theodore of Mopsvestia, Jerome, and others, Paul, in using the ἀνταποκρινόμενος, refutes his opponent by referring him to his own words. His opponent replies against God, and therefore opposes God, in the very moment in which he maintains that He cannot be opposed. In that case, indeed, μὲν οὖν γε would be ironical. This interpretation is ingenious, but too refined, and is opposed by the following words.

Shall the thing formed say to him that formed it, Why didst thou make me thus? [Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, τί με ἐποίησας οὕτως; An echo of, but scarcely a quotation from, Isa. xxix. 16, though the first clause is found word for word in the LXX.—R.] The explanation *tractasti* (Grotius, and others) is evasive. The *tertium comparationis* is the causality of him that forms, but here as the causality of the form. [It must be observed that even a pressing of the figure cannot make πλάσμα mean the *thing created*; the reference is not to original creation, but to the subsequent ethical moulding, from which, of course, must be excluded the mystery of universal sin referred to in chap. v. 12. That enters into the nature of the "clay" and the "lump" alike. Against Glöckler's *argumentatio a minore ad majus*: "If a thing moulded cannot thus speak, much less a man," &c., see Meyer in *loco*.—R.]

Ver. 21. **Hath not the potter power over the clay** [ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ]. The order indicates the two emphatic thoughts: 1. That the human subjects under discussion are as "clay;" "his clay," would be a proper rendering. 2. That God *has power*; the definition of that power is given in the next clause.—R.] Tholuck: "The potter's clay, regarded by infatigable as the *massa jam perditā*. The vessels are not considered, as is observed by th: GL ord. and Brenz, as naturally part silver and gold, and part dirt, but altogether dirt. Consequently, these expositors prefer the allusion to the Old Testament, Jer. xviii., where a people already ruined, which God forms into vessels of honor or dishonor according to its own conduct, is spoken of; the su-

pralapsarians, on the contrary, as Thomasius, Estius, Calvin, and Gomarus, decide in favor of an allusion to Isa. xxix. or xlv. Supralapsarianism, to wit, regards the *πῆλός* as the *massa absolute, qualis erat massa angelorum* (Estius) and the *πλάσμα*—which the meaning of the word is alleged to favor—as the product of the first creation.* Tholuck finds in the simile only the sense expressed by Calvin: *Nullam dei arbitrio causam superiorem posse adduci, &c.* For the harsh expressions of Calvin, the still harsher ones of Zwingle, and the equally mild ones of Bullinger, see Tholuck, p. 528.

According to Arminius, and others, together with Lutherans, ver. 21 contains only a preliminary rejoinder; the real answer follows in vers. 22, 23. [It is indeed a preliminary, but one that "aims rather at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case" (Alford). Comp. the emphatic order of the words.—R.] Besides, Arminians and Socinians have asserted that here Paul does not speak of "an election of individuals, but of classes—of believing Gentiles" (Tholuck).*

According to Tholuck, further, the principal question here is, What must we understand by the *πῆλός*? If we regard the earthy clod as the real clay from which man was made, then the work of Him that formed may be transferred to the creation itself. According to this idea, indeed, the individual man is only "a specimen of the species." But if we regard God's breath as the real substance of man's formation, according to the biblical idea of personality, Calvinistic supralapsarianism is obviated.

[Of the same lump to make, *ἐκ τοῦ αὐτοῦ φύραματος ποιῆσαι*. The power of the potter is defined more closely by the infinitive. Fairness to the figure compels us to identify the "clay" and the "lump." The "clay" is the substance itself; the "lump" presents it as already in use by the potter for his purpose. Beyond this we cannot press it. Meyer perhaps goes too far, but certainly is justified in making the *πῆλός* co-extensive with human nature. It must be borne in mind that the potter is not represented as making the "clay," or even the "lump," but as having power "over the clay," to make vessels "of the lump."—R.] The word here is not, as Meyer has properly remarked against Hofmann, *created*, but *made*. He understands by the *φύραμα* "the very same mass of human nature in and of itself." But we can just as little regard the *massa jam perditā* as merely the human race, prostrated in the ruin of the fall. In chap. xi. 16 the *φύραμα* is the Jewish people; and, according to ver. 24 of the present chapter, it is the same wretched state of the Jews and Gentiles at the time of Christ. God, as the Maker, in His exercise of the efficacious call (see ver. 24), has disposed of this *φύραμα*, first of all, of the Jewish people. [Granting this immediate reference, we must still avoid limiting the meaning of *φύραμα*. For even ver. 24 includes the Gentiles, while the discussion hitherto has embraced Ishmael, Esau, and Pharaoh.—R.]

* [This avoids, but does not meet, the difficulty. For it simply transfers to God's doings a distinction which in reality belongs only to our state of partial knowledge. With us, dealing with classes is often a mere convenience for avoiding the dealing with individuals. God's dealing with men always implies His thorough and minute as well as His comprehensive mode of action.—R.]

[One vessel unto honor, and another unto dishonor, *ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ εἰς ἀτιμίαν*. Meyer calls attention to the position of *εἰς τιμὴν*. Even here, in this strong assertion of "power," the preparation of the vessel for honorable use is emphasized.—R.] But as he that forms does not wantonly destroy his *φύραμα*, but, according to his own pleasure, makes of it vessels unto honor and unto dishonor—that is, vessels for honorable and vessels for dishonorable use—so also does God's exercise of authority as Maker go no further than to appoint a great difference between honorable and dishonorable vessels of His call, according to the personal conditions which have been established by the call corresponding to the necessity of salvation (2 Tim. ii. 20; 1 Cor. xii. 28). But the Apostle does not carry out his figure in this direction. He rather urges, only for a moment, the figure that God has the *ἐξουσία*, the free and full power, which is at the same time essentially the right, to make of the *φύραμα*, of His people [or, of all people, of the race] vessels unto honor and vessels unto dishonor; but then, in ver. 22, he turns to say that God has never made full use of this right; but that He has even endured with much long-suffering the vessels of wrath which He found before Him, His object being to make known the riches of His glory on the vessels of mercy. In ver. 22 there is thus repeated the thought of the sentence awarded Pharaoh.

Preliminary note on the connection of vers. 22, 23. But how now? If God—notwithstanding His perfect power and His ready will to show forth His wrath and demonstrate His power—has just as much adhered to himself as formerly, when He suspended the judgment of destruction on Pharaoh, by enduring with much long-suffering the vessels of wrath fitted to destruction, that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto *δόξα*—how does the case stand with the complaint that He makes an unrighteous use of His power? It is evident that the thought is presented here which is elaborated in chap. xi. In God's exercise of authority, judgment and long-suffering are united. His judgments are interpositions of long-suffering. In this sense God rules freely in His call, just as He has ruled freely in His election and ordination. With the explanation of the divine economy of the call, in vers. 21–24, the Apostle has also now refuted (in ver. 20) the charge that God is represented as an unrighteous God. He has therefore now proved the righteousness of divine ordination, vers. 15–18, from the righteousness of the divine call in ver. 20; just as he had already proved the righteousness of divine election (vers. 9–13) from the righteousness of divine ordination. The proof of the freedom of election lies in the fact that God is still free also in His ordination, and the proof of the freedom of His ordination lies in the fact that He is still free in His call.

But God's manner of using His freedom in these three stages testifies to the righteousness of His dealing—

1. His exclusion of Ishmael, gives an ethical character to the whole series of God's acts of freedom.
2. His hatred of Esau is only relative; it denotes the infinite difference between the two, by making the first-born theocratically subject to the younger.

3. It is plain, to one acquainted with the Scriptures, that God's hardening of Pharaoh resulted from Pharaoh's having hardened himself; and besides this, there is connected with this the additional fact that, even though Pharaoh was ripe for the judgment of destruction, God makes the useless man still useful by allowing him to exist longer, and by raising him up, in order, through him, to declare His power and His mercy. With the same consistency, He goes so far on the side of His exercise of mercy toward Moses, whose fidelity is well known to Israel, that He can reveal to him His glory, though it is in only a qualified manner.

4. He finally stood with the formative power of His call to salvation over the *φίραμα* of Israel prepared in the Old Testament, and could exercise His freedom by immediately allowing a Christianity to come from it, by virtue of which the whole *φίραμα* crumbled into vessels of honor and dishonor, if peradventure He allowed new wine to be poured into the old bottles, or the new cloth to be sewed into the old garment. But then it came to pass that another antithesis was prepared in the Israel of the apostolic age. The representatives of the *φίραμα* (not this merely) living at that time, had already transformed themselves in part into vessels of wrath, fitted to destruction; that is, to be broken to pieces (see Pa. ii.), but not to be worn out as vessels of dishonor; and the blessing of the Old Testament in part exhibited itself in them by their allowing themselves to be prepared by God as vessels of glory. And He was already about to break those vessels of wrath; but as He had once patiently made use of Pharaoh as a means of revealing His majesty and of declaring the glory of His name, so did He now endure in great long-suffering the vessels of wrath; and for this purpose, that their contradiction might be the means for the transference of salvation to the Gentiles, and for making known the riches of His glory on the vessels of His mercy. In brief, the turning-point was this: Instead of a *φίραμα*, which could have been simply used in the antithesis of vessels of honor and dishonor, He found that the developing process of the covenant people of the Old Testament had gone to such an extreme, that the people were divided into vessels of wrath and vessels of mercy; and instead of now making a stunted Jewish Christianity from the whole substance of the people, He established that economy of saving interposition explained by the Apostle in chaps. x. and xv.

Though Paul has principally allowed only the factors of the divine exercise of authority to appear, the ground for this was, that he had to establish the freedom of God's grace in relation to Judaism. But afterward he shows the righteousness of God in relation to the unbelief of most Israelites and the faith of the Gentiles.

Meyer remarks, in reference to the idea *σκεῦος εἰς τιμὴν*: "It shall be either honored, so that it has *τιμὴν* (as, for example, a sacred vase); or else it shall experience the opposite, so that *ἀτιμία* adheres to it (as, for example, a vessel designed for a low and filthy use)." According to 2 Tim. ii. 20, the difference in material comes most prominently into consideration; but as far as the use is concerned, the antithesis of *sacred* and *unclean* will suffice. Tholuck emphasizes principally the antithesis: held in honor and in dishonor, but maintains that the simile is not adequate in the very chief point of comparison; the potter moulds the clay,

but God is the *Creator* of the creature, therefore Pareus also speaks of a *comparatio a minori ad majus*. Yet it is incorrectly assumed here that the creation is spoken of.

The passage undoubtedly cited by Pa. i,* Isa. xix. 16, refers to a people relying upon the righteousness of their works (ver. 13), on whom judgment is about to be visited (ver. 14), because they claim a false independence toward God in return for their service, as if God was related to them as an equal—as if the potter were equal with the clay, and the clay could say: "He has not made me," or, "He does not understand the matter." Besides, the vessels unto honor and unto dishonor must by no means be identified with the vessels of wrath and of mercy, which error has been committed by De Wette, Tholuck, Meyer, and others.

Ver 22. But what if God, although willing to show, &c. *Εἰ δὲ θέλων ὁ θεός, κ.τ.λ.* [See *Textual Note*]. The question as to what should be supplied with *εἰ δὲ*, is discussed below. Meyer suggests: "Wilt thou still venture this replying against God" (ver. 20).—R.] Two opposite explanations here present themselves: *because God would*, and *although God would*. The sense in the former case would be this: the *μαρποθῆρια* was also designed to enhance the penal judgment (De Wette, Rückert, [Calvin], and most commentators). But this cannot be the purpose of the *μαρποθῆρια*. Though the result is, that the judgment is enhanced (chap. ii. 4) by the abuse of the *μαρπ.*, yet this abuse must by no means be referred to the *μαρποθῆρια*. The translation *although God would*, adopted by Fritzsche, Philippi, and Meyer, is therefore preferable. [It may be added in favor of this view, that it gives to *θέλων* the meaning of willing—i. e., spontaneous will. It was the will of God, growing out of His character, to show His wrath, &c., but He endured notwithstanding, &c. The other view takes the participle in the sense of *purposing*, which is too strong. The passage then prevents another answer to the objection of injustice, by showing how the sovereign God had withheld the exercise of a power in accordance with His holy will. The position of *θέλων*, as Meyer remarks, prepares the way for the strong contrast with "long-suffering."—R.] If we look at the explanatory parallels in Pharaoh's history, the meaning becomes more definite: *although, and since already*; as God was already about to do. In Exod. ix. 16, God said to Pharaoh: "For now I will stretch out my hand." Likewise the aorists *ἐνδείξασθαι, γνωρίσαι*, indicate this readiness of judgment, not less than the expression *σκεῦος ὀργῆς*, and especially *κατηρτισμένα*. The expression: *ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν*,† in connection with the foregoing, forcibly calls to mind the declaration to Pharaoh.

Endured [*ἤνεγκεν*]. Chrysostom, De Wette, and others, have referred this to the long-bearing with Pharaoh; but Meyer, on the other hand, is of the opinion that Paul means the previous time in general (which shall thus continue under this divine

* [It is more of an echo than a citation; hence there cannot be much stress laid upon the context in Isa. xix. Certainly Paul, who is one of the freest generalisers from the Scripture texts he refers to, must not be limited here, where he has introduced such a variety of persons into his discussion.—R.]

† [τὸ δυνατόν αὐτοῦ, what was possible for Him, what He was in a condition to do. Comp. onap. viii. 3 Meyer.—R.]

forbearance until the second coming of Christ). But it is evident from the connection, that the Apostle means the hardened portion of the Israelitish people. This is the view of Tholuck, with others: "The unbelieving Jews at Christ's time; there can only be a mere allusion to Pharaoh." For other views, see Tholuck.*

The whole passage in vers. 22, 23 has occasioned very great difficulty. The principal difficulty lies in the fact that it is not fully carried out; that is, that it is an aposiopesis. Augustine [so Stuart] observed this, and supplied a *ὅτι τίς ἐστι* from ver. 20; but the better supplement would be: *μὴ ἀδίκια παρὰ τῷ θεῷ; μὴ γένοιτο!* in ver. 14; but the best of all would be chap. xi. 33.

The second difficulty lies in the brief expression *καὶ ἵνα*, which at once becomes clear by bringing over once more the *ἡνεγκεν*: *has also endured in order to*. For the different attempts at construction, see Tholuck (p. 535).

1. *Καὶ γυνώσκειν, καὶ ἵνα γυνώσκη;* the *καὶ*—*καὶ* just as well—as also (Nösselt, Baumgarten-Crusius). Tholuck says, on the contrary, that in that case it must read *θέλον ἦν*.

2. Our own construction. The *καὶ ἵνα* is connected to *ἡνεγκεν*, so that the latter expresses a double purpose (thus Calvin, Grotius, Winer, Meyer, and others).† Tholuck does not regard the connection by the mere *καὶ* as sufficient, and thinks, with Baumgarten-Crusius, that this construction does not present any clear thought. But the previous formation of this clear thought is already contained in Exod. ix. 15, 16.

3. Beza, Rückert, and Fritzsche, have connected *καὶ ἵνα* to the participial *καταρτισμένα*: "those who are originally (!) appointed to destruction, for the purpose," &c. The *καὶ* would thus be exegetical, which is Calvin's view of the thought; but the *καταρτισμ.* is totally misconstrued. Tholuck proceeds, with Philippi, from the unwarranted supposition, that the Apostle is expected to treat uniformly of God's dealings in relation to the *συνὴ ἐς ἀμπύαν* and to the *ἐκ τυμῆς*; he requires, accordingly, the acceptance of a double anacoluthon. "Mentally, the Apostle must have written," &c. Philippi interprets similarly. (See Meyer [p. 380, 4th ed.], on the contrary). On the constructions of Hofmann, Bengel, Schöttgen, and Beck, see Tholuck, p. 533 ff.

With much long-suffering [*ἐν πολλῇ μακροθυμίᾳ*]. On the obscurity of the idea of *μακροθυμία* in Calvin, Hofmann, and others (as only meaning *waiting for*), see Tholuck, p. 536.

* [The more general reference is to be preferred, and, in any case, it is implied; for all ante-Christian history must be viewed as long-suffering forbearance in preparation for the great revelation of mercy. Comp. all the more modern conceptions of ancient history.—R.]

† [Alford agrees substantially with this view, but prefers to supply: "what if this took place," this *ὅτι θέλει, θέλει*. So Ewald. Dr. Hodge joins the clause with *θέλει*, or rather supplies *θέλει*, which is not only objectionable on the grounds he states himself, but untenable, if the sense be: *although willing*. Stuart takes a somewhat different view of the syntax of the passage, and paraphrases the whole: "If God, in order that He might exhibit His primitive justice and sovereign power, endures with much long-suffering the wickedness of the impenitent and rebellious who are worthy of His divine indignation; and if He has determined to exhibit His rich grace toward the subjects of His mercy whom He has prepared for glory, even toward us whom He has called, Gentiles as well as Jews; who art thou?" &c. This gives too strong a meaning to *θέλει*, and is not so justifiable grammatically as the view of Meyer and Lange.—R.]

[The immediate end of the long-suffering is undoubtedly to lead to repentance (comp. chap. ii. 4. 2 Peter iii. 9, 15). But, as Alford intimates, this is a mystery we cannot fathom.—R.]

Vessels of wrath [*σκεύη ὀργῆς*]. Without the article. Not some, but those in general, limited, however, by the clause immediately following. The absence of the article seems also to favor Lange's distinction between "vessels unto dishonor" and "vessels of wrath."—R.] Meyer: *Vessels full of Divine wrath*. Totally foreign to the figure! Vessels filled with Divine wrath would be very holy and honorable, as is the case with the vials of wrath in the hand of the angels, in John's Revelation. De Wette and Tholuck correctly explain: Objects of divine wrath. [So Stuart, Hodge. The latter takes the phrase as a modification of "vessels unto dishonor" (ver. 21).—R.] The figure in Pa. ii. 9 is undoubtedly closely connected with the Apostle's thought.

Fitted for destruction [*καταρτισμένα ἐς ἀπώλειαν*]. This is the end for which they are fitted; the divine *ὀργή* is accomplished in the *ἀπώλεια*.—R.] Meyer: "But the subject who has fitted them for the *ἀπώλεια* is God (see ver. 20 f.), and the insertion of any clause by which it should follow that they had fitted themselves for destruction (see Chrysostom, Theodoret, Ecumenius, and Theophylact) is contrary to both the word and the context (likewise Tholuck and De Wette)." But apart from the fact that, according to Pa. ii., God *breaks* the vessels of wrath, but does not *make* them, the very decided change of the verb as well as of the tense (*καταρτισμένα*; ἃ *προτοιμάσεν*) should guard the exegetical author, who usually holds so tenaciously to the letter, against this conclusion. It is a much bolder leap from the thought: God has the *power* to make vessels unto dishonor, to the thought that He *has made the vessels of wrath*. In the Apostle's choice of verbs he presents three antitheses, which may well serve as a warning to the expositor.

1. The verbs themselves are different: in *καταρτίζειν*, the idea of making *ready* predominates (to make fitting, to prepare fully); but in the expression *προτοιμάζειν*, on the contrary, the idea of the previous preparation predominates.

2. The former word is put in the perfect, and (which strengthens the matter) also in the participle; but the latter, being in the form of the aorist, is much less conclusive.

3. The former stands irrelatively in the passive; but the latter, as activity, is referred definitely to God. Such antitheses as these cannot be dusted off by the brush of mere assurance. Therefore a third explanation takes its place beside the two foregoing ones. According to this last, the perfect passive participle must be read as a verbal adjective: prepared, ready, as in Luke vi. 40, &c. (Grotius, Calovius, Beck). The Apostle has probably chosen this form, because this *being ready* certainly arises from a continual reciprocal action between human sin and the Divine judgment of blindness and hardness. De Wette has an uncertain surmise of this relation: "The mixture of two different modes of view—the moral and the absolute—undoubtedly occurs here. It must also be granted that the Apostle avoids saying: ἃ *κατήρτισε ἐς ἀπώλειαν* (Bengel)." The "two different modes of view" are reduced to one, according to which every development of sin is a network of human offences and Divine judgments.

that are related to each other as chain and clasp.* The poet knew something more of the matter than many theologians, when he wrote: "This is the very curse of evil deed," &c.; † provided the curse is not taken as a mere phrase.

Ver. 23. And that he might make known the riches, &c. [καὶ ἵνα γνωρίσῃ τὸν πλοῦτον, &c.] As intimated above, this clause should be connected (Winer, p. 530) with *endured*. Καὶ, also. This was a second purpose of God's endurance, undoubtedly the more important one. Ἴνα is of course telic.—Τῆς δόξης αὐτοῦ. The divine majesty in its beneficent glory. Bengel: *Bonitatis, gratia, misericordia, sapientia, omnipotentia*.—R.] The riches of glory form the antithesis to another miserable train of development which Christianity could conceivably have taken within the Jewish nationality. The riches of glory are the train of development which God has actually taken, the course of the unlimited universality of evangelization, to the wonderful blessing of which, in the conversion of the Gentiles, the Apostle ever reverts with rapt adoration (chap. x. 11; Eph. iii. 5-10; Col. i. 6, 20 ff.).

According to Calvin, the πλοῦτος τῆς δόξης should be so regarded that by the *interitus improborum eo luculentius divina bonitatis, erga electos amplitudo* should be strengthened. According to the explanation of the Remonstrants, the *liberalitas* of God should be made known on the vessels of mercy, by the comparison of this mercy with the patient endurance with the vessels of wrath. According to Fritzsche, the purpose of sparing the Jews was, that many of them might be converted before the second coming of Christ. But this overlooks ver. 24, according to which the vessels of mercy are only partly among the Jews.† Meyer must also here mix up the second coming of Christ, which he everywhere brings in, just as Dr. Baur does Clemens Romanus. "If, namely, God had not so patiently endured the σκεὴ ὀργῆς, but had already permitted His penal judgment to be inflicted upon them (which must be regarded together with the second coming), He would have had no period to declare His glory to σκεῖν ἔλεος." That is, the final judgment, as the end of the period of mercy, would have been present with the complete penal judgment of Israel. The destruction of Jerusalem has certainly become a type of the end of the world, but not the end of the world itself. The Apostle presents us with an excellent exegesis of his own language, in chap. xi. 11, 25; Acts xiii. 46, and also in other passages.

[On vessels of mercy, ἐπὶ σκεὴν ἔλεους. Not to (de Wette), but toward, with regard to, depending on πλοῦτον (Alford). The making known is represented by the preposition as stretching itself

over the men who are its objects (Meyer). The latter is preferable. We have no right to limit the "vessels of mercy" to any period. The preceding context would extend the reference to the times of Pharaoh; ver. 24 extends it indefinitely into the Christian dispensation.—R.]

Which he before prepared for glory [ἃ προητοίμασεν εἰς δόξαν. The verb is aorist, and refers to a definite past act. The two meanings suggested by Hodge: (1.) predestined; (2.) prepared by providence and grace (also that of Olshausen), are both objectionable. (1.) Because it is not the proper meaning of the word; (2.) because this is a continued work, and would be indicated by the perfect, as was the "fitted" of ver. 22. It probably refers to the actual constitution of the individual, as clay in the hands of the potter, the result of election, yet distinct from it.—There is no necessity for limiting δόξα to "the glory of the new covenant." Its antithesis, "destruction," shows that it means the full and eternal glory of the kingdom of heaven.—R.] Tholuck translates, "which he had prepared unto glory from eternity," and remarks thereon, that, from the circumstance that the κατηρτισμένα does not have the *προ* before it, it follows that Paul could have thought only of a *decretum electionis*, but not *reprobationis*. [So Schaff.] Tholuck cites, in favor of this explanation, Eph. ii. 10· Matt. xxiv. 34; Book of Wisdom viii. 9.

We must remark, in relation to the middle passage, that the expression: *Βασιλεία προτοίμασμένη ἀπὸ καταβολῆς κόσμου* must not be confounded with *πρὸ καταβολῆς κόσμου*. From the foundation of the world, through all time, God has labored for the preparation of the *βασιλεία*. The thought, God has *chosen* us before the foundation of the world, is also totally different from the infeasible thought, that He prepared us for glory before the foundation of the world. The two other passages are equally undemonstrative. Meyer explains, more correctly, thus: God formed the *σκεὴ ἔλεος* therefor beforehand, before He declared His glory on them. But the general statement has also its historical relation on this side. As the true children of faith among the Jews came out from the pedagogical exclusion under the law (Gal. iii. 28), they found themselves already prepared for the glory of the new covenant, and the preparatory mercy had operated in this direction on even many of the Gentiles (chap. ii. 14, 15). The πλοῦτος τῆς δόξης came over them like the rising of a spiritual sun—ἐπὶ σκεὴν ἔλεος, the vessels which were subjects of mercy—and went far beyond them in the evangelization of the Gentile world (see Isa. ix. 2).

[The paraphrase of Meyer (vera. 22, 23) is appended, as a clear *résumé* of the exegesis, for the most part supported in the notes above. "But if God, notwithstanding His holy will leads Him, not to allow His anger and His power to remain unproven, but to make it known in act, has yet, with great long-suffering, endured such as were objects of His wrath, and spared them the destruction, into which they are, however, fitted and prepared to fall, as a vessel from the potter—endured and spared not merely as a proof of such great long-suffering toward them, but also with the purpose of making known, during the continuance of this forbearance, the fullness of His glorious perfection upon such as are objects of His mercy, whom He had before prepared, as a potter a vessel, and enabled for eternal glory." R.]

* [Stuart and Alford adopt the stronger view as inherent "in any consistent belief of an omnipotent and omniscient God." Dr. Hodge gives both, without definitely accepting either. Schaff deems the stronger view the more natural one, but guards it, as must be done, against supra-lapsarianism, &c. But the differences noted by Dr. Lange must be carefully kept in view, as themselves guarding against erroneous inferences.—R.]

† ["Das Böse ist der Fluch der bösen That

Das sie, fortzuehend, immer Böses muss gebären." This quotation, almost a proverb in German literature, is from Schiller, *Die Piccolomini*. V. Aufz., 1. Auftr. Coleridge, who has taken some liberties in arrangement, puts it in Act iii. Scene 1.—R.]

‡ [The advantage of a general reference throughout the passage is apparent here. The making known is something which occurs not once, but throughout the whole gospel dispensation, as ver. 24 requires.—R.]

Ver. 24. **As such he also called us, &c.** [οἷς καὶ ἐκάλεσεν ἡμᾶς, κ.τ.λ. Οὕς, of which kind, *quales* (Alford). *As such vessels of mercy, he also, besides preparing, called us.* He prepared us among these vessels of mercy, and, as such, has also called us, Jews and Gentiles. Stuart would supply here ἤλπισε, *He showed mercy to us*; but this is unnecessary in our view of the passage. —R.] We have already brought out the meaning of the ἐκάλεσεν in this passage. It denotes the fundamental thought of vers. 21–23, God's freedom in the economy of His call. Even us *whom*; namely, even such vessels of mercy; or *they, even whom.* That is, in this characteristic He has also called us (not us also) as vessels of mercy. Because He had in mind only objects of mercy, but not the probable legitimate heirs, He could, consistently with His mercy, conformably to His preparatory mercy, really call us:

Not from among the Jews only, but also from among the Gentiles. [Ἐξ, from among. Bengel notes the reference to the call of the Jew as: "*Non eo ipso vocatus, quod Judæus est, sed ex Judæis.*" Hodge: "How naturally does the Apostle here return to the main subject of discussion! How skillfully is the conclusion brought out at which he has continually aimed!" —R.]

B. *The third proof, corroborated by witnesses of the Old Testament* (vers. 25–29).*

Ver. 25. **As he saith also in Hosea** [ὡς καὶ ἐν, κ.τ.λ. See *Textual Note* 1, for the Hebrew text. Alford suggests, very properly, that καὶ implies "that the matter in hand was not that directly prophesied in the citation, but one analogous to it." See below. —R.] The call of believing Gentiles is not only a *New Testament* fact, but is also attested previously in the *Old Testament*. —In *Hosea*; that is, in the Book of *Hosea*. —The first quotation is *Hosea* ii. 23: "And I will say to them which were *not my people* (see *Hosea* i. 9), *Thou art my people*; and they shall say, *Thou art my God.*" Paul has changed the ἐγὼ of the original text and the LXX. into καλέσω, which, according to Fritzsche and Meyer, should mean, *I will call*. Tholuck, on the contrary, properly observes that the naming of them already comprises the call. Paul has also left out the addition, irrelevant in this connection: "And they shall say, 'Thou art my God;'" while, on the other hand, he has, in conformity with the sense, correctly supplied the clause καὶ τῇ οὐκ ἡγαπήμεν, κ.τ.λ., in harmony with *Hosea* i. 6, referred to *Hosea* ii. 23.†

Ver. 26. **And it shall come to pass, that in the place.** [See *Textual Note* 2.] In order to

* The reference is undoubtedly to the symbolical names given by the prophet to a son and daughter (chap. i. 6, 9): *Lo-Ammi* (not my people) and *Lo-Ruhamah* (not having obtained mercy). In order of birth the latter stands first, as well as in the passage cited. This is natural, as visible deprivation of mercy precedes visible rejection as a people. The Apostle inverts the order, however, perhaps because the prominent thought for his purpose was: *not my people, &c.* —R.]

† (Dr. Hodge makes of vers. 25–23 a distinct section, in which the Apostle confirms the position of the preceding section (the freedom of God in selecting the objects of His mercy) by declarations of the Old Testament (1.) vers. 25, 26. Aliens were to be included in the kingdom of God; (2.) Only a small portion of the Israelites should attain to these blessings; vers. 27–29; hence the Gentiles are called, and the Jews as Jews rejected; vers. 30, 31. The reason of their rejection was refusal to submit to gospel terms of salvation; ver. 32. As predicted, they were offended at their Messiah; ver. 33. —R.]

understand the whole argumentative force of this citation, we must, like the Apostle, connect the second citation, *Hosea* ii. 1 (LXX. i. 10), with the first (and this is simply an exegesis according to the analogy of Scripture, as we frequently find in Paul). The Apostle, designing to emphasize the word ἐπίκλησις, brings it out once more in his conclusion: καὶ ἐπὶ κληθήσονται, κ.τ.λ. Hitzig explains the expression: *in the place, by instead of.* According to Meyer, the prophet meant by this expression the locality of the Gentiles, the Gentile lands; but Paul understood by it, Palestine. That the expression denotes the stay of the Jews in the Gentile world, is proved by *Hosea* i. 11: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." It is just on this point that the weight of the proof rests. The call will be published to them among the Gentiles, therefore among the "no-people," among whom they themselves are scattered as "no-people."

According to Meyer, Paul finds the demonstrative force of the two passages in the fact, that he perceives the mercy shown to the ten tribes as a type of the reception of the Gentiles to salvation. According to Tholuck, his proof rests upon the hermeneutics of the Jewish exposition. This "was accustomed to refer biblical declarations, according to the law of ideal analogy, to such subjects also as are comprehended in the same category" (see p. 541).* It must be assumed that the decision: "*not my people*," has placed the Jews among the Gentiles, and that the decision: *Lo-Ruhamah*, has adjudged them to be a very intractable people even among the Gentiles themselves. If, now, the call to salvation is published to this *not my people*, in the midst of the Jews, then it has a creative, original meaning; it is not published to Israel as God's people, but it creates for itself a people of God from the mixed "no-people" of the Jews and of the Gentiles. According to the typical construction, De Wette has referred the τόπος to the ideal state or divine kingdom, and Fritzsche to the *cætus Christianorum*. Yet, according to the connection, this locality means the equalization of Jews and Gentiles in one common need of mercy.

Ver. 27. **And Isaiah cries also concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.** [Vers. 27 and 28 contain a quotation from *Isa.* x. 22, 23; the verses being divided differently, however. The original reference was undoubtedly to the return from Babylon. Here, however, the emphasis is laid on *remnant*, mainly with reference to the call of the Gentiles, though perhaps not without a secondary reference to the future salvation of Israel—a premonition of chap. xi. —R.] That the question in the foregoing was the call of the Gentiles (the Jews, of course, included, in so far as they have sunk into heathen dom), and not the call of the Jewish people, as Hofmann holds, is proved by the verse which now follows—a quotation from *Isa.* x. 22, nearly according to the LXX. The Apostle here emphasizes the *remnant*, as he has emphasized the *Gentile land* in the foregoing passage. Only a remnant of Israel,

* [So Hodge, Stuart, substantially. For a discussion of Paul's analogical use of Old Testament events and citations, the reader is referred to Lange's *Commentary on Gal.* pp. 113 ff., 120 ff. —R.]

εὐὸ ὑπόλειμμα, will be saved. The LXX. translated the original נִשְׁבָּר: will return, be converted, by σωθήσεται, in the sense of will be saved, though in a more restricted sense than Paul intends. The term *remnant* is of all the more weight, as it stands in contrast with the declaration, "though thy people Israel be as the sand of the sea." Similar passages: Isa. lrv. 8, 9; Mal. iii. 2; iv. 1.—The crying, κλάει, describes the bold declaration of a truth very offensive to the people.

Ver. 28. [For he is finishing the word, and cutting it short in righteousness; because a short word will the Lord make upon the earth. λόγον γὰρ συντελεῖν καὶ συντεμνῶν ἐν δικαιοσύνῃ· ὅτι λόγον συντεμνόμενον ποιήσει κύριος ἐπὶ τῆς γῆς. See Textual Notes 24, 25. Lange renders: For he who consummates the reckoning, is also he who limits it in righteousness. Yea, a restrained work will the Lord carry out on the earth. Against this view, see below.—R.] Zunz translates the following words of the same quotation, פְּלִיין דְּרִיזָה, &c., thus: "The ruin is decreed, righteousness overflows. For the Lord, the God of Hosts, executes a firmly determined desolation in the midst of all the land." The LXX. has translated: λόγον συντελεῖν καὶ συντεμνῶν ἐν δικαιοσύνῃ, ὅτι λόγον συντεμνόμενον κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλη. Paul follows this in the main, with the exception of the last words.

It may now be asked, Has the LXX. translated incorrectly, and has Paul incorrectly quoted from it, under the supposition that this translation corresponds better to his purpose? (see Tholuck, pp. 542 ff.) פְּלִיָה means, first of all, *completion*, *consummation*, and concurs with the λόγος in the idea of *settlement* (see the LXX., 1 Macc. x. 40, 42, 44). Accordingly, פְּלִיין also means the judgment of destruction in the sense of settlement. Now the LXX. translates the first clause thus: "He who has determined the settlement (the same as the final judgment) is the same who limits it, cuts it short in righteousness; so that a remnant can be left from the destruction." We read the καὶ συντεμνῶν as a conclusion with ἐστὶ, and understand by righteousness, not penal righteousness, but righteous restraint in punishing, according to the saving purpose of righteousness, whose highest glory does not consist in inexorable rigor.

This translation is undoubtedly exegetical. First, it takes over Adonai, the subject of the following clause, in order to bring back the definition of the first clause to the defining clause. Then it does not explain the שְׁבָרָה as a higher degree of the first term פְּלִיין דְּרִיזָה, but, antithetically, as a mitigation, which is even already indicated in the פְּלִיין. This exegesis will be perceived from the sense, also, to be altogether correct. *Destruction* is defined as *settlement*, but therewith also cut short; *overflowing* (restraining itself) *with righteous mildness, deliverance*. The word שְׁבָרָה frequently has the sense of mildness, of righteousness, as fairness in its saving effect. The verb שְׁבָרָה is here transitive. See Gesenius, *Lexicon*. On συντεμνῶν, see the *Lexicon*. This translation is further in harmony with the connection which gives prominence to precisely this thought, that a remnant shall be saved from the decreed judgment.* The "shortened

days," in Matt xxiv. 22, denote the same thing. See the *Commentary on Matthew* [Amer. ed., pp. 425, 426].

The second clause changes the maxim of divine government declared in the first clause, according to which, judgment always brings a deliverance, into a declaration; here the word of the LXX. is explained of itself by the foregoing: for the Lord will effect a *shortened*, that is, a *moderated* settlement in the whole world, or, as Paul says in a more general way, *upon the earth*. Now there seems to be no support for the συντεμνόμενον in the original text. But the niphel participle נִתְּמָה, like the substantive נִתְּמָה, does not by any means denote in turn, like פְּלִיָה, the penal judgment in itself, but the definiteness and fixed limitation of the penal judgment. Thus the word נִתְּמָה after פְּלִיָה, in Isa. xxviii. 22, evidently serves to express the limitation of the judgment, as is plain from the explanation in vers. 23-29. (Ver. 28: He will not ever be threshing it.) Therefore the Vulgate properly translates *consummationem et abbreviationem audiui*; according to the Septuagint, συντελεσμένα καὶ συντεμνόμενα πράγματα ἤκουσα. Comp. also Dan. ix. 27; xi. 36. From this it follows that in the פְּלִיין, in the first member of Paul's citation, there is comprised not merely the close, but also the limiting conclusion of the judgment of destruction.

According to Meyer (and Fritzache), the LXX. exhibits an ignorance of the passage, yet Paul found the sense of the translation suited for his purpose. In consequence of a defective construction, the word λόγος has been differently explained: *purpose*; *fact*; *dictum*. According to Meyer, the λόγος συντεμνῶν signifies the shortest possible consummation of the λόγος. Tholuck: "The Lord will execute an exactly defined declaration." (On the usual opinions on Paul's quotations, see Tholuck's *Note* on p. 543. See also the account of the different expositions of the present passage; for example, the patristic one of Chrysostom, Augustine, and others, that λόγος συντεμνῶν is the gospel as an abridged doctrine of salvation, in antithesis to the elaborateness of the Old Testament).* Luther's translation of the present passage is very inexact,† but it is

ver. 27, is not upon the *salvation* of the remnant, but upon the fact that *only a remnant* will be saved. Nor does the remoter context favor such a mitigated view. It is not in accordance with the passage cited from Hosea, nor with ver. 24, still less with vers. 30-33.—R.]

* [Alford seems to include both promise and threatening in λόγος, and makes the object of the citation a confirmation of "the certainty of the salvation of the remnant of Israel, seeing that now, as then, He, with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness."]

As a curious specimen of interpretation, that of Wordsworth is appended: "There seems to be here in the mind of the prophet a contrast between the paucity of the numbers to which the Israelites are to be reduced, and the abundance of righteousness vouchsafed to them. The quantity will be small, but the quality will be good. The LXX. gives a paraphrase (not a literal translation) which embodies this sense, and which is adopted by the Apostle."

† "The word λόγος, as used by them, appears to signify an account or reckoning, and, derivatively, a sum or catalogue of people. The sense, therefore, is: 'Summing up and cutting short the reckoning.' The λόγος is the count or muster-roll of the people. The census of the Israelites will be cut short to a small number, but the smallness of the number will be amply compensated by the righteousness with which God will endue it by virtue of its faith in Christ." A method of exegesis like this compensates for the discovery of so many things not in the text, by omitting so much that is there.—R.]

* [Yet the emphasis, as will appear from the notes on

† ["Denn es wird ein Verderben und Steu zu geschehen"]

more in harmony with the sense than the more recent explanations.

[Few verses present such a combination of difficulties as this one.

(1.) *Critically*, the text is in doubt. See *Textual Note*²⁴, where the longer reading of the *Rec.* is accepted (against such careful critics as Lachmann, Alford, Tregelles).

(2.) The LXX. seems to have departed from the sense of the Hebrew original. Paul varies from the former, but not materially; thus endorsing what is deemed by many an incorrect rendering of the Word of God. Out of this grows the difficult exegetical problem of getting the sense of the Hebrew out of the Greek words (which seems to be Dr. Lange's endeavor), or the equally difficult solution of the strange fact, that an apostle would choose such an altered version of the Hebrew.

(3.) This state of things has encouraged expositors in departing almost at pleasure from the obvious meaning of Paul's words, while it has not led them to adopt the obvious meaning of the words of the prophet. Dr. Lange has chosen an ingenious interpretation, with a view of discovering in the passage a declaration of forbearance on the part of God. It is open to lexical objections (see below), and is not in accordance with the context; since the only verse which intimates a kindred thought is ver. 22, while the immediate connection is rendering the opposite thought very prominent.

The only method which seems fair in dealing with any author when he quotes, is to take it for granted that he quotes wittingly, and then to interpret his citation, making the original passage, especially when used through the medium of a translation, entirely subordinate. The interpretation then becomes a simple exegetical question. What, then, does Paul say here, as his view of the meaning of the prophet's words?

(a.) *Λόγος*, word, saying. It does not mean *work* (E. V.). Many render: *decree*. Doubtless this idea underlies the passage, and is found in the Hebrew, but the Greek word never means this. It is better, then, to render *word* (i. e., of promise or threatening, probably both—threatening to the mass of the people, promise to the remnant). This is the view of many of the best modern commentators, although they differ as to the precise reference.

(b.) *Συντέμνω*, *συντεμνέτω*. The verb (only here in the New Testament) means *to cut short, to finish rapidly*. It obviously refers to the rapid accomplishment of what God has said. It seems, then, altogether unnecessary to find in the rapid accomplishment of what God says, an indication of something different from what He says—i. e., that this quick fulfilment of wrath is an exhibition of mercy to those who are its objects. This is Dr. Lange's position. Admitting that "in righteousness" includes God's mercy to the chosen remnant, that does not imply "mitigation of judgment" to the apostate mass. Nor is it necessary to find a different meaning for the word in the second clause, though such a variation can be justified. We render, therefore: *is cutting short, and cut short, supplying forth* (with the present participles; Meyer, and others).

(c.) *Ἐν δικαιοσύνῃ* is referred most naturally to the judicial justice of God, which punishes,

in order to save the remnant. The former thought is the prominent one, as we infer both from the context here, and from the original. The sense of the whole verse then is: *He (i. e., the Lord) is finishing and cutting short the word (making it a fact by rapid accomplishment) in righteousness, for a cut-short word (one rapidly accomplished) will the Lord make (execute, render actual) upon the earth.* This is, in the main, Meyer's rendering. While the original reference was to the Jews in the times of Isaiah, the Apostle here makes the prophecy of more general validity, referring it to the sad fact that most of the Jews were cut off (so Hodge), though including the other fact, that the remnant should be saved, both sides supporting the general thought of the chapter. Dr. Lange at last comes to nearly the same view. The question then arises, Is this at all in keeping with the words of the prophet himself? A comparison will show that it preserves the spirit of Isaiah's language most fully, and actually conveys to the reader's mind a clearer sense than a literal rendering of the Hebrew would do. Hence he used the LXX., and (as all authors do) inserted such unimportant words as would make its language conform to the use for which he designed it.—R.]

The prophet has uttered a twofold truth in the quotation; first, that *only* a remnant will be left from the great judgment of destruction, but that this remnant shall be preserved in security. The Apostle, in vers. 27 and 28, has brought into prominence this first feature, but without altogether excluding the second. This latter is proved by the remaining part of his citation.

Ver. 29. And, as Isaiah hath said, or prophesied (Isa. i. 9), &c. *καὶ, καθὼς προείρηκεν Ἰσαΐας, κ.τ.λ.* We give the pointing of Meyer (a comma after *καὶ*). The meaning then is: *And, as Isaiah has already said (so I appropriate his words), Except, &c.* See below, however. If it be objected, that this gives to the verb the unusual sense of *prophesy*, it will be seen that this is not the necessary meaning of *has already said*. The introduction of *καθὼς* calls for some such paraphrase, and the *πρό* seems to refer to the time of the Apostle, rather than to the place of the last citation. Besides, the propriety of a direct adoption by the Apostle appears both from the use of the first person, and the quasi-prophetic character of the application Paul makes of the passage here.—R.] The explanation: he has already said, namely, in an earlier chapter (Erasmus, Calvin, Grotius, and others), is opposed by Tholuck, and others, with the remark, that such a reference to earlier passages is without an analogy in the Apostle's constant quotation *memoriter*. Against this explanation, at all events, is the Apostle's design of returning to the fact of the present condition of believing Israel; so that he seems to construe the prophet's declaration chiefly as a typical prophecy. But that passage is immediately more than a description of an existing condition; it is a vision of an immeasurable ruin extending to the future,* as the passage, Isa. vi. 9;

* [Dr. Dreschler remarks on Isa. i. 9 (*Der Prophet Jesaja*, i. p. 84): "The prophet with a few ground-strokes gathers up the whole future of the people of Israel. He announces a period of judgment as an unavoidable passage-way; then, again, a time of salvation. But the period of judgment comprehends in itself all the judgments then standing without as yet: every visitation, of which history from that time on knows ought, is a proof of this word of prophecy, a fulfilment of it. . . . Just so is the period of salvation conceived as the sum-total of all fulfilment in general,

our Gerichtigkeit, und der Herr wird dasselbige Steuen thun auf Erden."—R.]

comp. Matt. xiii. 15; John xii. 39 ff.; Acts xxviii. 26, 27; 2 Cor. iii. xiv. ff. It may be asked, whether we would read καὶ ἔστι καθὼς Ἦσ. &c.: It stands thus, as Isaiah has prophesied, or: *And—as* Isaiah has prophesied—Except, &c. Meyer defends the latter construction; but we prefer the former, because the Apostle designs to adduce this quoted expression, like the former and the following one, as an expressive prophetic declaration. The term σπέρμα means the κατάλειμμα, as well in its external smallness as in its inward importance for the future. The Septuagint has translated the עֲרֵב of the original text by σπέρμα.* Compare Isa. lrv. 8.

FOURTH PROOF: *The correspondence between God's freedom in His government with the freedom of men in their faith or unbelief. The stability of the fact that the Gentiles believe, and Israel, in its popular totality, does not believe* (vers. 30-35). Meyer says, on this section: "The Jews themselves bear the guilt of their own exclusion, because they obtained it not by faith, but by works of righteousness, for they were offended at Christ."

[A new chapter should begin here. For, having already stated the objective, Divine ground of the rejection of the Jews, Paul now passes to the subjective or human cause, hinted at frequently before, viz., *their unbelief*. They were rejected by God, because, in spite of the many warnings of their own prophets, they sought their own righteousness, springing from an external view of the law, and were offended at the promised Messiah, when He actually appeared, instead of seeking salvation through vital faith in the grace of God in Christ. This mode of view, which is carried out further in chap. x., solves in part the enigma of the preceding discussion; yet it cannot be denied that, in the Divine predestination, there ever remains an obscure background, which reason is not in a condition to fully comprehend, and should humbly adore.—P. S.]

Ver. 30. *What shall we say then?* [Τί οὖν ἐροῦμεν; Precisely as in ver. 14, where it introduces an objection.—R.] We may ask, whether the Apostle again uses this expression here in order to avoid a false conclusion, or whether he merely "deduces the historical result from the foregoing prophecies" (Meyer).† Evidently, this passage is a turning-point of the greatest importance. The Apostle has heretofore described God's freedom, and finally His freedom even in rejecting the greater part of Israel in contrast to His call of the Gentiles, and has strengthened his declaration by appealing to the prophecy of the Old Testament. This is now the place where this question arises: From all this, does there not follow fatalism, or a simple absolute authority of Divine freedom? He does not absolutely express this false conclusion, in order to make short

work of it by a μή γένοιτο, because he has really anticipated it already. But he actually removes it. The Gentiles have not first attained to salvation from an exercise of absolute authority; they have attained to righteousness, the righteousness of faith, which can only be obtained from the source of righteousness.

Some expositors (Pelagius, Cyril, Theodore of Mopsvestia, Flatt, Olshausen) have not understood the expression from ὅτι τοῖς Ἰουδαίοις as an answer, but as the real import and continuation of the pending question, under different modifications (ὅτι as *because, that, somehow that*). This is opposed by the following: 1. The statement in vers. 30 and 31 can by no means be regarded as a summary of the foregoing; 2. It has not been at all present as yet in this definite deduction of the antithesis. It contains something new, which only arises as a conclusion from what has preceded. Chrysostom says that this passage is the σαφιστάτη λύσις of the chapter. Baur, and others: The Apostle here first becomes conscious of the *subjective point of view*. Tholuck, correcting this view, says that the Apostle here first brings it out to prominence. On the discussions of the Predestinarians and the Remonstrants concerning the τί οὖν ἐροῦμεν, see Tholuck, p. 546.

That the Gentiles. Ἐθνη; not merely Gentiles. [Against Meyer, who says: "Not the Gentiles as a whole. On the *Gentile side* was righteousness," &c.—R.]

Who were not following after righteousness, attained. Τὰ μή διώκ. The Apostle uses the διώκειν with especial reference to the races (see Meyer on Phil. iii. 12, 14), and thus καταλαμβ. means not merely the reaching, but also grasping; in this case it is especially the grasping of the prize (see 1 Cor. ix. 24). This constitutes a double antithetical oxymoron. The Gentiles did not run after righteousness, and yet even they grasped righteousness at the goal of the race-course.* But the Jews, who ran, or so far as they were runners after the law of righteousness, never reached the proper terminal point of the race—the well-understood law. The Apostle does not design to say that the Gentiles in general had known no higher pursuit; for he has already referred to the Gentiles in his expression concerning preparatory grace: ἡ προητοιμασία ἐν δόξῃ.† But the Gentiles were not only not companions with the Jews in the course in which the latter ran after the law of righteousness; righteousness, as an explicit moral law, was not the fundamental idea of their pursuit (although it constituted the unity of the platonic virtues). The Greek struggled for ideality, or wisdom, while the Roman struggled for an innocent legal order, or for power. Thus it came that they did not run astray by looking at an *analytical phantom* of righteousness, like the majority of the Jews; and hence that they could be subjected (that is, for a preliminary condition of faith) to the curse of their ideals, to a profound despair in themselves and in the glory

since the complete realization of all God's promises will bring what will still all the longing and the thirsting of the human heart from thenceforth and forever.—P. S.]

* (The rescued Israelites are called, Isa. vi. 13 (comp. Ezra ix. 2), "a holy seed," because out of them, as a small beginning, at the same time the nation shall rejuvenate itself, and the true spiritual Israel shall proceed. The Jewish Christians, who escaped the terrible judgment of God upon the mass of the unhappy nation at the destruction of Jerusalem, formed the pith of the Christian Church.—P. S.)

† [Alford answers thus: "This question, when followed by a question, implies, of course, a rejection of the thought thus suggested; but when, as here, by an *assertion*, introduces a further unfolding of the argument from what has preceded." What follows is not a question. See below.—R.]

* (It seems best (with Meyer) to consider *righteousness* as used, in this part of our verse, without special reference to the Christian standpoint. Dr. Hodge really advocates this view, but is hampered in reaching it by the limited meaning he places upon the word as used by Paul. Stuart renders *law, justification* in each case, which is altogether untenable. See p. 74 ff., &c.—R.)

† [See ver. 23. It is doubtful whether such preparation as is there referred to, includes, in any sense, the *propaedeutic* relation of the Gentile world to Christianity, however extensive that relation was.—R.]

of the world (see chap. iv.; Acts xvi. 9; Rom. ix. 27-30).*

Even the righteousness which is of faith [*δικαιοσύνην δέ, κ.τ.λ.* That is, precisely the true righteousness. On the delicate meaning of *δέ*, see Alford *in loco*; Winer, p. 412.—R.]

Ver. 31. **But Israel, following after the law of righteousness, attained not to the law** [*Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον οὐκ ἔφθασεν.* On the reading, see *Textual Note* ²⁰, and below.—R.] It is not: *the righteousness of the law*, but, more strongly: *the law of righteousness*. This would mean, in the figure of the race, that Israel has by no means advanced so far as to run after righteousness itself; the programme of the race became its goal; in striving after an endless analysis of the law, it has run astray in statutes of external legality. Therefore it has come to pass that it has not reached *νόμος* in its truth—that is, in its real inward character—and that, after all its running, it has never attained to the true beginning, the principle of the running. This antithesis is in harmony with the subject-matter (see Rom. vii. 7 ff.), and is much stronger than if the Apostle had said: It has not attained to the law of the righteousness of faith, which would be self-evident; or even if he had said: It has not attained to the righteousness of the law according to the letter—which charge he could not bring against them. Therefore we prefer the reading of Codd. A. B. D., given in the text. [The briefer reading is quite well supported, and certainly, when rightly understood, adds to the force of the passage. They did not even attain to the law. Comp. Alford *in loco*.—R.] It hardly needs to be called to mind, that the question here is relatively concerning the Gentiles and Israel; that is, concerning the antithesis between the believing Gentile world and unbelieving Israel. This limitation in reference to Israel lies in the *διώκων νόμον*.

The law of righteousness. The expression has been regarded by many as an exchange for *δικαιοσύνην νόμον* (Chrysostom, Calvin, Bengel, and others). Undoubtedly this was the basis of the effort of the Jews, but their real following extended, in Pharisaism, far beyond, to the amplification of the law into an endless series of ordinances. The view: *The justifying law* (Meyer), obscures the strong emphasis of the *νόμος* itself, when this *νόμος* is subsequently explained thus: "The law was an ideal, whose realization the Israelites strove to experience by their legalness." Comp. chap. ii. 17-24. *The theoretical, legal orthodoxy* of the Jews was the perfect development of their righteousness of works, according, also, to the Epistle of James.†

Most of the early expositors (Chrysostom, Theodoret, and others) hold that Paul meant the Mosaic law in both cases in ver. 31. Others, on the contrary (Theodore of Mopsvestia, Bengel, and De Wette [Hodge]), have understood, by the second

law, the Christian *δικαιοσύνην*. These two constructions are opposed not only by the *διώκων* (Meyer: it does not express the effort to fulfil the law, but to possess the law), but also by the consideration that a true following after the Mosaic law—that is, after its fulfilment—must not only lead to it, but even to Christianity (see chap. vii.). Tholuck (with Calovius, Philippi, and others) takes *νόμος* in the wider sense, as *via, disciplina* of righteousness: "They strove for the means which furnished justification." But this striving, construed in a general sense, cannot be regarded as fruitless. The law, in the former case, can only mean their illusive image of the law, according to which the law, in its external shape, should become to them a real means of justification, and would in reality be made this means; * but, in the second place, it is the Mosaic law in its truth, and in that inward tendency by which it became the schoolmaster which led them to Christ.

Ver. 32. **Wherefore?** [*διὰ τί;*] The failure to attain to the law.

Because they sought it not by faith [*οὐκ ἐκ πίστεως.* The E. V. properly supplies *sought it*]. As the proper observance of the law leads to saving faith, so does it proceed from a germ of faith, which is shown by Abraham's historical precedence of Moses. Faith is the inward relation of confidence and obedience to God's Word; only the Spirit in the law gives to the legal striving, which is a preparatory school to the gospel, its proper direction.

But as by works [*ἀλλ' ὡς ἐξ ἔργων.* On *ὡς*, comp. Winer, p. 573. Alford: "as 'if about to obtain their object' by." See *Textual Note* ²⁰.—R.] Meyer correctly maintains that the *ὡς* is not redundant—as Koppe holds—and that it does not indicate hypocrisy, according to Theophylact; but Meyer is incorrect in opposing Fritzsche's construction, *presumed works*, with this explanation: As a *διώκων* proceeding from works is constituted. His ground is, that the Jews really set out from the works of the law, but not simply from true works (see chap. x. 3).† A pointed *ἐξ ἔργων* must correspond to the pointed *ἐκ πίστεως*, which former can then be only an *ὡς ἐξ ἔργων*. In their seeking, they proceeded on the supposition of having one treasure of good works, and they continually piled law upon law, in order to become richer in such works. In short, the starting-point, but not the *διώκων*, should be emphasized as fundamentally false.

For they stumbled [*προσέκλιναν γάρ.* On the rendering, should *γάρ* be rejected, see *Textual Note* ²⁰. Meyer, however, opposes this connection, though rejecting *γάρ*. The figure of a race, if not prominent here, seems at least to have suggested the "stumbling."—R.] To what does *for* refer? First of all, it presents the proof that the Jews did not stand in the direction of faith, but in the illusion of the righteousness of works. Then this proves indirectly, also, the principal statement

* [On this thought, see especially *Griechenthum und Christenthum*, by Dr. G. C. Selbert, 1837, referred to in the General Introd. *Matthew*, p. 6. The author is now a pastor in Newark, N. J.—R.]

† [Dr. Hodge seems to prefer the following view: "The word *law* may be redundant, and Paul may mean to say nothing more than that the Jews sought righteousness, or justification, but did not attain it." This, no doubt, is the substance, though it may not be the precise form of the thought." This is but avoiding an interpretation, and in a way which the learned commentator would deem unjustifiable if applied to less sacred forms than those written by an Apostle.—R.]

* [Alford agrees substantially with this view. In the case of the Jews, "there was a proscribed norm of apparent righteousness, viz., the law, in which rule and way they, as *matters of fact*, followed after it."—R.]

† [The word *as* transfers the matter to the sphere of subjective fancy, and expresses this: that the Jews imagined they were doing the works of the law, but did not really do them, according to the deeper sense and spirit in which the law should be apprehended. Comp. Isa. lviii. 2-Phil. iii. 9.—P. 8.]

as vers. 30 and 31. But the full strength of the proof lies in the fact that they have come to shame at the touchstone of the true Israelites, which made a distinction between those who trusted (that is, believers) on the stone laid by Jehovah, and those who stumbled—that is, who were defective in faith because of their presumed righteousness of works.

At that stone of stumbling [τῷ λίθῳ τοῦ προσκόμματος]. (Isa. viii. 14; xxviii. 16; Luke ii. 34; 1 Cor. i. 23; 1 Peter ii. 6-8). The Jews, in their *hypocrisy*, have been offended first of all at the *unworldly spirituality*, the *penal office*, the *independence*, and the *spiritual freedom* of Christ (see Matt. iv. 1 ff; John ii. 18; iv. 1; v. 9 ff.), and then, in their claim to the reward of universal Messianic glory, at His poor appearance, His renunciation, His love of sinners, and His suffering and death on the cross. In their running, they ran all the more violently against the stone, because they were just then engaged in their strongest running. The Apostle proves that this fact also is represented beforehand in the Old Testament. He here freely connects the passages in Isa. viii. 14; xxviii. 16, into one prophecy, in which he follows the original text in preference to the LXX. According to Isa. viii. 14, Jehovah himself assuredly *becomes* a stone of stumbling to both houses of Israel; but it is Jehovah who has now concealed His face, in order to declare himself in future to those who patiently wait for Him (see Isa. viii. 17; ix. 7). But that, in chap. xxviii. 16, only the ideal theocracy of the Old Testament sphere is meant, seems very doubtful. The ideal theocracy of the Old Testament is properly defined as the growth of the New Testament kingdom of God. Now, if a corner-stone for this is laid in Zion, it must nevertheless be the foundation of the "ideal theocracy," and not the whole ideal theocracy itself, or even this ideal theocracy apart from its foundation. Likewise, the collective corner-stone in Zion (ver. 16) constitutes a grand antithesis to the Jewish dissolution of God's Word into a ruined diversity (ver. 13), and it stands in connection with the judgment, from which the *ἐπὶ ὁλίμῃ* appears. Therefore Paul and Peter had a perfect right to regard this passage as more than a typical prophecy.

Ver. 33. [As it is written, Behold, I lay in Zion a stone of stumbling, &c. The "stone of stumbling and rock of offence" (σκανδάλον; LXX: πτόμας) is taken from Isa. viii. 14, and substituted for the "corner-stone," &c., of chap. xxviii. 16. Both passages were interpreted by the Jews as referring to the Messiah. Comp. Luke ii. 34; 1 Peter ii. 6-8. The combination is therefore both justifiable and natural.—He who believeth on him, καὶ ὁ πιστεύων ἐπ' αὐτῷ. Πᾶς, which is found in chap. x. 11, is omitted here (see *Textual Note*). The emphasis there is on πᾶς; here, on πιστεύων, in antithesis to ver. 32.—R.]

Shall not be put to shame, κατασχυνθήσεται. The original word חָשַׁתָּ [make haste; Genesis: *haste* hastily.—R.] is here given as an explanation, after the precedence of the Septuagint [κατασχυνθήσεται, from which Paul varies, as above].

DOCTRINAL AND ETHICAL.

[The Literature on the Doctrinal questions involved in this chapter really includes all works on systematic theology, all confessions since the times of the Reformers,

together with a large proportion of modern psychological and ethical treatises. The larger commentaries, especially those of Hodge, Stuart, Tholuck, Philippi, Meyer, Haldane, Wordsworth, Jowett, and Forbes, are very full on the predestinarian question. The literature of the Arminian controversy (much of which is enumerated in the *Homiletical Notes* on chap. viii.) bears on this subject. (Comp. lists, *Introd.* p. 31, v. 12-21, p. 191.) We may mention further: AUGUSTINE, *De libero arbitrio*; ANSELM, *De libero arbitrio*; also, *De casu Diaboli*. The works of CALVIN, ARMINIUS, EPISCOPUS, PRIMS, EDWARDS, *An Inquiry into the Freedom of the Will* (in numberless editions; necessarian in its conclusions, and more commented upon than any work in this department of thought). COLERIDGE, *Aids to Reflection* (latter part; his views have done much to mould thought in England and America). *The Canons of the Synod of Dort* give the strongest Calvinistic statements. A list of important controversial works is given by Tholuck (pp. 466, 467). The philosophical works which discuss the subject in its ontological aspects cannot be enumerated, but the names of SIR WM. HAMMILLTON, J. S. MILL, MANSEL, BAIR, TAPPAN, MCCOY, readily suggest themselves to the American reader. The latest monograph, published in America, is by G. S. BISHOP (Newburgh, N. Y.), *Reprobation* (a sermon on ver. 22), New York, 1869.—R.]

1. In regard to the copious, and, in many respects, mysterious contents of this chapter, we must refer principally to the *Exeg. Notes*, where we have anticipated many points. We would also refer to the history of the exposition of this chapter, and especially to the monographs bearing on the subject, mentioned above. The real difficulties which the chapter presents have been greatly increased by attempts at its exegesis. This has occurred, first, in consequence of the little account that has been taken of the connection, the immediate relation of this chapter to Israel, and the judgment of hardening on Israel; and because there has not been an effort made to explain with sufficient clearness, according to the analogy of Scripture, the nature of the judgment of hardening, or sin in its third potency. A second cause of difficulty has been the confusion of the antitheses of the Apostle with the antitheses of the history of doctrines—of Augustine and Pelagius, or Calvin and the Catholic righteousness of works, or even the doctrine of the Remonstrants. A third source of difficulty has been a failure to use aright the key to this chapter in the passage, chap. viii. 29, 30, and a disposition rather to accept a contradiction between Rom. ix. 7-29 and chaps. ix. 30-xi. 36, than to accommodate the former part of the whole section to the latter.

2. In the division and headings we have already given the connection between the whole of this section and the former chapters. The fundamental thought is, the antithesis of sin and grace in its three potencies.

First antithesis: The actual corruption of the whole world, and therefore no conceivable righteousness of works; in contrast with this is the saving and preponderating righteousness of faith, which is prepared by the *heartiness* of conduct toward the law, in antithesis to external legality (chaps. i. 18-v. 11).

Second antithesis: The corruption of human nature, the hereditary character of liability to sin and of the judgment of death, in which the whole creature-sphere of humanity is subject to vanity and corruption; but Christ as the preponderating principle of the new birth and of the glorification of man, of humanity and its sphere, stands in contrast with the Adamic principle. This principle is operative from the standpoint of a watchful spiritual life, which abnegates the old carnal propensity, in order to lead to resurrection a new embryonic life of consecrated corporeality, in antithesis to the life in the

stability of the flesh to death, to which the external legality also belongs (chap. v. 12-viii. 39).

Third antithesis: The corruption of the religious people, the noble people of humanity, and of the manifested form of their theocracy, in the judgment of historical hardening, in consequence of their false reliance on natural descent, historical privileges, and the righteousness of a practice of legalism. In contrast with this, on the other hand, is the freedom of Divine grace in its election, ordination, and call, which, as election distinguishes persons, as ordination shows mercy and hardens, and as a call makes the judgment of hardening first of all a means for the advancement of the call to salvation, and finally cuts itself short and is turned in another direction by the historical exercise of compassion. On both sides it is conditional, in consequence of the antithesis of pride and humility (chaps. ix-xi.)

8. *The construction of the chapter.* The Apostle's first prologue (vers. 1-5). An apology for his painful duty to pronounce clearly the decisive declaration on the rejection of the majority of Israel; or, if we may so speak, to sum up all the individual experiences and Divine judgments relating to this fall. At the same time, he pronounces an *elegy* on the fall of his glorious people of God, on the retributive rejection of the old hereditary people of God, in antithesis to the realization of the glorious inheritance of God's children (chap. viii.), with the declaration of his patriotic and tragical feeling (increased and become to him a "thorn in the flesh" by its ruin with the direction which the Jews had taken, and by the hatred with which they opposed his love)—an analogue to David's *elegy* on the fall of Jonathan, Jeremiah's Lamentations, and similar laments in the Old Testament. But he finally gives expression also to a *doxology* in regard to the victorious exercise of the authority of the God of revelation on Israel, as well in its ancient history as in its New Testament fulfilment in Christ, whose glorification predominates over the division between believing and unbelieving Israel. *The theme:* The rejection of the majority of the members of the Israelitish people is not an abrogation of the promise to the theocratic Israel itself (ver. 8).

First proof (from the time of the patriarchs): The fact of election. The election is not made conditional by descent, nor by heirship, nor by birth-right, nor by works; it is God's free exercise of love in the predetermination of an individual and personal nature, which is only self-conditioned by the organic relation to Christ and to each other into which the elect individuals shall enter, and by the promise made to them, in which the thought of love, which shall appear in future conceptions and births, is already reflected. It unites in the relative antithesis (Jacob and Esau) the infinitely great difference in the qualifications of persons for God's kingdom, but not the absolute antithesis of salvation and condemnation (vers. 6-13).—[The doctrine of the predetermination of a part of the human race to eternal perdition by no means follows from the statements of these verses. Even Calvin himself calls the decree of reprobation "horrible" (*decretum horribile, atamen verum*), and it is opposed to those passages of the Scriptures according to which God wills not the death of the sinner, but that he might turn unto Him and live. (1.) The Apostle is not treating here at all of eternal perdition and eternal blessedness, but of a temporal preference and disfavor of nations in the gradual historical develop-

ment of the plan of redemption, which will finally include all (chap. xi. 25, 32), and hence the descendants of Esau, who stand figuratively for all the Gentiles (Amos ix. 11, 12; Obad. 18-21). On this account we may well say, with Bengel: "Not all Israelites are saved, nor all Edomites lost." (2.) The hate of God toward Esau and his race cannot be sundered from their evil life, their obduracy against God and enmity to His people. It is true, ver. 11 (with, however, ver. 13, does not stand so closely connected as ver. 12) seems to represent not only the love of God, but His hatred as transferred even into the mother's womb. But it must not be forgotten that, to the omniscient One, there is no distinction of time, and all the future is to Him present. Besides, an essential distinction must be made between the relation of God to good and evil, to avoid unscriptural error. God loves the good, because He produces the very good that is in them; and He elects them, not on account of their faith and their holiness, but to faith and holiness. But it cannot be said, on the other hand, that He hates the evil men because He produces the very evil that is in them; for that would be absurd, and destroy His holiness; but He hates them on account of the evil that they do or will do in opposition to His will. While human goodness is the effect of Divine love and grace, on the contrary, human wickedness is the cause of Divine hatred and abhorrence; and on that account alone can it be the object of the punitive wrath and condemnatory decree of God. Were evil the effect of His own agency, He would be obliged to condemn himself—which is irrational and blasphemous.—P. S.]

Second proof (from the time of the giving of the law): The fact of ordination. The predetermination of the historical train of development of persons is the free exercise of God's (Jehovah's) righteousness on persons. It is not made conditional on a self-volitional human willing and running; but it conditions itself by its consequence in relation to a definite human course of conduct, by further showing mercy on him to whom mercy has once been shown, and allowing all his experiences to contribute to his salvation, and, by its influence and long-suffering, leading him who has once hardened himself to the judgment of hardening. In the infinitely vast antithesis between the one to whom mercy has been shown and the hardened one (Moses and Pharaoh), it constitutes the perspective of the antithesis of a final glorification and rejection, but not yet this antithesis—i. e., the final judgment itself (vers. 14-18).

Third proof (from the time of the development of Israel of the Old Testament):

a. *The fact of the call.* The free exercise of Divine wisdom on the *πίψαμα*, or the spiritual, plastic material of the ancient world, and especially on Israel. This exercise is not made conditional on the historical Israel's claims to inheritance, and had the right to make of Israel, as it had become, vessels unto honor and unto dishonor, by a universal Christianization. But the call makes itself conditional by the actual state, in which it still endures with much long-suffering the existing vessels of wrath, which are already fitted to destruction, that, by their existence and opposition, the full display of God's glory, of His spiritual revelation in Christ, may be made known on the vessels of mercy. It thereby constitutes the economic antithesis of hardening in the New Testament, and of the historical judicial curse on the great mass of Israel, and of an opposing im-

measurable display of the glory of its exercise of mercy in the Gentile world. But this antithesis, as we shall further perceive, does not preclude the possibility of mercy on individual Jews, and of the rejection of individual Gentiles (vers. 19-24).

6. The proof of this freedom of the Divine call from the Old Testament. First, the equalization of Jews and Gentiles in their rejection is prophesied by Hosea (ver. 25). Second, the equalization of Gentiles and Jews in the mercy shown to the latter (ver. 26). Likewise, Isaiah has prophesied, first, the reduction of the great mass of Israel to a small remnant, who shall be saved from the judgment (ver. 27); but second, the certainty that such a remnant shall arise from a judgment cut short by righteous mildness (vers. 28, 29).

Fourth proof: The correspondence of the exercise of Divine authority on Jews and Gentiles, with their ethical conduct, or with the antithesis of faith and unbelief. The conclusion from the whole chapter, as drawn by the spirit of the Apostle (vers. 30-33).

[4. This chapter cannot be fairly explained or properly honored without a recognition of the profound truth which lies at the foundation of the doctrine of election, viz., the free, unconditioned grace of God. Those expositors who would limit the sovereignty of the Divine will by human freedom, and deduce salvation more or less from the creature, must do great violence to the text if they make it accord with their systems. Yet we must guard against the opposite extreme of supralapsarianism, which, with fearful logical consistency, makes God the author of the fall of Adam, hence of sin; thus really denying both God's holiness and love and man's accountability, to the ultimate extinguishment of all morality. Many, indeed, have held this view, whose lives, by a happy inconsistency, were far better than their theories. They arrived at this extreme position through a one-sided explanation of this passage, and through the logical consequence of their conception of the sovereignty of God's all-determining will. But if we would not have the Bible prove any thing man wishes, we must interpret single passages in their connection with the whole, and according to the analogy of faith. In the early part of this Epistle (chap. i. 18; iii. 30), Paul unequivocally declares that God is not the author, but the enemy and judge of evil; how, then, can he here affirm a specific Divine foreordination of sin and perdition? In chap. v. 12 ff. he shows that redemption through Christ, as to its indwelling power and purpose, is fully as comprehensive as the fall of Adam. With this agree many passages, which speak of God's sincere will to save *all* men, and of a general call, extended not at once, but gradually, to all (Ezek. xxxiii. 11; 1 Tim. ii. 4; Titus ii. 11; 2 Peter iii. 9). Accordingly, Paul must have in mind here such a general reprobation, as is either a self-incurred result of unbelief, or only a negative preparation for the extension of the plan of salvation, which it therefore ultimately furthers. Besides, in chap. x. the casting away of the Jews is attributed to their own *unbelief*, hence to the personal guilt of the creature; and in chap. xi. the rejection is represented as temporary. In God's grace decree, the fall of the Jews redounds to the blessing of the Gentiles, and the conversion of the Gentiles ultimately to the salvation of the Jews. So He has permitted the fall of Adam, in order to redeem humanity in Christ, the second

Adam (ver. 12 ff.); He has included all under His obedience, that He might have mercy upon all (chap. xi. 32; comp. Gal. iii. 22). But the salvation can become actual only gradually; and the gradual redemption of all (not all as individuals, but the mass in an organic, not a numerical sense) presupposes the temporary rejection of some.

The Scriptures teach, on the one hand, the absolute causality and unconditioned grace of God. and, on the other, the moral nature of man, including also his relative freedom and his responsibility (i. e., human personality). They ascribe redemption and sanctification, as well as the creation and maintenance of all things, to God alone. He works both to will and to do of His good pleasure (Phil. ii. 13); no man cometh to the Son, except the Father draw him (John vi. 37, 44); without the Son, believers can do nothing (John xv. 5). Not only the beginning, but also the progress and completion of conversion, are attributed to God (Jer. xxxi. 18; Heb. xii. 2; Luke xxii. 32; Eph. ii. 10; 1 Cor. iv. 7; 2 Thess. iii. 2; 1 John v. 4). Hence all believers confess, with Paul: "By the grace of God I am what I am" (1 Cor. xv. 10), and ascribe all the honor and glory to the Lord alone (2 Cor. x. 17). Indeed, even evil, as a phenomenon, and according to its material forces, cannot be excluded from the absolute activity of God. He hardens Pharaoh and raises up Nebuchadnezzar; He creates the light and the darkness; He gives peace and effects evil (Isa. xlv. 7); and there is no evil (misfortune) in the city, that the Lord has not done (Amos iii. 6).—On the other hand, however, the Scriptures never treat of man as a mere machine, but as a moral being. They hold up before him, in the Old Testament, laws, with the promise of blessing if he obeys, and the threat of a curse if he transgresses; they offer him, in the New Testament, the gospel, baptism, faith; bid him, with fear and trembling, work out his own salvation (Phil. ii. 12); present to him the highest moral duties as commands: Be ye holy, be ye perfect; and account sin and the rejection of salvation as his own personal fault. "How often would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 27; Luke xiii. 34)."

* [Forbes thus lays down the fundamental truths on this difficult subject:

"All good originates from God.

All evil originates from the creature.

Election originates in the free grace of God.

Reprobation originates in the free-will of man.

To God belongs the whole glory of the salvation of the Elect.

To man belongs the whole responsibility of the ruin of the Reprobate."

See his Dissertation, pp. 380-475.

That these positions are not reconcilable by human logic, is evident from the discussions on the subject; but this cannot, of itself, disprove their truth. It is the old and ever-recurring mystery of the origin of evil. Forbes seeks to prove that these positions are compatible with the doctrinal statements of the Westminster Assembly. Those who wish the sharpest predestinarian views, may find them in Haldane's notes on this chapter. The Synod of Dort, which is considered by many the representative of hyper-Calvinism, only goes thus far in speaking of the reprobates: "Whom God, out of His sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them, in His just judgment, to follow their own way, at last for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for their

If the first truth respecting the absolute, creative causality of God in the works of creation, redemption, and sanctification be denied, we fall into the Pelagian error, which destroys the very marrow of Christianity, and attributes salvation to the creature; but if the second class of Scripture texts be denied or wrested, we are brought to the brink of the abyss of fatalism or Pantheism; man is degraded into a mere instrument without a will, and his responsibility, guilt, and punishment abrogated. The task of theology consists, not in the establishment of one of these postulates at the expense of the other, but in reconciling both, and bringing into right relations with each other the infinite and finite causality; in loosing, not in cutting the gordian knot. This is, indeed, one of the greatest and most difficult problems, which can never be fully solved from the standpoint of earthly knowledge. Only after the accomplished victory over evil can the deep, dark enigma of evil, which forms the main difficulty in the problem, be fully solved.*

For practical and popular use, the following remarks will suffice:

(1.) There is an eternal predestination of believers unto holiness and blessedness, and hence they must ascribe all the glory of their redemption, from beginning to end, to the unmerited grace of God alone.

(2.) They do not, however, on this account cease to be free agents, responsible for all their doings; but, as God works in nature not magically and immediately, but through natural laws, so He works in men, through their wills, hence through the mediation of finite causes; and the more that grace is developed within them, so much the more is their true freedom developed; so that perfect holiness and perfect freedom coincide with each other. Accordingly, the highest freedom is the complete triumph over the evil, and is consequently identical with the moral necessity of the good. In this sense, God is free just because He is absolutely holy.

(3.) There is no Divine foreordination of sin *as sin*, although He has foreseen it from all eternity, and,

other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous judge and avenger" (Canon I, Art. xv.). This is as far as any ought to go, but it is by no means a reconciliation of the two sides of revealed truth, or an attempt at it.—R.]

* A few *scholæ* may be added here: 1. The relation of scientific theology to revealed truth, is that of science in general to the truth it seeks to systematize. Hence theology has unsolved problems, and these furnish the stimulus to further investigation. 2. Theology is not to be considered untrustworthy in its settlement of great questions, because some remain unsolved, nor can the failure of its attempts at solution invalidate either the positions already won, or the separate truths which it has not yet reduced to a system. 3. The modesty of true science has a place in theological discussion. If theologians claim that their attempt at the solution of such a problem as that presented in this chapter is the only one that should be made, the objector may feel that, in successfully opposing that view, he has overthrown the truth itself. 4. The problem is one that is ontological as well as theological, and hence cannot be escaped by rejecting revelation. Atheism avoids it solely by negation, pantheism by opposing the testimony of our own consciousness. Whoever believes in a personal God and his own personality, is confronted with it. The safer position for a child of God to take is that which leaves the difficulty where the greatest glory is ascribed to God. History shows that those who thus acted were not the least concerned to live under the fullest sense of their accountability. The Christian life is thus far the only solution of this great problem; a mystery which is practically reconciled only by one yet greater, the mystery of godliness, God manifest in the flesh.—R.]

with respect to redemption, permitted it, while constantly overruling it to His purposes. Hence, those who are lost are lost through their own fault, and must blame their own unbelief, which rejects the means of salvation proffered them by God.

(4.) In the time of the calling of nations and individuals to salvation, God proceeds according to a plan of eternal wisdom and love, which we cannot fathom here, but should adore in silent reverence.

(5.) The right use of the doctrine of election is the humbling of sinners and the comforting of believers, as well as the increase of their gratitude and happiness. Only a culpable misunderstanding and misuse of it can lead to carnal security and to despair.

(6.) Instead of meditating much upon the profound depths of the Divine decrees, it is better for each to make his own calling and election sure, and, with fear and trembling, to work out his own salvation.—P. S.]

5. The forbearance and confidence with which the Apostle pronounces his opinion on the fall of Israel, his patriotic and truly human pain (2 Cor. xii. 7-9), and his prophetic elevation above it, reaching to sublimity, are characteristics of this wonderful man of God.

6. Israel's glory is revealed in the correspondence of its great actual blessings with its chosen individuals. The line of actual saving blessings enters into reciprocal operation with the *personal line* of the fathers down to Christ according to the flesh, the climax in which divinity and humanity unite. Its foundation is Israel's adoption, in Abraham, to sonship. On this there is founded, first, the patriarchal antithesis of the *doğa* or of the revealing angel of Jehovah, and of the covenants, in which the evangelical element is properly placed in advance of the legal element, conformably to the character of the patriarchal revealed religion; then comes the antithesis of the Mosaic period, of the gift of the law, and of the services; and here, in conformity with the character of the legal economy, the legal element precedes the evangelical. Both the patriarchal and Mosaic economies then comprise each other, just as the evangelical and legal elements are comprised in the promises of the prophetic period. It has already been remarked that, notwithstanding this articulation, each particular of the attributes mentioned is peculiar in a more general sense to the entire theocracy.

7. Careful attention must be paid to the fact that, in the election in vers. 6-13, the communication of the Divine decree precedes the birth of the children. But, on the other hand, in the ordination in vers. 14-18, it applies to characters already existing—Moses and Pharaoh—in accordance with the direction which they have taken themselves. In the call in vers. 19-24, this communication finally follows the state of the case already existing: Vessels of wrath, vessels of mercy. From the whole of this section, chaps. ix-xi, it follows that the decrees underlying these communications belong also to eternity. But they belong to eternity as decrees which are conditioned upon individual conduct, as God universally conditions himself in the measure which He adopts in reference to persons to be determined or already determined, and their personal relations. The decree of election (or of love) takes cognizance of no other condition than that the single individual must be defined according to the organization of the members of God's kingdom in Christ.

The decree of ordination (or of righteousness) is conditioned by the fact that individuals, in their free self-determination, need, both for themselves and for their relation to the whole body, their historical designation and special guidance. The decree of the call (or of wisdom) is conditioned by the fact that it makes the judgments pronounced on unbelief itself means for subserving the promotion of faith. The distinction of the elder theology, *decretum redestinationis*, *decretum gratiæ*, *decretum justificationis*, has confused election and ordination—which has generally been the case from Augustine's time down to the present. This distinction has likewise overlooked the fact that the *decretum gratiæ* constitutes the very centre of the *decretum predestinationis* (Christ *ὁ ἰσχυρέως*, Acts x. 42; Rom. i. 4). The *decretum justificationis* is most intimately connected with the decree respecting the *vocatio*.

8. We have elsewhere brought out the truth, that the wonderful flower of the biblical doctrine of election, like the aloe, has been long *concealed*, yet with its character *determined*, in the sharp thistle of the ecclesiastical doctrine of predestination; and that it is a duty of our day to acquire, with its full idea, the whole depth and glory of the biblical doctrine of personality; but not to seek to weaken and render indifferent, by the old Lutheran or Arminian-Reformed definitions, the solution of an enigma to whose real solution every living distinction of individuals contributes, more than a scholastic hatching of confessional antitheses can do. In this respect, Lavater's Physiognomy may be regarded as an explanatory enlargement upon Calvin and Zwingli. The mystery of predestination, like that of the atonement, and every other Christian mystery, is reflected in the midst of life.

9. Ver. 1. The intimate proximity of salvation and sorrow (chap. viii. 39; ix. 1) in the Apostle's state of mind, as in our Lord's states of mind.

10. Ver. 3. For more particular information on the ban, see Tholuck, p. 472. [See also Excursus on Anathema, p. 302.—R.]

11. The Apostle's patriotism is a tragical feeling, subject to the dominion and kingdom of Christ, and thereby glorified to the intercessory feeling.—On the Shekinah (*doxa*), see the note in Tholuck, p. 477.

12. On the divinity of Christ, and the relevant passages of the New Testament in which He is in part called really God, and in part appears to be so called (John i. 1; xvi. 28; 1 John v. 20; Acts xx. 28; the present passage, ver. 5; Rom. xvi. 27; Eph. v. 5; 1 Tim. iii. 16; 2 Tim. iv. 18; Titus ii. 13; 1 Peter iv. 11; 2 Peter iii. 18; Rev. v. 13), comp. Tholuck, p. 482. My *Positiv Dogm.*, p. 160 ff.

13. Biblical dogmologies: Rom. i. 25; ix. 5; xi. 36; xvi. 27, &c.; 2 Tim. iv. 18; 1 Peter iv. 11; 2 Peter iii. 18, and others.

14. Ver. 6. Not all are Israel which are of Israel. This applies also to every nation, to every confession, to every Christian community, just as it applies in general to the branches of the mystical vine, Christ (John xv. 2).

15. The children of the flesh and the children of promise. See the *Commentaries on John*, i. 18. Comp. *Galatians*, pp. 119, 123.—R.]

16. On the theological discussions with reference to the doctrine of predestination in the present section, see Tholuck, pp. 490-506, and below.

17. Ver. 15. On the idea of consistency in the

name of Jehovah, as well in His having compassion as in judging, see the *Exeg. Notes*. It is in harmony with the righteousness of Jehovah's exercise of authority, that even the judgment of death redounds to the life of the sincere and compassionate one; while the gospel, on the other hand, is a savor of death unto death to the perverse and unbelieving. But the consistency of Jehovah does not lie in His carrying out the abstract decrees of His own will, inflexibly and in an exact direction, but in His remaining like himself, and therefore in His even assuming a different position in relation to the changed positions of man; yet this is, of course, in harmony with the consistency of the principles established and realized by Him. Therefore, there is propriety in speaking of a Divine repentance—for example, in the history of the Flood. The position of mankind toward God has become so thoroughly perverted, that the Creator must become the Destroyer. Comp. Ps. xviii. 24-27.

18. On the Egyptians' remembrance of the Pharaoh under whom Israel went forth, see the article *Egypten*, by Lepsius, in Herzog's *Theol. Encyc.*, and Tholuck, p. 516. On the hardenings of Pharaoh especially, see Exod. iv. 21. Since the judgment of hardness is here declared collectively, the passage does not decide on the succession of the particular ones. The same applies to chap. vii. 8. Then the particular historical ones follow. First, Pharaoh is hardened by the counteraction of the magicians (chap. vii. 13, 22). A significant illustration of the free volition of Pharaoh in the latter case; see chap. vii. 23. In chap. viii. 15 we read: "Pharaoh hardened his heart, and hearkened not unto them." And now his heart becomes hardened, even in spite of the warning of the terrified magicians; chap. viii. 19. Again, in chap. viii. 32: "And Pharaoh hardened his heart." We read the same thing in chap. ix. 7. But in chap. ix. 12 we read: "And the Lord hardened the heart of Pharaoh." In chap. ix. 34, on the other hand, we again meet with self-hardening, which is then designated as a judgment; ver. 35. In chap. x. 27, the Lord again hardens him. The same occurs in chap. xi. 10; xiv. 8.

As regards this whole series of particulars, the atomistic exegesis of earlier times led to its being regarded as fatalistic. But we must, in the first place, distinguish the prophetic declarations of the judgment of hardening as general views of the whole course of events, from the historical particulars. As for the historical particulars, we must always be very careful to notice that the hardening is not a single act, but a long succession of acts, which succeed momentary shocks and apparent awakenings. But the periods of hardening themselves are divided into three particular acts: 1. Pharaoh is hardened by the magicians; 2. He hardens himself; 3. The Lord hardens him. We must further consider, that he always hardens himself just as soon as he has recovered a little from the penal judgments. But the series of his expressions of penitence must be regarded as arising particularly from fear (*attritio*, not *contritio*). Pharaoh's starting-point is the defiant question: Who is the Lord? chap. v. 2. Then he requires a miraculous proof: chap. vii. 7-10. He does not take the first plague to heart, because the magicians do likewise; chap. vii. 22, 23. The first shock and its characteristic expression; chap. viii. 8. Similar emotion; ver. 28. The first confession of sin; chap. ix. 27, 28. The second, chap. x. 16. It is characteristic that Pharaoh pays least attention to

the plagues that least affect him and his house. This may be seen in the first and third plagues; but he observes with more attention, on the other hand, the second and fourth, which rest heavily upon himself. He does not trouble himself about the murrain the boils and blains seem to spare him personally. The thunder and hail, on the contrary, terrify him; the locusts also, but the darkness less. Finally, the death of the first-born at the decisive moment breaks the tyrant's defiance, yet without being able to convert him. And it is out of this wonderful network of human offences and Divine judgments that a ponderous fatalistic decree has been contrived. Meyer quite gratuitously opposes Olshausen's explanation, that the hardening assumes at the outset the already existing beginnings of evil. The *ὁ θεός* does not oppose it, for God can let man die before his hardening. Meyer, also, does not favor Calovius' definitions of hardening, that God does not harden man *ἐν ἁγνότητι*, but 1. *συνχωρητικῶς*, *propter permissionem*; 2. *ἀφορμητικῶς*, *propter occasionem*; 3. *ἐγκαταλεπτικῶς*; 4. *παράδοτικῶς*.

19. Just as Pharaoh hardened himself more and more at Moses' deeds of faith, so was Moses always advanced and strengthened in faith by the trials of faith which were prepared for him by Pharaoh's hardenings—that is, by the apparent failure of his miraculous deeds. This is a fundamental law of God's kingdom. The kingdom of darkness displays itself in its reciprocal action with the kingdom of light, but the latter is also displayed in its reciprocal action with the former.

20. Tholuck's explanation on having compassion and hardening, p. 523, harmonizes with the old Lutheran dogmatics. Meyer's *résumé*, p. 310.

[Pages 390 ff., 4th edition. Justice to this author, whose clear and acute exegetical notes have been so freely used by Dr. Lange, as well as in the additions, requires the insertion of a larger portion of his theological *résumé* than is given in the original.

"The contents of chap. ix. 9-23, as they have presented themselves purely exegetically, and taken in and of themselves, of course exclude the idea of a decree of God *conditioned* by human, moral spontaneity; for indeed God's *absolute* activity, considered in itself as such, *cannot* depend on that of the individual; but a fatalistic *determinism*, which robs man of his self-determination and free self-positing for salvation, making him the passive object of Divine arbitrariness, must not be deduced from our passage as a Pauline doctrine. For this reason, that this passage is not to be considered separately from what follows (vers. 30 ff.; x. 11), and also because the countless exhortations of the Apostle to believing obedience, to steadfastness and Christian virtue, as well as all his warnings against falling from grace, are so many witnesses against that dreary view which annuls the nature of human morality and responsibility. Should we, with Reiche, Köllner, Fritzsche, and Krehl, suppose that Paul, in his dialectic zeal, had permitted himself to be hurried into *self-contradiction*,* we would have a self-contradiction so manifest, yet so extremely important and dangerous in a religious and ethical aspect, so harshly opposed to the Christian moral ideas of Divine holiness and human freedom, that it were least of all to be expected of this Apostle, whose acuteness and dialectic

skill *could* guard him against it on the one hand, while especially, on the other, his apostolic illumination and the depth and clearness of his moral experience *must* guard him against it." "But this by no means justifies the interlining of the clear and definite expressions of the Apostle in our passage, on the part of anti-predestinarianism from Origen and Chrysostom until now, to the effect that the moral self-determination and spontaneity of man is the correlative factor to the Divine decree. The correct judgment of the deterministic propositions (vers. 15-23) lies rather between the psychologically and morally impossible admission of a self-contradiction, and the exegetically impossible interpolation in this way, of thoughts the direct opposite of the Apostle's expression. *How* there can be the concurrence, so necessary in the moral world, of the individual freedom and spontaneity of *man* and the absolute self-determination and all-efficiency of *God*, is incomprehensible to human reflection, at least so long as it does not desert the sphere of *Christian* view, and pass into the unscriptural, pantheistic sphere of Identity, in which, indeed, there is no place for freedom in general.* Whenever, of the two truths: 'God is absolutely free and all-efficient,' and 'man has individual freedom, and is also on his side, in his own self-determination as *free agent*, the causer of his salvation or misery,' we handle *but one*, and that one consistently, and hence, one-sidedly, we are compelled to speak as if the other seems to be invalidated by our reasoning. But only *seems*; for, in fact, there is in this case only a temporary and conscious abstraction with respect to the other." "Paul, then, found himself in this case. For he wished to present, in opposition to the fancy of the Jews respecting descent and works, the free and absolute almightiness of the Divine will and work, and all the more decidedly and exclusively the less he would leave any ground for the presumptuous error of the Jews, that God *must* be gracious to them. The Apostle has here placed himself entirely on the *absolute* standpoint of the theory of God's pure independence, and that, too, with all the boldness of clear consistency; but only until he has done justice to that polemic purpose. Then he returns (vers. 30 ff.) from that abstraction to the human-moral standpoint of practice, so that he grants to both modes of view, side by side, that right which they have within the limits of human thought. The view which lies beyond these limits, the metaphysical relation of the essential connection of the two points, viz., objectively Divine and subjectively human freedom and voluntary activity, was necessarily without and beyond his present circuit of view. He would have had no occasion either to enter upon this problem, since it was incumbent upon him to defeat the Jewish presumption with but one side of this—with the absoluteness of God. That, or how far the Divine election is no *electus militaris*, but finds its norm immanently in God himself through His holiness, and thus may be conditioned by moral conditions on the human side, remains for the present entirely out of the account. It enters, however, with ver. 30, in which the one-sided method of consideration, followed for a time, is again compensated for, and the ground afforded for a time for apolo-

* [Fritzsche, il. p. 550: "*Melius sibi Paulus concessisset, Aristotelis, non Gamalielis alumnus fuisse!*" (—R.)]

* [Still less in modern materialism, where what is (probably from habit) called *free civilisation* is attributed mainly to climate and food, especially fish. Compare current literature *ad naturam*.—R.]

getic purposes, to the doctrine of absolute decrees, is again withdrawn."—R.]

He opposes those who have charged the Apostle with a self-contradiction—determination and freedom (Reiche, Köllner, Fritzsche, &c.); but he himself thinks that the metaphysical relation of unity between the all-prevailing efficiency of God and man's freedom is incomprehensible by Christian reflection, and that, therefore, we can only speak of the one, considered in itself alone, in such a way that the other seems to be removed by our reasoning. But this is not the case if we speak either of human freedom or of God's free grace in a proper way. The former assumes dependence on God; the latter requires faith. Though God's all-efficiency is not conditional on man, yet it conditions itself as the personal exercise of authority in relation to man, so soon as he is determined by election, according to the stage of development in which man is. It may also be said that the one decree of God is explained, according to chap. viii. 29, 30, in five decrees, and these are reciprocally conditional.

If the decree of election were an absolute determination of salvation and condemnation, there would be no peculiar decree of ordination or historical predetermination; God would no more be free to say to Moses, "I will have mercy on whom I will have mercy." But if the decree of ordination were absolute, then we could no more speak seriously of a new decree of the call, and still less of a free idea of *justification*, as well as of *glorification*. The Divine decree in relation to the final judgment has conditioned itself by the nature of all the preceding decrees. And only in this way does God remain a free God, while, on the other hand, we would make of an unconditional decree of predestination itself a real divinity, which would have bound the personal God. But it is quite in harmony with the nature of religion, the real relation between God and man, that the truth asserts the majesty of the Divine right against every human arrogation, every irreligious claim against God. The free power of election stands in opposition to the claim of a natural heirship in God's kingdom; the free power of grace, in its historical exercise of authority, opposes the claim to the merit of works; and the free power of the Divine call in the economic relations of God's kingdom opposes the claim to both. If the point is reached where man will make God conformable to himself, before whom he would present himself independently, yea, one whom he thinks that he can bind by "replying against" him, then God himself opposes him in His truth as the God who stands in absolute free power above him, and before whom he is as nothing, or as the clay in the potter's hand. Up to this point the Apostle must have recourse to the Jewish assumptions against God's majesty. The pioneers of the Reformation, but particularly the Reformers themselves, were in a similar situation; ecclesiastical tradition had, in the latter case, taken the place of descent from Abraham; ecclesiastical righteousness of works had taken the place of Levitical righteousness of works; the self-righteous creature began to prescribe laws for his Creator. The Reformers, adding to the truth, thus reversed the relation: God's sovereignty and grace are every thing, while the arrogated right and merit of man are nothing. But their arriving in theory—which was really only one chapter in their system—to the negation of human freedom of election (Melancthon, in his later life,

excepted), and their being led into contradiction with their ethical principles, were in part a tribute of weakness which they had to pay to their independence from the Catholic Augustine (strong expressions of Calvin and Zwingli, see Tholuck, p. 528), and in part the false conclusion from a profoundly justified religious feeling. They taught, with good ground, that God's government of the world is a government controlling and pervading all moral events, and that even sin is not merely permitted, but accepted and determined as a fact in God's plan; only they had not yet found—as Sebastian Frank, at their time, and, subsequently, such orthodox teachers in the Church as Breiting, Voetius, and others—the distinction between sin as a wicked counsel of the heart, that merely appertains to man, and sin as a fact in which inward sin itself is already treated with irony, captured, and judged (see Prov. xvi. 1 ff.). The Apostle himself, on the contrary, has united the doctrine of the absolute judicial power of God with the doctrine of the importance of faith, yet particularly with the declaration that God has delayed His historical judgment in long-suffering, and has made the already existing judgment of hardness a medium of compassion.*—"The people, clay in the potter's hand," is a frequently recurring biblical expression. See Tholuck, p. 530; also the Note on p. 532; likewise p. 536.

21. The concatenation of judgment and compassion which appears throughout in the facts of Holy Scripture, as well as in its doctrine, has not been sufficiently comprehended and made use of by the popular ecclesiastical conception; and this is a principal source of its hindrances and imperfections. Righteousness and mercy are regarded as collateral modes of God's revelation. Judgment and compassion absolutely preclude each other. But the Scriptures unite both facts in various ways.

First, the reconciliation of men themselves, both collectively and individually, inwardly as well as outwardly, is made conditional on a judgment which separates the old from the new life. Second, the display of redemption and its institutions, of the theocracy and of the Church, is conditioned by judicial acts that separate the old from the new states. Third, judgment, even from the flood downward, separates an old from a new race, and brings to pass the redemption of the latter by the still conditional rejection of the former. Even in the final judgment, the consummation of heaven is made conditional on the separation of the wicked; Matt. xiii. 43.

22. With the confusion mentioned above, there is also connected the fact that righteousness has ever been too much regarded as the extreme consequence of rigor, but not also in the light of forbearance and mildness. This latter idea of righteousness is frequently taught in the Scriptures (see Matt. i. 19; 1 John i. 9), and so also in the present chapter, ver. 28. Comp. also chap. iii. 26, p. 185.

23. The full and direct force of the passage in ver. 31 is only reached by accepting the reading preferred by us. The Jew's righteousness of works, as such, was never faithful righteousness of works, but a righteousness of boasting of the practice of statutes, and therefore it was a failure to obey the true

* [A reference to the *Exeg. Notes* will show how Dr. Lange finds this mitigating idea of long-suffering throughout the chapter. Admitting the correctness of his exegesis (which many will not be prepared to do), it is still doubtful whether his explanation of the enigmatical question is hand is any more satisfactory than that of Meyer.—R.]

remains itself. In a similar sense, James portrays the orthodoxy of the Jews (see the Commentary *in loco*). This is also the case with the ecclesiastical righteousness of works in the Middle Ages; its weight does not lie in fidelity to the law, but in the fanatical zeal to explain and sharpen the statutes to excess. And so the orthodoxy of the seventeenth century was not strictness of confessional fidelity, but zeal for the statutory amplification and sharpening of confessional formulas. Centrifugal deviations from the collective fundamental thought and original fountain everywhere prevailed.

24. Israel, in its guilty and accursed destiny, is also a type of the richly deserved curses in the political as well as in the ecclesiastical life of nations.

25. Chaps. x. and xi. are an enlargement upon chap. ix.

HOMILETICAL AND PRACTICAL.

CHAP. IX. 1-5.

[HOMILETICAL BIBLIOGRAPHY ON ROM. IX. 3: WERNER, J., *Of the Highest Degree of Love to God; An Exposition*, &c., vol. I. 48; LIGHTFOOT, J., *St. Paul's Wish to be Accursed*, Works, vol. vii. 312; GELL, E., *Remains*, 2; WITTEUS, H., *De votivo anathemate Pauli; Miscellanea*, vol. ii. 41; WATERLAND, D., *St. Paul's Wish Explained and Illustrated*, Sermons, Works, vol. ix. 282; DODWELL, W., *The Importance of the Christian Faith, Illustrated in the Explanation of St. Paul's Wish of being Accursed for his Brethren*, Oxford, 1753; KRELLING, B., *Three Discourses on St. Paul's Wish*, &c., Oxford, 1766; MASON, W., *Christian Patriotism*, Works, vol. iv. 106; TOPSLADY, A. M., *Thoughts*, &c., Works, vol. iii. 418; RECONSIDERED TEXTS, No. I., J. C. Knight, Kitt's Journal, 1st series; Nos. 10-13. Two Letters, by A. Davidson and J. C. Knight, on the above interpretation. *Ibid.*—J. F. H.]

The Apostle's sorrow for his brethren: 1. A great sorrow, so that he wished to be accursed from Christ for them; 2. A natural sorrow, because they (a.) are his kinsmen according to the flesh; (b.) are Israelites to whom pertaineth the adoption, &c. (vers. 1-5).

An apostolical asseveration (ver. 1).—Words only have strength when our conscience bears us witness in the Holy Ghost that we say the truth in Christ (ver. 1).—The witness of our conscience in the Holy Ghost is a witness for us that we say the truth in Christ (ver. 1).—Magnanimous heaviness and magnanimous pain (ver. 2).—The Apostle's readiness to stake the dearest possession for his brethren (ver. 3).—The difference between Israelites and Jews (ver. 4).—What do Israelites possess? 1. The whole of the Old Testament, with all its covenant blessings; 2. The fathers; 3. Through the fathers, Christ, so far as His human descent is concerned, belongs chiefly to them (John iv. 22) (vers. 3-5).

STARKE, CRAMER: In important matters for God's honor and the advancement of our neighbors' salvation, we may swear (Isa. xix. 18; Jer. xii. 6); but to wantonly affirm a thing before God, is an abuse of God's name (Exod. xx. 7) (ver. 1).—The saints are not stoical blocks of wood (!); therefore we should also weep with those that weep, and rejoice with those that rejoice (ver. 2).—Love has certain degrees, and one may with a good conscience prefer to love his natural friends and blood relations to others (ver. 3).—*Nova Bibl. Tüb.*: Nothing grieves pious people more than the ruin of the ungodly. Particularly a true shepherd can do nothing else than speak of them with sorrow and tears (ver. 2).—HEDINGER: This is love! Oh, that we had even a less degree of it! Exod. xxxi. 32.

GERLACH: Calvin beautifully says: "It is not contradictory to this wish of the Apostle, that he knew of a surety that his salvation by God's election could not prove a delusion. For as such a glowing love always burns out more violently, so does it as nothing and care for nothing except its object" (vers. 1-5).

LISCO: The Apostle's sorrow at Israel's unbelief (vers. 1-5).—In Christ every thing was glorified and fulfilled which Israel already had; how important, therefore, it was to believe in Him whom the antitypes had announced, and who brought grace and truth! John i. 16, 17.

HEUBNER: Asseveration of the Apostle's love for his people (vers. 1-5).—It is only a spirit sanctified by God's grace that can be grieved at the spiritual fall of others. The unconverted man is indifferent to the moral misery of his neighbor. The holiest sorrow is for others (ver. 2).

BESSER: Throughout the Holy Scriptures there is not another passage where, as in the present instance, the most profound darkness of sorrow is in juxtaposition with the brightest sun of joy. Paul has ascended on the wings of faith to the height where he sees the whole kingdom of the world and the devil lying at his feet; and, sheltered in the rock-strong love of God in Jesus Christ, he has sung a triumphal song in the upper choir. There he pauses, and as one who is still dwelling in the land of pains and tears, just at this point he discloses to his brethren, first, the profound and concealed sorrow of his life by a solemn assurance of that of which he would have God also conscious (ver. 1).—The sainted BUNDEL says: "Souls which have made no progress, do not comprehend Paul's wish. We should not lightly pronounce judgment upon the measure of love in Moses and Paul. The modicum of our thoughts of love is too small for us to do so; just as a boy does not appreciate the heroic spirit of a general" (ver. 3).—Not *Jacobites*, but *Israelites*, wrestlers with God, are called the descendants of the patriarch, who obtained of the Lord a blessing upon his seed, that they might be called after his name, and the names of his fathers Abraham and Isaac (ver. 4).—Eight blessings of God's house united in four pairs (vers. 4, 5).

[BURKITT: God has placed a conscience in every man, whose office it is to bear witness of all his words and actions; yea, of all his thoughts and inward affections. Conscience is God's register, to record whatever we think, speak, or act; and happy is he whose conscience bears witness for him, and doth not testify against him.—Ver. 2. Note: 1. What are the dismal effects and dreadful consequences of obstinate unbelief, under the offers of Christ tendered to persons in and by the dispensation of the gospel, without timely repentance? 2. The true spirit of Christianity is to make men mourn for the sins and calamities of others in a very sensible and affectionate manner. Good men ever have been and are men of tender and compassionate disposition; a stoical apathy, an indolence of heart, a want of natural affection, is so far from being a virtue, or matter of just commendation unto any man, that the deepest sorrow and heaviness of soul in some cases well becomes persons of the greatest piety and wisdom; 3. Great sorrow and continual heaviness of heart for the miseries of others, whether imminent or incumbent, but especially for the sins of others, is an undoubted argument, sign, and evidence of a strong and vehement love toward them—

HENRY: We ought to be in a special manner concerned for the spiritual good of our relations, our brethren and kinsmen. To them we lie under special obligations; and we have more opportunity of doing good to them; and we must, in a special manner, give account concerning them, and our usefulness to them.—**HODGE:** Fidelity does not require that we should make the truth as offensive as possible. On the contrary, we are bound to endeavor, as Paul did, to allay all opposing or inimical feelings in the minds of those whom we address, and to allow the truth, unimpeded by the exhibition of any thing offensive on our part, to do its work upon the heart and conscience.—**J. F. H.]**

[**SCHAFF:** Vers. 4, 5. These advantages of Israel, sketched by the Apostle, are at once types and prophecies of the higher blessings, which continue uninterruptedly in the Christian Church, and are enjoyed daily and hourly by all believers. In their lap is the adoption and heirship of eternal life, the continued presence of the Lord in the means of grace, the eternal covenant of grace instead of the successive covenants, the free, life-giving spirit, instead of the killing letter of the law, the worship in spirit and in truth in all places instead of the service confined to Jerusalem, the far more plain and precious promises of the heavenly Canaan and amaranthine inheritance, the incomputable cloud of witnesses, patriarchs, prophets, apostles, martyrs, and confessors, from all climes and tongues, and, as the sum of all blessings, Jesus Christ, the God-man and Saviour, who is flesh of our flesh, ay, our Brother and Friend, and yet exalted above all, the eternally adored Head of the Church, which He calls "His body, the fulness of Him who filleth all in all."—**R.]**

VERS. 6-38.

a. Vers. 6-13. Who are the true Israelites?

1. By no means all who are of Israel, or are the seed of Abraham, are children according to the flesh; but rather, 2. The children of promise, whom He has freely chosen according to His purpose (vers. 6-13).—The question of Divine adoption does not depend upon natural descent, but upon the mercy of the call, without the merit of works (vers. 6-13).—God's word (promise) has not failed because many are not Israelites—that is, are not participators in the promise (vers. 6-8).—Neither has God's word failed to us because many who are called evangelical are not evangelical (vers. 6-8).—How Paul, the Apostle of the righteousness of faith, reminds us of John the Baptist, the preacher of repentance! Comp. vers. 6-8 with Matt. iii. 9.—The children of the promise: 1. Isaac, the son of Abraham; 2. Jacob-Israel, the son of Rebecca (vers. 9, 10).—The mystery of election and reprobation (vers. 10-14).—Not by the merit of works, but by the mercy of Him who calleth! A passage: 1. For our humiliation; but also, 2. For our consolation (ver. 12).

STARKER: God does not look at carnal service and external advantages and privileges in the distribution of His mercy and spiritual blessings; 1 Cor. xv. 10 (ver. 12).—**HEDINGER:** God's word always has its fulfilment in either one way or the other; Jer. xxxii. 42 (ver. 6).—Beware of founding your hope of salvation on birth, or the visible Church, or merely seeming work. One must inwardly be a Christian and Abraham's heir (ver. 7).

SPENER By this instance (vers. 8, 9) Paul has

sufficiently shown that salvation does not depend on natural birth, and that, therefore, not all the descendants of Israel were necessarily the people of the covenant. But because it might have been said that Ishmael was born of the bondwoman, and lost such an honor in consequence of his wicked life, for he was a scoffer, Paul proceeds to show, by the example of Esau and Jacob, that it depended upon God's free choice as to whom He would show certain spiritual or temporal advantages and benefits, in which case He does not look at works (vers. 10-13).

ROOS: The children of the promise are such as have become the children and true seed of Abraham by belief in God's promise (vers. 8-11).—An election does not preclude the foreknowledge of faith and works, but, on the contrary, it always goes in advance, while faith and good works follow afterward. Thus, a soldier is chosen before he has furnished a proof of his bravery; a child is chosen for adoption before he has given evidence of filial gratitude. The exhibition of bravery and gratitude is hoped for. But what is man's hope, is God's foreknowledge. Yet it must not be said that, in making an election, the one who chooses has been influenced by works that have already occurred. It was not from works already performed by Jacob that God's promises resulted, but from the loving will of God, who stands in need of nothing, whom no creature can place under obligation, and who does not inwardly pass from hatred to love (vers. 11-13).

GERLACH: As the preference of Jacob to Esau, and of the Israelites to the Edomites, was declared by God before the birth of the two ancestors, and thus what Jacob had in advance could by no means depend upon any privilege or merit of birth, so is free grace the bestowal of justification through Christ; it does not depend upon anticipated virtues or services of him who receives them; it admits valid claims of any kind (vers. 11-13).

LISCO: The Apostle's purpose is to prove that God, far from all arbitrary authority, and with the most exalted love, holiness, and wisdom, though without binding himself to natural laws (primogeniture, posterity of Abraham), or to the narrow limits of a certain descent, proceeds in His guidance of nations, and now calls this one and now that one to the gospel, just as He formerly called to a share in the privileges of the old covenant people. The Israelite, as such, had legal claims to salvation in Christ, yet not on account of his natural descent, as is shown from both the examples adduced. Even Esau's descendants, and, indeed, all heathen, have been called to salvation in Christ; therefore evidently Esau's rejection is by no means regarded as eternal, and the object of Jacob's preference is the temporary salvation of the nations descended from both Esau and Jacob (vers. 11-13).

HEUBNER: We must maintain: 1. Paul's speech is altogether individual or national, and applies solely to Israel, in order to prostrate Israel's perverse pride; 2. The question is not concerning an eternal election and reprobation, but the calling of a people by the external call, by revelation, and concerning the subsequent rejection of such a call (vers. 6-13).

b. Vers. 14-18. Is God unrighteous? This objection is refuted by Paul: 1. By reference to God's declaration to Moses; 2. By reference to such a declaration to Pharaoh (vers. 14-18).—Moses and Pharaoh: 1. Moses, an example of God's mercy and compassion; 2. Pharaoh, an example of hardening; 3. Both together are examples of God's free elec-

tion (vers. 14-18).—On what does our salvation depend? 1. Not upon our willing or running; 2. But upon God's mercy (ver. 16).

STARKE: God is and ever remains righteous, however He disposes things according to His sovereign will and good pleasure (ver. 14).—Oh, the great and exceeding riches of divine mercy and compassion, by which God performs all the good which He bestows on man, without regard to any service, greatness, honor, or appearance! (ver. 15).—HEDINGER: One's own running, working, exerting himself, devising services, doing penitence, and inflicting scourging, crawling into caves and putting on sackcloth, accomplish nothing; God must open the heart, and, when He knocks, open to Him! He has the key himself, and you have from Him the hands and the power to throw wide open for His entrance (ver. 16).—Hardening is a great judgment. Many are involved in it, and yet they do not know it (ver. 17).—SPENER: Thus God's will is perfectly free and unconfined in its own work, and He has the power to show mercy or not, just as He will, without our ability to find sufficient cause for the difference, although He himself, as the wise and holy God, does nothing without a holy cause, so that even His freest power wills and does in such a way as His wisdom perceives conducive to His glory. For as men of understanding do not foolishly and thoughtlessly use their freedom, but do every thing considerately and with a rational choice, even when they are in the enjoyment of the most unfettered freedom, how should we suppose that the all-wise God can have mercy and harden without holy causes, or in any other way than is in harmony with His goodness, righteousness, and majesty, though above our understanding? This should be enough for us: The holy and righteous God, who never can wish to do any thing evil, wills it to be thus.

ROOS: Ver. 16: Moses desired to see God's glory; but his desire would not have obtained this view by force. More than once Moses ascended to the top of Sinai, and came down again; but his running did not earn as a reward that which he prayed for. God met his willing by compassion: out of compassion He crowned Moses' ascent of Mount Sinai by an extraordinary blessing.—GERLACH: Ver. 16: Paul elsewhere exhorts (1 Cor. ix. 24-27; Phil. iii. 12-14) in the most decided way to will and to run; but it is a willing whose soul is God's mercy toward sinners, and it is a running whose power is God's renewing grace.

LISCO: The last and only ground of participation in God's kingdom is and ever remains God's mercy (ver. 16).—All of Pharaoh's efforts did not prevent the execution of the Divine purposes, but he himself became, contrary to his will, an instrument for their execution; accordingly, God was glorified in the perverse king, who did not escape His righteous punishment (ver. 17).—Thus, then, God shows His mercy on whomsoever He will with unlimited freedom; and He hardens whomsoever He will—that is, He allows His mercy to redound to the ruin of those who, like Pharaoh, are impervious to all of His instructions and guidance; and thus it can also come to pass to the unbelieving Jews, that God will withdraw His mercy from them if they scorn His gospel, just as Pharaoh once despised God's will (ver. 18).

HEUBNER: No people can prove that it will be God's people (ver. 16).—The humiliation of presumptuous tyrants is a glorification of God (ver. 17).

—Hardening is therefore never a blindly absolute, but always a righteous decree of God on those who have long withstood all of His calls. Pharaoh would not have been hardened, if his many cruelties had not already hardened his heart (ver. 18).

BESSEY: To sum up, says Luther (*Works*, vol. xxii. p. 745): "Every thing is spoken against the proud. 'He to whom I give shall have it, and you shall not take it from me by your holiness.' What more shall he do? He nevertheless says, 'You shall have it, but if you seek and wish to have it for the sake of your righteousness and your piety, I cannot and will not allow you to have it; I will sooner tear to pieces and destroy every thing, both priesthood and kingdom, and even my own law. But show me mercy, and you shall have it.'" (ver. 16).—He who can still take upon himself to say, "God has had compassion on me because I am not as Pharaoh was," has not yet read the Epistle to the Romans aright. The reverse is the case: Because God has had compassion on me, I am not as Pharaoh, but as Moses (ver. 18).

c. Vers. 19-29. Nay, but, O man, who art thou that repliest against God? 1. Remember that thou art only the work, but He is the Maker; 2. Therefore submit unconditionally to His sovereign will (vers. 19-21).—What does God design by His unconditional and free election? 1. On one hand, to show His wrath and make known His power; 2. But, on the other, to make known all the more, by this means, the riches of His glory (vers. 22-29).—The vessels of wrath and the vessels of mercy (vers. 22-24).—Who are the vessels of mercy? All who are called; not alone, 1. of the Jews, but, 2. also of the Gentiles (ver. 24).—Hosea and Isaiah as witnesses of God's grace, showing mercy on and calling Jews and Gentiles: 1. Hosea; 2. Isaiah (vers. 25-29).

LUTHER: Although the greater part fall away and remain unbelieving, He will nevertheless not let all fall, but will support the rest, and by them all the more abundantly disseminate His word and grace, in order that they may be righteous and glorious (ver. 28).

STARKE: God, in leading man to salvation, does not deal with him according to the unconditional purpose of His will and with unlimited power, but in a certain order, in which they who are ennobled by the rational soul have obtained the freedom to obey or to oppose (ver. 29).—Also teachers and preachers must exhibit an appropriate gentleness when censuring the ungodly, and must not always select the rarest words of abuse and reproach, to pour them out upon them like a heavy shower (ver. 26).—Do not despair, though you be miserable; the merciful and gracious Lord can cause a light to arise within you; Ps. cxli. 4 (ver. 25).—HEDINGER: God be praised for His long-suffering! How many thousand brands of hell dost thou bear with! Thou art, and ever remainest, my righteous God! Ps. ciii. 8 (ver. 22).—LANGE: If you would be a true vessel of mercy, you must draw grace for grace from the fulness of Jesus (John i. 16).—Let the love of God be poured out in your heart by the Holy Spirit (chap. v. 6); and in order that you may be useful in the Lord's house, and a vessel sanctified to His honor, seek to be purified from contact with all impure vessels (ver. 28).

SPENER: The Apostle says of the vessels of mercy, that God has prepared them for glory. He is not only their Creator, but *their being the vessels of*

His mercy is His own preparation. But he does not say of the vessels of wrath, that God prepared them for destruction, but that they are *filled to destruction* who have fitted and corrupted themselves to it, so that their condemnation does not come from God, but only that He has long borne with them patiently, just as He did to Pharaoh, and that He finally destroys them with all the more violence. By this are declared His glory, power, compassion, and righteousness, without one coming in conflict with the other (vers. 22, 23).—ROOS: The great long-suffering of which Paul speaks, proves that God takes no pleasure in the destruction of the vessels of wrath; for if He had wished, He could at any time have given them up to destruction sooner than He really did; but the efficacious call, which applies to the vessels of mercy both of the Jews and Gentiles, proves that God does not indulge a preconceived hatred either of the Jewish people or of the Gentile nations, and it is only His call that makes a difference between the vessels of wrath and of mercy (vers. 22-24).—GERLACH: We must always bear in mind, that when God has compassion, and when He hardens, He acts in different ways; in the former case, He produces good in the human heart by His compassion; and in the second, He withdraws from man His divine light and life, yet does not awaken evil in him, but only allows the evil already existing to assume the form and take the course which, to Him, is evidently necessary for the salvation of the world. Man's seeing, in mercy as well as in hardening, a perfectly similar operation of God—namely, His own arbitrary authority—is his own fault, since he closes himself against God's compassionate love by his own claims (ver. 21).

LISCO: All humanity, and not merely Israel (which fancied itself thus), is like the clay from which God, of His own free choice, chooses unto participation in the kingdom of heaven; and He is not bound to Israel in such a way that He cannot also appoint the Gentiles to the same privilege (vers. 20, 21).

HEUBNER: Before God rejects a people, He patiently gives it time for repentance (vers. 19-23).—Especially on ver. 19: The universal objection of all determinists, fatalists, and absolutists, is: "How can man be free, since in his existence, and in the formation and change of his mind, he is totally dependent on God?" This is here represented in a special direction, thus: "How can sin be imputed to man? Why does God's punishment of him enrage him? He is only what God makes him! Who can oppose God?" This objection is still frequently heard in such modifications as these: "Man becomes every thing, just according as he is trained, educated, and placed in a favorable or unfavorable state?" We may answer this objection somewhat as follows: Although man does not himself control his destiny, and although this destiny has an influence upon his development, yet it is by no means compulsory; the external world does not operate irresistibly upon him.—Yet Paul does not exactly answer thus, but says, ver. 26: "*Yea, dear man,*" &c.—Ver. 21: This comparison would be inaptly applied if it were regarded as an irresistible formation of character: "Can God not make out of this man a bad one, and out of that a good one?" The question is only the determination of the external state which operates on man. "Cannot God, according to His own will, direct to every one his condition and all the circumstances that operate upon him?" It still depends

on man whether he will make use of his condition in this or that way, and in what shape he will allow himself to be formed. Comp. 2 Tim. ii. 20, 21. In Jer. xviii. 6, the type of the potter applies to the events that God allows a people to experience, but not to the determination of their salvation or destruction.

d. Vers. 30-33. The faith of the Gentiles, and the unbelief of the Jews: 1. The establishment of this fact; 2. The explanation of its origin (vers. 30-33).—In the righteousness of faith, the law of righteousness is really fulfilled (vers. 30, 31).—Who attains to the law of righteousness? All who seek its fulfilment, not: 1. By the works of the law, but, 2. By faith (vers. 31, 32).—The stumbling-stone: 1. For some a rock of offence; 2. For others a rock of salvation (ver. 33). Comp. 1 Peter ii. 4-10.

LUTHER: Christ justifies without works; they who do not believe Him, run against Him and stumble (ver. 32).

STARKE: O thou tempted soul, who art ever indulging in fearful thoughts, thou shalt certainly not be ashamed! (ver. 33).—CRAMER: If one should seek fire in snow, or ice in fire, he would not find it, so he who seeks life, righteousness, and salvation in the law, and not in Christ, will never receive them (ver. 32).

SPENER: God laid such a stone in Zion as would of itself be a stone of help, a tried and precious corner-stone, on which the fallen could and should rise. But man's wickedness, &c., causes many to stumble against it, and their fall is more dangerous than if such a stone had not been placed there. Yet God's saving counsel must not be in vain for all, for there are others, on the other hand, who hold to this rock, and believe on it. These will not be deceived in their hope, nor come to shame, as they will take from it that which they have hoped for—salvation (ver. 33).

ROOS: As Paul had previously made every thing dependent on simple grace and mercy, and on God's free will, so he now makes every thing dependent on faith. Grace and faith, the will of God and faith, correspond to or meet each other. Grace is in God, faith is in man (vers. 30-33).—GERLACH: God did not enforce His right against the unbelieving Israelites, nor harden their hearts, nor fit them for destruction, because He predestinated them for destruction before their existence, but because they "replied against God" (vers. 18-22).

LISCO: The reason why Israel refuses to accept the gospel, and is rejected, is because they seek it—righteousness—before God, *not of faith*, but by doing the works prescribed in the law; and therefore they experience the judgment of falling against the stumbling-stone (ver. 32).

HEUBNER: No people or no man is so corrupt that God cannot call and save if they will only believe in the gospel, and become sensible of their guilt (ver. 30).—All the works on which man relies cannot save him, but rather hinder him (Luke xii. 24). Therefore the paradox: It would be better for many if they were worse (ver. 32).—Offence at Christ is culpable; it is one that is taken, and not given (ver. 33).

BESSER: Luther (*Works*, vol. vii. p. 321) strikingly compares the law to the field in which Christ, the Treasure, is buried. The Jews had the field, and even tilled it with great pains, but they did not see the buried treasure; but the Gentiles, on the contrary, since they found Christ in the law, went

for joy beyond the law, and sold every thing which they had, and bought the field with its treasure—that is, the law with Christ (vers. 30, 31).

LONG: The forbearance and decision with which the Apostle expresses the strict judgment on Israel, is an example for us, when occasion occurs, to speak unpleasant truths.—The Apostle's fidelity to the Israelites is conditioned by his fidelity to the Lord; or the duty and limits of patriotism.—Israel's fall is an eternal admonition for churches, states, and nations.—The greater the glory of a community, the deeper is its fall.—Israel, which was once saved, is now judged in Christ its Head.—God's freedom with respect to humanity: 1. How it is bound by institutions and promises; 2. Yet how it also remains free.—His freedom in His determinations: 1. In the determination of the personalities themselves; 2. Of their fate, and its effect; 3. Of their call to the kingdom.—The freedom and consistency of Divine sovereignty in the name Jehovah.—The antitheses: Israel and Isaac, Jacob and Esau, Moses and Pharaoh. The judgment of hardening elucidated by Pharaoh's history.—Judgments changed by the sovereignty of God himself to the glorification of His mercy.—God's judgments are cut short by His wisdom and grace.—The importance of faith in antithesis to ordinances.—The twofold operation of the cornerstone.

LIGHTFOOT: Ver. 3. We owe charity to every one because of his soul. If a soul, in its essential constitution, be not beautiful and lovely, what thing upon earth can be accounted beautiful and lovely? A soul that carries the image of God in its very constitution—that is like to the nature of angels in its essence and being—that is capable of divine nature and of eternal life and glory—if it is be not lovely, what is it? It is a great piece of wisdom to study souls, and to observe the nature, worth, price, and excellency, both of our own and other men's; and there is not a more general and comprehensive cause of the ruin of souls, than men's ignorance of and unacquaintance with their own souls. Shall I hate any man's soul? It may be united to God. Hate any man's body? It may be a temple of the Holy Ghost. Any man's person? He may be an inheritor of eternal glory. Scorn not poor Joseph; for all his rags and imprisonment, he may come to sit upon a throne. Despise not poor Lazarus; for all his sores and tatters, he may be carried by angels into Abraham's bosom.—**BURKITT:** Learn: 1. What the sincere believer shall not be ashamed of: *a.* He shall never be ashamed of his choice; *b.* Nor of his profession; *c.* Nor of the cause and interest of Christ, which He has owned and vindicated in the world; *d.* Nor of any time sincerely spent in the work and service of Christ; *e.* Nor of reproaches and sufferings, tribulations and persecutions, for the sake of Christ; *f.* Nor in eternity, that he never was ashamed here of Christ and His gospel, His work and service, His cause and in

terest. 2. When the believer shall not be ashamed: *a.* When he is called to bear testimony of Christ before the world, at the hour of death, or at the day of judgment; *b.* Nor the dreadfulness of the day, nor the majesty of the Judge, nor the number of the accusers, nor the impartiality of the sentence, nor the separation which shall then be made. 3. Why the believer shall never be ashamed: *a.* Sin, the cause of shame, is removed; *b.* Those only from whom he can reasonably fear shame, will never be ashamed of Him; *c.* He can look God and Christ, his own conscience and the whole world, in the face, without shame and suffering.—**HENRY:** What does God do for the salvation of His children? He prepares them beforehand for glory. Sanctification is the preparation of the soul for glory, making it meet to partake of the inheritance of the saints in light. This is God's work; we can destroy ourselves fast enough, but we cannot save ourselves; sinners fit themselves for hell, but it is God that prepares saints for heaven.—**WATERLAND:** There is a degree of pity and regard due even to very ill men, to ungodly, and sinners; not to be shown by caressing them and smiling upon them, but by earnest and ardent endeavors to reclaim them. There is not a more forlorn or miserable wretch under heaven than an overgrown sinner, become mad, desperate, and incurable in his sins. For though such persons regard neither God nor man, nor have any mercy or tenderness for friend or brother, but would go any lengths in mischief, and set the world on fire, if it lay in their power, yet we very well know, all the while, that they are weak and impotent, and are under bridle and restraint. The utmost they can do is only to afflict and torment good men for a time here, while they themselves lie exposed to eternal vengeance, to torments everlasting hereafter.—**DODDRIDGE:** We know a descending, a risen Redeemer. He still visits us in His gospel, still preaches in our assemblies, and stretches out a gentle and compassionate hand to lead us in the way of happiness.—Where we see a zeal for God, let us pay all due regard to it, and compassionate that ignorance which may sometimes be mingled with it.—**SCOTT:** Modesty, caution, humility, and profound awe of the holy majesty of God, should restrain and guide the tongues and pens of all who speak or write on the great subjects connected with salvation, however satisfied such men may be with their own views of them; and every sentence which is written or spoken with impetuous injustice to God, is a proof of the pride and irreverence of the writer or speaker.—**HONG:** Vers. 15–19. It should be assumed as a first principle, that God cannot do wrong. If He does a thing, it must be right. And it is very much safer for us, corrupt and blinded mortals, ~~to~~ to argue, than to pursue the opposite course, and maintain that God does not and cannot do so and so, because, in our judgment, it would be wrong.—**J. F. H.]**

GENERAL SECTION.—*More decided explanation of the mysterious fact. The faith of the Gentiles and the unbelief of Israel.*

CHAP. X. 1-21.

A. Self-righteousness, and the righteousness of faith (vers. 1-11).

- 1 Brethren, my heart's desire [*or*, good-will, *symploia*] and prayer¹ to God for
Israel [on their behalf]² is, that they might be saved [for their salvation]
2 For I bear them record [witness] that they have a zeal of God, but not accord-
3 ing to knowledge. For they, being ignorant of God's righteousness [not knowing
(i. e., mistaking) the righteousness of God], and going about [striving] to establish
their own righteousness,⁴ have not submitted themselves unto the righteousness
4 of God. For Christ *is* the end of the law for [unto] righteousness to every
5 one that believeth.⁵ For Moses describeth [writeth concerning] the righteous-
ness which is of the law, That the [saying, The]⁶ man which doeth those things
6 [who hath done them] shall live by them [*or*, in it].⁷ But the righteousness
which is of faith speaketh on this wise [thus],⁸ Say not in thine heart, Who shall
ascend into heaven? (that is, to bring Christ down *from above* [*omit from*
7 *above*]:) Or, Who shall descend into the deep? (that is, to bring up Christ
8 again [*omit again*] from the dead.) But what saith it? The word is nigh thee,
even [*omit even*] in thy mouth, and in thy heart: that is, the word of faith, which
9 we preach: That [Because] if thou shalt confess with thy mouth the Lord Jesus
[*or*, Jesus as Lord],⁹ and shalt believe in thine heart that God hath [*omit hath*]
10 raised him from the dead, thou shalt be saved. For with the heart man believ-
eth [faith is exercised]¹⁰ unto righteousness; and with the mouth confession is
11 made unto salvation. For the Scripture saith, Whosoever believeth on him shall
not be ashamed [put to shame].

B. The equal claim of Jews and Gentiles to faith. Hence the necessity of universal preaching. The unequal results of preaching (vers. 12-18).

- 12 For there is no difference between the Jew and the Greek [distinction be-
tween Jew and Greek]:¹¹ for the same Lord over all is [is Lord of all],¹² rich
13 unto all that [who] call upon him. For whosoever [every one who]¹³ shall call
14 upon the name of the Lord shall be saved. How then shall [can] they call¹⁴
on him in whom they have not believed? and how shall [can] they believe¹⁵ in
him of whom they have not heard? and how shall [can] they hear¹⁶ without a
15 preacher? And how shall [can] they preach,¹⁷ except they be sent? as it is
written,¹⁸ How beautiful are the feet of them that preach the gospel [those who
16 bring glad tidings] of peace,¹⁹ and bring glad tidings of good things! But they
have not all obeyed the gospel [did not all hearken to the glad tidings].²⁰ For
17 Esaias [Isaiah] saith, Lord, who hath [*omit hath*] believed our report?²¹ So
then faith *cometh* by [of] hearing, and hearing by [through] the word of God.²²
18 But I say, Have they not heard [Did they not hear]? Yes [Nay] verily, their
sound went [out] into all the earth, and their words unto the ends of the world.

C. The unbelief of Israel and the faith of the Gentiles already prophesied in the Old Testament (vers. 19-21).

- 19 But I say, Did not Israel [Israel not]²³ know? First Moses saith, I will
provoke you to jealousy by *them that* [with *those who*] are no people, and by
20 [with] a foolish nation I will anger you. But Esaias [Isaiah] is very bold, and
saith,²⁴ I was found of them that [by those who] sought me not; I was made
21 manifest unto them that [those who] asked not after me. But to [of] Israel he
saith,²⁵ All day long I have [*omit have*] stretched forth my hands unto a disobe-
dient and gainsaying people.

TEXTUAL

¹ Ver. 1.—[After *ἀφ' ὧν*, K. L. *Rec.* insert *η*, defended by Philippi; omitted in K. A. B. D. F. G., by Lachmann, Tischendorf, Meyer, Tholuck, Alford, Tregelles. Probably inserted to limit *ῥῶν ὁσῶν* to *ἀφ' ὧν*, since *η* seemed improper to connect it with *ἐνδοξα*. On the meaning of the last-named word, see involved in the omission, see *Exeg. Notes*.

² Ver. 1.—[K. A. B. D. F. G., all modern editors, read *αὐτῶν*, instead of *τοῦ Ἰωσήφ* (K. L. *Rec.*). The latter was substituted as an explanatory gloss, which was the more necessary, as this verse began a church *ἀνασ* (*ἀνασ* *ἔστω* to complete the sense) is inserted before *εἰς σῶτ.* in *Rec.*, on the authority of K². K. L.; rejected by modern editors generally.

³ Ver. 1.—[*Rec.* (K². K. L.) insert *ἔστω* before *εἰς σῶτηράν*. This probably led to the paraphrase of the E. V. *and fathers*, a number of versions and fathers, omit *δικαιοσύνην* after *ἰδὲν*. (So Lachmann, Tischendorf, Wordsworth, Tregelles.) It is found in K. F. K. L., Syriac, &c.; also after *ὑπομένει* in one cursive. It is retained by Meyer, Lange; bracketted by Alford, who, in his notes, agrees with the authors just named, in thinking the repetition to be original and emphatic, but easily deemed superfluous; hence the omission.

⁴ Ver. 4.—[Dr. Lange's rendering is striking: *Denn das Endziel des Gesetzes ist: Christus zur Gerechtigkeit für Jeden, der glaubt* (For the end of the law is: Christ as righteousness for every one who believes). Luther's version is really a paraphrase: *Denn Christus ist des Gesetzes Ende; wer an den glaubt, der ist gerecht*.

⁵ Ver. 5.—[The E. V. has translated *ἔτι*, which is here merely a quotation-mark (*ἔτι recitantis*). The above emendation is from the Revision by Five Anglican Clergymen. The *ἔτι* is found before *ἔτι* in K¹. A. D¹.—an alteration, on account of the accusative after *ὑπάφει*.—The quotation is from Levit. xviii. 5. If the reading of the *Rec.* be adopted, the only variation is *δ*, instead of *ε*; a change necessary to adapt the citation to its position here. See next Note.

⁶ Ver. 5.—[The correct reading is difficult to determine. Most editors now retain *αὐτῶν* (*Rec.*, K². B. F. G., most versions and fathers). Instead of *ἐν αὐτοῖς* (*Rec.*, K¹. D. F. L., some versions and fathers, Meyer, Wordsworth, Lange), the reading *ἐν αὐτῶν* is found in K¹. A. B., many versions, and is accepted by Lachmann, De Wette, Alford, Tregelles. The singular would be a variation from both the LXX. and the Hebrew; yet this but renders an alteration to the plural (for the sake of conformity) the more probable. On the other hand, Meyer urges strongly that the plural stands or falls with *αὐτῶν*, which is now generally accepted. The change to the singular may have been made to guard against the validity of the righteousness of works, as indeed A. substitutes *ἰσχυρῶς* for *ῥῶν*. With some hesitation, I hold to the reading of the *Rec.*

⁷ Ver. 6.—[From this point to the middle of ver. 8, we have a free citation from the LXX., Deut. xix. 12-14. Parts of the verses are quoted, but there is only one considerable variation (at the beginning of ver. 7). As the LXX. does not differ materially from the Hebrew, we give only the text of the former: (ver. 11, *ἐν τῇ ἀρχῇ αὐτῶν, ἡ ἡμέρα ἀνταρῆσαι οὐ σήμερον, οὐκ ὑπερῶς ἔστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἔστιν.*) 12. *οὐκ ἐν τῇ οὐρανῷ ἔστιν ἔστιν, ἀλλὰ τὰ ἀνθρώπων ἡμῶν ἐν τῇ οὐρανῷ, καὶ ἀφ' ἧμεν αὐτῶν, καὶ ἀκούσαντες αὐτῶν καὶ ἔσονται;* 13. *οὐδὲ πῶς τῇ βασιλείᾳ ἔστιν, ἀλλὰ τὰ διακρίσει ἡμῶν ἐν τῇ πόλει τῇ βασιλείᾳ καὶ ἀφ' ἧμεν αὐτῶν, καὶ ἀκούσαντες καὶ ἔσονται;* 14. *ἐν τῇ πόλει τῇ βασιλείᾳ ἐν τῇ πόλει σου, καὶ ἐν τῇ πόλει σου, καὶ ἐν τῇ πόλει σου, καὶ ἐν τῇ πόλει σου.* The New Testament text is remarkably well established throughout. The variations from the LXX. are noticed in the *Exeg. Notes*.

⁸ Ver. 9.—[B. has *ἐν τῇ πόλει* Ἰεροσολύμων, some fathers; others add *ἔστω*. These readings are doubtless explanatory glosses, and, as such, tend to confirm the interpretation given in the brackets above: *Jesus as Lord*. See *Exeg. Notes*, also on the rendering *because*.—The E. V. improperly translates *ἤγειρεν*, *hath raised*. It is the historical aorist.

⁹ Ver. 10.—[The E. V. has made this verb active, and the second one passive. Both are passive. It would seem as if this rendering was borrowed from the German: *man glaubt*, which exactly expresses the force of the Greek.

¹⁰ Ver. 12.—[Literally: *there is no distinction of Jew and Greek*; but this sounds too abstract, as if the distinctions were obliterated, as in Gal. iii. 28. Here it is better, then, to preserve the concrete idea, by using *between*. So Rev. Five Ang. Clergymen.

¹¹ Ver. 12.—[Lange renders: *Denn Einer und derselbe ist Herr von Allen*. So Noyes: *For one and the same is Lord over all*. Five Ang. Clergymen: *The same is Lord over all*. The Amer. Bible Union as above. This is most literal. Alford, indeed, objects, "on account of the strangeness of *ὁ αὐτός* thus standing alone; but this is met by Dr. Lange in the *Exeg. Notes*, where he expands the phrase into: *One and the same Lord is Lord over all*. Stuart: *There is the same Lord*; which is harsh. On the whole, it is best to find the predicate here, and not supply it with *rich*, as is done in the E. V.

¹² Ver. 13.—[This is almost word for word from the LXX., Joel ii. 32 (Heb. iii. 5): *καὶ ἕσται πᾶς, ὅς, κ.τ.λ.* The *ἕσται* is inserted to introduce the proof. In Acts ii. 21, the citation is made even more exactly. The strong form of the Greek is retained by rendering, *every one whosever* (Alford, Five Ang. Clergymen); Amer. Bible Union, Noyes: *every one who*.

¹³ Ver. 14.—[In each of the four interrogative sentences of vers. 14, 15, the exact form of the leading verb is doubtful. The *Rec.* in every case gives the future indicative, but the uncial authority supports the aorist subjunctive, the deliberative or conjunctive aorist. The MS. authority is given in the separate notes. Here the *Rec.*, with K. L., and some fathers, reads: *ἐπικαλέσονται*; K. A. B. D. F. G.: *ἐπικαλέσονται*. The future is supported by Meyer, and apparently accepted by Dr. Lange. The aorist is adopted throughout by most critical editors. (So Tregelles.) As the variant on here involves only the change of *ο* into *ε*, it is readily accounted for. The E. V. gives a correct rendering of the future, which, indeed, in these cases differs little in meaning from the conjunctive. Can is substituted to express the force of the correct reading, although it is perhaps a shade too strong. The Amer. Bible Union omits *have* in the relative clauses throughout; but, although this is a literal rendering of the aorist, it here obscures the meaning by destroying the *littles*. All other later versions properly retain the English perfect.

¹⁴ Ver. 14.—[*Rec.*, A. K. L.: *πιστεύουσιν*. K. B. D. F. G.: *πιστεύουσιν*. The last two prefix the argument: *Ver. 14.—[Rec., L.: ἀκούουσιν*; K¹. D. F. G.: ἀκούονται; A². B. C.: ἀκούουσιν; the latter, though not so well supported as the other aorists, is probably correct, since there is no reason for a change of tense.

¹⁵ Ver. 15.—[*Rec.* (no MSS.): *κηρύσσουσιν*; K. A. B. D. K. L.: *κηρύσσουσιν*. This well-supported aorist seems to decide the other cases.

¹⁶ Ver. 15.—[Isa. lii. 7. The quotation is not exact, though giving the sense of the Hebrew. The LXX. is scarcely followed at all. See *Exeg. Notes*.

¹⁷ Ver. 15.—[The words: *εὐαγγελιζομένων εἰρήνην, τῶν*, are omitted in K¹. A. B. C., by some versions and fathers; rejected by Lachmann, Tischendorf, Tregelles; bracketted by Alford. They are found in K². D. F. K. L., many versions and fathers; retained by Meyer, Wordsworth, Lange, on the ground that the repetition might easily lead to the omission. This view will readily be allowed by any one who examines the passage, since it is easy to mistake the first occurrence of so long a word for the second. The original passage, of course, favors the retention.—The uncial authority against *τά* (*Rec.*) before *ἀγαθά*, is decisive. The E. V. takes away the exact parallelism by rendering *εὐαγγελιζομένων* by a different phrase in each clause. A paraphrase is necessary in any case, from the poverty of our language.

¹⁸ Ver. 16.—[Here also *gospel* is too restricted. The above emendation is adopted by Amer. Bible Union, Noyes, Five Ang. Clergymen.

¹⁹ Ver. 16.—[As none of the modern versions have altered this citation, it is allowed to remain, but the reader will find in the *Exeg. Notes* the view of Forbes, which would be thus expressed: *Who (of us) hath believed what we heard?*

²⁰ Ver. 17.—[K¹. B. C. D¹, many versions (including the Vulgate) *Χριστός*; adopted by Lachmann, Alford, Tregelles. The great majority of the fathers, of modern commentators sustain the reading of the *Rec.* (X. corr. A. 1st. K. L., some versions). Bede: *Dei Christi*. Alford deems the received reading "a rationalizing correction," while Meyer and most, think the other was a later gloss, which is more probable.

¹² Ver. 19. [The order of the *Rec.* is poorly supported. *K. A. B. C.*, and others: *ἡμεῖς οὖν ἔχουσιν*, adopted by critical editors. The alteration in the order of the English text is sustained by modern versions.

¹³ Ver. 20.—[The Hebrew text of Isa. lxx. 1, as far as cited by Paul, is:

יְרֵרָה שִׁמְשֵׁן לְלֹא שְׂאֵלִי נִקְצָאֲרִי לְלֹא בְּקִשְׁרִי

The LXX.: *ἐμμενὲς ἐκμενέμεν τοῖς καὶ μὴ ἐκμενέμεν, ἐκμενέμεν τοῖς καὶ μὴ ἐκμενέμεν*. The variations are a transposition of the clauses, and *ἐκμενέμεν*, instead of *ἐκμενέμεν*. The Hebrew is followed with exactness.—*Ec* is inserted after *ἐκμενέμεν*, in B. D. F.; bracketed by Alford and Tregelles.

¹⁴ Ver. 21.—[The order of the LXX. is: *ἡμεῖς οὖν ἔχουσιν*; otherwise the citation is exact. The *οὖν* *ἐκμενέμεν* is an addition of the LXX. The Hebrew gives but one adjective, *יְרֵרָה*, *rebellious*.—*To Israel*, is not correct; with respect to, concerning, is the meaning, which, however, is sufficiently indicated by *of*; so Five Ang. *Stargymen*, Amer. Bible Union.—R.]

EXEGETICAL AND CRITICAL.

Summary.—The fact of the partial rejection of Israel, &c. The fact is not a fatalistic decree, for the Apostle prays for Israel, and bears record to their zeal; vers. 1, 2. It rests rather on the antithesis between self-righteousness as the presumed righteousness which is of the law, and the righteousness which is of faith; vers. 3, 4. The righteousness of faith, although arising from Israel, is proved by the prophecy of the Old Testament to be, according to its nature, accessible to all men, and not confined to the Jewish nation. It is universal; that is, accessible to all in its internal character, because it is allied to the inward nature of man; vers. 5, 9. Its universality is confirmed by experience; vers. 10, 11. It is proclaimed by the Old Testament Scriptures, which promise, in Christ, salvation to every man. There arises therefrom the universality of faith—the freedom of faith to Jews and Gentiles; vers. 12, 13. This freedom of faith is made actual by the universality of the preaching of the gospel and of the apostolic mission; vers. 14, 15. Unbelief is voluntary, like faith. The gospel is conditioned by faith; vers. 16–18. But the faith of the Gentiles is prophesied in the Old Testament, as well as the unbelief of the Jews; vers. 19–21.

[There is little difference of opinion among commentators respecting the meaning of this chapter as a whole. Dr. Hodge coincides most nearly with Dr. Lange in his divisions. Tholuck, Philippi, Meyer, Alford, make two sections. (1.) The further exposition of the fact that the exclusion of Israel is founded on their own unbelief; vers. 1–13. Alford: "The Jews, though zealous for God, are yet ignorant of God's righteousness (vers. 1–3), as revealed to them in their own Scriptures (vers. 4–13)." (2.) Proof from Scripture of the same fact; vers. 14–21. Tholuck: "They could not excuse themselves by this, that God had not done His part to make humanity know the gospel, or that it had not reached them, or that they could not have seen what their conduct with regard to it and God's dealings with the Gentiles would be." The connection with chap. ix. 33 is very close; and as the Apostle is accustomed to repeat, at the close of an argument, the proposition from which he started, the repetition of the quotation of chap. ix. 33, in ver. 11, favors the division of Dr. Lange.—R.]

Faith, vers. 1, 2. The fact described is no fatalistic decree.

Ver. 1. Brethren [*Ἀδελφοί*]. Bengel: "*Hunc quasi superata præcedentis tractationis, secretitate comiter appellat fratres.*" Comp. 1 Cor. xiv. 20; Gal. iii. 15.—R.] Though this is an address to all readers, yet it is directed with special feeling to the Jewish Christians. Repetition and

carrying out of the personal reference in chap. ix. 1 ff.

My heart's desire, or, good-will [*ἡ μὴ ἐκδοκία τῆς ἐμῆς καρδίας*]. A real antithesis to the *μὴ* is contained in the judgment passed in ver. 3. [See Winer, p. 535; who thinks the antithesis was too painful to be expressed. All admit that the thought is found in ver. 3.—R.] Meyer, contrary to Chrysostom, Theodoret, and most of the early writers, as well as De Wette and Olshausen, holds that *ἐκδοκία* cannot mean *wish*, *desiderium*, but only *benevolence* (Vulgate, *voluntas*; Augustine, *bona voluntas*; Calvin, *benevolentia*). Tholuck: "There is, indeed, no example as yet in which *ἐκδοκία* is exactly equal to 'wish.' But how could the Apostle have said, 'My good pleasure and my prayer for them to God are directed to their salvation.' Yet he regards it advisable to adhere to the translation: *My good-will* for them. [The lexica' objection to rendering *ἐκδοκία*, *desire*, is weighty. On the other hand, the rendering *good-will* severs it from the context. The insertion of *ἡ* after *ἐκδοκία* was probably an attempt to avoid this difficulty. Alford suggests a "mixture of constructions: the Apostle's *ἐκδοκία* would be their *salvation* itself—his *ἐκδοκία*, *κατὰ*, was *eis* *σοῦ*." We hold to the more usual meaning of the word. Wordsworth pushes it as far as this: "Probably he uses this word because he wishes to represent the salvation of the Jews as a thing so consonant to God's wishes and counsel, that, as far as He is concerned, it is as good as done; and the Apostle delights in looking back, in imagination, upon that blessed result as already accomplished." There is little warrant in the word or context for such an interpretation.—R.]

And prayer to God [*καὶ ἡ ἐκδοκία πρὸς τὸν θεόν*]. The latter phrase can be limited to *ἐκδοκία* without adopting the poorly supported *ἡ*. The "prayer" was undoubtedly "of his heart," but there are no grammatical reasons for connecting that phrase with these words. *Ἀκδοκία* is, strictly, *petition*, *request*.—R.] We refer *καὶ ἡ ἐκδοκία* back to *καρδία*, and then exclusively to *πρὸς τὸν θεόν*. My heart is not only full of good-will toward the Jews, but it can also venture to intercede for them before God—a proof that they falsely regard me as their adversary—and I have not yet given up the hope of their salvation. This also comprises a pledge of Divine compassion. [So Bengel. "*Non orasset Paulus, si absolute reprobati essent.*"—R.]

[On their behalf is for their salvation, *ἵνα αὐτῶν εἰς σωτηρίαν*. The correct reading shows how close the connection with chap. ix. is. Meyer: "*Σωτηρία* is the end which my *ἐκδοκία* would have for them, and my prayer asks for them." The E. V. gives the correct sense though in a paraphrase.—R.]

Ver. 2. For I bear them witness [*μαρτυρῶ γὰρ αὐτοῖς*. *Γάρ* introduces the reason for the preceding declaration.—R.] He still sees, even in their error, something good: they have a zeal of God [*ζῆλον θεοῦ ἔχουσιν*. *Zeal for God, not great zeal, or godly zeal*.] (Acts xxi. 20; xxii. 3; Gal. i. 14; John ii. 17.) This will, indeed, not be the only ground of his *εὐδοκία*, but is the ground of the cheerfulness of his intercession for them.

But not according to knowledge [*ἀλλ' οὐ κατ' ἐπίγνωσιν*. Comp. chap. iii. 20, p. 123; Col. i. 9 (Lange's *Comm.*, p. 17).—R.] The *ἐπίγνωσις* is the knowledge which, being the living principle of discernment, impels far beyond the mere historical *γνώσις*. Meyer's definition: *in consequence of the ἐπίγνωσις*, is incorrect. The antithesis: *κατὰ ἄγνοιαν*, Acts iii. 17. The Apostle's statement may, as all events, be designed to alleviate his charge. The bright as well as the dark side of the religious zeal of the Jews was and is a peculiar phenomenon in the history of the world. [The objective advantages of the Jews were given in chap. ix. 1-5; here we have the subjective religiousness, which corresponds, although degenerating into blind fanaticism. Yet religious fanaticism, we infer from this passage, is preferable to religious indifferentism. There is something to hope for, a ground for good-will, where there is earnestness.—R.]

Vers. 3, 4. *Self-righteousness, and the righteousness of faith.*

Ver. 3. For they, not knowing (mistaking) the righteousness of God [*ἀγνοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην*]. We take ground, with De Wette, and others, against Meyer, who does not see in the idea of *ἀγνοῦντες* the element of mistake, but merely the declaration of *ignorance*. [Meyer justifies his position, by saying that Paul was only proving the "not according to knowledge"—R.] But simple ignorance, without guilt, could have no meaning whatever in the present instance; and still less could it be the cause of wicked results. The same holds good of chap. ii. 4; 1 Cor. xiv. 38; see also Tholuck, *in loco*. Their *ἀγνοῦν* is the cause of their seeking to establish their own righteousness, and consequently they did not submit themselves to the Divine righteousness revealed in the gospel for faith.*

And striving to establish their own righteousness [*καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι*. See *Textual Note**]. Essentially, it is the same as the righteousness of the law, according to Phil. iii. 9. Formally, this expression is stronger, because it not only signifies *acquired* righteousness in distinction from that which is *bestowed*, but as the real principle of this acquired righteousness, it denotes one's own choice, power, and will, as well as man's own will in opposition to God's choice, grace, and order. [The point of this distinction is lost, if the phrase be construed as = *their own justification*.—R.] Therefore this effort remains a nugatory *ζητεῖν στήσαι* (chap. iii. 31; Heb. x. 9). The *στήσαι* expresses the element of pride in their effort.

* [Stuart, and others, take the phrase *righteousness of God* here as = *God's method of justification*. How incorrect this is, will appear from a reference to p. 74 f. Dr. Hodge says, very properly: "It is that on which the sentence of justification is founded." Alford: "that righteousness, which avails before God, which becomes ours in justification."—R.]

[Have not submitted themselves, &c., *ἐκείνην δικαιοσύνην . . . οὐκ ὑπέταξαν*.] Meyer regards the *ὑπέταξαν* as passive, as in chap. viii. 20; 1 Cor. xv. 28. Tholuck, on the other hand, correctly regards it as reflexive.*

Ver. 4. For Christ is the end of the law [*τέλος γὰρ νόμον Χριστός*]. First, *τέλος* must be left in its full signification, and not be considered merely as the negative end by which the *νόμος* is made void; second, *Χριστός* is = Christ himself, not simply the foundation, the fundamental law of His theocracy (Meyer), or the *doctrina Christi* (Socinians, and others). In both cases, Meyer's explanation † would destroy the full meaning of the text. The same thing is declared in reality by the passages, Matt. v. 17; Rom. xiii. 10; Gal. iii. 24; Eph. ii. 15; Col. ii. 14. The end of the law was Christ, because Christ was, in a positive form, the fulfilment of the spiritual, essential import of the law, and therefore He was, at the same time, the making void of the imperfect Old Testament form of the law. Comp. 1 Tim. i. 5; 1 Peter i. 9; Rev. xxi. 6; xxii. 13. The centre of the idea is therefore *final aim, purpose, and end* (Chrysostom, Melancthon, Calvin, and others). There is no good ground for dividing this explanation into two different ones. On one hand, Erasmus, Wolf, and others, have brought out the positive view: Fulfilment of the law. The alternative here: *obedientia activa, or obed. activa and passiva* (see Meyer), must be removed. As for the negative view of the idea, Meyer cites a large number of authorities who harmonize with him in limiting it to this; yet he can hardly prove this by Augustine, Olshausen, and many others.‡ Even ver. 4 plainly says that Christ is in so far *τέλος νόμον* as He is *unto righteousness* to

* [Alford defends the passive sense, as expressing the result only, it might be themselves, or some other that subjected them—the historical fact was, they were not subjected. But as this verse presents an antithesis to *πίστεως* (ver. 1); and as the whole current of thought implies their personal guilt, the middle sense is preferable, and is adopted by the majority of commentators.—R.]

† [Meyer thus paraphrases: "For in Christ the valid of the law has come to an end, that righteousness should become the portion of every believing one."—R.]

‡ [Dr. Lange's view is, on the whole, to be preferred; but he does not clearly state those of other commentators. We append, therefore, the three opinions most in vogue. (1.) Christ is the *aim* (*Endziel*) of the law. (So Chrysostom, Calvin, Beza, Bengel, Alford, Webster and Wilkinson, and others.) This view means either (a.) the end of the law was to make men righteous, and this end is accomplished in Christ (Chrysostom, Stuart, and others); or, (b.) the law led to Him, as schoolmaster (Calvin, and others, Tholuck reaches this from another point of view). (2.) Christ is the *fulfilment* of the law (*τέλος* = *πληρωμα*). This is, indeed, true, but scarcely meets the requirements of this passage, especially if law be limited to the ceremonial law. (3.) Christ is the *termination* of the law (Augustine, Luther, Tholuck, Meyer, Hodge). This is the chronological view, which Dr. Lange calls the *negative* one. In what sense he is the termination of the law, is also a matter of dispute (ceremonial, or moral). Some confusion exists in most commentaries in the citing of authorities. In fact, these meanings largely run into each other. In favor of the last, it may be urged that the Apostle is drawing such a contrast here between the righteousness of the law and the righteousness of faith (ver. 5, 6), as requires a strong antithesis between the law and Christ; but unless we interpret: "When Christ came, the old legal system was abolished, and a new era commenced" (Hodge), this antithesis will not be correct. Yet the fact that Paul quotes from the law itself to support the claims of the righteousness of faith, seems inconsistent with this view. (See below.) Nor will it be evident how this verse introduces a proof of the non-submission of the Jews to the righteousness of God (ver. 5), unless it asserts that the law led to Christ, rather than that Christ abolished the law. All three views may be included but the first is the more prominent one.—R.]

every one that believeth, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, and the γὰρ introduces just the proof that the Jews did not submit themselves to the righteousness of God, which, however, was manifested in Christ's fulfilment of the law (comp. chap. ix. 31). The question of the extent of prominence here given to the negative side of the τέλος, is connected with the explanation of vers. 5 and 6. [Stuart, following Platt, renders εἰς, with respect to. It is better to take it as indicating result or purpose. The former will be preferred, if τέλος be rendered aim; the latter, if it be rendered termination. The sense will then be, either: Christ is the aim of the law, so that righteousness may come to every one, &c.; or: Christ abolished (or fulfilled) the law, in order that, &c. The word righteousness has here the full sense, "righteousness of God;" but the emphasis rests on believeth.—R.]

Vers. 5-9. The universality of the righteousness of faith is proved by the Old Testament also.

On the citations. It is evident that vers. 5 and 6 present an antithesis between the idea of the righteousness which is of works and the inward essence of righteousness. But it is clear from the place of the citations, that this antithesis means no contradiction between the Old and New Testament. The quotation in ver. 5 is taken from Lev. xviii. 5; the quotation in ver. 6 from Deut. xxx. 11-14. It is evident, therefore, that the Apostle places the two sides of the law in contrast, one of which is an external Jewish law of works, and the other is an inward law of the righteousness which is of faith, or a law designed for the inward life; the one is transient, the other permanent. Therefore, he takes his first statement from Leviticus, and from that part of it where the laying down of the Mosaic obstacles to marriage is introduced; the second, on the other hand, is taken from Deuteronomy, which early imparts a profoundly prophetic meaning to the law. Therefore we read, first: *Moses describeth, or writeth* (and what he writes is a command); but then, *The righteousness which is of faith speaketh* (and what it says is a proclamation). Though the Apostle holds Deuteronomy to be as fully Mosaic as Leviticus, yet, in the former, Moses administers his office as the Old Testament lawgiver of the Jews; while, in the latter, the prophetic spirit of the righteousness of faith speaks as decidedly through him as if it altogether took his place.

Ver. 5.* For Moses writeth respecting the righteousness, &c. [Μωυσῆς γὰρ γράφει τὴν δικαιοσύνην, κτλ. The accusative after γράφειν is either governed by the verb in the transitive sense: to write of, to describe, or is the remote object, that concerning which it is written. The rendering: *describeth* is perhaps too strong, though lexically admissible.—R.] Ἰδού, John i. 46. The citation is from Leviticus, according to the LXX., but of the same purport as the original text.

We further read: *Moses writeth down, or commands: The man who hath done them* [ὅτι ἔποιτας αὐτὰ ἄνθρωπος]. The ποιή-

σας is emphatic, yet it is significantly connected with ἄνθρωπος. Αὐτὰ, that which is written, the commandments; the law, in the analytical form of commandments. The emphasis here rests on the doing. "But the righteousness which is of faith says: 'The word is nigh thee, even in thy mouth, and in thy heart; only confess with thy mouth, and believe in thy heart.'"

Shall live by them [ζήσεται ἐν αὐτοῖς. See *Textual Note*]. If αὐτῇ be adopted as the correct reading, it refers to the righteousness accruing from the doing of the commandments (Alford). Dr. Lange renders ἐν, *durch*, but this is too strong; in the strength of, is better.—R.] The different readings appear to have arisen from an apprehension that the Apostle's expression might cause a misunderstanding, perhaps an acceptance of the possibility of righteousness by works. Hence the omission of αὐτὰ, and the reading ἐν αὐτῇ ("He shall live by righteousness itself"). Cod. A. even reads: τὴν διὰ ἐκ πίστεως. A proof how decidedly the early Church rejected the righteousness of works. The assurance of life has been referred to the life in Palestine. But the historical standpoint of the Mosaic economy indicates something further than the *vita prospera*. Proof: 1. The *vita prospera* in the real sense, or as the welfare of the people, is a special promise for obedience to parents; Exod. xx. 12. 2. The most direct meaning of the passage in Leviticus is, that the transgression of the following statutes is connected with the punishment of death; chap. xviii. 29. 3. The passage in Deut. xxx. 16, not to mention Ezek. xx. 11, indicates something further than the mere *vita prospera*.*

There are here two antitheses: first, that of the externality of the law and the inwardness of the gospel; second, that of doing and experiencing. In the first case the promise reads: *shall live by them*; and in the second case there is the assurance: *he shall be delivered, shall be saved*. We have already observed that the Apostle did not wish to say that there is a contradiction between the Moses of Leviticus and of Deuteronomy; we may now ask, whether he has instituted an irreconcilable contrast between the two passages. This is very supposable, if ver. 5 be regarded as a purely hypothetical and almost ironical promise: If one fulfil all the commandments of the law, he would certainly live by them; but since no one is capable of this, no one can find life by the commandments. Therefore, after ver. 6, the gospel now takes the place of the law. [So Hodge, and others.] But this cannot be the Apostle's meaning. For, first, in that case the law would have been useless from the beginning. Second, an analytical fulfilment of the law would be designated as analytical, or at least as a theoretical way of life, by the side of the practical, and thus two kinds of righteousness would be conceivable, as well as two kinds of life. But, in our opinion, ver. 5 is not merely designed to prove that the law is at an end, but that its end has come because Christ has come. Therefore the expression in ver. 5 has an enigmatical form, as that in 1 Tim. iii. 16. Moses inscribes his precepts thus: The man which doeth those things—

* [The translator found it necessary to make some changes in the order of the original. In making the additions, it was found to be impossible to avoid confusion, without further transposition. Nothing has been omitted, but it has been an unusually difficult task to present Dr. Lange's notes in a shape that would correspond to the order of the Apostle's words.—R.]

* [To this may be added the exalted sense which *ζωή* has in the New Testament. Comp. Tholuck, Trench (referring to Christ's calling himself *ζωή*): "No wonder, then, that Scripture should know of no higher word than *ζωή* to set forth either the blessedness of God, or the blessedness of the creature in communion with God." *Syn. N. v. Testamenti*, § xxvii.—R.]

that is, who truly fulfils them—shall live by them. To be sure, the most direct Jewish social sense of this declaration was, that the observer of the commandments should not be subject to death, but *live*. But in its religious meaning, the law was as a sphinx, whose riddles every Israelite should attempt and try hard to solve until he came to self-righteousness, until the people became matured, and until the *Mun* came who solved the riddle.* In Leviticus the significance of the form of the passage under consideration, "the man which doeth those things shall live by them," appears in the addition: "*I am the Lord*." The Lord holds up the prize, and pledges it; Christ has won it. Thus ver. 5 means not only the fact that Christ has made void the law by the fulfilment of the law, but also that he has transposed and transformed it from the whole mass of external precepts to a principle of the inward life. Therefore the Apostle can immediately assume, in ver. 6, that Christ is known and is near to all, and accordingly apply the statement of Deut. xxx. 11-14.

Ver. 6. But the righteousness which is of faith [*ἡ διὰ πίστεως δικαιοσύνη*]. Just as Moses has referred prospectively to Christ by the law, so does the righteousness which is of faith, or the gospel, refer retrospectively to Him.† The connection of the declaration in Deuteronomy is as follows: in chap. xxix. the curse is threatened the people if they become apostate; and in chap. xxx. mercy is promised them if they be converted. Ver. 10: (The Lord will bless thee) "if thou turn unto the Lord thy God with all thine heart and with all thy soul." Then, the ground of the possibility of such a conversion consists in the heartiness in the real spiritual nature of the law, which will always reassert and prove itself. The Apostle fully develops this christological germ by applying the promise of the righteousness of faith from the law to the gospel. The development is as follows:

1. As the inward character of the law was high and intelligible to the Jews at that time, or during the previous period in general, so high and intelligible must Christ, as the end of the law, now be to them.

2. As Moses, at that time, referred to an unbelief which regarded the law as merely external, arbitrary, and therefore foreign, far-fetched, so does there now stand in the way an unbelief, which mistakes and regards as an odd and peculiar phenomenon the near Christ, the nearness of Christ, which lies in His affinity to the inmost necessities of the heart.

3. If, at that time, the unbelieving Jew could say, "Who shall bring down the law?"—namely,

that which was once neglected and lost—from above that means, in the language of the present, "Who shall bring Christ down from above?" although He has come upon the earth, and has here finished His life, and incorporated himself with humanity.

4. If, at that time, the unbelieving Jew said: "Who shall go over the sea for us, and bring the law to us?"—that is, as much as to say from the future world, the lower regions—that question is now, "Who shall bring Christ to us from the dead?" although Christ has risen from the dead, and has sealed His resurrection by the outpouring of His Spirit.

5. But just as, at that time, the essence or word of the law was infinitely near to Israel as an outline of its most personal and inward nature, so is now Christ, or the gospel by Him, still more than the fulfilment and completion of the most inward nature of man to righteousness and salvation. For if the law was already glorious, how shall not the gospel exceed in glory? 2 Cor. iii. 7-11.

Speakech thus [*οὕτως λέγει*]. The Apostle's decided intention of finding in the passage in Deuteronomy itself the real sense which he further expounds, is evident from the fact that he allows the righteousness which is of faith, personified in that passage, itself to speak. The multifarious surprise expressed by expositors on the Apostle's citation is chiefly traceable to a defective construction of the passage in Deuteronomy. According to Meyer, the meaning of the Mosaic passage is: The commandment is neither too hard nor too far; the people speak of it, and it is impressed in their hearts, in order that it may be performed. De Wette adopts the same view. According to Tholuck, the words would say: The faithful observance of the law is made so easy to man after the revelation that has taken place. But how can Moses say to the people, whose apostasy he hypothetically assumes, in their apostasy: Thy God will again accept thee if thou turn to Him, for thou hast the law in thy mouth and in thy heart—in the sense that the people are still living in the knowledge of the law, that the law is still in their hearts, and that they only need to perform it? The explanation of ver. 14 lies rather in ver. 15: The law is the true life of man himself; it is his real good. The transgression of the law is death and evil. God can therefore deliver man from the transgression of the law, because the law is as an inalienable appointment in his heart, and because he returns to his God when he comes to himself (Luke xv. 17). Because of this inwardness of the law in itself, it can be written upon man's heart (see Deut. xxx. 6); it can always revive afresh in him. The law is therefore not merely concealed from, or foreign to, man; it is not simply something positive from heaven, which may again altogether vanish to heaven; and it is no simple promise or threat from the future world, or from the realm of the dead, "from over the sea," which may be forgotten until death. Rather, it is still with Christ. For undoubtedly the Apostle will not merely say, in ver. 8, Faith is so high to men, because Christ is preached to them as the One who has become man, and is risen from the dead; but because the truth of Christ's incarnation and resurrection can unite, in the faith of their heart and in the confession of their mouth, for the completion and salvation of their inmost nature. The typical prophecy of the Mosaic passage, which Paul, the great master, has strikingly brought out, lies in the

* [Dr. Lange thus attempts to avoid the two opposing views (1.) that an actual outward obedience was followed by actual temporal blessings, and that this was all the saying of Moses meant; (2.) that the law belonged to a covenant of works, the conditions of which could not be fulfilled. The first is altogether out of keeping with the Apostle's argument. The second seems to put the law in a wrong position; for the law, although made a mere expression of the condition of a legal righteousness, is really something far more; it is the schoolmaster, &c., comp. chap. vii. and Gal. iii. 19-25. The antithesis between vers. 5 and 6 is not absolute, but relative. Even the doing and living, pointed to Christ, was fulfilled in Christ; who, by His victorious doing and living, makes us live and do.—R.]

† [Stuart: "But justification by faith speaketh thus. The sense is the same as to say: 'one who preaches justification by faith, might say,' &c. This is scarcely allowable, for it transfers the whole passage altogether out of the period of Moses' words, besides putting a limited and unexact meaning upon *δικαιοσύνη*.—R.]

fact that conversion to the law is the beginning of its hearty reception, but that faith in the gospel is its completion; or, objectively defined, that the law is the shadow of the inward life, and that Christ is the life of this life itself.

On the different misunderstandings of this typical prophecy, see Tholuck, who speaks of a *profound parody*, p. 557 ff. Explanations: Only an *application* of the words of the law in the Old Testament (Chrysostom, Theodoret, &c., down to Neander); *accommodation* (Thomasius, Semler); *ἐπινοία* (Grotius); *allusio* (Calixtus); *suavissima parodia* (Bengel, and others).*

The explanations divide themselves into two principal classes. According to one, Paul has made use of the words of Moses for clothing his thoughts, with the knowledge that they, considered in themselves, expressed something altogether different. Philippi calls it "a holy and lovely play of God's Spirit upon the word of the Lord." But would not that be a very unlovely play of the Apostle upon the word of the Lord? Likewise Tholuck is of the opinion, that there has been a failure to prove an application corresponding to the meaning of the text, and, still less, the identity of the historical meaning with the Pauline interpretation. Naturally, the constructions of this class are partly of a critical (Semler) and partly of an apologetical nature (Bengel).

The other class accept, that in the declaration of Moses the Apostle has really found the prophecy declared by him. But this again divides into two subdivisions: 1. He was the expositor of that passage in his spiritual illumination as an Apostle; 2. Rather, one intimately acquainted with the rabbinical hermeneutics. Calvin, and others, who belong to the first subdivision, hold that *universa doctrina verbi divini* is meant; Knapp, the commandment of love toward God; Hackspan, and others, the messianic promise; Luther, who is frequently hesitating, belongs to both of the principal classes (Tholuck, p. 558). The expositors of the other subdivision regard Paul's interpretation as an allegorical exegesis—that Paul, using the Jewish expository art, has allegorized the passage, and has found in it a Midrash, or secret meaning. Meyer regards the sum of the oracular meaning to be this: "Be not unbelieving, but believing!" A Midrash, indeed, which might well be drawn from every verse of the Bible.

[The majority of commentators adopt the view, that Paul does not cite the words of Moses as such, but merely adapts them to his purpose. But the position of Dr. Lange seems preferable, not only because this "adaptation" or "accommodation" is not what we would expect from such a writer as Paul, but because the other view is more in accordance with the context. As Forbes well says: "St. Paul's great object in reasoning with his countrymen is to prove to them, out of their own Scriptures, that God's mode of salvation, from the first, had been always the same (simple faith in Him), and that their Law was but a

provisional dispensation, designed to prepare for the universal Gospel, which was to embrace all equally Gentiles as well as Jews. Is it likely that the arguments adduced to persuade the Jews of this from their own Scriptures would, even in part, be words turned from their true meaning in the Jewish Scriptures?" Vers. 2 and 3 show how necessary this proof is. This view accords, too, with ver. 4, and the real position of the law. Alford: "The Apostle, regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *a fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which is now 'God's commandment.' If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the end of the law and the prophets." "In this passage it is Paul's object not merely to describe the righteousness which is of faith in Christ, but to show it described already in the words of the law." Thus the connection as well as the contrast of law and gospel are preserved. This view suits the precise circumstances of the original utterance (see Forbes, pp. 356 ff.). That the variation (in ver. 7) and the omission of parts of the original, do not interfere with it, is obvious.—R.]

Say not in thine heart [μή εἰπῇς ἐν τῇ καρδίᾳ σου. LXX.: λέγων; Hebrew, -בְּלִבְךָ]. The passage is taken out of its grammatical connection, and "in thine heart" added, as might well be done. The phrase is = *think not* (Alford).—R.] This is the ever-recurring secret or expressed language of the unbeliever. Revelation is something thoroughly heterogeneous and strange to, and in disagreement with, my nature. To the words *say not*, Paul has added *in thine heart*, perhaps to bring out the contradiction, that a witness of faith can assert itself in the same heart in which unbelief speaks negatively.

Who shall ascend into heaven? [Τίς ἀναβήσεται εἰς τὸν οὐρανόν; The *τίς* of the LXX. is omitted.] This formerly meant: It is impossible to bring down from heaven the law (that which we have lost, because it was foreign to us); but it now means: Who shall bring Christ down from heaven, that He may become man? the incarnation of the Son of God is inconceivable. Thus the actual incarnation of Christ is, to Paul, the full consequence of the moral truth of the Mosaic law.

[That is, to bring Christ down, τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν]. The τοῦτ' ἐστὶν lays down the meaning of the Old Testament language in the New Testament sense. On the different explanations of it, see Tholuck, p. 565 [The two leading interpretations are (1.) *That is to say*—i. e., whoever asks this question, says, in effect, Who will bring Christ down? thus he denies that He has come already—makes of the Incarnation an impossibility. (So Erasmus, Calvin, Philippi, and others.) (2.) *That is, in order to bring Christ down.* This gives the purpose of the ascending. In this view, τοῦτ' ἐστὶν is = the rabbinical *וְכֵן*. This implies also a denial of the Incarnation. See Meyer. In its favor is the fact, that a final clause follows in Deuteronomy. The reference to the present position of Christ at the right hand of God (Calvin Reiche, and others) is out of keeping with the con

* [So Hodge: "Without directly citing this passage, Paul uses nearly the same language to express the same idea." Stuart: "It is the general nature of the imagery, in the main, which is significant to the purpose of the writer. Paul means simply to affirm that, if Moses could truly say that his law was intelligible and accessible, the doctrine of justification by faith in Christ is still more so." But this method of regarding the passage is open to very grave objections. It regards Paul as sanctioning that dangerous use of Scripture, "by way of accommodation," which is evidently wrong, judged by its evil effects on preacher and people at the present day.—R.]

text, especially the order in ver. 9. The passage has been tortured into a variety of special applications, but the majority of commentators now support the reference to the Incarnation, though differing as to the precise character of the questions (see below). It should be noticed, that this view assumes the certainty of the preexistence of Christ.—R.]

Who shall descend into the deep? [*ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον*; LXX: *τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης*]. An explanation of the Mosaic passage: *Beyond the sea!* According to Schulz, (*Deuteronomium*), *Beyond the sea* refers only to the vast extent of the sea. This would be tautology in relation to the foregoing. To bring from beyond the sea, can also not mean (according to Vitringa), to bring over from the Greeks. That the sea may be considered as *עֲדֵימָה*, *ἄβυσσος*, is proved by the harmony of the Septuagint. But *עֲדֵימָה* is not *עַד*, and *over the sea* is altogether a different idea from *into the deep*. The probable solution of the difference is, that the ideas *over the ocean* and *beneath the earth* coincide as designations of the realm of the dead. The Greek Tartarus is, indeed, under the earth, but not a real cavern under the earth. The Greek Elysium lies far out in the ocean, on the Isles of the Blessed. Also, in the present passage, Paul has evidently found the realm of the dead to be indicated by the words *beyond the sea*. Similar notions existed among the Celts and Germans. Meyer dismisses the question in a very untenable manner, when he says: The view of Reiche, Bolten, and Ammon—that the place of the blessed (over the sea) is also meant in the Hebrew—confounds a heathen representation with the Jewish one of Sheol (see Job xxi. 5, 6).

[Dr. Lange (following Chrysostom, De Wette, Meyer, and others) assumes throughout that these questions are questions of *unbelief*, although finding in the passage something more than Meyer's brief statement: "Be not unbelieving, but believing." Alford gives a full discussion of the three views: questions of *unbelief*, of *embarrassment*, of *anxiety*. He combines all three: The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation; the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*—deals with *definite historical fact*, and therefore *certain*; so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*; *irrational*, and therefore *inapprehensible*; *undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument; and thus, also, it is clearly brought out that *the word themselves* could never have been spoken by Moses of the righteousness which is of the law, but of that which is of faith." Dr. Hodge does not clearly define which view he adopts, although objecting to the thought, that the object is to encourage an anxious inquirer.—R.] The reference of unbelief to an unbelief in the sitting of Christ at the right hand of God (by Melancthon, Calvin, and others), removes the centre of the object of faith; this centre is the resurrection.

Ver. 8. But what saith it? [*ἀλλὰ τί λέγει;*] After the Apostle has shown what the righteousness which is of faith forbids saying, he brings out what it says itself to unbelief. Rückert and Philippi [Hodge and Stuart] have intensified too much the antithesis between Moses and the right-

eousness of faith; Meyer obliterates it by formally referring even the expression concerning the righteousness of faith to "For Moses writeth." [The former position is almost inseparable from the view of ver. 4, and of the use of Old Testament language, which these commentators hold.—R.]

The word is *nigh thee* [*ἐγγύς σου ἐστί*; *ἔφημά ἐστιν*]. The *ἐγγύς σου* is stronger than if it were *ἐγγύς σου*. It is one next to thee, a neighbor, a relative of thine. The opinion of Chrysostom, Grotius, and others [held to some extent by Stuart, Hodge, and others], that this verse is an assurance how easy it is to become righteous, is foreign to the context. We must not suppose that this is an expression of merely the historical acquaintance with Christianity. If this were the case, how could it be said to the doubter and unbeliever: It is *in thy mouth and in thy heart*? [The Apostle evidently here says, not *what is*, but *what may be*, just as Moses had done (Tholuck).—R.] But as the word of life, which should be peculiarly in the mouth and in the heart, it is attested in a twofold way. First, it is the word of faith,* which we, the apostles, as God's heralds and Christ's witnesses, preach. Second, its effect is, that he who confesses Jesus with the mouth as his Lord, and believes in his heart that He is risen from the dead to a blessed life, shall be saved.

Ver. 9. Because [*ὅτι*]. The E. V. follows Beza, the Vulgate, &c., in rendering *ὅτι*, *that*, indicating the purport of the word preached. Dr. Hodge gives, besides, a view which connects this verse directly with the former part of ver. 8: *it says that*, &c.; but this is opposed by any proper view of the citation from Deuteronomy. The sense, as now generally agreed (Tholuck, Stuart, De Wette, Meyer, Alford), is that of *because*, or *for*, giving a proof of what precedes. To *mouth and heart* correspond confession and belief. This purport of the preaching would scarcely be stated in this form.—R.]

[If thou shalt confess with thy mouth, *ἐὰν ὁμολογήσῃς ἐν τῷ στόματι σου*. Confession is put first here, on account of the connection with the words quoted in ver. 8. This is a further proof of the meaning *because*. In ver. 10, belief comes first.—R.]

Jesus as Lord [*κύριον Ἰησοῦν*]. The mass of commentators are disposed to take *κύριον* as a predicate placed first for emphasis, and render as above. So Tholuck, Stuart, Hodge, De Wette, Meyer, Schaff, Webster and Wilkinson, Noyes, Lange. Alford doubts this interpretation; comp. his note *in loco*. See *Textual Note*. Hodge: "To confess Christ as Lord, is to acknowledge Him as the Messiah, recognized as such of God, and invested with all the power and prerogatives of the mediatorial throne." Used in such close connection with a citation from the LXX, which translates Jehovah by the same word *κύριος*, it certainly means more than an acknowledgment of power and moral excellence; especially as this part of our verse corresponds with the coming down from heaven alluded to in ver. 6.—R.] Just as the words "Lord Jesus" correspond with *to bring down from heaven*, so *raised him*

* [Either the word respecting faith, or, which forms the substratum and object of faith (Alford). The latter is to be preferred, since word, just before, must be taken in a very wide sense, as including the whole subject-matter of the gospel. The personal object of faith is *near*, is certainly implied in ver. 7; but this is not directly expressed here.—R.]

from the dead corresponds with *to bring up from the dead*.—[Thou shalt be saved, σωθήσῃ. *Belief, with the heart*, in the central fact of redemption, the resurrection, not as an isolated historical event, but as linked indissolubly with the coming down of the Son of God, now the ascended Lord—and hence confession of Him as such—these are the requisites for salvation. "A dumb faith is no faith" (Olshausen).—R.]

Ver. 10. *The experimental proof of the righteousness which is of faith.*

For with the heart faith is exercised unto righteousness, and with the mouth confession is made unto salvation. The Apostle presents, in this verse, the parallelism with reference to ver. 9, and the underlying passage of Deut. xxx. 14. Yet he now reverses the order of *heart* and *mouth*, in harmony with the genesis of the life of faith, especially in the New Testament. As a matter of course, faith and confession are connected with each other, just as the heart and the mouth, or as the heart and speech; that faith without confession, would return to unbelief, but confession without faith would be hypocrisy. However, the distinction is correct: first, faith in the heart, then, confession with the mouth. There is the same distinction of effects. Faith in the heart results in justification; confession with the mouth—that is, the decided standing up for faith with word and deed—results in σωτηρία in its final signification, deliverance from evil to salvation, with the joy and freshness of faith.* It is natural to man that only that first becomes his complete possession and his perfect joy which he confesses socially with his mouth, and which he maintains by his life. See Tholuck, p. 571, on the apprehension of the early Protestant orthodoxy, that by a distinction of the two parts εἰς δικαιοσύνην and εἰς σωτηρίαν prejudice would be done to the doctrine of justification.† The doctrine of the righteousness which is of faith has, indeed, been carried to such excess, that it has been regarded as prejudiced by the requirement of the fruits of faith in the final judgment. This reduces it to a dead-letter affair, and is a failure to appreciate the necessary elements in the development of life. The Apostle's testimony is so decidedly one of experience, that it expresses the permanent force of the law of faith by the passive forms: πιστεύεται, ὁμολογείται. This is its custom; thus is the kingdom of heaven taken by force.

Ver. 11. *The testimony of Scripture for the righteousness of faith.*

For the Scripture saith (Isa. xxviii. 16). "Πᾶς," says Meyer, "is neither in the LXX. nor in the Hebrew, but Paul has added it in order to mark the (to him) important feature of universality, which he found in the unlimited ὁ πιστεύων."

* [Alford thus paraphrases: "With the heart, faith is exercised (πιστεύεται, men believe) unto (so as to be available to) the acquisition of righteousness, but (q. d., not only so; but there must be an outward confession, in order for justification to be carried forward to salvation) with the mouth confession is made unto salvation." See the *terminus ultimus* et apex justificationis, consequent not merely on the act of justifying faith, but on a good confession before the world, maintained unto the end."—R.]

† [Dr. Hodge is very guarded here "By confessing him before men, we secure the performance of His promise that He will confess us before the angels of God." But surely we may not fear to interpret salvation as an actual salvation, begun here in us, and to culminate at that time, when we shall be thus confessed.—R.]

ev."* This is, in meaning, certainly contained in the πιστεύων. The weight of the clause lies in the fact that only faith is here desired. The Apostle has very justifiably referred the ἐν αὐτῷ to Christ.

Shall not be put to shame. That is, shall attain to salvation (see chap. v. 5; ix. 33).

B. *The universality of faith.* Vers. 12, 13. *The testimony of Scripture for the universality of faith.*

Ver. 12. For there is no distinction between Jew and Greek [οὐ γὰρ διαφορά Ἰουδαίου τε καὶ Ἑλλήνος. This rendering is more literal than that of the E. V. See *Textual Note* 11. Greek stands here for *Gentile*. Comp. chap. i. 18; also in chap. iii. 22.—R.] No difference in reference to the freedom of faith; in reference to the possibility and necessity of attaining to salvation by faith. The right of faith is the same to Jews and Gentiles. Proof:

For the same is Lord of all [ὁ γὰρ αὐτὸς κύριος πάντων. See *Textual Note* 2.] Strictly speaking, we must suppose a breviloquence also here: One and the same Lord is Lord over all. The one Lord is Christ, according to Origen, Chrysostom, Bengel, Tholuck, and most other expositors (see ver. 9). Others refer the expression to God (Grotius, Ammon, Köllner, &c.); Meyer, on the other hand, has good ground for observing that it was first necessary to introduce the Christian character,† as Olshausen has done ("God in Christ"); see Acts x. 36; Phil. ii. 11.

Rich. [Lange: *erweisend sich reich*.] ἰζου- τῶν (see chap. viii. 32; xi. 33; Eph. i. 7; ii. 7-iii. 8).

Unto all [εἰς πάντας. Alford: *toward all*; Lange: *über Alle*; Meyer: *für Alle, zum Besten Aller*; Olshausen: "By εἰς is signified the direction in which the stream of grace rushes forth."—R.] This is both the enlargement and restriction of Christ's rich proofs of salvation. Only *those who call upon him* [τοὺς ἐπικαλουμένους αὐτόν], but also *all who call upon him*, share in His salvation. The calling upon Him is the specific proof of faith, by which they accept Him as their Lord and Saviour.

Ver. 13. [For every one whosoever, &c., πᾶς γὰρ ὅς, &c., &c. See *Textual Note* 12.] Scriptural proof: Joel iii. 5. [LXX. and E. V., ii. 32.] Tholuck: "The omission of the exact form of the quotation occurs either in universally known declarations, as in Eph. v. 31, or where the Apostle makes an Old Testament statement the substratum of his own thought, as in chap. xi. 34, 35." Paul has specified the name κύριος in Joel as the name of the God of revelation, in harmony with the messianic passage. [If we accept a reference to Christ in ver. 12, we must do the same here, as, indeed, the next verse also requires. Alford well says: "There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him

* [Alford: "The Apostle seems to use it here as taking up *καὶ τὸ πιστεύον*, ver. 4." At all events, there is a recurrence to the starting-point, chap. ix. 22 where the same passage was cited, and this enlargement of it is at once established in the verses which follow. A weighty monosyllable!—R.]

† [Meyer means that, if God is referred to, we must add this definition, "God in Christ;" which is altogether contrary, as he well remarks.—R.]

by the Apostle of the name and attributes of Jehovah."—R.]

Vers. 14, 15: *The realization of the universal righteousness of faith through the universality of preaching and the apostolic mission.*

Ver 14. How then can they call on him? [*πῶς οὖν ἐπικαλέσονται αὐτῷ, κ.τ.λ.* See *Textual Note* "a," and below.] The proof, clothed in the vivacious form of a question, of the necessity of the universal apostleship and of his preaching, is a *sermon*. Faith in the Lord precedes *calling upon Him* (in order to be saved); the hearing of the message of faith precedes faith; but His message presupposes preachers, and preaching presupposes again a corresponding mission. From this it then follows, that the apostolate urges forward the preaching in the name of the Lord, and that unbelief in the apostolic message is disobedience to the Lord himself.* The view of Grotius and Michaelis, that vers. 14 and 15 are a Jewish objection and excuse, complicates the Apostle's perspicuous train of thought. But Chrysostom and others have correctly observed, that he here establishes the universal apostleship by virtue of the institution of faith, even in respect to the Jews, and to the narrow Jewish Christianity; but, according to Meyer, he does not reach this point until ver. 18 ff., where, indeed, he first makes full application of its establishment. Meyer: "Important Codd. have the conjunctive (deliberative) aorist instead of the future, which Lachmann has accepted. But the testimony is by no means decisive. [See *Textual Note* "a." On the future, see Winer, p. 262.—R.] The subjects of those who call are all who are called to salvation, Jews and Gentiles, in the universal sense. [Or, as Alford suggests, "men, represented by the *πᾶς ὃς ἂν* of ver. 13."—R.] Thus the preachers, in vers. 14 and 15, are still indefinite (De Wette, and others, against Meyer).

[How can they believe, &c., *πῶς δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν*. On the construction of the genitive *οὐ*, see Meyer; comp. Eurip., *Medea*, p. 752. Meyer seems scarcely justified in insisting upon the correctness of the Vulgate: *quomodo credent ei, quem non audierunt*. The E. V. gives the proper meaning.—Without a preacher, *χωρὶς κηρύσσοντος*. Tittmann, *Syn. N. T.*, p. 98: *χωρὶς ad subjectum, quod ad objecto se junctum est, refertur, ἄντιν autem ad objectum, quod a subjecto abesse cogitatur*. Dr. Lange may be correct in claiming that the preachers are as yet indefinite, but the beautiful precision of the Greek requires us to find an intimation of the certainty of the universal gospel proclamation. In the first two questions, there is an absolute negative; in the third, *χωρὶς* occurs, implying the probability that one will preach; in the last, we have *ἐὰν μή*, which indicates that, however men may fail to call and hear, those who will preach will certainly be sent forth. This turn of expression seems to have escaped the notice of commentators, but it points directly toward the position the Apostle is establishing: the universality of the means provided by God for the salvation of men, whether they hear or forbear.—R.]

* [Dr. Hodge: "It is an argument founded on the principle, that if God wills the end, He wills also the means." He properly opposes Calvin's view, that the Apostle is proving the design of sending the gospel to the Gentiles from the fact that they have received it. Still, Dr. Lange's view (which is that of De Wette and Meyer) seems yet more exact, since the providing of the means is more marked in this passage than their success.—R.]

Ver. 15. [And how shall they preach, except they be sent? *πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποστολῶσιν;*] The definite preachers spring first from the divine mission. But the Apostle proves, by Isa. lii. 7, that there must be such sent (apostolic) preachers.

As it is written, How beautiful, &c. The Apostle here repeats the prophet's announcement in an abridged and free manner, but yet in strict conformity with the sense; following the original text more closely than the LXX. According to Meyer, the prophetic passage in question speaks of the happy deliverance from exile, while the Apostle has very properly interpreted it in its messianic character as a prophecy of the gospel preachers of the messianic kingdom. But the full, mysterious messianic import of the prophetic passage extends beyond the meaning of a typical prophecy as verbal prophecy. The beauty of the feet of the messengers of peace is hardly spoken of, because the feet of the one who approaches become visible (Tholuck), but because they, in their running and hastening, in their scaling obstructing mountains, and in their appearance and descent from mountains, are the symbolical phenomena of the earnestly desired winged movement and appearance of the gospel itself. Paul has left out the mountains, and has given the collective singular a plural form, according to the sense; peace has to him the full idea of the gospel salvation; the good things are the rich, displayed, saving blessings which proceed from the one salvation.

Vers. 16–18: *But as the gospel is, on the one hand, naturally free and universal in relation to the antithesis of Jews and Gentiles, so, on the other, it is, according to its inward nature, conditioned by the antithesis of faith and unbelief.*

Ver. 16. But they did not all hearken to the glad tidings [*Ἀλλ' οὐ πάντες ἠγάκουσαν τῷ εὐαγγελίῳ*]. The aorist is historic; during the preaching (Alford). Hence the general reference is to be admitted, especially as the *ἀλλὰ* contrasts with the preaching to "all," the limited result.—R.] Theodore of Mopsvestia and Reiche do violence to the connection in reading these words as a question. Fritzsche holds that they refer to the Gentiles; and Meyer, to the Jews. But they refer chiefly to the difference between believers and unbelievers in general, for there were also unbelievers among the Gentiles; and, above all, the question was the general establishment of the antithesis: believers and unbelievers, and then its application to Jews and Gentiles.

Lord, who believed our report? [*Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;*] An exact quotation from the LXX.] This citation from the prophet Isaiah, chap. liii. 1, is mainly a strong proof of this: that the preaching of salvation does not meet with faith on the part of all to whom it is preached, although in this citation the reference to the Jews comes out more definitely. The hyperbolic expression of the prophet means: "Only a few believe." The entire contents of Isa. liii. prove that here we have not only to deal with a typical prophecy, but also with a verbal one.

On the different interpretations of *ἀκοή*, see Tholuck, p. 577: "*Tha' which is preached*." "to preach what is heard from God." Meyer: "The preaching which is apprehended;" or, in which the stress rests upon the right apprehension (the words of obedience).—Not all. That is, not all within the reach of

preaching (*ἀκοή*, *ῥῆμα*). [The word *ἀκοή* has occasioned much difficulty. For, if rendered *report*, *preaching*, here, then it would seem natural to give it the same sense in ver. 17. But if this be done, then "word of God" must receive an unusual meaning (see below). Generally the commentators have admitted his meaning here without question, and then in various ways met the subsequent difficulty. Forbes, however, strikes at the root of the matter, and claims that there is no ground for rendering *ῥῆμα*, *report*—i. e., what we cause others to hear. His view has been adopted by Hengstenberg, and is the most satisfactory solution yet offered. *ἀκοή*, like the Hebrew equivalent, he claims with reason,* refers to the message viewed from the side of the *hearer*, not from that of the *preacher*. The prophet is speaking in the name of his countrymen, as he does throughout the chapter: *Who (of us) hath believed that which we heard?* (See Forbes, pp. 362 ff.) This view is more literal; it does not disturb in the least the general drift of the argument, while it relieves ver. 17 of a great difficulty. In fact, Meyer, Alford, and others, approach this sense, but too indirectly; this is as simple as it is satisfactory.—R.]

Ver. 17.† So then faith cometh of hearing [*ἄρα ἡ πίστις ἐξ ἀκοῆς*]. From the *ἀκοή*. Explanations: The message preached (Tholuck, Meyer [Hodge, and most]); the act of hearing (Calixtus, Philippi, and others); hearing with faith (Weller, and other Lutheran expositors). As this preaching does not meet with universal faith, only the announcement itself can be meant. [Accepting Forbes' explanation of *ἀκοή* in ver. 16, we apply it here: Faith comes from *what is heard*, not the act of hearing—which gives a different sense from ver. 16; nor what is preached—which confuses this word and *ῥῆμα*.—R.]

And hearing through the word of God [*ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ*]. See *Textual Note* 22 on the reading *Χριστοῦ*.] Different explanations of the *ῥῆμα θεοῦ*: 1. God's revealed word (Tholuck, and others); 2. God's order, commission (Beza, Meyer [Hodge], and others). The ground: Because otherwise *ῥῆμα θεοῦ* would not be different from *ἀκοή*. But strictly speaking, both definitions are indissolubly united in the revealed word with which prophets and apostles were entrusted. The Divine message, as such, is a formal sending, or a commission and a material sending; or, with these, also a preaching. Therefore Tholuck does not appear to be correct, when he says that *τὸ ῥῆμα θεοῦ ἐπὶ τῶν* denotes not God's order, but His oracles; Jer. i. 1, &c. Nevertheless, there does exist a difference between this *ῥῆμα* and the *ἀκοή*; *ἀκοή* is every message of salvation to the end of the world; but the *ῥῆμα θεοῦ* denotes the Divine sources of revelation, on whose effluence the authority and effect of every message depend: The word, and the fact, and the effect in life taken together. Therefore *διὰ ῥήματος*. [*The thing heard is through or by means of the revelation of God.*

* [This is the classical usage, and all the New Testament passages can be quite as readily explained thus. The Hebrew word is not Hiphil, yet the common interpretation forces a Hiphil sense upon it.—R.]

† (Stuart has a singular view respecting this verse. He finds in it the suggestion of the Jewish objector, whom he has already discovered in vers. 14, 15, to the effect that "many of the Jews are not culpable for unbelief, inasmuch as they have not heard the gospel, and hearing it is necessary to the believing of it."—R.)

This is the sense, if we adopt the usual meaning of *ἀκοή*; and, indeed, it gives *ῥῆμα* a simpler sense. De Wette suggests that *ῥῆμα* prepares for *τὰ ῥῆματα* in the next verse.—R.]

Ver. 18. But I say, Did they not hear? [*ἀλλὰ λέγω, μή οὐκ ἤκουσαν;*] The indefinite *it* [which Dr. Lange supplies] is regarded by Meyer as denoting the *ἀκοή*; and, according to Tholuck, as that which has heretofore been the subject under consideration; which is sufficient. [All the difficulty about the verb here disappears, if Forbes' view be accepted. There is no necessity for going back to ver. 14, or making the matter indefinite. The Apostle has been speaking of the necessity of *hearing*, of the *thing heard*; now he says, *did they not hear?* The universality of the privilege is affirmed.—R.] Although reference is constantly made to the Jews, the question is nevertheless, principally and formally, concerning unbelievers in general. If unbelievers, as unbelieving people, can excuse themselves by saying that they have not heard God's message, the most direct answer would be: "Then they would not be unbelievers in the specific sense." But the Apostle rather brings out the fact of the incipient universal propagation of the gospel, by clothing it in the language of Pa. xix. 4, from the LXX.

[*Nay, verily, μενοῦνται*. Comp. chap. ix. 20. So far from this being the case, their sound went out into all the earth, &c., *εἰς πᾶσας τῆς γῆς, κ.τ.λ.* An exact quotation from the LXX. (Pa. xviii. 5; Heb. xix. 5; Eng., xix. 4.—R.) In the Psalm, the question is undoubtedly the universal revelation of God in nature; therefore we cannot regard it as a real prophecy, and as an argument in the usual sense. However, the Apostle seems to clothe his view of the incipient universality of the gospel in those words of the Psalms, *because he perceived in the universal revelation of nature the type and guarantee of the future revelation of salvation*. Then, his having given to the *ῥῆμα θεοῦ* another reference, also corresponds to this freer application of the passage (there, the sound of God's works; here, the preacher). (Dr. Lange here follows the mass of commentators (including Stuart, Hodge). But Calvin, Stier, Hengstenberg, Alford, Forbes, regard these words "as possessing a real argumentative force, when interpreted according to their genuine meaning as designed at first by the Psalmist." Alford urges the fact: "that Pa. xix. is a comparison of the sun, and the glory of the heavens with the word of God." Calvin: "As He spoke to the Gentiles by the voice of the heavens, He showed by this prelude that He designed to make himself known at length to them also." Dr. Lange, it is true, approaches this view, yet does not find it in the Psalm, but in the Apostle's use of it. Was the Apostle likely to convince his countrymen by putting a new meaning on their Scriptures?—R.]

On the gross misconstruction of this passage, that the gospel should extend everywhere, even at Paul's time, see Meyer [p. 408, 4th ed.]; Tholuck, p. 580. As for the ecstatic salutation of the universality of God's kingdom, then first appearing, which often occurs in Paul (see Col. i. 25), compare the two statements of Justin Martyr and Tertullian: Tholuck, p. 380. That which appears surprising is:

* [The LXX. thus renders *שָׁמַע*, which means, *to hear*; then, from the string of consonants, *their*—R.]

the hyperbolic form of the Apostle's statement of the universal propagation of the gospel, disappears just in proportion as that propagation is regarded not quantitatively, but qualitatively. Jerusalem and Rome were the centres of the ancient world. But, in addition to them, there were many other general centres. The error of expounding the passage in the sense of a quantitative universality could not hold good, even if we admit that the gospel had at that time reached America; the whole of the fifth grand division of the world, as well as all Africa, would also have to come into consideration.

C. *The faith of the Gentiles and the unbelief of Israel.* Vers. 19-21: *Propheesied already in the Old Testament.*

Ver. 19. *But I say, Did Israel not know?* [μὴ ἴσταντο οὐκ ἔγνω.] The Apostle now passes over to the long-prepared antithesis of unbelieving Israel and of the believing Gentiles. But yet, in his representation of this fearful inversion (which stirred up unbelieving Judaism) of the old theocratic relation—according to which the Jews were God's people, and the Gentiles were given up to themselves—he has recourse to the witnesses of the Old Testament respecting the beginning and prospect of this inversion. After the first question: "Have unbelievers not heard the gospel?" there follows the second: "Did not Israel know it?" We may now ask: What is referred to? Explanations:

1. That the gospel should pass from the Gentiles to the Jews (Thomas Aquinas, Calovius, Tholuck [Stuart, Hodge, Jowett], and others). But that threat was only conditionally uttered, and is not contained in the foregoing.

2. The gospel (Chrysostom, and others). [Here must be classed Calvin and Beza, who supply: the truth of God; Philippi and Forbes: the word or message of God (from ver. 17). The last named defend their view, from the emphasis which seems to rest on Israel (in the correct reading), and from the parallelism with ver. 18. Meyer opposes, with reason, the *μὴ-οὐκ*, which anticipates an affirmative answer; nor is this objection met, by saying that an affirmative might be expected, that Israel ought to have known the gospel. Paul knew too sadly that the reverse was the fact.—R.]

3. That the gospel should become universal, according to the preceding language of the Psalm (Fritzsche, De Wette [Alford], Meyer).^{*} Meyer places Tholuck also in this category. Tholuck, however, now declares for (1.), as follows: "But yet the following prophetic declarations do not contain so much the universality of preaching, as explanations of the inverted relation which God will assume toward Gentiles and Jews."

At all events, the citation immediately following is not simply a proof of the universality of the gospel. But it only follows therefrom, that a new statement is made with the proof. This also holds good of the last quotation. The progress is as follows: a. Universality; Pa. xix. b. The faith of the Gentiles for the awakening of the faith of the Jews; Deut. xxxii. 21. c. The faith of the Gentiles; Isa. lxv. 1. d. The unbelief of the Jews; Isa. lxv. 2. Therefore we regard the explanation of Fritzsche,

&c., as correct, and all the more striking, as the fulfilment of this very ancient prospect just now becomes an offence to Israel.—Proof:

First Moses saith [πρῶτος Μωσῆς, λέγει. First, "in the order of the prophetic roll" (Alford), with reference to Isaiah, as one among the many who spoke afterward to the same effect. Wetstein, Storr, Flatt, join πρῶτος with οὐκ ἔγνω, but on insufficient grounds.—R.] The future universality of the Abrahamic blessing had been declared earlier, but it was Moses who first declared that there should be no difference between Jews and Gentiles before God's righteousness; indeed, that possibly the Gentiles, in their good conduct, might be preferred to the Jews in their bad conduct. Thus the same Moses who communicated to Israel its economic advantages over the Gentiles, was he who had set up the rule of faith by which this relation could possibly be inverted in the future.

I will provoke you to jealousy [Ἐγὼ παραζηλώσω ὑμᾶς. The only variation from the LXX. (which closely follows the Hebrew) is the substitution of ὑμᾶς, in each clause, for αὐτοὺς.—R.] Thus Moses speaks to Israel in the name of the Lord; Deut. xxxii. 21.

With those who are no people [ἐπ' οὐκ ἔθνη. The precise force of the preposition is with difficulty conveyed by any English word. It is not = *against*, although that is implied; nor = *by*, means of, but rather, on account of. With expresses the weaker shade of instrumental force sufficiently well, but the real sense is: aroused on account of and directed toward a no-people.—R.] עַל אֵין נָפֶשׁ. The Gentile nations were not recognized as true nations in the idea of the people, because they were devoid of that religious and moral principle which transforms nature into a moral nationality; see chap. ix. 25; 1 Peter ii. 10. עַל, from אֵין, denotes, strictly speaking, the increasing mass of natural human beings; עַל, from עַם, a connection, assembly, community. [The words *people*, *nation*, are used in the E. V. to preserve the distinction between the Hebrew words. Despite the fact that the LXX. has used the same word to render both, it has not been overlooked in the E. V. in this passage.—R.] The explanation of the "no-people" (the *οὐκ* denies the idea contained in a *nomen* connected with it), is found in the following parallel:

By a foolish nation [ἐπὶ ἄσυνετοῦ ἐθνους].^{*} The religious and moral folly of the Gentile consisted in his not seeking God's signs with resignation; for which reason they also could not seek Him. Paul, with good ground, sees in the thoroughly prophetic song of Moses, which looked far beyond Israel's history in the wilderness and its relation to the Canaanites (Deut. xxii. 43), a typical, and still more than a typical prophecy, which should be fulfilled in many ways in preludes, and which has finally been fulfilled in the almost complete changes of the relation between Israel and the Gentiles in relation to the gospel. In ver. 21, neither Israel's idolatry in the wilderness, nor the Canaanite people, is meant alone. On the different untenable explanations, including those of Philippi, see Tholuck, p. 583 [given above].

^{*} [Breitshneider and Reiche take *Israel* as the object of the verb, and supply *God* as subject. Did not God know Israel? But this is arbitrary, and not in accordance with the context.—R.]

^{*} [Noyes, in his version, preserves the parallelism of the verbs, παραζηλώσω, παροργίζω, by the phrase: *I will move you to jealousy, I will excite you to indignation.*—R.]

Ver 20 But Isaiah is very bold, and saith [*Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει*. Lange: *But Isaiah even ventures to say*; which is the spirit of the Greek. Bengel: *Quod Moyses innumerat, Esaias eudacter et plane eloquitur*.—R.]. The Apostle regarded it as great boldness in Isaiah to say the words of chap. lvi. 1 and 2 in the hearing of the Jews, as the first verse, according to his explanation, expressed mercy to the Gentiles, and the second the hardness and apostasy of the Jews.

[I was found by those who sought me not, *Ἐκείθεν τοῖς ἐμὲ μὴ ἠγοῦσιν*, &c. See Textual Note * for the text of the Hebrew original and the LXX., to the former of which Dr. Lange refers so frequently. The Apostle has transposed the clauses.—R.] The question is now raised first of all by the later exegesis, whether Paul's explanation of Isaiah's passage is correct? Meyer says: "In its strict sense, Isa. lvi. 1 (freely from the Septuagint, and with an inversion of both the parallel members) treats of the Jews; but in a typical sense, which Paul clearly perceives in it, they are types of the Gentiles," &c. But in this case, Paul would have made an exegesis without any evidence, and would have exposed himself to the legitimate contradiction and censure of the Jews. Tholuck also remarks, that if the Apostle, in ver. 1, referred directly to the Gentiles, his application would have to be regarded as having missed its object. In the first place, namely, Tholuck says that rabbinical expositors (Jarchi, &c.) have "simply and unsatisfactorily" explained vers. 1 and 2 as relating to the same subjects. He further says: "Independently of these rabbinical predecessors, the same explanation has been adopted by Gesenius, Ewald, Hitzig, and Umbreit, which last writer translates: *I was to be inquired of*." There is just ground for disapproving of Luther's confidence in inserting in ver. 20: *to the Gentiles*, and in beginning ver. 21 with a *for*—*for I speak*, &c. Yet the exegetical authorities cited are utterly refuted, not only by Paul's authority—although we cannot even admit that in one of his last sword-thrusts he has made not merely a random stroke, but even wounded himself—but also by the connection of the whole of Isaiah's passage, chap. lxiii. 7–lxvi. The antitheses in general between the strongly Old Testament Jewish prayer in chap. lxiii. 7 ff., and the prophetic New Testament answer of God in chaps. lvi. and lxvi., are first to be considered. It is said that the prayer is undoubtedly designed to express Israel's state of mind; that it contains angry and passionate elements; and that the Lord must now reveal himself that the Gentiles will tremble at His name (ver. 17; chap. lxvi. 1). The prayer is a conflict between the profoundest contrition and the most painful dejection, and it dies away in a question which sounds like a reproach. The Lord now answers, it is said, in the cold reproach: "I was to be sought." And this is claimed to be the simplest rendering of *נִדְרַשְׁתִּי*. But what does the Lord answer in relation to the people of Israel, and in relation to the Gentiles? In chap. lxiv. 8 ff. we read: "Thou art our Father; we are the clay, and thou our potter," &c. Finally: "O Lord, wilt thou hold thy peace, and afflict us very sore?" Compare here the answer in chap. lvi. 2, and further. In ver. 8 the familiar thought again recurs to the prophet: A remnant of the people will be saved; from ver. 18 onward he explains by a grand antithesis. From this

antithesis there then arises the description of the new Israel, which was to be called by another name (ver. 15). On the Gentiles, see chap. lxvi. 12, 18, 19, 21. But the antitheses between chap. lvi., vers. 1 and 2, come still more into consideration. In ver. 1 we read, *וְאֵלֵינוּ*; in ver. 2, *וְאֵלֵינוּ*. The *וְאֵלֵינוּ*, in ver. 1, is *וְאֵלֵינוּ בְּיָמֵינוּ*, which could not very well denote the Israelites, whether the people be considered passive or active (see Tholuck, p. 553), as the question in both cases is the official form of their religion; *וְאֵלֵינוּ*, on the other hand, in ver. 2, is designated as *וְאֵלֵינוּ*; it is a people pledged to the Lord, but is now an apostate people. The antithesis is still stronger, that the Lord is now a subject of search on the part of a people (*Goi*) which had never inquired after Him; that He is found by those who did not seek Him, and must merely be found with the words *וְנִדְרַשְׁתִּי*, while He had to spread out His hands in vain the whole day to a rebellious people. In ver. 1, a people is spoken of which now not only inquires after the Lord, but even searches after Him; but, in ver. 2, it is a people which has so fully turned away from Him, that He seeks it the whole day in vain. Thus the *וְאֵלֵינוּ*, in ver. 2, rather than *וְאֵלֵינוּ* at the beginning, must be read as a strengthened preterite. The Lord answers the question, whether He would afflict very sorely, by referring to His compassion to the Gentiles (Jerome). Then He explains, in ver. 2, how this turning from them has occurred. "I have spread out my hands" (in vain), &c. The exegetical abridgment of this last chapter is connected with an abridgment of the whole of the second part of Isaiah. Tholuck, not satisfied with the defence of the older interpretation of this passage by Hengstenberg, Hofmann, and Stier, takes a middle position between Paul and the expositors cited, by remarking "that the prophet did not speak, in ver. 1, of the Gentiles, and yet that Paul did speak, in ver. 2, of the Jews." But what would the *ἀποτολμᾷ* then mean? Paul could, indeed, have good ground for not naming the Gentiles, because a consequent exclusion of the chosen substance of Israel could have been inferred. Stier's explanation is therefore so far correct as it holds that, in ver. 1, Israel is added, yet not after its first call, but after its dissolution into the "no-people" of the Gentile world.* [There is no other view of the passage, except that which refers it, as originally used, to the Gentiles, that consists with Paul's prudence as a reasoner, much less with his apostolic authority and inspiration. To the argument of Dr. Lange nothing need be added.—R.]

Ver. 21. But of Israel [*πρὸς δὲ τὸν Ἰσραὴλ*]. Erasmus, *adversum*; De Wette, [Philippi, Alford (Meyer, an)], and others, *with respect to Israel*; Vulgate and Rückert, *to Israel*. We adopt *with respect to*, since the prophet had already made the foregoing declaration to Israel.

He saith [*λέγει*]. Namely, Isaiah, in the name of God.—[All day long I stretched forth my hands, *Ὅλην τὴν ἡμέραν ἐξέπτεσα τὰς χεῖράς μου*.] The spreading out of the hands, says Tholuck, is not (as Fritzsche would have it) the *gestus* of the one inviting to his embrace,† but, according to Chrysostom, the *gestus* of the sup

* [Stier, *Isaias*, nicht *Pro de-Jenis*, pp. 197 ff.—R.]

† [So Conybeare: "The metaphor is that of a mother opening her arms to call back her child to her embrace"—R.]

pliant. Between the two meanings of this *gestus* there lies also a third; and, after all, one does not preclude the other. The principal idea is the *gestus* of gracious, importunate, and expressed admonition, of entreaty, compassionate sympathy, and continuous appeal.

And gainsaying [*καὶ ἀντιλέγοντα*]. Meyer holds, contrary to Grotius, and most expositors, that the *ἀντιλέγοντα* must not be understood as *stubborn*, but *contradictory*. But *contradiction*, in the sphere of religion, is the decisive expression of *opposition*. [Philippi thinks this added attributive expresses the positive side of disobedience; the other, *ἀπειθοῦντα*, the negative. If so, both were necessary to convey the full meaning of the Hebrew word used by the prophet. "They say to God, offering them salvation: we will not."—R.]

DOCTRINAL AND ETHICAL.

1. The intercession of the believer a sign of hope and salvation to those for whom it is made.

2. The bright and dark sides of religious zeal. If it be not purified by progressive, living knowledge, it becomes perverted into the carnal zeal of fanaticism. On the first appearance of Jewish fanaticism, see the *Commentary on Genesis* [p. 564, Amer. ed.].

3. Self-righteousness has many forms. The starting-point is the effort for the righteousness of the law, not as it is attained inwardly by simplicity and humility, but as it, by self-complacency and impurity, falls into externality. In this direction the righteousness of the law becomes the righteousness of works; and from this there results self-righteousness, which branches out into many forms—into the ecclesiastical and political form of confessional and partisan righteousness; into the ecclesiastical and scholastic form of doctrinal righteousness (orthodoxy); into the worldly form of moral righteousness; into the pietistic form of righteousness of feeling; and into the philosophical and brutal forms of the denial of all personal guilt. In all forms it inverts the relation between God and man—between the Creator and the creature—between God's sovereignty and man's own will—between God's law and the self-made service and law—between grace and works—and between the ground of life and the most outward false show. Its real want is the *want of the heart's upward look* at the throne of God's eternal majesty; and this want is also the first guilt; the positive *ruin* connected therewith is the baseness of the mind's look at things below; the lost state of the mind's look in the abject beholding of self. But as this self-righteousness is so thoroughly selfish that it misunderstands and scorns the proffer of God's freely-given righteousness, the gospel of grace, so is it likewise selfish in connecting itself inseparably with fanaticism.

4. Christ is the end of the law, because He is the fulfilment of the law; therefore He is, on one side, the end where the law is changed into the collective principle of the new birth; and, on the other, He is the end in which it lays off its eternal Old Testament form and meaning; just as ripe fruit becomes freed from its bondage in the husk. See *Exeg. Notes*.

5. Ver. 5. The doctrine of eternal life has developed itself embryonically by stages: In this life, God's blessing, God's glorious deliverance from the

manifold danger of death, and, in the future, the peaceful slumber of those delivered from beds of earthly suffering, their celebration of the marriage supper of the Lamb, and their safety in Abraham's bosom, &c. This development, just as every biblical doctrine, has taken place in organic conformity to the law. According to Tholuck, p. 557, the eschatology of the Jews of Palestine at the time of Christ had already attained to the idea of *eternal life*. Yet they hardly attained to the idea of eternal life in the Christian sense. [It must ever be remembered that the ideas, *immortality* and *eternal life*, are not identical. *Zōē* has a new meaning in the New Testament. Comp. the thoughtful remarks of Trench, *Syn. N. T.*, § xxvii.—R.]

6. The righteousness of faith speaks even in Moses, if Moses be properly understood and explained. [Comp. *Exeg. Notes* on vers. 7-9.—R.]

7. The truth of the inward essence of the law, like that of the gospel, and therefore the truth of the whole saving revelation of God, is based on its inward character—on its inward union with the most inward nature of man. Its impregnability and incorruptibility also rest upon the same basis. Just as man must return from all by-ways (for his salvation or for his judgment) to the idea of God, so also must he return to the idea of the God-man, of guilt, the atonement, deliverance, the new birth, and the new and eternal life. The objection urged against revelation, and especially against Christianity, that this religion beclouds the earthly life by an exclusive representation of heaven, and the present by an exclusive assertion of the future, the realm of the dead, and duration after death, is removed by a passage which the Apostle cites and elaborates from Deuteronomy. Christ is on the earth in so far as He has become inseparably incorporated with it by His historical presence and union with humanity; and He is just as much in this life, and present in His judgments and bestowals of salvation, as He is in the eternal world, as the future Finisher of all things.

8. Faith and confession; see *Exeg. Notes*. The delivering power of confession. Because it: 1. makes inward faith irrevocable; 2. Breaks loose from unbelief; 3. Unites with believers, becomes flesh and blood, and, in a good sense, acquires worldly form, worldly power, and the power of manifestation; 4. Pledges itself to full consistency in word and deed, life and death. Christians have had good ground for holding martyrdom in such high honor. But if martyrdom can be exaggerated and overvalued, how much more can a confessional righteousness be overvalued, which seeks its protection and peace under the shadow of formulas!

9. The centre of faith and the centre of confession; see ver. 9. The centre of faith is Christ's resurrection, with all that it comprises; the centre of confession is Jesus as the Lord, and therefore not "the Christianity of Christ," but the Christ of Christianity. [Hence the Apostle does not say: If thou shalt confess with thy mouth my doctrine, and believe in thine heart in justification by faith, thou shalt be saved; yet how often he is represented as saying this, and no more. The living Christ is not in such a gospel.—R.]

10. With the complete freedom of revelation and of God's people there has also come the full protection of faith against unbelief.

11. The riches of the Lord to a praying human world.

12. The order of the gospel message. Its necessity, its promise, its authority, its condition (the Divine mission; direct or indirect). See the interesting statements which Tholuck makes, p. 580 ff., on the assertion of the Lutheran theologians of the seventeenth century, as well as of their latest companions in adherence to the letter, that this text (and the article of the general call) forces us to accept the position that the gospel had been preached in all the world at Paul's time.

13. We must be careful to distinguish, that the question here is the necessity of the official bearers or messengers of God's word, but not of them exclusively. Or, more strictly speaking, the sending has two sides, and does not consist simply in official arrangements and forms. [This is even more apparent, if we understand ver. 17 to refer to *what is heard*, rather than *what is preached*, and then consider how the Apostle proves from an Old Testament description of the voice of God in nature (ver. 18), the universality of this privilege.—R.]

14. The feet of the messengers on the mountains, or the beauty of the progressive course of the gospel.

15. Unbelief in the gospel is disobedience, specific disobedience and rage; Pa. ii. The more grossly and roughly human nature is apprehended, the more external become the ideas of obedience and disobedience; the more profoundly, purely, and inwardly they are viewed, the more profoundly, purely, and inwardly is this antithesis defined; and, finally and fundamentally, faith in God's word is specific obedience, while unbelief is specific disobedience, specific rebellion. [The LXX. form of Isa. lrv. 2 (ver. 21), by dividing the idea of rebellion into *disobedience* and *gainsaying*, only recognizes the connection between refusing God's commands and contradicting His words: disobedience and unbelief, acting and reacting upon each other continually.—R.]

16. The prudent advance of the Apostle in his judgment, that Israel has changed its part with the Gentiles by its unbelief, and has become an apostate people, is here a characteristic of his masterly apostolic wisdom of instruction, as well as of his apostolic heart, as, with a shudder of inmost sorrow, he gradually draws aside the curtain from the ghastly picture of Israel. The argument from the Old Testament is in conformity with the law that every apology must be discussed from the acknowledged sources, statements, or principles of the opponent, and that its possibility ceases where there cease to be positions in common.

HOMILETICAL AND PRACTICAL.

a. Vers. 1, 2. The benevolent disposition of the Apostle toward Israel. It is clear: 1. From his wish and prayer that they might be saved; 2. From his record that they have a zeal of God, but not according to knowledge.—A zeal for God is good, but it should not exist without knowledge (ver. 2).

—How often ignorant zeal occurs: 1. In domestic; 2. In civil; and 3. In ecclesiastical affairs; and, unfortunately, it occurs most frequently in the last (ver. 2).—The folly of ignorant zeal. It is foolish: 1. In regard to its starting-point; 2. Its end; 3. The choice of means (ver. 2).—Wise and ignorant zeal.

STARKE: Oh, how can men so transgress as to be led by a blind religious zeal to oppose the dear-

est truths of the gospel by an imaginary defence of orthodoxy; and thus hate, calumniate, and reproach Christ in His members, and always think, with those ancient enemies, that, by so doing, they do God service (John xvi. 2).—HEDINGER: The zeal of the Jews crucified Christ.

SPENER: All the persecutions which have been, and still will be inflicted on pious Christians, are committed by those who do not know the truth and doctrine of godliness; who regard others who are attached to it as false and wicked people; and who think that they render God a service when they persecute them (John xvi. 2); but yet, by this very means, they thrust themselves into God's judgment, and are not at all excused for their error (ver. 2).

HEUBNER: What is blind zeal in religious matters? Whence does it come? If it be wholly unclean, it is self-love, selfishness; if it be merely joined with perverse measures, then it arises from a weakness of understanding, and, in that case, has also a mixture of *egotism*! True zeal is pure and clear.—Compare Paul's early Jewish and later Christian zeal.

BESSER: When Paul cherishes, and expresses in *praying to God*, the hearty wish that they who have stumbled against the stone of offence may yet be *saved*, he certainly has no knowledge of any absolute decree of condemnation on any man, not even on the most stiff-necked Jews (ver. 1).—One of our older teachers laments: "The Jews had, and still have, a zeal without knowledge; but we, alas, have an understanding without zeal" (ver. 2).

b. Ver. 3. Our own righteousness, and righteousness which is of God (Luke xviii. 9-14). 1. The former is proud, and leads to humiliation; 2. The latter, on the contrary, is humble, and leads to exaltation.

STARKE, LANGE: No persons are farther from God's kingdom, and more difficult to be converted, than those who, when they hear of the method of salvation, have so much of their own righteousness as to think that they have long conformed to it.

HEUBNER: They are therefore devoid of an humble recognition of their unworthiness before God, they would themselves be *something*, and carry weight. Where this pride and fancy exist, there is always blindness.

c. Vers. 4-11. The righteousness which is of faith is: 1. A righteousness in Christ, who is the end of the law; 2. And therefore can be obtained only by faith in Him (vers. 4-11).—The unbeliever asserts that Christ is far from and unapproachable by man; but the believer, on the contrary, knows that He is near us by the word of faith (vers. 5-9).—In order to avoid believing, men make use of empty evasions (vers. 5-9).—As the law was near to Israel, so is the gospel near to us: 1. In the mouth; 2. In the heart (ver. 8).—What do we preach? 1. Not a remote, and therefore incomprehensible word; but, 2. A near, and therefore a very easily understood word (ver. 8).—The conditions of salvation: 1. The confession of the mouth that Jesus is the Lord; 2. The belief in the heart that God has raised Him from the dead (vers. 9-11).—The inward interdependence of confession and faith: 1. There is no true confession of the mouth without faith in the heart; 2. But there is also no living faith of the heart without the confession of the mouth (vers. 9-11).—Faith in the heart must ever precede the confession of the mouth; which, unfortunately, is not always the case, and therefore so much is said

of confession, and so little is inwardly believed (vers. 9-11).—The great confession of the Christian Church, as expressed: 1. In the apostolic confession of faith; 2. In the hymns of the church; 3. In its prayers; 4. In its celebration of the Lord's Supper (ver. 10).—The confessors of the Christian Church: 1. In the beginning (the time of the first persecutions); 2. In the period of the Reformation; 3. At the present time (the martyrs in Madagascar, on the South Sea Islands, in Borneo, Syria, &c.; ver. 10).

LUTHER: He who does not believe that Christ has died, and risen, in order to make us righteous from our sins, says: "Who shall ascend into heaven, and who shall descend into the deep?" But this is done by those who would be justified by works, and not by faith, when they speak thus with the mouth, but not in the heart. *Emphasis est in verbo*: in the heart.

STARKE: Christ is the essence of the Old Testament Scriptures also; he little understands them who does not find Christ in them. The entire life of the saints of the Old Testament is a prophecy of Christ; John v. 46 (ver. 5).—Say not, "Who has been among the dead, and has returned again, and has told us of the condition of the dead?" Stand by the gospel truth, and you will be righteous and saved; Luke xvi. 31 (ver. 7).—Be comforted, troubled soul; though you do not have the joy of faith just in the hour of temptation, you will nevertheless be saved, so long as you depend on Christ; for God, who does not lie, has often given you the assurance that you shall be saved (ver. 11).—CRAMER: The mouth and the heart cannot be separated; Ps. cxvi. 10 (ver. 9).—Faith must not grow on the tongue, but in the heart; Acts xv. 9 (ver. 10).—HEDINGER: The heart without the mouth is timidity; the mouth without the heart is hypocrisy (ver. 10).

SPENER: We read that the word is nigh us, namely, that it is declared to us; that we have it in the *heart*—where the Holy Spirit has impressed it; and in the *mouth*, by which we declare it. Therefore, it is not something concealed in heaven, or in the deep, but we have it with us, and in us. Verily, we may say that the *word* means not only the word itself, but also the blessings which that word presents—Christ, with all His gospel treasures. Christ's merit, grace, Spirit, and life are not far from us, and cannot first be brought down from heaven, or brought up from the deep; they are not first to be acquired, but are nigh us, and, if we will accept them, in the mouth and in the heart. Thus, though the language of the Old Testament was not on this wise, since the knowledge of grace was of a less degree, more obscure, and more difficult to be obtained, yet it is now very near to us, for it is imparted by the greater and stronger measure of grace which is now declared to us (ver. 8).

GERLACH: Christ is in so far the end of the law as He, 1. Is its final object, the one to whom it leads (Gal. iii. 24); 2. Is its fulfilment (Matt. v. 17); 3. Puts an end to the dominion of the law (Luke xvi. 16) (ver. 4).—To become acquainted with God's gracious counsel, to deprive death of its power by the manifestation of a divine and holy life in the flesh—which the carnal man was incapable of, since he knew nothing except the righteousness which is of the law—can be effected by the righteousness which is of faith, which establishes him in Christ's right, and freely gives him as his own what the Son of God is and has. The heart need only believe,

and the mouth only confess in order to be righteous and saved (vers. 8-11).

LINCO: The Divine order of salvation is, therefore: Justification succeeds faith, God's assistance is obtained, and he who courageously and perseveringly confesses his faith, obtains salvation (ver. 10).—HUBNER: Righteousness is introduced as speaking, and is regarded as proffering itself. No superhuman knowledge, or profound learning, or ascending to heaven to see Christ, is necessary to convince us of Christ's resurrection and His sitting at God's right hand; neither is it necessary to descend into the kingdom of the dead, to ask whether Christ is with the dead, or risen? In short, no view of the history of Jesus Christ himself, and no laborious and learned research, are necessary for us to believe. Faith is an affair of the heart. No one can, therefore, excuse his unbelief on the ground of the difficulty or impossibility of faith (vers. 6, 7).—Paul brings out prominently the faith of the heart against hypocrites and lip-Christians; and against the faint-hearted and desponding confession—that is, the expression, the demonstration of Christianity by word and deed (vers. 9-11).

BESSER: Faith and confession are related to each other as essence and manifestation, as light and rays as fire and flame. . . . Salvation is the manifestation, the present and finite revelation of righteousness; and righteousness is salvation under cover, though the covering is transparent and fragrant, just as Christ is concealed in prophecy, and the enduring tabernacle of God in the Church on earth (ver. 10).

d. Vers. 12-17. The gospel as a saving message for all, Jews as well as Greeks: 1. It is preached to all; but, 2. It is not believed by all (vers. 12-17).—There is no difference in nations before the one Lord, who is rich unto all that call upon Him; but whosoever calleth upon Him shall be saved (vers. 12, 13).—How the calling upon the true God—who is perfectly revealed in Christ—and faith and preaching, are connected (vers. 13-16).—"Lord, who hath believed our report?" Thus Isaiah once lamented, and thus we, too, lament frequently; but we can only do it when we are conscious that we have performed our ministerial duty to the best of our knowledge and conscience; that is, if our sermons have proceeded: 1. From thoroughly searching into the Holy Scriptures; 2. From hearty prayer; 3. From a full acquaintance with the necessities of our congregations (ver. 16).—Christian preaching: 1. What does it effect? Faith. 2. By what means does it come? By the word of God (ver. 17).—Preaching stands midway between faith and God's word. 1. It produces the former; 2. It draws its supplies from the latter (ver. 17).—The appealing power of preaching (ver. 17).

STARKE: All kinds of people can have free access to God, and so pray that their petitions may be answered (ver. 12).—HEDINGER: Oh, if a man would be saved, how much depends on hearing, teaching, and calling! A beautiful chain; but what is wanting in it? Hearing is defective; proper and thorough preaching is wanting; and many thousands are needed for preaching. Dreadful harm thereby ensues, &c. (ver. 14).—CRAMER: The world ever remains the same—as in Isaiah's day, so at the time of Christ and the Apostles, and even at this very hour. What a pity that the old lamentation must still be repeated! (ver. 16).—LANGER: Preacher, see that your discourses be delivered: simplicity and Divine power

and hearer, see that your attention is of the right kind (ver. 17).

SPENKER: 1. They must *call upon* Christ if they would be saved; 2. But if they would call upon Him, they must *believe* on Him; 3. If they would believe on Him, they must *hear* His word; 4. But if they would hear His word, it must be *preached* to them; 5. But if they would have preachers, people must be *sent* to them for that purpose. These are the successive links in the chain of Divine beneficence (ver. 14).—**ROOS:** Here, as was always the case with the Apostle in his charges against the Jews, he cites passages from the Old Testament Scriptures; the *first* of which is Isa. xxviii. 16, where the "making waste" has the same force as "being ashamed." . . . The *second* passage is in Joel ii. 32, and comes down lowest to the weakness of men. Our advice to the greatest sinner who stands on the brink of hell is: "Call upon the name of the Lord, and thou shalt be saved." . . . The *third* passage is in Isa. lii. 7, and is a prophecy of the friendly and beautiful heralds whom the Lord, having previously spoken himself, would send out at the time of the New Testament, in order to preach peace and good-will to men. But why? Undoubtedly in order that men might lay hold of the peace declared to them, and appropriate and enjoy God's good-will toward them. But because this should take place by faith, these heralds lament, in the fourth passage, Isa. liii. 1: "Lord, who hath believed our report?" (vers. 11-16).—**BENGL:** Any man is worth more than the whole world.

GERLACH: God wills the salvation of all, but all do not wish the salvation of God; unbelief is the cause of the ruin of all who are lost (ver. 16).—It is God's will that all should believe; and for this reason He has sent preaching, whose import is His own word (ver. 17).

LISCO: It is Christian duty to send teachers to the heathen world; missions are necessary, and according to the Lord's will (Mark xvi. 15); and it is a glorious calling, to declare the message of Jesus, deliverance of the captives, and the new kingdom of God.—Preaching takes place by God's word; that is, by virtue of the Divine call and a doctrine revealed by God (ver. 17).

HEUBNER: Living preaching is God's chosen means of instruction (ver. 14).—God must send preachers; they cannot go of themselves (ver. 15).—All the effects of grace are connected with the word; this applies to fanatics, enthusiasts, and those who despise the word and preaching (ver. 17).

BESSER: The Divine order of salvation admits of no personal or national distinction (ver. 12).—The help of the rich Lord, as He passes by, is invited by *calling upon* Him, though it be not with strong faith, yet with a hearty desire to believe; by *calling upon* Him, though we do not pray as we ought, yet are supported by the unutterable groans of the Spirit (chap. viii. 26); by *calling upon* Him, if not with advanced knowledge, yet with the loud confession of Bartimeus: "Jesus, thou Son of David, have mercy on me!" (Mark x. 47) (ver. 12).—**BENJ:** says: "He who desires the end, will also contribute the means. God desires that all men call upon Him for salvation; therefore He wishes them to believe; therefore, to hear; and, therefore, to have preachers. Hence He has sent preachers. He has done every thing necessary for our salvation. His antecedent gracious will is universal, and is clothed with energetic power" (ver. 14).—It is not

only necessary for the real preacher in God's name that the word preached be real, but also that the preacher say: "Here is the staff in my hand; the Lord has sent me" (ver. 15).

c. Vers. 18-21. The relation of the Jews and Gentiles to the preaching of the gospel: 1. The former did not *wish* to understand the gospel, although they *could* understand it; 2. But the latter although they were ignorant, have understood it, because they wished to do so.—*The conclusion of the whole chapter:* The Jews are themselves guilty of their wretched fate, which took such a lively hold upon the Apostle's sympathy. For, A. The gospel was: 1. Not far from them; 2. It was preached to them; 3. They could lay hold of it; but, B. *They—the Jews—sought it;* 1. Far off; 2. Did not like to hear it; 3. Would not understand it.

STARKE: Who will blame God that so many people remain children of Satan, and are condemned? Behold, they are themselves the cause (ver. 21).—**ROOS,** with reference to chaps. ix. and x.: From all this it is plain that the word *grace* is the most comforting and most severe, the clearest and the darkest word in the Bible. It is the most comforting word, because it assures salvation to the creature (to whom his Creator is in nowise indebted), the sinner who deserves punishment. It is also the most severe word, because it utterly prostrates pride, slays defiance, and completely destroys the notion of self-righteousness, which is so natural to man. It is the clearest word, because it needs no description; but it is also the darkest word, because its simple meaning is understood by only a few humble souls. Many men, who think that they understand this word, conceive God's grace very much as a prince's favor, which always has regard to service, and is never disconnected from utility. But God needs no service. His will alone is free. No one can recompense Him. And yet He is righteous, and acts according to knowledge. Whoso is wise, and he shall understand these things? Prudent, and he shall know them?

HEUBNER, on Ps. xix.: The gospel and creation are God's two voices that resound about us.

BESSER: Quotation of an expression of Luther who compares preaching to a stone thrown into the water. The circles ever enlarge, but the water in the middle is still.

LANGK: The intercession of Paul, who was persecuted by the Jews, for Israel.—His witness for Israel: 1. High praise; 2. Great censure.—The different forms of self-righteousness.—Self-righteousness is always opposed to God's righteousness, which is: 1. Legislative; 2. Penal; 3. Merciful, justifying; 4. Awakening to new life.—The self-testimony of the law and the gospel to the inward nature of man: 1. The law, the ideal of his life; 2. The gospel, the life of his ideal.—The twin form, faith, and confession: 1. Is positively different; yet, 2. Inseparable.—The riches of the Lord to praying hearts—to the praying, sinful world.—The universality of the gospel.—The freedom and limitation of the message of salvation: 1. It is free to all in the world who call upon the Lord; 2. It is confined to faith, because unbelief contradicts it.

[**BURKITT** (condensed): Christ is the end of the law: 1. As He is the scope of it; 2. As He is the accomplishment of it; 3. As He is the believer what the law would have been to him if he could have perfectly kept it—namely, righteousness and life, justification and salvation.—The natural man is a proud man: he likes to live upon his own stock

he cannot stoop to a sincere and universal renunciation of his own righteousness, and to depend wholly upon the righteousness of another. It is natural to a man to choose rather to eat a brown crust, or wear a coarse garment, which he can call his own, than to feed upon the richest dainties, or wear the costliest robes, which he must receive as an alms from another.—DODDRIDGE: Let us rejoice in the spread which the gospel has already had, and let us earnestly and daily pray that the voices of those Divine messengers that proclaim it may go forth unto all the earth, and their words reach, in a literal sense, to the remotest ends of the globe.—Lord, give us any plague rather than the plague of the heart!—SCOTT: Ministers who are faithful bear the most affectionate good-will to those from whom they receive the greatest injuries; and they offer fervent and persevering prayers for the salvation of the very persons against whom they denounce the wrath of God if they persist in unbelief.—CLARKE: Salva-

tion only by righteousness: 1. The righteousness or justification which is by faith, receives Christ as an atoning sacrifice, by which all sin is pardoned; 2. It receives continual supplies of grace from Christ by the eternal Spirit, through which man is enabled to love God with all his heart, soul, mind, and strength, and his neighbor as himself; 3. This grace is afforded in sufficient degrees, suited to all places, times, and circumstances, so that no trial can happen too great to be borne, as the grace of Christ is ever at hand to support and save to the uttermost.—HODGE: It is the first and most pressing duty of the Church to cause all men to hear the gospel. The solemn question, "How can they believe without a preacher?" should sound day and night in the ears of the churches. The gospel's want of success, or the fact that few believe our report, is only a reason for its wider extension. The more who hear, the more will be saved, even should it be but a small proportion of the whole.—J. F. H.]

THIRD SECTION.—*The final gracious solution of the enigma, or the overruling of judgment for the salvation of Israel. God's judgment on Israel is not one of reprobation. God's saving economy in His Providence over Jews and Gentiles, over the election and the great majority of Israel, and over the concatenation of judgment and salvation, by virtue of which all Israel shall finally attain to faith and salvation through the fulness of the Gentiles. The universality of judgment and mercy. Doxology.*

CHAP. XI. 1-36.

A.

- 1 I say then, Hath [Did] God cast away his people? God forbid. [Let it not be!] For I also am an Israelite, of the seed of Abraham, of the tribe of
- 2 Benjamin. God hath [did] not cast away his people which he foreknew. Wot [Or know] ye not what the Scripture saith of Elias [*ἐν Ἠλίᾳ*, in the story of Elijah]? how he maketh intercession to [pleadeth with] God against Israel.
- 3 saying [*omit* saying], 'Lord,' they have killed thy prophets, and [*omit* and; *insert* they have] 'digged down thine altars; and I am left alone [the only one],'
- 4 and they seek my life. But what saith the answer of God [the divine response] unto him? I have reserved 'to myself seven thousand men, who have not [who never] bowed the knee to the image of [*omit* the image of] Baal.
- 5 Even so then at [*ἐν*, in] this present time also there is a remnant according to
- 6 the election of grace. And [Now] if by grace, then is it no more [no longer] of works: otherwise 'grace is no more [no longer becomes] grace. But 'if it be of works, then is 'it no more [longer] grace: otherwise work is no more [longer] work.'

B.

- 7 What then? Israel hath not obtained that which he seeketh for [That which Israel seeketh for, he obtained not]; but the election hath [*omit* hath] obtained
- 8 it, and the rest were blinded [hardened], ([*omit parenthesis*) According as it is written, God 'hath given [gave] them the [a] spirit of slumber [*or*, stupor], eyes 'that they should not see, and ears that they should not hear;)
- 9 [not hear, unto] this day. And David saith,
Let 'their table be made [become] a snare, and a trap,
And a stumbling-block, and a recompense unto them:
- 10 Let their eyes be darkened, that they may not see,
And bow down their back away."

C.

- 11 I say then, Have they stumbled that [Did they stumble in order that] they should fall? God forbid: [Let it not be!] but *rather* through [but by] their fall salvation *is come* unto the Gentiles, for to provoke [in order to excite] 12 them to jealousy [*or*, emulation]. Now if the fall of them [their fall] *be* the riches of the world, and the diminishing of them [their diminishing] the riches 13 of the Gentiles; how much more their fulness? For "I speak [I am speaking] to you Gentiles [:], inasmuch [then]" as I am the apostle of the Gentiles, 14 I magnify [glorify] mine office: If by any means I may provoke [excite] to emulation *them which are* [*omit them which are*] my [own] flesh, and might save 15 some of them. For if the casting away of them *be* the reconciling [reconciliation] of the world, what *shall* the receiving [reception] *of them be*, but life 16 from the dead. For [Moreover] if the first-fruit *be* holy, the lump *is also holy* [so also is the lump]: and if the root *be* holy, *so are* the branches [also].

D.

- 17 And [But] if some of the branches be [were] broken off, and thou, being a wild olive tree, wert grafted [grafted] in among them, and with them partakest [and *made* fellow-partaker] of the root and "fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, 19 but the root thee. Thou wilt say then, The "branches were broken off, that I 20 might be grafted [grafted] in. Well; because of unbelief they were broken 21 off, and thou standest by faith. Be not high-minded," but fear: For if God spared not the natural branches, *take heed* [*fear*] lest "he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which [those who] fell, severity;" but toward thee, goodness [God's goodness]," if thou 23 continue in *his* goodness: otherwise thou also shalt be cut off. And they also [moreover], if they abide not still in unbelief, shall be grafted [grafted] in: for 24 God is able to graff [graft] them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted [grafted] contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted [grafted] into their own olive tree?

E.

- 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits," that blindness [hardening] in part is 26 happened to Israel, until the fulness of the Gentiles be [*omit be*] come in. And so all Israel shall be saved: as it is written," There shall come out of Sion the 27 Deliyerer, and shall turn away ungodliness from Jacob: For this *is* my covenant [the covenant from me, *παρ' ἐμοῦ*] unto them, when I shall take away their 28 sins. As concerning [touching]" the gospel, *they are* enemies for your sakes: 29 but as touching the election, *they are* beloved for the fathers' sakes. For the 30 gifts and calling of God *are* without repentance. For as "ye in times past have not believed [were disobedient to]" God, yet have now obtained mercy 31 through their unbelief [the disobedience of these]: Even so have these also now not believed, that through your mercy [*i. e., mercy shown to you*] they also may 32 obtain mercy. For God hath concluded them all [shut up "all] in unbelief [disobedience], that [in order that] he might [may] have mercy upon all. 33 O the depth of the riches both of the wisdom [riches and wisdom] and knowledge of God! how unsearchable "are his judgments, and his ways past finding 34 out! For who hath "known the mind of the Lord? or who hath been his 35 counsellor? Or "who hath first given to him, and it shall be recompensed unto 36 him again? For of him, and through him, and to [unto] him, *are* all things to whom [him] *be* glory for ever. Amen.

may seem to be adopted. The phrase *καὶ ἀποδοῖς* is found in chap. xii. 16, and Prov. iii. 7 (LXX.); hence the probability of an alteration to correspond.

¹³ Ver. 26.—[According to the view of most of the best expositors, the citation is from Isa. lix. 20, 21 (from *Haggai* to *Zechariah*, ver. 27); the last clause of ver. 27 is from Isa. xxvii. 9. The text of the LXX., and the more important variations from the Hebrew, will be found in the *Exeg. Notes*.

¹⁴ Ver. 28.—[*Κατά*, according to, as respects, &c. The version of Five Ang. Clergymen adopts *as touching*, in both clauses; Amer. Bible Union: *as concerning*. If a choice must be made between the two, the former is preferable although neither is altogether exact.

¹⁵ Ver. 30.—[The *Rec.* inserts *καὶ*, on the authority of M^s. L., and some versions. It is omitted in K corr¹ A. B. C D¹, versions and fathers; rejected by modern editors generally. Scholz retains it.

¹⁶ Ver. 30.—[The E. V. confounds here the nearly related ideas of *unbelief* and *disobedience*. Later revisions correct the rendering of both verb and noun. Dr. Hodge claims that the E. V. is correct; but it is only inferentially so. These remarks apply also to *ἀπειθεῖαν* (ver. 32).

¹⁷ Ver. 32.—[*Concluded*, was once a literal rendering of *συμπεκλίσεν*; included (Amer. Bible Union), while it expresses a part of the meaning, is not strong enough; *delivered up* (Noyes), is an interpretation rather than a translation. It seems best, then, to substitute the simple, literal Saxon: *shut up*. So E. V., Gal. iii. 23, though *concluded* is found in ver. 22.—Instead of the masculine *τοὺς πάντας*, we find *τὰ πάντα*, and *παντα* (so Vulg.), but very weakly supported.

¹⁸ Ver. 33.—[Both *ἀνεξαπαύνητα* and *ἀνεξεύρητα* are found. The former is supported by K. A. B¹; adopted by Alford, Tregelles (Meyer, De Wette, adopt the latter).

¹⁹ Ver. 34.—[The aorists of vers. 34 and 35 are rendered by simple past tenses in the Amer. Bible Union, at the expense both of rhythm and strict adherence to the sense of the Hebrew at least.—The LXX. (Isa. xl. 13) is followed very closely.

²⁰ Ver. 36.—[“From Job xli. 3 (11, E. V.), where the LXX. (xli. 2) have *τίς ἀντιθέσται μοι, κ. ὑπομνήσι*; But the Hebrew is *מִי יִשְׁכַּח אֶת־עֲוֹנוֹתָי*, ‘who hath anticipated (i. e., by the context, conferred a benefit) on me, that I may repay him?’ And to this the Apostle alludes, using the third person” (Alford).—B.]

EXEGETICAL AND CRITICAL

Summary.—A. Israel is not rejected; the kernel of it—the election—is saved; vers. 1-6. B. The great proportion of Israel, all except the essentially important remnant, the “rest,” are hardened, as was described by the Spirit in the Old Testament beforehand; but its hardness has become a condition for the conversion of the Gentiles; vers. 7-11.* C. Yet, on the other hand, the conversion of the Gentiles is in turn a means for the conversion of Israel, and thereby for the revivification of the world. The saving effect of their rejection gives ground for expecting a still more saving effect of their reception. The significance of the first-fruits and of the root; vers. 12-16. D. The very fact that the Gentiles believe, and the Jews do not believe, is largely conditional. Gentiles, as individuals, can become unbelievers; and Jews, as individuals, can become believers. For: a. The Gentiles are grafted on the stem of the Jewish theocracy among believing Jews. b. They can just as readily be cut off by unbelief, as the Jews can be grafted in by faith, because the latter have a greater historical relationship with the kingdom of God; vers. 17-24. E. The last word, or the mystery of Divine Providence in the economy of salvation. Every thing will redound to the glory of God. God’s saving economy for the world: The unbelieving Gentiles have been converted by believing Israel; unbelieving Israel shall be converted by believing Gentiles. The judgment on all, that mercy might be shown to all. Praise offered to God for His plan of salvation, for its execution, for its end, and for its ground; vers. 25-36. [Dr. Hodge divides the chapter into two parts: vers. 1-10 and 11-36. (1.) The rejection of the Jews was not *total*. A remnant (and a larger one than many might suppose) remained, though the mass was rejected. (2.) This rejection is not *final*. The restoration of the Jews is a desirable and probable event; vers. 11-24. It is one which God has determined to bring about; vers. 25-32. A sublime declaration of the unsearchable wisdom of God, manifested in all His dealings with men; vers. 33-36. So Forbea.—R.]

Vers. 1-6: *Israel is not rejected. The real kernel of it is already saved.*

Ver. 1. I say then [*λέγω οὖν*]. The *οὖν* may appear to be merely an inference from what was said last: *All day long God stretched forth His hand*. But as, in ver. 11, he makes a further assertion, designed to forestall a false conclusion, it has here the same meaning, in antithesis to the strong judgment pronounced on Israel at the conclusion of the previous chapter. Meyer maintains a more definite reference to the *λέγω* in vers. 10, 18, 19.

[*Did God cast away his people?* *μή ἀπόσπαστο ὁ θεὸς τὸν λαὸν αὐτοῦ*; When Reiche remarks the absence of an *ἀπάντα* from *λαόν*, and Semler an *omnino* from *ἀπόσπαστο*, they both fail to appreciate the emphasis of the expressions. The people and his people are different ones, just as an *economic giving over to judgment* and an *etern casting away* (Ps. xciv. 14; xcv. 7). Bengel: *Ipse populi ejus appellatio rationem negandi continet*. The Apostle repels such a thought with religious horror: *μή γένοιτο*.

For I also [*καὶ γὰρ ἐγώ*]. According to the usual acceptance, he adduces his own call as an example; but Meyer, with De Wette and Baumgarten-Crusius, on the contrary, hold that Paul, on account of his patriotic sense as a true Israelite, could not concede that casting away.* But it was just this inference from a feeling of national patriotism that was the standpoint of his opponents. A single example, it is said, can prove nothing. But by Paul’s using the *καὶ*, he refers to the other examples which were numerously represented by the Jewish Christians among his readers.

Am an Israelite, of the seed of Abraham, of the tribe of Benjamin [*Ἰσραηλῆτις εἰμι, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν*]. The spelling *Beniamin* (LXX., *Rec.*) is poorly supported here and in Phil. iii. 5.] As a true scion of Abraham and Benjamin—the tribe which, together with Judah, constituted the real substance

* [Dr. Lange divides the text so as to include only vers. 7-10 in this paragraph, which is the usual division; but here, and in the exegesis, he adds ver. 11.—R.]

* [Wordsworth supposes that he is speaking as an Apostle: “Do not imagine (he says to the Jews) that (God cast off) His ancient people when He admitted the Gentiles to the Church. No; I, who am His chosen instrument for admitting them, am a Jew” But this is an inference rather than an interpretation. He also explains “of the tribe of Benjamin:” “the son of Israel by his beloved wife *Rachel*, not by Leah; & by one of their handmaids.”—R.]

of the people which returned from the captivity—he is conscious that he does not belong to the election as a mere proselyte; if he would speak of a casting away of God's people, he must therefore deny himself and his faith (Phil. iii. 5). [Alford distinguishes between the popular view, and another which implies, "that if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer himself*, as an Israelite." This agrees, apparently, with Lange's view, but implies also that "his people" is used in the *national* sense, not of the *spiritual* Israel. See below.—R.]

Ver. 2. **God did not cast away** [οὐκ ἀπώσαστο ὁ θεός]. He follows with a solemn declaration founded upon the testimony of his own conscientiousness and of examples.

His people [τὸν λαὸν αὐτοῦ]. He is as definite in characterizing *His people*, ὃν προέγνω, as he is grand in his declaration of the *not casting away*. On the idea of προγινώσκω, see chap. viii. 29. Two explanations here come in conflict with each other:

1. The spiritual people of God are spoken of, the Ἰσραὴλ θεοῦ; Rom. ix. 6; Gal. vi. 16 (Origen, Augustine, Luther, Calvin [Hodge], &c.).

2. Meyer says, on the contrary: The subject of the whole chapter is not the spiritual Israel, but the fate of the nation in regard to the salvation effected by the Messiah. Tholuck and Philippi [De Wette, Stuart, Alford], are of the same view. But the idea of "people" which the Apostle presents is so very dynamical, that it might be said; to him the election is the people, and God's true people is an election. This is evidently the thought in chap. ix., and also in vers. 4 and 5 of the present chapter. But if we emphasize properly the idea of casting away, the idea of election does not any more stand in antithesis to it; that is, it is not thereby settled that there is an election. But as the defenders of view (1.) mistake the full import of the further elaboration, especially ver. 26, so do the defenders of (2.) pass too lightly over the gradations made by the Apostle. [Against the interpretation: *spiritual people*, it may well be urged, that all along the Apostle has been speaking of the *nation*; that this very chapter treats of the final salvation of Israel as a nation, and Paul says he is an Israelite, &c., of this historical (not spiritual) people. Besides, the Scriptures have suffered very much from assumptions respecting *spiritual* references. The only argument in favor of this meaning is the phrase: "Whom he foreknew." It is held that this defines the people as those referred to in chap. viii. 29 ff.; but may there not be a foreknowledge of a nation resulting in national privileges, such as the Jews enjoyed, as really as foreknowledge of an individual and consequent blessing? The whole current of thought in the chapter—in fact, in chaps. ix.—xi.—is against any such interpretation as shall make "His people" = His spiritual Israel, over against Israel as a nation. If any limitation be made, it should be thus expressed: the real people of God among the Jewish people, recognizing them as the pith and kernel of the nation, not as isolated individuals from out the mass. This seems to be Dr. Lange's view, and is probably that of many who are quoted in favor of (1.) We thus retain the weight of the Apostle's proof: *For I also am an Israelite*, and avoid weakening the main thought of the chapter, which undoubtedly is: *the ultimate national restoration of the Jews*. Were it not this, the whole argument of

chaps. ix.—xi. ends with a *non sequitur*. Comp. Alford, *in loco*.—R.]

What is meant by God casting away His people? 1. There is an election of believers, and it is far greater than one of little faith may think. (How many Jews themselves, of all periods, would like to have been friends of Jesus!) 2. The call of the Gentiles is even designed indirectly for the conversion of Israel, and individuals can always be gained. 3. The whole Divine disposition is designed for the final salvation of all Israel. Here, therefore, the thought of the mercy controlling this whole economy, comes in contrast with the thought of the great economical judgment of hardening. If, however, the expression *all Israel* be urged, and were be found in individuals of it an assurance of the salvation of the empirical totality, we would have to be indifferent to the idea of election with reference to Israel as a people, and let it consist in the idea of an absolute restoration.

Which he foreknew [ὃν προέγνω]. This limits the meaning, in so far as the empirical mass of the people is not meant; but, on the other hand, the small empirical number of believing Jews is also not meant, but the people in their whole regal idea and nature. In this eternal destination of Israel, God cannot contradict himself. [Alford (so Tholuck, De Wette, Meyer) thus paraphrases: "which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depository of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom." Toward this national reference later commentators generally incline. See Hodge, on the other side.—R.]

Or know ye not, &c. [Ἥ οὐκ οἴδατε ἐν Ἠλίᾳ, κ.τ.λ. H introduces a new objection to the matter impugned (Alford). Comp. chap. ix. 21; vi. 3.—R.] Tholuck: "Ἐν Ἠλίᾳ, quotation of the section treating of Elijah, as Mark xii. 26: ἐπὶ τῆς βάτου. Examples from the classics in Fritzsche, to which may be added Thucydides i. 9, and proofs from Philo, in Grossmann," &c. (see 1 Kings xix. 10, 14). Incorrect view: ἐν Ἠλίᾳ, of Elijah (Erasmus, Luther [E. V.], and others). [Upon this point all modern commentators and translators agree, though they differ about the proper word to be supplied, whether *section*, *history*, or *story*; the last is simplest.—R.]

Ver. 3. **Lord, they have killed thy prophets, &c.** [Κύριε, τοὺς προφῆτας σοὶ ἀπέκτειναν, κ.τ.λ. See Textual Note 2.] The Apostle has quoted freely the real meaning of the words of the text. It makes no difference in the thing itself that, in the complaint which Elijah makes, he understands by the μόνος* the only remaining prophet, while the present passage understands the only worshipper of God. For the prophet, in his state of mind, was not inclined to acknowledge dumb or absconding worshippers of God as *God's true worshippers*. But Paul, in conformity with his view, has transposed the words meaning altars and prophets. Meyer pays attention to the plural, the altars, "as the temple at Jerusalem was the only place exclusively designed for service." But even in the temple at Jerusalem there were two altars. Yet the question here is concerning the *kingdom of Israel* and therefore the remark of Estius is almost super-

* [See Textual Note 4: "I am left the only one"—R.]

saous, that it was even blasphemy to throw down God's altars on the high places.*

Ver. 4. But what saith the Divine response unto him? ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; On χρηματισμός, see the Lexicons. [The substantive occurs only here in the New Testament. The cognate verb is used in Matt. x. 12, 22; Acts x. 22; Heb. viii. 5; xi. 7, in the sense: to be warned of God, as the E. V. expresses it. The obvious meaning here: Divine response, seems to have been thus derived: the word first meant *business*, then formal audience given to an ambassador, and then an oracular response, though this was not the classical sense. See 2 Mac. ii. 4; xi. 17.—R.]

I have reserved to myself [Κατέλιπον ἐμαυτῷ. See *Textual Note* *]. To myself, as my possession and for my service, over against the apostasy into idolatrous service (Meyer).—R.] The original expression: "I will leave me," has been changed by the Apostle into the past tense, without thereby altering the sense, as has been done by the LXX.

Seven thousand men [ἑπταχίλιους ἄνδρας]. It is sufficient to regard the number seven as the sacred number in relation to the services, and the number thousand as a designation of a popular assembly. Tholuck, after Kurtz (p. 591), considers the number seven as the perfect and covenant number. There are different ideas of perfection, according to which the numbers 3, 4, 7, 10, and 12, may be together regarded as numbers denoting perfection.† The Mohammedan saying, quoted by Tholuck, is interesting: that "God never allows the world to be without a remainder of seventy righteous people, for whose sake He preserves it."

[Who never bowed, οἵτινες οὐκ ἔκλυναν. Alford remarks on οἵτινες, which is a variation from the original, that it gives "the sense of the saying, as far as regards the present purpose, viz., to show that all these were faithful men; in the original text and LXX, it is implied that these were all the faithful men."—R.]

To Baal. The feminine τῇ Βάαλ has given occasion for much discussion. In the LXX, the name has sometimes the masculine and sometimes the feminine article. Why does it have the latter? As the LXX of this passage has τῇ Βάαλ, Meyer has admitted a mistake of Paul's memory; Fritzsche holds that the codex which Paul read, contained a different reading. According to Olshausen, Philippi, Meyer [Stuart, Hodge], and others, the feminine form may be explained by the fact that Baal was regarded as an androgynous deity; but this is not sufficiently proved. According to Gesenius, the feminine form was understood as a contemptuous expression of idols; which view is also favored by Tholuck. The elder critics (Erasmus, Beza, Grotius) understood the word as applying to the statue of Baal. [So E. V.] Tholuck replies to this, by saying: without analogy. But the idol is

the contemptible image or statue of the false god. Yet, if we hold that Baal had no reality as god to the Jews, but merely as an idol, the whole series of feminine forms used in designating Baal becomes clear at once (1 Sam. vii. 4; Zeph. i. 4; Hosea ii. 8). Meyer is of the opinion that, in that case, it would have to read τῇ τοῦ Βάαλ; but this would fully destroy the probably designed effect of the feminine form. Tholuck observes: "In the Gothic language, *Guth*, as masculine, means God; but *gud*, as neuter, means idols;" and by this means he again approaches the explanation which, in parsing, he has rejected. He does not agree with him in his preceding remark: "In the *rabbinica* writings, idols are contemptuously called *מִלִּימָה*." On *Baal*,* comp. Winer, *das Wörterbuch für das christliche Volk*, and the *Hebrew Antiquities*, by De Wette, Ewald, and Keil.

Ver. 5. Even so then in this present time [οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ. Alford suggests: "even in the present time, sc., of Israel's national rejection.—R.] God, according to that example, secures for himself a certain remnant [λείμμα] of the elect, according to His constant law of election—that is, according to the election of grace [κατ' ἐκλογὴν χάριτος. Comp. chap. ix. 11. Stuart: "an election, not on the ground of merit, but of mercy.—R.]

Ver. 6. Now if by grace [εἰ δὲ χάριτι. *Id* logical, *now*.—R.] Namely, that a *λείμμα* existed, and always continues to exist. Grace, or the gift of grace, cannot be divided and supplemented by, or confounded with, a merit of works. Augustine: *Gratia, nisi gratis sit, gratia non est*.

[Then it is no longer of works: otherwise grace no longer becomes grace, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις.—But if it be of works, then it is no longer grace: otherwise work is no longer work, εἰ δὲ ἐξ ἔργων, οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἔστιν ἔργον. The critical questions respecting the second clause are discussed in *Textual Notes* *, **, and at some length below. The discussion requires us to insert the verse in full.—R.] We may now ask how we must understand the parallel clauses? The usual explanation places the following in antithesis to each other: Now if it is by grace (that remnant, or its causality, the election), then it is simply not by the merit of works, otherwise grace is no more grace.—But if it be by works, then it is no more grace, otherwise work would be no true work, but mercenary work. In connection with this antithesis, clear and significant in itself, there arise, however, three questions: 1. Why does the Apostle enlarge the first proposition by the second, since the latter seems to be quite self-evident from the former? 2. What should the γίνεται (χάρις) mean, where ἔστι should be so positively expected that the Vulgate [E. V.], and other versions, have even substituted *est*? 3. Why is χάρις used instead of *id*

* [Still with Estius, Philippi, Hodge, De Wette, and others, it must be noted that, although the erection of the altars on the high places was originally forbidden in the kingdom of Israel (where Elijah lived), they had become the only places of true worship; and neglect of these would be really neglect of Jehovah.—R.]

† [The simplest explanation is that which takes this as a definite expression for an indefinite number (Stuart, Hodge, and others), without attaching any special significance to the number seven.—R.]

* [Wordsworth combines all the explanations: "The reason why the Septuagint sometimes used the feminine, why St. Paul adopts it here, appears to be, because not only a heathen God, but a goddess also (*Atarê*), was worshipped under the name of *Baal*, and because, by this variety of gender, the reader is reminded that there was no principle of unity in this heathen worship; and thus the vanity of the worship itself is declared." The fact that the LXX uses both, seems to render the italics of the E. V. unnecessary, and to render the interpretation thus assumed very doubtful.—R.]

χάριτος [to correspond with ἐξ ἔργων] in the second sentence?

As far as the first point is concerned, Tholuck says: "The genuineness of the antithesis 'ἐξ ἔργων,' &c., is more than doubtful. Its oldest authorities are Cod. B., Peshito, Chrysostom, Theodoret (in the text). On the contrary, it is wanting in A. C. D. F. G., Origen (according to Rufinus), Vulgate, the Coptic Translation, and others. Yet Fritzsche has undertaken to defend this reading, and lately Reiche also, in the *Comm. Crit.*, p. 67; Tischendorf has preserved it in the text," &c. According to Tholuck, the addition has the character of a glossarial reflection. This appearance of such a self-evident amplification could, however, have also occasioned the omission.*

The *γίνεταί* in the first sentence means, according to Tholuck: to result, to come out as. This explanation is just as doubtful as that of Meyer: "in its concrete appearance it ceases to be what it is by nature." [So De Wette, Alford, Philippi. The distinction between *γίνεταί* and *ἐστίν* is ignored by many commentators.—R.] The *χάρις*, in the second sentence, must be understood, according to the current explanation, as the effect of the *χάρις* in the first sentence. In addition to this, we have the question: What is the meaning of "work is no more work?" Does the Apostle regard only mercenary work as a true work? We attempt the following explanation: If it is of grace, then it is no more of works; for grace does not first exist, or is not first in process of existence by works. Grace, according to its very nature, must be complete before works. But if of works, then no further grace exists,† because the work is not yet complete, and never will be complete as meritorious work. Works, considered as meritorious, are always an incomplete infinitude. But if grace should first be the result of works,‡ it would not be present until the boundless future. If we accept this view, the literal expression is saved; and to the first declaration, that grace and the merit of works preclude each other, there is gained a second: Grace is naturally a prepared ground before the existing work, &c. (see also the continuation in ver. 7). The reading of Cod. B.: *ἐξ ἔργων, οὐκ ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἐστὶ χάρις*, seems also to be a special attempt at an explanation. The real purpose of the antithesis is, that the Apostle proves *that the election of the people could only consist of those who establish themselves on grace, but not in the party which establishes itself on works*. If the matter were as those who rely on the righteousness of works desire, there would not be any grace; and grace would never be accomplished, because the righteousness of works is never accomplished, just as little as the tower of Babel was ever finished.‡

* [Alford well remarks: "The object being *prestation*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin." The want of exact correspondence also against the probability of an interpolation, as Fritzsche has remarked: *χάρις—ἐξ ἔργων; γίνεταί χάρις—ἐστὶν ἔργων*; *ἔργων* at the close, where *ἔργα* might have been expected.—R.]

† [So Wordsworth, who accepts the very weakly-supported *ἐστὶ* of the *Rec.*, and accenting it thus: *ἐστὶ*, renders: "there is no longer any place for the existence of grace." But this is very doubtful.—R.]

‡ [The following paraphrase (abridged from Alford) may give a clearer view: "But if (the selection has been made) by grace, it is no longer (we exclude its being) of works (as

Vers. 7–11. *The great body of unbelievers who have not been able to obtain grace by works, are not the real substance of the people. They are essentially an apostate remnant of hardened ones. Yet their stumbling was not designed for their ruin, but for the salvation of the Gentiles.*

Ver. 7. *What then. Τί οὖν.* This inference, as well as the *ἐπιζητεῖ*, becomes quite definite, if we refer to the conclusion of the previous verse.—That which Israel seeketh for he obtained not [*ἡ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν*]. The latter verb is usually followed by the genitive; rarely, in the classics, by the accusative, as here. Hence we find, in *Rec.* (no MSS.), *τοῦτου*. See Meyer for the authorities for this use of the accusative. The meaning is not: to find, but to attain to, to obtain.—R.] Israel did not obtain that which it sought to obtain by works—grace, as the end of the finished work. Like a phantom beyond the ever unfinished work, grace had to recede ever further in the distance. The *ἐπιζητεῖν* can, at all events, also mean zealous striving [Fritzsche, Philippi, Hodge]; but it is clear that this idea would not be in place here. [Meyer says it indicates the *direction*.—R.] The present properly denotes "the permanence of the effort"—the permanence of the effort to find the city of grace at the end of the long road of self-righteousness.

But the election obtained it [*ἡ δὲ ἐλογγῇ ἐπέτυχεν*]. *The election for the elect, as the circumcision for those circumcised.* Vivacious expression.—R.] Meyer says: "For they were subjects of Divine grace." Paul has already said, in other words: For the elect are distinguished by having received God's grace in faith.

And the rest were hardened [*οἱ δὲ λοιποὶ ἐπωροθίσαν*]. The verb is rendered *blinded* in the E. V., here, and 2 Cor. iii. 14; in other places, *hardened*, which is decidedly preferable.—R.] Israel is divided into two parts. One part is the *ἐλογγῇ*, although it is the minority; the other is the *λοιποὶ*, the *τινὲς*, although they are the majority. Meyer says, they were hardened by God. [So Hodge, Stuart, Philippi (with a reservation), and Tholuck, in later editions; comp. chap. ix. 18. The passive certainly includes this thought.—R.] Paul says, they have been hardened by a reciprocal process between their unbelief and God's judgments. The sense undoubtedly is, that those who remain for the incalculable periods of judgment have become, "in understanding and will, insusceptible of the appropriation of salvation in Christ" (Meyer), and insusceptible, above all, in their heart and spirit; because the last sparks of the spiritual life in them, which alone can understand the gospel of the Spirit, have expired; just as a sapless plant is no more supported by the sunshine, but is reduced to a dried-up stalk.

Ver. 8. *According as it is written.* [Stuart is disposed to find in *καθὼς* (κ. B., Tregelles: *καθ' ὅτι*) *γέγραπτα*, a declaration of analogy

its source]; for (in that case) grace no longer becomes (loses its efficacy as) grace (the freedom of the act is lost, it having been prompted from without); but if of works (as the cause and source of the selection), no longer is it (the act of selection) grace; for (in that case) work is no longer work (work being, that which earns reward, its character is contradicted). The same author remarks, that this point is stated so fully just here, because the Apostle was to enter upon such an exposition of the Divine dealings as rendered it necessary to show that their severity did not contradict their general character of *grace and love*—R.]

rather than a citation of prophecy. So Tholuck; but Fritzsche, Meyer, and others, hold the latter view. "The perspective of prophecy, in stating such cases, embraces all the analogous ones, especially that *great one*, in which the words are most prominently fulfilled" (Alford). See below, note on ver. 10. On the free citation, see *Textual Notes* "B.—R."] The citation is freely collated from Isa. xxix. 10; Isa. vi. 9; Deut. xxix. 4. Meyer denies that Isa. vi. 9 is taken into consideration; but if we compare the two other passages, they do not suffice for Paul's citation, since the assertion in Deut. xxix. 4 contains merely negations.

God gave them. By no means a mere permission (Chrysostom), but likewise not simply *activity*, without something further. The ground of the judgment of a spirit of slumber [*πνεῦμα κατανύξεως*], or of deep sleep (*רֵדוּת בְּרִדְוֹת*), on Israel, is definitely declared, in Isa. xxix. 10, to be the guilt of the people; ver. 18 ff.—But the passage in Isa. vi. 9 ff., which constitutes the principal part of the present quotation, is explained immediately afterward in the conduct of Ahas, in chap. vii. The third passage from Deuteronomy brings out more definitely the negative element in this hardening process: "Yet the Lord hath not given you a heart to perceive," &c. On the meaning and interpretations of *κατανύξεως*, see Meyer, p. 420; Tholuck, p. 596.—[Unto this day; to be joined with what immediately precedes, since they are substantially from Deut. xxix. 4. So modern editors and commentators generally.—R.]

Ver. 9. And David saith. The second passage is taken freely from Ps. lxxix. 22 (LXX.). Meyer says: "David is not the author of this Psalm (against Hengstenberg), which must be judged analogously to the expression in Matt. xxii. 43." Comp. on that passage the *Commentary on Matthew*, p. 404. First of all, it is quite easy to prove that the sufferings of the people in exile could not have been in mind in writing either the lamentations of Psalm lxxix., or the "imprecations" on enemies. First, the theocratic exiles did not say that they had to suffer for the Lord's sake (ver. 7), and for zeal for His house (ver. 9). But they said just the contrary (see Ps. cvi.; Isa. lxxiv.; Dan. ix.). And though the exile could also invoke God's wrath on the heathen, and wish them evil (Ps. lxxix. 6; cxxxvii. 9), the prophetic imprecations are very different, for they portray the judgments of blindness that are invoked on the spiritual adversaries of the theocratic faith, and of the house and name of the Lord, who proved their enmity by persecuting God's servant. Comp., in this respect, Ps. lix.; lxxiv.; lxxix. 22-28; cix. In such Psalms, either the personal, collective, or ideal † David chiefly speaks, because David has become the type of God's suffering servant. We therefore hold, with Luther, Rosenmüller, and others, that the concluding words (from ver. 32) are a later addition.†

* (Fritzsche has an Excursus on this word, pp. 585 ff. He makes it = *stupor, numbness*, as from stupefying wine. Only here, and not in the classics. Incorrect, according to this view; Calvin: *spiritus compunctionis*; Luther: *einen geschüttelten Geist*.—R.)

† [Philippi (following Keil) says that the subject in this Psalm is "not the ideal, but the concrete person of the righteous." Hengstenberg (so J. A. Alexander) adopts the other view.—R.]

‡ [The Psalm purports to be written by David. Dr. Lange's remarks are in support of this view of the authorship, though he finds it necessary, in order to sustain it by

The imprecations themselves are a prophetic-ethical view, clad in the sombre drapery of the Old Testament. [Dr. J. Add. Alexander remarks, on this verse of Ps. lxxix.: "The imprecations in this verse, and those following it, are revolting only when considered as the expression of malignant selfishness. If uttered by God, they shock no reader's sensibilities; nor should they, when considered as the language of an ideal person, representing the whole class of righteous sufferers, and particularly Him who, though He prayed for His murderers while dying (Luke xxiii. 34), had before applied the words of this very passage to the unbelieving Jews (Matt. xxiii. 38), as Paul did afterwards."—R.]

Let their table become a snare [*Γίγνηθὶ τὸ ἑστῶν αὐτῶν εἰς παγίδα*]. Philippi, with Origen, Tholuck, and others, has referred the table to the law and its works. But when Melancthon says: *doctrina ipsorum*, the latter must be very carefully distinguished from the law itself. Chrysostom: *their enjoyments*; Michaelis, and others: the Jewish passover meal, at which the Jews were besieged, and which was followed by the destruction of Jerusalem; Grotius: the altar in the temple itself. The point of the figure becomes blunted, if we hold, with Tholuck, that *table* is mentioned, because it is at the table that surprise by an enemy is most dangerous. Rather, the table, or the enjoyment of life by the ungodly, becomes itself their snare, &c. Now this *table* can be something different at different times; generally, it is the symbol of comfortable banqueting in wicked security over the ungodly enjoyment of life (see Matt. xxiv. 38). With the Jews of the Apostle's day, this table was their statutes, and, above all, their illusion that the earthly glory of the kingdom of Israel would be manifested by triumph over the Romans. It is a fact that the table, the ungodly enjoyment of life, becomes a snare for the ruin of the adversaries of the Holy One; just as the pious man's table becomes a sign of blessing and victory (Ps. xxiii.). While they think they are consuming the spoils of their earthly sense, they become themselves a spoil to every form of retribution; just as the bird is led into the snare, and the deer is hunted, or perishes by a stumbling-block—that is, a trap.

[And a trap, and a stumbling-block, and a recompense unto them, *καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ ἀταπόδομα αὐτοῖς*. See *Textual Notes* "B.—R."] Paul has freely elaborated the original forms still further, by inserting *καὶ εἰς θήραν*. Likewise *σκάνδαλον* follows *ἀταπόδοτος* in the LXX. The Vulgate interprets *θήρα* by *captio*; Fritzsche and Meyer adopt the same, while Tholuck and Philippi prefer the instrument [Ewald, Alford: *net*] of hunting, which applies to both the other means of capture, and not merely as a "hunting-spear." Meyer is incorrect in saying that this ruin is explained in what follows. For the following words describe the *inward* relations of the judgment of the ungodly, in antithesis to the judgment in the *outward* relations of life, which have been described by the foregoing words.

Ver. 10. Let their eyes be darkened, that they may not see [*σκοτισθήτωσαν οἱ*

internal evidence, to admit the later addition of the concluding verses. The question of authorship does not, indeed, affect the question of the propriety of the phrase: *David saith*; but when it is so likely that David did write the Psalm, inventing theories to prove that he did not seems to be useless ingenuity.—R.]

ἁποκλεισμοὶ αὐτῶν τοῦ μὴ βλέπειν]. Spiritual blindness is one form of the inward judgment, and total dependency of spirit is the other.

And bow down their back always [καὶ τὸν ὥτον αὐτῶν διὰ παντός σύγκαμνον. See *Textual Note* *.—R.] The LXX. has translated the words of the original text, "and make their loins continually to shake," by: "make their back: crooked always;" a change to which the Apostle adheres, probably because it gives the expression of permanent dejection a somewhat more general character.—By *bowed-down backs*, Meyer understands spiritual slavery, while the early expositors understood Roman slavery. Yet this would be an important deviation from the original text. But, in reality, the bowed-down backs should mean the same thing as shaking or tottering loins.

Tholuck and Philippi have correctly observed, against Fritzsche, and others, that in ver. 8 (and the same thing applies also to ver. 9) the question is not the citation of a prophecy, according to which the unbelief of the Jews at the time of Christ must be a necessary result. Yet this remark does not suffice to show that the quotation takes place as in the citations in Matt. xiii. 14; John xii. 40; Acts xxviii. 26; which "refer, *vi analogia*, to the classical passage for the unbelieving conduct of Israel toward God, in Isa. vi." The most direct practical purpose of these citations in the New Testament is to prove to the Jews, from their own Holy Scriptures and history, that there was always in Israel an inclination to apostasy; and that it is therefore not contrary to faith in prophecy to charge the present Israel with apostasy (see the defence of Stephen). But then a really typical prophecy also underlies this purpose; yet it is not a fatalistic prophecy, but the idea of the consequence of ruin even to its historical consummation (see Matt. xxiii. 32 ff.).

Ver. 11. I say then, Did they stumble in order that they should fall? [λέγω οὖν, μὴ ἵπταισαν ἵνα πείσωσιν;] A qualification to guard against a false conclusion. They have certainly stumbled and fallen; but the purpose of their guilty stumbling and falling under the previously described judgment of hardness was not that they should fall, in the absolute sense, into the ruin of the ἀπώλεια. Their falling is economically limited, and economically turned and applied, to the salvation of the Gentiles (see chap. ix. 17, 23). The stumbling of the λαοὶ took place against the stone of offence (chap. ix. 32, 33; x. 11). The ἵνα denotes the final purpose of the Divine judicial government, and is not merely ἐκβατικῶς, as Chrysostom, Augustine, and others, would have it.* Tholuck makes the noteworthy remark, that πείσω, to stumble (which must not be referred, with De Wette, and others, to the σκάνδαλον mentioned in ver. 9, but rather to the λίθος προσκόμματος in chap. ix. 38), has the sense of *moral* stumbling; James ii. 10; iii. 2; and that πείπτω, on the contrary, has this *ethically* figurative sense neither in the Hebrew, nor Greek, nor Latin, but only the sense of yielding to, sinking under.

But by their fall [ἀλλὰ τῷ αὐτῶν πα-

* (Although ἵνα is telic, as is now held by most commentators, the emphasis does not rest upon it, as though only the purpose were denied, and the fact admitted. Taking οἱ λαοὶ as representatives of the whole nation, the Apostle admits the stumbling, and denies the final fall, intimating by his use of ἵνα, that another purpose was intended, viz., the salvation of the Gentiles.—R.)

ραπτώματι. On παράπτωμα, see p. 184, Dr Schaff's note.—R.] Meyer has no ground for not finding in παραπτ. the meaning of falling, but only the *delictum* (Vulgate) [so Alford], for they have really fallen, yet that was not the object (see also Tholuck, p. 600). Tholuck properly opposes, also, the view that here the principal thought is, that Israel should be restored, although an intimation of the restitution of Israel is included in the words. It is evident that the conversion of the Gentiles is primarily designated as the final object of Israel's fall; with this final object there is, indeed, again associated the final object of the preliminarily isolated and of the finally total conversion of Israel. The παραπτ. here can as little mean a mere "passing away," as a mere *infortunium*, which Reiche and Rückert, with others, would render it.*

Salvation is come. Ἡ σωτηρία. Γέγονε must be supplied, according to the connection. The Apostle cannot have regarded this tragical condition as an absolute necessity; but he may very well have considered it an historical one. Israel, having been placed in its existing condition by its own guilt, did not desire the Gentiles, under the most favorable circumstances, to participate in the messianic salvation, except as proselytes of the Jews; and still more did it indulge the thought of vengeance on, and dominion over, the Gentiles; but it was impossible for Christianity, as Jewish Christianity, to become universal in the Gentile world. In addition to this came the experience of the Apostle, that he was always driven more decidedly to missionary labors among the Gentiles by the unbelief of the Jews; Matt. xxi. 43; Acts xiii. 46; xxviii. 28. The negative condition of this transition was apostolic preaching, and especially that of Paul.

In order to excite them to jealousy [εἰς τὸ παραζηλῶσαι αὐτοὺς]. Instead of *jealousy*, we may substitute *emulation*, as the word is not used in a bad sense (Hodge). The clause is telic; the purpose was not the total fall, but that their moral fall might be used to further the salvation of the Gentiles, and this, in turn, bring about their own salvation as a nation.—R.] This purpose was associated from the outset, and the mention of it is here in place for the removal of the fatalistic thought, that their fall was decreed for their ruin.

Vers. 12–16. *As the unbelief of the Jews has been the means of effecting the conversion of the Gentiles, so shall the conversion of the Gentiles be still more not only the means of effecting the belief of the Jews, but, with this return of Israel, still greater things shall occur.*

Now if their fall . . . and their diminishing the riches of the Gentiles [εἰ δὲ τὸ παράπτωμα αὐτῶν . . . τὸ ἥττημα αὐτῶν πλοῦτος ἐθῶν]. In order to explain this difficult verse, we must start with the ἥττημα in Isa. xxxi. 8, which does not occur in classical language, but is there represented by ἥττα [Attic for ἥσσα, a defeat], the contrary of νίκη. In the passage cited, ἥττημα means not merely the being overcome, but the military diminution which is the result of defeat. At all events, it is to be taken

* [The fall here must be taken as a less strong expression than the verb which precedes, if the view be adopted that denies the fact of a final fall. We must, then, hold that the national fall into utter ruin is denied throughout, while the stumbling and the moral fall of the individuals are admitted. So Alford.—R.]

here as diminution in captivity, according to the original text, for *menial servitude*. Likewise, in 1 Cor. vi. 7, the word means a moral loss, a diminution of the power of believers in opposition to the world. We therefore hold that the expression ἥττημα places the two other ideas in a more definite light, and that the whole expression alludes to the scene of a routed army. Even in military affairs, the dynamical antithesis of broken power and of the full sense of power is connected with the ideas of numerical diminution and numerical fulness; as, in the present instance, the weakening is connected with the loss of men, and full power with the complete number. Tholuck bases his explanation on the meaning of πλήρωμα in ver. 25.

Explanations of the ἥττημα: *diminutio* (Vulgate); minority, *defectus* (Chrysostom, and most commentators); injury, loss, fall (De Wette, and others). De Wette brings this explanation in exclusive antithesis to the first, with reference to 2 Cor. xii. 13. Fritzsche: Diminution of messianic salvation. Philippi: The damage to God's kingdom by their falling away. But Meyer remarks, with good reason, that the thrice-repeated αὐτῶν is in the same relation, the subjective genitive. Tholuck: Reduced state.* According to Tholuck, Meyer's explanation is: the minority; but Meyer himself pronounces against this explanation, and understands the word to mean, sinking and ruin. Ufilas has interpreted the word, which means at the same time the loss of men and the weakening, by the *deficiency*. There is a real difference made by the reference to the believing Jews as the minority of believers (*paucitas Judaeorum credentium*; Grotius), and the antithetical body of unbelievers, the moral field of the dead, or the captured, those subjected to slavery. But here, too, both parts cannot be separated. The αἰτοί are the whole people; the believers are the sound remainder of the army; while the unbelievers, the same as the fallen, or captives, are its ἥττημα.

How much more their fulness [πόσω μᾶλλον τὸ πλήρωμα αὐτῶν]. The πλήρωμα. Explanations: The whole body (Tholuck); the full number (Meyer); the restoration of Israel to its proper position (Rückert, Köllner); [Hodge: their full restoration or blessedness; Alford: their replenishment.—R.] Philippi: the filling up of the gap caused in God's kingdom by their unbelief. The latter view, which was first set forth by Origen, is discussed at length by Tholuck, p. 606 ff. But this view confounds in a twofold way: 1. The idea of the full number of God's eternal community in general, and the idea of material fulness (πλήρωμα), the whole number of the Jewish people; 2. The idea of the *economic* completeness in the present passage, and that of *ontic* completeness.†

Tholuck very properly calls attention to the ap-

* [So Hodge, Alford: their impoverishment. The numerical idea is quite objectionable, although Dr. Lange seems to think it is included also. The whole verse, according to this view, means: "If their unbelief (i. e., of one part of them) is the world's wealth, and their small number (i. e., of believers, the other part of them) the wealth of the Gentiles, how much more their full (restored) number?" This arbitrarily changes the reference of αὐτῶν, puts a forced meaning on ἥττημα, and really weakens the force of the argument, which is: if their sin has done so much, how much more their conversion!—R.]

† [The numerical idea is lexically admissible in πλήρωμα, whence it has been transferred to ἥττημα, but even here it is not the prominent one. It is, however, to be understood, that the spiritual fulness will necessarily include the *cor* version of the nation as a whole.—R.]

parent tautology in πλοῦτος κόσμος, πλοῦτος ἰσχυρῶν, which has been very much neglected by expositors. In κόσμος, he says, there seems to be comprised the idea of the whole extent of humanity and in πλοῦρ. ἰσχυρῶν there appears the more concrete designation: "The reduction of the chosen people turned to an enrichment of the profane nations." The former definition regards the qualitative, intensive, and teleological relation in an altogether universal sense: The fall of the historical Israel redounded to the advantage of the world, even including the ideal Israel. The latter definition describes the quantitative and extensive character of the historical course. Jewish tribes, or Jewish communities, drop out of the people, while, on the other hand, whole heathen nations are gained. But if their fall has thus been a gain to the world, how much more their fulness—that is, a believing Israel!

Ver. 18. For I am speaking to you Gentiles [ὑμῖν δὲ λέγω τοῖς ἔθνεσιν]. The sense is the same whether we read γὰρ or δι. A colon should follow this clause; the pointing of the E. V. obscures the proper connection.—R.] The declared prospect of the full conversion of Israel leads him to the further explanation, that he regards even the conversion of the Gentiles, though an object in itself, as a means for accomplishing the object of Israel's conversion. [According to Alford, this verse answers the question: "Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favored Gentiles?"—R.]—You Gentiles; that is, Gentile Christians.—[Inasmuch then ἵνα ὅσον μὲν οὖν. See Textual Note 14. The corresponding δι is wanting, as often in the Apostle's writings.—R.] Ἐφ' ὅσον, not quamdiu (Origen, Vulgate, Luther).

I glorify mine office [τὴν διακονίαν μου δοξάζω]. Not: I praise my office (Luther, Grotius, and Reiche); but: I strive to glorify my office by its faithful discharge (De Wette, Meyer, and others); in which, indeed, he also says, that he esteems his office as a glorious one.*

Ver. 14. My own flesh [μου τὴν σάρκα]. On μου in this peculiar position, see Meyer. D. F. put it after the noun. It is sufficiently emphatic to justify the emendation, *my own flesh*.—R.] An expression of inward participation with Israel in natural descent. Theodoret: The word leads us to understand the denial of spiritual participation. Ver. 28 proves that this antithesis is not very remote; yet the inward attachment to his people here appears in the foreground.

Ver. 15. For if the casting away of them [εἰ γὰρ ἀποβολὴ αὐτῶν]. Ἀποβολή, throwing away, an antithesis to πρόσληψις; see ver. 17. Therefore not their diminution (Vulgate, Luther). [So Bengel, Philippi, who find here also an allusion to the loss in numbers sustained by the kingdom of God.—R.] Tholuck alludes to the use of language in the LXX., and the Church (ἀποβολή, expulsion).

Be the reconciliation of the world [καταλλαγὴ κόσμου]. Not as causality, but as condition, without which the word of reconciliation did not reach the Gentiles without obstruction. [It

* [Meyer thus paraphrases: "I seek, indeed, inasmuch as I am he, who has the apostolic mission to the Gentiles (notice the emphatic ἐγώ), to do honor to mine office, but purpose therewith to excite my kinsmen," &c. This brings out the force of μέν, and the connection of thought.—R.]

perhaps to express this shade of thought that the E. V. renders: *reconciling*; but *reconciliation* is more literal, and shows how important Paul deemed the fact in question, which could thus be characterized.—R.] In this free use of language Paul also says *οὖν*, in ver. 14, because he is the herald of *εὐαγγέλιον*.

What shall the reception of them be [*τίς ἡ πρόσληψις*]. Reception to salvation, and to participation in salvation by their conversion.

But life from the dead? [*εἰ μὴ ζωὴ ἐκ νεκρῶν*]. It is clear that the Apostle awaits a boundless effect of blessing on the world from the future conversion of the Jews. We ask, What is it? We must first look at the antithesis: Their casting away became the reconciling of the world; that is, only *conditionally*, therefore *as if*, and *indirectly*. Thus, we continue, the conversion of the whole people of Israel will also be conditionally, as if, and indirectly, a life from the dead. With the *appropriated κατάλληλῃ*, there now begins, first, the spiritual resurrection, which is succeeded, second, by the future bodily resurrection. Hence different explanations:

1. Figurative expression of the new spiritual life (Augustine, Calvin, and others) of the Gentile world, or of the world in general, but not of the Jews (as Cocceius, Bengel, and others, explain), since the new life of the latter is regarded as an antecedent means. But this new life is also regarded in different senses: The further extension of God's kingdom, and the new subjective vivification (Philippi, and others), increase, and advance of piety (Bucer, Bengel). "A new life in the higher charismatic fullness of the Spirit shall extend from God's people to the nations of the world, compared with which the previous life of the nations must be considered dead;" Auberlen (calculated to mislead, and overdrawn, so far as the Christian life of the previous world is meant). Other modifications: Highest joy [Grotius, Hodge apparently], highest blessedness. [Stuart: something great, wonderful, surprising, like to what a general resurrection of the dead would be. He thinks it probable Paul had in mind Ezekiel's vision of the dry bones.—R.]

2. The literal view: The resurrection of the dead is meant—the oldest ecclesiastical explanation (Origen, Chrysostom, Rückert, Tholuck, Meyer, De Wette, &c.). Tholuck says that the meaning of this view is, that the conversion of Israel is regarded as the final act in the world's drama; but then he makes the objection, that *ζωὴ ἐκ νεκρῶν* nowhere stands in the New Testament for the *ἀνάστασις*, and thus the expositor finds himself compelled to prefer the metaphorical exposition.

But it has not been sufficiently considered how very conditional the first proposition in the comparison is: for if the casting away of them be the reconciliation of the world. As this is a fact which is realized first up to and in the conversion of the *Pleroma* of the Gentiles, and then of the Jews, so is the consequence of their acceptance a fact which is continued from the higher spiritual new life of the world to its consummation, particularly in the first resurrection. To the Apostle, the ideas of spiritual resurrection and bodily resurrection do not lie so far apart (see chap. viii. 11) as to our expositors; therefore Olshausen is right in applying the word to a spiritual resurrection, which takes place in the bodily resurrection. [Alford also combines the two views. "Standing as it does, it must be *quali-*

tative, implying some further blessed state of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words to be = the resurrection from the dead."—R.]

Ver. 16. Moreover, if the first-fruit be holy, so also is the lump [*εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ ὅλον*]. Lange: *das Erstlingsbrot, the bread of the first-fruits—i. e., the portion of the dough taken as a heave-offering.—R.* After the Apostle has disclosed his prospect of the glorious results of Israel's conversion, he returns to the grounds for the hope of this conversion itself. He uses two similes. The first is taken from the significance of the bread of the first-fruit (Num. xv. 19–21). *Ἀπαρχή* can, indeed, denote the first-fruit, as well as the bread of the first-fruit; but it receives this meaning from the corresponding idea of the harvest; while, on the other hand, the baking of the first-fruit must correspond to the *ῥίψιμα*, the kneaded dough. Therefore the expression here can neither mean first-fruit (Estius, Olshausen, and others), nor the grain for the bread of the first-fruit (Grotius). But the *ἀπαρχή* in general denotes the representative offering by which the whole mass, to which *ἀπαρχή* belongs, is consecrated to God. Thus is the consecration of the first-born to the priesthood (with which Levi was charged), the consecration of the people; the consecration of the first-fruit is the consecration of the harvest; and the consecration of the bread of the first-fruit is the consecration of the whole lump, which was afterwards prepared. [So Stuart, Hodge, Alford, De Wette, Tholuck, Meyer. *Ἀπαρχή* is necessarily defined by its correlative term *ῥίψιμα*, the mass of dough for baking.—R.]

And if the root be holy, so are the branches also [*καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι*]. This second simile is clear in itself: The branches correspond to the root (anomalous exceptions to this agreement, which may be found in nature, do not here come into consideration). The general fundamental thought of both figures is, undoubtedly, as Reiche holds, that the whole people is designated as good by its first-fruits as well as by its root. Interpretation of the particular parts:

1. Both figures mean the same thing. The *ἀπαρχή* are the patriarchs (Abraham, &c.); τὸ ῥίψιμα, is the whole body of the people. The same relation applies to root and branches (the Greek fathers, Erasmus, Calvin, Tholuck, Meyer [Stuart, Hodge, Alford], &c.).

2. The figures are different. The second figure undoubtedly applies to the patriarchs and their posterity; but the first, by *ἀπαρχή*, describes the believing Jews, and, by *ῥίψιμα*, the rest (Toletus, Cramer, and others. [So Wordsworth, who understands, by *ῥίψιμα*, the whole mass of the world which is to be converted.—R.] Also, in reference to the first figure, Ambrosius, and others). Modifications: According to Origen and Theodoret, *ἀπαρχή* means Christ himself, and *ῥίψιμα*, Christians. Meyer has two objections to the different rendering of the figures. First, it is contrary to the parallelism of the two passages. But apart from the fact that Paul's prose is not subject to the rules of the poetical parallelism of the Old Testament, this reasoning betrays a defective idea of the Old Testament parallelism itself. His second reason.

that the Apostle elaborates the second figure only, is of just as little force; for, with the further resumption of the second figure, there is presented a perfectly new thought. The most untenable explanation is, that *ῥίζα* means the original Christian Church, and *κλάδοι* are the individual believing Jews.

We hold that the antithesis is very decided. From what follows, it is clear that the ideal theocracy, though represented by the patriarchs, yet not identical with them (see Isa. xi. 1, 10; Rev. v. 5; xii. 16), must be regarded as the root of Israel. In fact, from the foregoing citations, the same Christ is certainly the root of the old theocracy, as He is the *ἀρχή* in the *ἀπαρχή* of the new Jewish believing Church, and the *causa efficiens* of the sanctification of both. But according to the antithesis here presented, *ῥίζα* is the patriarchal foundation of the theocracy as the natural disposition consecrated to God; while the *ἀπαρχή*, on the contrary, is the first Jewish body of believers prepared by God as the bread of the first-fruit for the first harvest festival of the time of fulfilment, the Christian Pentecost. The present passage is related to Rom. ix. 5, the fathers being regarded as the root, and Christ as the miraculous fruit of the branches.

[It is evident, from Dr. Lange's note, how difficult it is to support the twofold sense of the verse. As Tholuck remarks, the *ἀγιότης* is the point of comparison. *Holy* here means not only as consecrated to God, but as actually pure. If a distinction must be made between the two figures, it seems natural to find these two ideas of holiness given prominence in each respectively. Those certainly miss the point of both figures, and the argument of the Apostle as well, who do not find here, in "lump" and "branches," a reference to Israel, considered as the people of God. Alford: "As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by physical descent. Of this no cutting off can deprive them. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree. It is of *this life* that their severance from the tree deprives them; it is *this life* which they will reacquire if grafted in again." This obviates some difficulties, and is, on the whole, the simplest explanation.—R.]

Vers. 17-24. *The conditionality of the new antithesis of believing Gentiles and unbelieving Jews. The figure of the wild and the good olive tree. Warning for the Gentiles, and hope for the Jews.*

Ver. 17. But if some of the branches were broken off [*εἰ δὲ τινες τῶν κλάδων ἐξ-ελάσθησαν*]. The E. V. is too conditional in its form.—R.] Although there were many of them, they were nevertheless a small minority, compared with the incorruptible tree of God's kingdom. With this fact, the heathen should also prize the value of the theocratic institution itself.

And thou being a wild olive tree [*συ δὲ ἄγροῦ δένδρον ὢν*]. As the expression *ἄγροῦ δένδρον* can mean, as a substantive, the wild olive tree itself, but, as an adjective, the belonging to the wild olive tree, we prefer, with Fritzsche and Meyer, this latter view to the former, which is defended by Luther, Philippi, and Tholuck, with this explanation: The address, "thou being a wild olive tree," views the individual Gentiles as a collective

person.* Meyer objects to this, by saying, that "not whole trees, and also not quite young ones (against De Wette), are grafted in." Against this we may remark: 1. That the wild olive tree of the Gentile world is destined to be transferred, in all its branches, to the good olive tree; 2. This has already taken place incipiently by Paul's mission to the Gentiles. Meanwhile, the Apostle was as far from supposing a total apostasy of the Gentile Church, as from admitting the possibility of a total apostasy of the Jews. Likewise, he speaks of a *being grafted in* having already occurred, with reference to the probable boasting of Gentile Christians over Jewish Christians. Besides, the Apostle considers the wild olive tree to be converted in all its branches just as little as in the case of the good olive tree. Likewise, ver. 24 must be kept in mind, where the same subject is not the wild olive tree itself, but only one branch of it. On the wild olive tree, or oleaster, comp. *Natural History of the Bible*, and the Dictionaries. Pareus: *oleaster habet quidem formam oleæ, sed caret succo generoso et fructibus*.

On the Oriental custom of strengthening olive trees that had become weak by grafting them with the wild olive, comp. the citations in Tholuck, p. 617; in Meyer, p. 848. Now, if this custom were frequent, and occurred in various ways, there would be apparently an incongruity in the figure, in so far as the cuttings of the wild olive are designed to strengthen the olive tree; but the question here is a communication of the sap of the good olive tree to the branch of the wild olive. Therefore Tholuck remarks: "Paul was either not acquainted with the arboricultural relation of the matter, or—which is more probable, when we look at the triviality of this notice—he designed to say, that has here taken place by grace, which otherwise is contrary to nature."† But, in our opinion, this does not settle the question. First, the *tertium comparationis* does not lie in the *breaking off* and *grafting in* of the branches. In relation to this point, the figure is of perfect application. Secondly, though the branches of the wild olive tree communicate to the good olive tree a new and fresher life, and a vegetative vital nourishment (such as, for example, the Germans, at the time of the Reformation, gave to the Christian Church), this does not preclude the necessity of their receiving from the root and stem of the olive tree the good sap and productive power which produce the olive fruit.

Wert grafted in among them [*ἐν τῷ αἵματι ἐν αὐτοῖς*]. The *ἐν αὐτοῖς* is differently rendered. The most simple rendering is: *among them*. [So Meyer, Alford, and most. Stuart, De Wette, Olshausen: *in place of them*. The

* [There is a lexical objection to taking *ἄγροῦ δένδρον* as an adjective, since, when thus used, it means: made out of the wood of the olive (Alford). The reason for adopting this view is to escape from the thought that the whole Gentile world, as such, was grafted in. This is done quite as properly by supposing the whole tree here put for a branch of it. The tree, moreover, is introduced to recognize the fact of a distinctively Gentile life existing as a whole.—R.]

† [This last view is that of the majority of the best commentators, and is so natural and obvious, that nothing is gained by departing from it. Meyer intimates that the Apostle's illustration must be taken in accordance with the *fact*—i. e., the fact respecting the coming in of the Gentiles—which was undoubtedly the grafting of wild branches on a good tree, to partake of the life and bear the fruit of that good tree. Furthermore, as a fact, there was no new and fresher life imparted by the Gentiles at that time, as Dr. Lange intimates. The Roman and Greek civilization, continually decaying, was only preserved so long by the new religious life from the patriarchal root.—R.]

former is preferable on account of *συγκοινωνός*.—R.]

And made fellow-partaker of the root and fatness [*καὶ συγκοινωνός τῆς ῥίζης καὶ τῆς πλοῦτος*. See *Textual Note* "—R.] Not *ἐν δὲ διότη* (Grotius, and others). The communication with the root secures participation in the good sap.

Ver. 18. Boast not against the branches [*μὴ κατακαυχῶ τῶν κλάδων*]. The Jews in general were the branches of the olive tree; thus Jewish Christians are as much meant as the unbelieving Jews; not the latter alone (according to Chrysostom [Alford, Stuart, De Wette], and others), but rather the former principally, as is indicated by the *ἐν αἰτοῖς*. [Meyer: the Jews in general. He rightly adds, that not all Jews, who were not converts as yet, were to be regarded as broken off; only those who had rejected Christ.—R.]

But if thou boast [*εἰ δὲ κατακαυχῶσαι*]. The verb, occurring twice in this verse, is unusual.—R.] Meyer: *Triumphant against them*. According to the assumed figure of the wild olive tree, they could be tempted to boast that the members of the Jewish believing Church had received new life through heathenism, just as the boast has been made that Germanism, and especially Lutheranism, has reformed Christianity itself; while Christianity, operating from its very foundation, has reformed, and still reforms, its phenomenal forms. [*Mutatis mutandis*, of special application everywhere.—R.]

Thou bearest not the root [*οὐ σὺ τῆς ῥίζης βαστάεις*. Supply: *know that, or, let this humble thee, that*. See Winer, p. 575.—R.] Thou, as a grafted branch, standest in no more favorable relation to the root than those which are broken off and remain standing. Thou remainest thoroughly conditioned by an inward fellowship with the root, which must be confirmed in the humble knowledge of this dependence, and in inward union with the natural branches. The brief explanation is strengthened by the fact that it forms an immediate conclusion. Tholuck remarks: Such a presumption toward the branches could not be without presumption toward the root.

Ver. 19. Thou wilt say then, The branches were broken off, &c. [*ἐπεὶ οὖν ἔτεκλασθησαν* [*εἰ*] *κλάδοι*, &c. See *Textual Note* "]. The genuineness of the article *οἱ* is rendered very probable by the intention of the Gentile speaking. After this religious warning, he will appeal to a religious decree, to a *fait accompli* of predestination. He accordingly abuses the truth which the Apostle himself has taught, by saying, negatively: the fate of the branches is irrevocably settled—there is no more salvation for the Jewish people; but he also abuses it, positively, by believing that he himself stands firm through the privilege which he presumes he has acquired. Here, then, we clearly see how the Apostle dismisses such a predestinarian presumption.

Ver. 20. Well [*καλῶς*]. Ironical, as it ne would say: a fine application of the doctrine of Divine predestination, by overleaping the ethical elements brought into the account by it! [With Stuart, Hodge, Meyer, Alford, and others, it must be held that the Apostle, here admits the purpose in the breaking off, as stated in ver. 19; but he admits it only to protest against the wrong use made of it.—R.]

Because of unbelief they were broken off [*τῇ ἀπιστίᾳ ἐτεκλάσθησαν*]. On the dative, see Tholuck and Alford *in loco*. The latter suggests *their unbelief, thy faith* (so Amer. Bible Union), but it seems better to take the noun as abstract.—R.] The earnest declaration. That is, because of unbelief, expressed in strengthened form by the dative. That, therefore, is the decisive cause of their h'rt, the real hindrance to their salvation.

[And thou standest by faith, *οἱ δὲ τῇ πίστει ἵστησας*.] And thus thou also standest and endurest only by *faith*. The standing means here the being grafted in, and not, standing in the absolute sense, as Meyer correctly observes, against Tholuck, and others. For the opposite of it is not falling, but the being cut off. Essentially, the idea certainly coincides with *standing* and *falling*.

[Be not high-minded, *μὴ ὑψηλοφρόνεις*. See *Textual Note* "—R.] Be not therefore proud of an imaginary privilege, but fear [*ἀλλὰ φοβῶν*]; that is, be all the more afraid of falling, because thou art inclined to boast. Bengel: *timor opponitur non fiducia, sed supercilio et securitati*.

Ver. 21. For if God spared not the natural branches [*εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείλατο*]. Nature here evidently denotes the elevated, consecrated, and ennobled nature of the Abrahamic race.—*Least he also spare not thee* [*μήπως οὐδὲ σὺ ἐφείσται*. See *Textual Note* "]. Supply *fear, or, it is to be feared*. See Winer, pp. 442, 470, 554. On the future, Buttman, *N. T. Gram.*, p. 303.—R.] Thou at least hast no claim to this genealogical nobility of Israel. Meyer: "The future is more definite and certain than the conjunctive."

Ver. 22. Behold therefore the goodness and severity of God [*ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ*]. The usual predestinarian system would say: The grace and justice of God. Paul says something quite different. The period [E. V., colon] gives grammatical support to the reading *ἀποτομία*, &c., accepted by Lachmann.

On those. *Ἐπὶ μὲν τοῖς*. The goodness, as well as the severity or sharpness of God in continual movement, corresponds to human conduct.—[Severity, *ἀποτομία*. See *Textual Note* "—R.]

[But toward thee, God's goodness, *ἐπὶ δὲ σὺ χρηστότης Θεοῦ*. See *Textual Note* "]. The nominatives give an elliptical construction: *there is severity, there is the goodness of God*.—R.]—If thou continue in his goodness [*ἐὰν ἐπιμένῃς τῇ χρηστότητι*]. *That goodness*. Alford: *If thou abide by*.—R.] On the living ground of God's free grace and mercy. Meyer: *Will have continued*. Should the goodness have first begun then?—Otherwise thou also shalt be [*ἐπὶ καὶ σὺ ἐκκεπήσῃ*. Comp. ver. 6. The E. V. conveys the correct meaning of *ἐπὶ*.—R.] Meyer very appropriately calls attention to the stronger expression: *ἐκκεπήσῃ*.

Ver. 23. [And they moreover, *καὶ οὗτοι δέ*. This is the reading adopted by Griesbach,

* [Both datives are rendered: *church*, by Dr. Lange. The E. V., however, varies from because of to by. Alford has the following discriminating note: "'Through' indicates better the prompting cause of a definite act—'by' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith; but that we stand by, not through, faith." Hence the propriety of the rendering of this verse in the E. V.—R.]

Scholz, Lachmann, Tischendorf, and critical editors generally, on the authority of A. A. B. C. D. F. The rendering is that of Alford, who is unusually happy in expressing the exact force of *δι.*—**R.]** —For God is able to graft them in again [*δυνατός γάρ ἐστιν, κ.τ.λ.*]. He will not apply His power to compel unbelievers to believe; but if they only do not continue in unbelief, He will graft them in again. He is not wanting in power, and certainly He will not be wanting in the application of it. The becoming strong for faith, and in faith, as well as the being planted in again, is exercised by the power of Divine grace.*

Ver. 24. For if thou wert cut out. The *γάρ* serves to establish the *δυνατός γάρ* (Meyer). Likewise the stronger expression here: *ἐξέκοπης*. —Of the olive tree which is wild by nature. This is the idea of the oleaster, or wild olive. —And wert grafted contrary to nature [*καὶ παρὰ φύσιν ἐντετρισθῆς*]. We doubt the propriety of translating *παρὰ φύσιν* exactly by *against nature* (*contra naturam*; Vulgate). Comp. chap. i. 26, p. 87. There exists no absolute opposition between the oleaster and the good olive tree; otherwise the grafting in would have no result. The application is clear.†

How much more. Nevertheless, a greater natural relation exists between the branches which are cut out of the good olive tree, and this olive tree as peculiar to them; so that they, after all, can be grafted more easily into them than the branches of the wild olive are grafted into it. The difficulty which arises from the consideration that the (Jewish) *obduratio* is more difficult to be overcome than the (Gentile) *ignorantia*, is removed by Tholuck, when he says that he regards the *γάρ* of the present verse as coördinate with the *δυνατός γάρ*, so that it would relate to the *ἐντετρισθῆσονται* (ver. 23). But this changes the matter very little; the Apostle's supposition is, that the economy of God's government will accomplish the dissolution of the Jewish *obduratio*.

[Alford clearly defines the meaning: In the case of the Gentile, the Apostle sets the fact of *natural growth* over against that of *engrafted growth*; here, the fact of congruity of nature (*τῇ ἰδίᾳ ἑλπίδι*) is set against *incongruity*, as making the reingrafting more probable. Hodge: "The simple meaning of this verse is, that the future restoration of the Jews is, in itself, a more probable event than the introduction of the Gentiles into the Church of God." —R.]

Ver. 25-26. *The last word, or the mystery of the Divine government.*

Ver. 25. For I would not, brethren. The *γάρ* confirms the previous *πότερ μᾶλλον*; according to Tholuck, the address, "brethren," is directed this time to the Gentile Christians. But why not to

* [As Stuart well remarks, this verse speaks of what can be done; the next, of what will be done. It is greatly to be doubted whether the verse has any bearing on the questions of *perseverance, conversio resistibilis, &c.*, which Meyer, and others, find involved here.—R.]

† [There seems no good ground for departing from the common rendering. Dr. Lange's idea about real fresh life in the branches is not admissible. For, although fresh physical and intellectual life has again and again come into the Church from new races, it has always been, for a time, at the expense of spiritual vigor. Not until the new spiritual life, contrary to nature, had been felt, was there any gain by such grafting.—R.]

all? *Οὐ . . . ἀγνοεῖτε*, Rom. i. 13 [p. 70], &c. An announcement of an important communication.

Of this mystery. *Τὸ μυστήριον τοῦτο* [See Tholuck and Alford *in loco* on the word *mystery*.—R.] On the basis of the general mystery of the Christian *ἐκκλησία*, 1 Tim. iii. 16, revealed to Christians by their becoming believers, there are displayed the individual mysteries which concern the development of Christian life in the world, particularly the universal development of Christianity. In regard to these, the Apostles are illuminated in advance by revelation, in order to communicate them to the Church. Thus Paul communicates, in many ways, to believers, the mystery that the Gentiles shall be joint-heirs of life, without legal conditions, Eph. iii. 6; also the mystery that, in the last times, the transformation of persons still living will take place, 1 Cor. xv. 51; and so here he communicates the mystery of the Divine economy in relation to the results of the conversion of Jews and Gentiles, and especially of the final, universal conversion of Israel.

Lest ye should be wise in your own conceits [*ἵνα μὴ ᾗτε ἐν ἑαυτοῖς φρόνιμοι*. See *Textual Note* 1.—R.] Meyer: According to your own judgment. The Apostle foresees that, in the Gentile Christian Church, there will arise respecting Israel's future contemptuous decisions of the unilluminated and self-sufficient judgment. [Calvin, Beza, Stuart, refer it to pride in their own position, but Meyer, De Wette, Hodge, and most, agree, with Dr. Lange, in applying it to a wrong view of the exclusion of the Jews.—R.]

That hardening in part is happened to Israel [*ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν*. On *πῶρως*, see ver. 7.—R.] *Ἀπὸ μέρους*; according to Calvin, qualitative, *quodammodo*, and not total hardening; yet it evidently refers to the unbelieving portion of Israel. [De Wette, Meyer, Hodge, join it with *γέγονεν*, not with *πῶρως*; or τῷ Ἰσραὴλ (Estius, Fritzsche): *Hardening has happened in part*. Most commentators now adopt the *extensive*, rather than the *intensive* signification.—R.] This hardening of a part has befallen all Israel.

Until the fulness of the Gentiles [*ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν*]. For then the hardening shall cease. Meyer: "Calvin's *ita ut* is alleged, in spite of the language, to remove the thought of a final object; on which account Calovius, and most, elaborate here a good deal, in order to bring out the sense that *partial* blindness, and therefore partial conversion, will last until the end of the world." [With Tholuck, Hodge, Alford, and others, we must insist that a *terminus ad quem* is here affirmed.—R.]

The fulness of the Gentiles. Interpretations: 1. The completion of the Israelitish people of God by believing Gentiles (Michaelis, Olshausen, and others); 2. The great majority of the Gentiles (Fritzsche) [Stuart, Hodge: the multitude of the Gentiles.—R.]; 3. Meyer, strikingly: "The filling up of the Gentiles—that is, that by which the body of the Gentiles (only a part of whom have as yet been converted) is full—the fulness of the Gentiles." [So De Wette. This makes it = *πλήρωσις*.—R.] As the Apostle could not have meant an indefinite mass of Gentiles, nor yet all the Gentiles down to the last man, he evidently had in view an organically dynamic totality of the heathen world, in which he unquestionably bethought himself of the conversion

of the Gentile world. [Alford: The totality of the Gentiles, as nations, not as individuals. This is substantially the view of Lange, and differs but little from that of Meyer. "The idea of an elect number, however true in itself, does not seem to belong to this passage." Wordsworth is not likely to favor a predestinarian view, and yet he finds in *πλήρωμα* the notion of the complement of a ship's crew—i. e., of the Church, the Ark of Salvation!—R.]

Come in [*ἔισιλον*]. *Shall have come in* (Noyes). In the absolute sense; therefore, into the kingdom of God (Matt. vii. 18, &c.). Meyer says, oddly enough: "The kingdom of the Messiah, the establishment of which is later, is not yet in question." [Meyer refers to the *personal reign* of the Messiah, beginning with the Second Advent. This period, on which he lays great stress in his commentary, will come in, he thinks, after the event here predicted.—R.]

Ver. 28. And so. *Οὕτως*, in this order and succession, and in this mode of accomplishment; after the conversion of the Gentiles, and by means of it.

All Israel [*πᾶς Ἰσραὴλ*]. This is not spoken of all Israel in isolated examples, nor of the "totality" without exception. The former supposition, for example, that only the elect part, the true *λείμμα*, is meant (Bengel, Olshausen, and others), or only the greater number and mass (Rückert and Fritzsche), does not arrive at the idea of the nation, which here, in its totality, as all Israel, comes just in antithesis to the mere *λείμμα*. The latter supposition (Gennadius, Meyer, and others) transcends the idea of the *Pleroma*, which will suffice here in the case of the Jews as in that of the Gentiles.

This simple apostolic prophecy, pronounced directly in the future, has been much criticized, and much fanaticism has played about it.

Definitions narrowing the meaning: (1.) The spiritual Israel of the elect, from Jews and Gentiles (Augustine, Theodoret, Calvin, Bengel, Olshausen [Wordsworth], &c.); (2.) An election from Israel will be saved in the millennial kingdom (Baldwin, Bengel). "The one hundred and forty-four thousand of Rev. vii. 4, in which the number is literally interpreted as the principal citizens of the city of Jerusalem;" (3.) Israel will be able to be saved (Episcopius, Semler, and others); (4.) The prophecy has already been fulfilled by the myriads of Jews, of whom Eusebius speaks, chap. iii. 35 (Wetstein, and others); (5.) Luther, as Jerome before him, has fallen into glaring contradictions in relation to this question (see Tholuck, pp. 629, 630, and the quotation in Meyer, note, on p. 439); and on this point Melancthon has proved, by his vacillations, his fear of Luther's decisive declarations on the hopelessness of the Jews (Tholuck, p. 630). On the further shape which Lutheran exegesis has taken on this point, see the same. With Spener there came a change.

In opposition to all these, there are definitions exaggerating the meaning: (1.) The *πᾶς* must be so much emphasized, as to lead us to suppose that Israel, dying in unbelief, will be raised from the dead for the realization of this hope (Petersen, *Mystische Posanne*; see Tholuck, p. 628). (2.) We do not include here the idea of a return of the main part of the Israelites, as a nation, to Palestine, but the ideas that a special Jewish Church will again arise—that a temple will be built in Jerusalem, in which a sort of restitution of the Israelitish worship will take

place, and that then the Jewish people will stand as the preferred priestly and noble people *z.* the midst of the believing Gentile world (comp. Tholuck's quotations, p. 625, in addition to which many others might be easily collected).

These fanatical apostologists for Judaism should not forget that Israel has fallen so deeply, just because of such aristocratic and priestly claims to the messianic sphere of salvation, and that the only help for it is to acquiesce modestly in the glory of the New Testament spirit of Christ, and to take its place among the Gentile Christian nations as a fully authorized Christian nation, without legal privileges, but full of an humble sense of its long apostasy, yet in the power and demonstration of the Spirit, which will then be imparted to it according to its gift—that is, according to its great natural state transformed by grace. The scholastics Abelard, Thomas Aquinas, and others, had in view the proper mean, a conversion of the collective tribes, or tribal fragment, of the nation, but not the conversion of each individual, which is qualified as such by free self-determination. The hope of Israel's conversion has been warmly defended in the Reformed Church; first by Beza. See Tholuck, p. 629 ff.*

The question of the source from which Paul drew this *μυστήριον* has engaged much attention. Tholuck, following in the wake of others, properly calls attention to the fact that the Apostle's quotations from the prophets were given by him as a *warrant* of his hope, but not as its *ground*; p. 625 ff. Paul, as an Apostle, was also a prophet, apart from the consideration that he could already find the germs of this prophecy in the gospel tradition (see Matt. xxiii. 39; John xii. 32). However, we take for granted that he could have drawn his warrants from the Old Testament as freely as he desired, though Tholuck raises the question why he did not do this, but contented himself with citing two passages not belonging to that class, and of doubtful relevancy (the declarations cited by Auberlen, p. 625). We must here refer to biblical theology, as well as to the writings which have treated especially on this eschatological part of the theology of the Old Testament.†

There shall come out of Zion, &c. [*Ἡ ἐξ ἱερουσαλὴμ, κ.τ.λ.* See *Textual Note* ²², and below. Forbes makes the four lines of the quotations correspond alternately: covenant-promise—removal of sin.—R.] The two connected quotations are from Isa. lix. 20 and xxvii. 9; not (according to Calvin [Stuart], and others) from Jer. xxxi. 33, although there is a kindred sense.‡ They are freely

* [The view now generally adopted, and supported by Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, Hodge, Stuart, Alford, and a host of others, is: that the ancient people of God (so marvellously preserved in their distinctive life, as if in earnest of this) shall be restored, as a nation, to God's favor. With all the modifications of this view from other passages, we have not to do. Thus much ought to be admitted by all fair rules of exegesis.—R.]

† [The literature on this subject is very extensive. The passages bearing on this particular point are grouped by Demarest and Gordon, *Christocracy*, pp. 234 ff. Comp. Meyer, pp. 443 f.—R.]

‡ [So Tholuck, De Wette, Meyer, Alford. Dr. Hooge thinks it probable "that here, as elsewhere, he does not intend to refer exclusively to any one prediction, but to give the general sense of many specific declarations of the ancient prophets." The objections urged throughout against such a view of the Apostle's citations are applicable here.—Philippi remarks that these citations support the affirmation "so all Israel shall be saved," not the continuance of the hardening "until the fulness of the Gentiles come in."—R.]

treated, and joined together (from the LXX.). Yet, in reality, they perfectly answer to their application. We must not forget that the armor of deliverance which the Lord puts on, according to chap. lix. 17 ff., is a further enlargement of the armor of the Messiah in Isa. xi. 5 ff. Now, if we adhere to the position that prophecy makes no retrograde movement—that therefore *Jehovah*, instead of the *Messiah*, must denote a progress—the passage cannot be understood merely to denote the first appearance of the Messiah, as Isa. xi., but, in any case, the eschatological appearance of Jehovah is also conjoined in the Messiah. This is favored by the grand expression in ver. 19. The Apostle, with his usual masterly skill, therefore makes use of the proper passage here, similarly to the exegesis of Christ, which has also been a subject of surprise to many expositors.

The original text (Isa. lix. 20, 21) reads: "And the God (Redeemer) shall come to Zion, and unto them that turn from transgression (ΣΕΠ) in Jacob, saith the Lord. As for me (on my side), this is my covenant with them, saith the Lord: My Spirit," &c. The Septuagint: *καὶ ἤξει ἐνενεὶν Ζιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσέβειας ἀπὸ Ἰακώβ, εἶπεν κύριος. Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπεν κύριος, τὸ πνεῦμα τὸ ἐμόν, κ.τ.λ.* Chap. xvii. also treats of the restoration of Israel. Ver. 6 gives the more definite starting-point. The sense of ver. 8 is: God punishes Israel with moderation. The form of this punishment is hardening, and being carried off as by an east-wind storm. Then we read: "Therefore (by this means) shall the iniquity of Jacob be purged; and this is all the fruit (the use) to take away his sin." The LXX.: *ἀπὸ τοῦτο ἀπαριθήσεται ἡ ἀνομία Ἰακώβ, καὶ τοῦτο ἔσται ἡ εὐλογία αὐτοῦ, ὅταν ἀφίλωμαι αὐτοῦ τὴν ἀμαρτίαν.* Paul took into consideration three modifications: (1.) From Zion, instead of *for* Zion, in which we must not forget that also in Isaiah Jehovah must come from Zion for Zion; (2.) The original text assumes conversion at the announced redemption; with the Apostle it was self-evident that the redemption precedes the conversion; (3.) The Apostle describes the new covenant with Israel, by inserting the passage from Isa. xxix.; that is, he here describes the purging and taking away of Jacob's sin as the essential part of the covenant, instead of the promise of the impartation of the Spirit, in Isa. lix., because he knows that both are indissolubly connected. Yet these modifications of form do not prevent the citation from being a *proof*, as Tholuck supposes. See, on the further exposition of this passage, Tholuck, p. 681.

[Tholuck: "How came the Apostle, if he wished only to express the general thought that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the ἤξει gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it admitted of being indirectly applied to it."—R.]

Ver. 28. As touching the gospel, they are enemies [κατὰ μὲν τὸ εὐαγγέλιον ἐχθροί]. As enemies, they are said, by Meyer and Tholuck, to be hostilely treated by God [Alford, Hodge] (Tholuck: *inimici deo*). But it is difficult to establish the antithesis, that they can be simultaneously odious to, and beloved by, God, except in different relations. See the *Exeg. Notes* on chap. v. 10

[p. 165]. Other explanations: regarded by Paul as enemies (Grotius, Luther); enemies of God (Thomas Aquinas, Bengel). According to the gospel—that is according to the relation of the gospel to believers and unbelievers—they are enemies; this means not merely that they are adversaries of the gospel (Chrysostom, and others), but that, as adversaries of the gospel, they are regarded by God as adversaries, and then by His messengers also—for *your sakes* [δι' ὑμᾶς]: from the ground of the saving economy already set forth.

But as touching the election, they are beloved [κατὰ δὲ τὴν ἐκλογὴν ἀγαπῶται]. We would here also protest against the favorite division: beloved of God, or of the Apostle, or of Christians. They are enemies in their falling out with the gospel, yet they are favorites according to the election, but simply for the sake of their connection with the fathers.—For the fathers' sakes [διὰ τοὺς πατέρας]. Meyer says: in favor of the patriarchs; the sense is, because they are included in general in the election of the fathers; according to ver. 28, are made partakers in the gifts of the fathers, in the call of Israel.*

Ver. 29. Without repentance [ἀμεταμέλητα]. The reference here is evidently national, not individual, though the proposition is general in its form and force.—R.]. Unrepented. Irrevocable in the sense of a Divine, ethical, and self-conditional result (see 2 Cor. vii. 10).

Ver. 30. For as ye, &c. [ὥσπερ γὰρ ὑμεῖς. See *Textual Notes* *]. The Gentiles.—Formerly disobedient. The ἀπείθεια is ἀπειθεῖα toward God's word, which was promulgated to the Gentiles by the creation (Rom. i. 21). [Forbes finds, in vers. 30-32, a six-lined stanza, two lines in each verse, with the alternating thoughts: Disobedience—mercy, recurring three times.—R.]

Ver. 31. That through the mercy shown to you they also may obtain mercy [τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν]. We accept (with E. V., Hodge, Meyer, De Wette, Alford, and most) a trajection of the ἵνα.—R.] Meyer would join τῷ ὑμετέρῳ ἐλέει to what follows: "In order that, by the mercy manifested to you (which mercy provokes them to jealousy of your faith; ver. 11), mercy might be shown to them." This construction must be rejected outright, because by it the Apostle would say to the Gentiles what is both ill-bred and untruthful, namely, that their conversion was merely a means for the purpose of the further conversion of the Jews.† The opposite construction: *non crediderunt in vestram misericordiam* (Vulgate), emphasizes the conversion of the Gentiles as an end in itself, and then makes the further purpose of the conversion of the Jews, thereby brought about, to follow.

* [The obvious meaning is, that the election of Israel as the people of God involves such a hope of blessing to the children of Abraham, that the mercy will at last come, even after "thousands of generations." If the Abrahamic covenant is abrogated, the Apostle's words have little force.—R.]

† [Notwithstanding this very strong assertion of Dr. Lange, on the ground of the parallelism, as well as on account of the general thought of the whole passage, the construction of Meyer is to be preferred. The trajection gives emphasis to τῷ ὑμ. ἐλ. The other views are: They are disobedient through the mercy, &c. (Calvin, and others); they have not believed on the mercy shown to you, &c. (Luther, Estius, Lange). But to these there is the same grammatical objection. Tholuck says: with the same mercy; which obviates Dr. Lange's difficulty, but is against the parallelism.—R.]

Ver. 32. For God hath shut up all under disobedience [*ἀνέκδικασεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν*]. On the verb, comp. Gal. iii. 22, 23, *Textual Note**, and below.—R.] That is, the Jews as well as the Gentiles. According to Meyer, *all* and *every* Gentile and Jew are meant, and not merely the masses of both (according to Tholuck, and others). True, the masses are, in a certain sense, the *all-concluding*; yet, strictly emphasized, *all* and *every* one cannot be spoken of, because the question is not simply the fall of man, but the generic consequences of the fall (Vulgate and Luther have the neuter). [The neuter is probably borrowed from Gal. iii. 22. The sense is the same, whether we accept the view of Meyer or that of Tholuck; but by pressing the former in the second clause, a conclusion might be inserted, which Meyer himself does not accept, viz., the actual exercise of saving mercy in the case of every individual.—R.]

But what does *shut up* mean? Meyer would explain it, according to the peculiarity of the later Greek: to give over to, or under, the *effective* power, but not merely a *declarative* (Chrysostom, and others), or *permissive* power (Origen, and others). [Meyer, Alford, and others, remark that the *syn* in composition strengthens the simple verb, without, however, introducing the idea of shutting up together.—R.] The real explanation of the expression is contained in Rom. v. 12 and Gal. iii. 22. The state of the totality of men (their being shut up under disobedience) is based on the *organic* (generic, social, political, and sympathetic) connection. By the organic connection, all men are shut up in the consequences of the fall. Then, by the organic connection, the Gentiles are first shut up in the process of unbelief (see chap. i.); and in the same way are the Jews also shut up by means of this organic connection (chap. ii.). In the collective character of the history of the world, this makes a collective conclusion [*Zusammengeschlossenheit*]. Thus the Jews, by their organic connection (according to Gal. iii. 22), were shut up under the law, as it were, in a prison or place of custody* (*ἐρπουροῖς μεθὰ συγκυκλισμένοι*); although, after the confinement was abolished, it turned out that they consisted of two parts, the children of the bondwoman and the children of the freewoman. Thus it could only come to pass, by the fearful power of the connection of the universal currents, that sin should be consummated in unbelief under God's judgment, in order that sinners might become receptive of Divine mercy (Rom. v. 20; vii. 13).

In order that he may have mercy upon all [*ἵνα τοὺς πάντας ἐλέησῃ*]. The purpose of this authoritative judgment of God (that is, of this Divine hardening, which was carried constantly further by the reciprocal action with human guilt) was, first, that fulfilment in the ancient time, when the heathen world was ripe for mercy, and will be hereafter the fulfilment of the New Testament time, when Israel shall be ripe for mercy.

[Alford remarks on *τοὺς πάντας* in the two clauses: "Are they the same? And, if so, is any support given to the notion of an *ἀποκατάστασις* of all men? Certainly they are identical, and signify all men, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom the

mercy is shown, is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*, but simply God's act itself. We can hardly understand the *οἱ πάντες* nationally. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view of the Divine mercy and wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself." Comp. *Doctr. Note* 21.—R.]

Ver. 33. Oh the depth of the riches, and wisdom, &c. [*ὅ βάθος πλοῦτος καὶ σοφίας, κ.τ.λ.*]. In the English, that interpretation has been followed which regards the three genitives, *πλοῦτος*, *σοφίας*, *γνώσις*, as coördinate. *Θεοῦ* is joined with all three.—R.] Constructions:

A. What a depth: 1. Of riches; 2. Of wisdom; 3. Of knowledge (Chrysostom, Grotius, Olshausen, Philippi [Hodge, Alford, De Wette], &c.

B. What a depth of riches: 1. Of wisdom; 2. Of knowledge (Luther, Calvin, Reiche).^{*} Meyer says, in favor of the first construction: "As vers. 33 and 34 portray the *σοφία* and *γνώσις*, but vers. 35 and 36 the *πλοῦτος* *θεοῦ*, the former construction is preferable." Besides, the depth of the riches would be, in a certain measure, tautological. But *βάθος* can also not (according to the same writer) mean "*the great fulness and superabundance*," because there would merely result such a tautology. The depth, whose outward figure is the ocean, is also a spiritual depth (see the quotations in Meyer). There is also another sort of fulness, as a rich and fruitful plain. Here God's miracles are obscured by a holy darkness. But the *riches of God* are not merely God's *riches of grace* in the special sense, for the fulness of creation and the treasures of redemption constitute a more general unity in the all-sufficiency of God. This is the entire ontological and soteriological foundation of God's kingdom. If, now, *σοφία* be defined as the exercise of God's *designing* attribute, the idea also usually includes the knowledge and choice of means; here, however (according to Meyer, for example), *γνώσις* denotes the knowledge of means. Proof: *αἱ ὁδοὶ αὐτοῦ*, His measures, must be referred to the latter. But the *ways* have just as decided a relation to the starting-points as to the final points, and we would here also hold to the distinction: *γνώσις* relates chiefly to the *ἀρχαὶ* and its consequences, and *σοφία* chiefly to *τέλη* and their premises.†

How unsearchable, &c. [*ὥς ἀνεξερεύνητα, κ.τ.λ.*]. See *Textual Note*†. Meyer refers *αἱ ὁδοὶ αὐτοῦ* to *γνώσις*, *τὰ κριματά αὐτοῦ* to *σοφία*; the former in the sense of *His modes of dealing*, *His economies*, the latter, *His judicial decisions* (as ver. 32). So Tholuck, but the distinctions are very subtle. See below.—R.] The most *unsearchable* character of God's judgments consists in His causing redeeming acts to arise from them (Gen. iii.: the flood; the Egyptian plagues; the Babylonian captivity; the cross of Christ); and

* Reiche's arguments, and the answers given by Tholuck, will be found in Alford *in loco*.—R.]

† [Bengel: *SAPIENTIA dirigis omnia ad finem optimum: COGNITIO novit finem illum et amicum*. See *Doctr. Note* 21.—R.]

* [Comp. Lange's *Comm. Galatians*, p. 85 ff.—R.]

the peculiarity of His ways as *past finding out*, consists in His leading the minds which He has created through byways, circuitous paths, apparently contrary roads, and even impassable roads, safely to their object (see Job v. 9; ix. 10; xxxiv. 24).

Ver. 34. For who hath known the mind of the Lord? &c. [*τίς γὰρ ἔγνω νοῦν κυρίου; κ.τ.λ.*] Isa. xl. 13, "almost exactly" from the LXX. The mind took knowledge of the object; the counsel took knowledge of the ways. Or, the former word applies to the *γνώσις*, the latter to the *σοφία* (Theodoret, and others). In wisdom He is exalted even above the understanding of man ("My thoughts are not your thoughts"), with respect to His counsel, above the necessity of man's being a counsellor with Him; finally, with respect to His riches, no one has enriched Him or given to Him so that He had to recompense unto him again; He is the absolute source of all good things.

Ver. 35. Or who hath first given to him, and it shall be recompensed unto him again? [*ἢ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ;* See *Textual Note**, for the text of the Hebrew and LXX.—R.] From the original text of Job xli. 11. No gift must be regarded as a recompensing of God.

Ver. 36. For of him, and through him [*ἐκ αὐτοῦ καὶ δι' αὐτοῦ*]. The negation of the previous proposition is carried out positively in the completion of the doxology. *All things are of Him.* He is the *original fountain*, *original ground and author*.—*Through Him.* Preservation, government, redemption.

And unto him [*καὶ εἰς αὐτόν*]. *Toward Him as end.* That He may become all in all (1 Cor. xv. 28); He is glorified in all, and all is glorified in Him. Meyer says: "In so far as every thing serves God's purposes (not merely God's honor, as many would have it)." But every thing always serves God's purpose. Yet the final, absolute glorification of God cannot be separated from the purpose of the revelation of His *δόξα* in Christ, and by Him in His children, His inheritance.

Ambrose, Hilary, Olshausen, Philippi, and others, have regarded this passage as an expression of the relation of *Father, Son, and Spirit*.* Meyer opposes this, by urging that neither Chrysostom, Ecumenius, Theophylact, Calvin, nor Beza, have referred to the Trinity in their expositions. The context speaks simply of God the Father. Yet it cannot be doubted, if we take into consideration other passages of the Apostle (for example, 1 Cor. xv.; Col. i.), that Paul here had in mind at least the difference of the *revelations* of the Father, the Son, and the Holy Spirit. It is certain that the view of God's absolute unity predominates here, but not therefore in the exclusive, doctrinal definiteness of God the Father. The Trinitarian relation lies beyond subordinationism.

* [Alford, who is unusually happy in his comments on this chapter, remarks: "If this be rightly understood—not of a formal allusion to the three Persons in the Holy Trinity, but of an implicit reference (as Tholuck) to the three attributes of Jehovah, respectively manifested to us by the three coequal and coeternal Persons—there can hardly be a doubt of its correctness." "Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never definitively expressed the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality."—R.]

DOCTRINAL AND ETHICAL.

1. While the whole of Paul's Epistle to the Romans has been called a "christological philosophy of the history of the world and of salvation," the term applies more specially to the section chap. ix.-xi., and preëminently to chap. xi.

2. God has not cast away His people: Proofs (1.) The *public* history of Israel: Paul and his Jewish companions in faith; (2.) Israel's *concealed* history, disclosed by God's declaration to Elijah; (3.) The teleology of the partial blindness of Israel *a.* a condition for the conversion of the Gentiles, *b.* then this a condition for the conversion of the Jews; *c.* then this, finally, a condition for the completion of God's saving work on earth; (4.) God's exercise of judgment on all humanity has always a merciful purpose—that is, deliverance and restoration. The history of proselytes proves that the attraction of the Jews to faith is constantly fulfilled in the individual.

3. The history of the seven thousand hidden worshippers of God at the time of Elijah, a type of similar cases in all ages. Not merely the *heroic* witnesses for God's honor are His people, but all who do not bow the knee to idols. The kingdom of God has not merely its lions, but also its doves. The mildness of the Divine judgment on the remnant of piety on earth, in antithesis to the severity and indignation of the human zeal of the well-meaning servants of God.

4. God preserves at all periods, even in the worst, a *λεῖμμα κατ' ἐκλογὴν χάριτος*. When the enemies of the gospel think that Christianity will soon decline, they miscalculate, especially on two or three points: (1.) They do not observe that the blight of division is unavoidable in their own camp; (2.) That a new Divine seed of Divinely chosen children, of sincere adversaries converted and led by God, and of courageous witnesses for God, are in His plan; (3.) That every direction which apostasy takes, leads to a dispersion and taint like that of the Jews, while the deep current of the world's history takes its course with God's kingdom. This confidence is resplendent even throughout the Old Testament, and especially in the prophets.

5. Vers. 6, 7. The unanswerable syllogism of the evangelical Church against the decree of the Council of Trent (see *Exeg. Notes*). *To seek grace beyond works* is an *ἐπιζητεῖν*, comprising in itself a self-contradiction.

6. Vers. 8-11. The twofold judgment of blindness: *a.* By external, seeming happiness (see chap. ii. 4); *b.* By inward disobedience, whose fundamental characteristics are presumptuous blindness and inconsolable, cowardly despondency in relation to the highest good.—On the process of hardening as a continual reciprocity between human offence and God's sovereign judgment, see *Exeg. Notes* on chap. ix. On Jelaledin Rumi's doctrine of predestination, see Tholuck, p. 595.

7. From the fact that judgments on unbelievers are remedial judgments, which are the means of producing faith in the elect, there follows the expectation that the judgments are not of an *æonic*, but of an *economic* nature. God always seeks, through the believers, indirectly to reach again the unbelievers. Therefore the messengers of salvation must shake the dust from their feet when they are not received. That is, they must go *farther and farther!* The

gospel went from Mesopotamia to Jerusalem, from Jerusalem to Rome, from Rome to Wittenberg and Geneva; and in roundabout ways and circles it again goes from New York to Jerusalem and Mesopotamia. Nearness and farness in God's kingdom are not determined by geographical and national proximity and remoteness, but by the relations of spiritual life.

8. The idea of the temporary filling up of the reaches made by the unbelief of the Jews by means of the heathen, has penetrated, though in obscure form, even the Talmud (see Tholuck, p. 600).

9. On the reflection of the truth of the historical character of the Acts of the Apostles, in ver. 11, see Tholuck, against Baur, p. 602. See the same, p. 606, for Origen's view that the number of saints is definite; which, indeed, only has an incidental importance for the question before us (see *Exeg. Notes*).

10. The tragical fate of the Jews. Their fall the riches of the world, notwithstanding they number among them the richest people; their casting away the reconciling of the world. This latter thought refers to the crucifixion of Christ. Such a tragical judicial fate is such a profound enigma of Divine sovereignty, that not only the whole course of the world, but also the future world and eternity, belong to its full glorification in the light of Divine mercy.

11. As the wild olive tree enters into a relation of exchange with the good olive tree by giving to it earthly nutriment, or nutriment for development and for strengthening the stock, while, on its part, its branches are made good, so have the nations brought new organs to Christianity, in order to receive from it the Divine spirit of life. Germany may exult, in a special sense, in having done this, but nothing further. If we arrogantly identify German Christianity with Lutheranism,* the boast has a German Catholic sound; it is a boast of the branches—of only the grafted branches against those branches previously standing—yes, against the root itself.

12. The figure of the relation between the root and the branches condemns that entire theory of the development of Christianity, which the school of Baur has colored according to the Hegelian principles of history.

13. Vers. 20, 21. Tholuck: The predestinarian view here becomes involved in difficulty, in so far as it traces not only faith, but also unbelief, to the Divine causality. Evidently, the exclusion of the Jews is here designated as the result of their own guilt, &c.

14. On the possibility of falling from grace, see Meyer, p. 435, on ver. 23. *Sealed* believers are not here specially spoken of, but, in a general way, the called, the awakened.

15. There subsists not only an antithesis and a relation of degree between the wild olive tree and the good olive tree, but also a natural affinity, which, as well as the heterogeneity, comes into consideration in the application of the figure.

16. On the discussions of recent theology respecting the relation of the Old Testament to the

prophecy of the Apostle about the restoration of Israel, see Tholuck, p. 625.

17. In spite of the Apostle's warning, the grafted branches have in many ways boasted against the natural branches. Under this head belong the conduct of Christians toward the Jews, the judgments passed upon the capability of the Jews for conversion, and, finally, the opinion pronounced on converted Jews. Here belong also the predestinarian appeals to God's decree, under a disregard of the ethical conditions.

18. *The mystery*. Tholuck: "According to the ecclesiastical definition, *res captum humanæ rationis tum regenita quum irrogenita transcendens* (Quenstedt, i. 44). According to the later expositors, on the contrary, it means, at least in Paul, unknown truths, hitherto concealed from humanity, and only known by revelation (Rückert, Fritzsche, Meyer, and Philippi)." The latter, or formal idea of the mystery, underlies the former, the material one. This is proved by 1 Tim. iii. 16. But it is clear, from ver. 33, that a mystery, in the material sense, is so called because it is of unfathomable depth; not because it merely extends beyond the human understanding in the abstract sense—or, in other words, because it is not attainable by the understanding—but only by the believing intellectual perception, because it ever reveals itself, in its Divine depth, in *infinitum*, but not because it should remain in *infinitum* an unsolved enigma.

19. Meyer acknowledges that the conversion of all Israel has not yet taken place; but he adds, that it lies in a very distant time, although the Apostle has regarded the matter as already near at hand; p. 442. This is the usual misconception arising from the failure to distinguish between the religious and chronological idea of the nearness and remoteness of time!

20. On the different renderings of *χάρισμα* and *κλήσις*, see Tholuck, p. 633. A series of insufficient explanations of the *συνέλευσις* in ver. 32, is on p. 635; and discussions on the meaning of *τοῖς πάσιν*, on p. 637.

21. It is worthy of note, that the usual doctrine of predestination, as well as the doctrine of restoration, has been connected with the present chapter, particularly with ver. 33. This contradiction is adjusted, if, with Schleiermacher, we regard predestination as *economical*, and restoration as *eschatological*. True, even in that case, the consequence of the former idea is strongly affected by the reference to faith and unbelief as ethical motives for the Divine sovereignty. Against the latter idea, viz., the usual doctrine of the *ἀποκατάστασις*, Meyer observes, that the universality of the Divine intention does not preclude the partially finite non-realization of it through the guilt of human individuals. But this observation applies also to yesterday and to-day. Important weight rests upon the fact that the *συνέλευσις*, which is similar to fate in the organic connection of men (for example, a Jewish child, born in a Jewish alley, &c.), should be removed by God's sovereign grace; yes, that the currents of unbelief should give place to a current of faith. Judas has proved that a false individual can, at all events, swim against the stream of salvation. The ecna of God and the freedom of man tower above the usual ideas of the *apocatastasis*, as well as above the usual ideas of eternal endless condemnation.*

* [Lutherism; Lutherism, rather than Lutheranism. There is no thought of the Lutheran Church, as such, but of that spirit which traces all evangelical Christianity to the great reformer and his associates. If the figure of the Apostle has any special application now, it is against that illogical ultra-Protestantism, which, on the one hand, boasts itself against the mediæval Christianity, and, on the other, denies that any advance can be made beyond the theological thought of the seventeenth century.—R.]

* [A comparison of ver. 32 with Ga' iii. 23 will assist us.

23. The anthology of distinctions between *σοφία* and *γνῶσις*, see Tholuck, p. 641. The former (Abe-lard) constitutes just the reverse of ours: *sapientia quantum ad praescientiam ipsius scientia quantum ad ipsius operis effectum*, &c. Tholuck defines the *σοφία*, according to Proverbs, as the economic and architectural wisdom of God, and the *γνῶσις* as the knowledge of the nature of the universe. He, in opposition to Meyer, refers the *κρίματα* to the *γνῶσις*, and the *ὁδοὶ* to the *σοφία*. On the latter point, we must coincide with Meyer. The ideas: *κρίματα* and the essence of things, and *ὁδοὶ* and architectural dispositions, do not fit very well together. The *κρίματα* refer to final points; the *ὁδοὶ* are at least connected with starting-points. See *Exeg. Notes*. We must also refer, in reference to ver. 36, to Tholuck's instructive statements.

23. Rom. xi. 36; comp. 1 Cor. viii. 6; Col. i. 16; Heb. ii. 10; also the doxologies in the New Testament, and especially those in Revelation. [Stuart: "Such is the conclusion of the doctrinal part of our Epistle; a powerful expression of profound wonder, reverence, and adoration, in regard to the unsearchable ways of God in His dealings with men; and an assertion of the highest intensity respecting His sovereign right to control all things so as to accomplish His own designs. A doctrine truly humbling to the proud and towering hopes and claims of self-justifying men; a stumbling-block to haughty Jews, and foolishness to unhumiliated Greeks. I scarcely know of any thing in the whole Bible which strikes deeper at the root of human pride than vers. 53-56.—But sovereignty in God does not imply what is arbitrary, nor that He does any thing without the best of reasons. It only implies that those reasons are unknown to us.—And if our hearts are ever tempted to rise up against the distinctions which God has made, either in a temporal or spiritual respect, in the bestowment of His favors, let us bow them down to the dust, as well as silence and satisfy them, with the humbling, consoling, animating, glorious truth, that 'of God, and through Him, and for Him, are all things.' To Him, then, be the glory forever and ever! Amen."—R.]

HOMILETICAL AND PRACTICAL.

A. Vers. 1-6. Has God cast away His people? God forbid! 1. The thought is intolerable to the

in arriving at a correct explanation of its meaning. It expresses a bold, genial, and comprehensive thought, and contains the key to the understanding of the fall, as well as of the whole history of the world. The profound mystery of sin is here solved in the lustre of the Divine wisdom and love. The temporary abasement and neglect of countless individuals, of whole races and nations, is here subordinated to a more profound and exalted plan for general blessing. The Apostle, here and in Gal. iii. 22, teaches a universality of sin and disobedience, and a universality of Divine grace (so also Rom. v. 12 ff.; 1 Cor. xv. 22), and so places them in bold contrast, that the former must subserve the latter. This universality of grace refers: (1.) To the internal power and capability; (2.) To the purpose and design; (3.) To the proffering of the opportunity, or the calling. God can and will have mercy upon all men, and gives to all (at some period) this opportunity. But further than this we cannot go. Pa. 4-6a not teach a universality of actual redemption to all men. The acceptance or rejection of grace is made dependent on belief or unbelief. Hence, in Gal. iii. 22, he does not say, in the second clause, that the promise might be given to all, but to believers. For redemption is no natural process, no work of necessity, but a free act of God in Christ, and must be apprehended and appropriated in a free moral manner by each individual subject.—P. 8.)

Apostle as a true Israelite. 2. He repudiates the fact in the most positive manner; because, a. God has provided for His people beforehand; b. In times of great apostasy He has preserved His remnant of seven thousand who did not bow the knee to Baal. c. He will deal likewise with those who have been reserved through grace.—Paul, as a model of truly national feeling. 1. He was a Christian with all his heart; 2. But he was also an Israelite with all his heart (vers. 1, 2).—The example of the Apostle Paul shows how Christianity and national feeling not only do not preclude each other, but agree very well together.—I also am an Israelite! An expression: 1. Full of manly power; 2. Full of Christian love (vers. 1, 2).—The example of Elijah. 1. His complaint against Israel; 2. God's answer for Israel (vers. 2-4).—God still has His seven thousand who have not bowed their knee to Baal (vers. 4-6).—Let the apostasy be never so great, God never wholly casts away His people (vers. 4-6).

LUTHER: Not all are God's people who are called God's people; therefore not all will be cast away, though the greater portion be cast away.

STARKE: God's children often make unnecessary complaints, and if the Lord should answer them, He would not reply in any other way than: "Ye know not what ye should pray for as ye ought" (ver. 2).—God can permit no such confusion of ideas, as that we are to be saved partly through grace and partly through merit; chap. iii. 28 (ver. 6).—HARDING: God has more saints in the world than we often imagine. Much of the good seed lies under the ground; in the Spring, when the right time comes, it germinates. Be comforted by this truth, ye faithful teachers; Isa. xlix. 1; 1 Kings xix. 4f (vers. 1-3).—NOVA BIBL. TIB.: God does not cast us away, if we have not previously cast Him away (ver. 1).—You regard that church and congregation as the best one to which the most belong, which the great men in the world honor, and which, therefore, has the most splendor, show, and consideration. Oh, no; it is the small and insignificant number which God has preserved for salvation according to the election. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (ver. 5).—SPENER: God looks with other eyes than men's, and perceives those who were imperceptible to others. Yet such persons did not exist by their own strength, but the Lord has reserved them (ver. 4).

LISCO: The fall of Israel is neither altogether universal nor perpetual. The Gentiles' becoming God's people, and participants in His kingdom, is a fulfilment of Gen. ix. 27, that Japheth shall dwell in the tents of Shem.—As surely as unbelief, according to chap. x., is an offence, so sure is the better disposition of these better ones among the people not any work of theirs, but a work of Divine grace (vers. 5, 6).

HEUBNER: There is a divine casting away, the most terrible penal judgment of God, in which He takes His Holy Spirit from man, and quenches the spark of good within him, so that he morally dies out, is without the feeling and power for good, and, shut out from heaven, must bear misery and torment.—This is what pious people since the fall have been anxiously praying God to ward off; Pa. II. (ver. 1).—Elijah believed that he was the only one left. How often does many a pious person believe himself alone! This is a divine trial; but in such hours there also comes equal consolation (ver. 3).—

There is a seed of good people which never dies out. (*Indefectibilitas ecclesie.*)

B. Vers. 7-10. The judgment of hardening on the Israelites not belonging to the election. 1. Why is this judgment inflicted upon them? *a.* Not because it was determined from eternity against them; but : Because they, according to chap. ix. 30 ff., sought righteousness by works and not by faith, and, accordingly, became guilty themselves. 2. In what does this judgment consist? God fulfils in them what He, *a.* Has said by Isaiah; *b.* By David.

Nova Bibl. Tüb. : The terrible judgment of hardening! They have hell, who are smitten and do not feel it; who have eyes, and do not see; who have ears, and do not hear; who have poison and death instead of the bread of life; who have ruin, punishment, and condemnation, instead of strength, joy, and comfort; who have darkness instead of light, and earth instead of heaven.—*CRAMER* : O God, Thou beautiful and clear light, Thou wouldst blind no one; and Thou only dost it as a righteous Judge after one has blinded himself in the power of the devil; 2 Cor. iv. 4 (ver. 10).—*ROOS* : When the *table* (where they concoct mischievous devices), where they usually sit unconcernedly and eat good things, becomes a rope, a trap, ruin, and a recompense for the unfaithfulness and violence which they have exercised against others, it is a symbol of all the means by which men unexpectedly become involved in dangers by their words, or, by their deception or power, are led into the hands of their enemies, and sustain real injury (ver. 9).

LISCO : The burdens of age—dim-sightedness and crookedness—are likewise a symbol of ruin (ver. 10).

HEUBNER : God has *given* them such a spirit; that is, He has permitted it to visit them as a necessary consequence, as a righteous punishment, because they made such resistance to the strivings of the Divine Spirit (ver. 8). Comp. Acts ii. 37; vii. 51.—Man, both the individual and the people, declines into wretched slavery by apostasy from God (ver. 10).

C. Vers. 11, 12. The fall of the Jews is the salvation of the Gentiles. 1. No dark fatality rules here; but, 2. The loving providence of God, which continually turns every thing evil to a good purpose.—Nothing is so bad that God cannot make it serve a good purpose.—Providential sovereignty : *i.* It is mysterious, in so far as we often cannot understand why it permits evil; 2. It is clear and plain, in so far as it always causes good to come from evil. Comp. Gen. i. 20.

STARKE, HEDINGER : What a great Artificer is God! He makes good out of evil, medicine out of poison, and something out of nothing.—*ROOS* : Has God brought nothing good out of this evil? God forbid! From their fall there has taken place the salvation of the nations, to which the gospel was directed after it had been scorned by the Jews (Matt. xxi. 43; Acts xiii. 46-48; xxii. 18-21; xxviii. 27, 28) that the latter might be provoked to jealousy by the former.

GERLACH, CALVIN : "As a wife who has been cast away from her husband because of her guilt is so inflamed by jealousy that she feels herself impelled by it to become reconciled again to her husband, so shall it now come to pass that the Jews, having seen the Gentiles taking their place, and being pained by their being cast away, shall strive after reconciliation with God;" comp. Eph. v. 25-33.

LISCO : God's wisdom brings good out of Israel's perversity. Paul does not say that the individual unbelieving Israelite cannot be lost; but there is quite a difference between the individual and the people (ver. 11).

D. Vers. 13-28. How does Paul wish to be regarded by the Gentiles? 1. By all means as their Apostle, who magnifies this his office; 2. But yet, at the same time, as a true friend of his lineal kindred, who wishes to be the means of saving some of them, because they are destined for life (vers. 13-16).—The rich mercy shown to Israel; perceptible, 1. From its rejection, which is the reconciling of the world; 2. From its reception, which is life from the dead (vers. 13-15).—The figure of the first-fruits as related to the justification of infant baptism; comp. 1 Cor. vii. 14 (ver. 16).—Likewise the figure of the root and the branches. (Comp. also the *Zurich Catechism*, Question 73, b.) The figure of the olive tree. 1. The Apostle warns the Gentile Christians against pernicious presumption (vers. 17, 18); 2. He takes away the strength from such a possible and proud objection on their part (vers. 19-21); 3. He exhorts them to behold God's goodness and severity (ver. 22); 4. He also declares to them his joyous hope of the future conversion of Israel (vers. 23, 24).—The branches do not bear the root, but the root bears the branches. Application : 1. To the relation of children and parents; 2. To the unconfirmed and the Church (ver. 18).—Do you stand by faith? Then do not be proud, but fear (ver. 20).—God's goodness and severity (ver. 22).—God can graft them in again; as this was the Apostle's hope for the children of Israel, so is it ours (ver. 24).—The future conversion of all Israel. 1. When will it take place? When the fullness of the Gentiles is come into the kingdom of God, and the time of the blindness in part of Israel is past. 2. Why will it take place? *a.* Because God has promised it by the prophets; *b.* Because God has once chosen His people; *c.* Because He does not repent His gifts and call (vers. 25-29).—The future conversion of Israel is a mystery, in the sense of Matt. xiii. 11; 1 Cor. xv. 51.—The entrance of the fullness of the Gentiles into God's kingdom. 1. It will be effected by the preaching of the gospel among them; 2. It will take place amid praise and thanksgiving (ver. 25).

STARKE : It is part of a teacher's wisdom to address himself especially to every class of men in an assembly (ver. 18).—One often falls, and yet by his fall another rises; oh, wonderful and yet holy government of God (ver. 15)!—A whole church, a whole ministry, a whole community, and a whole generation, must not be rejected on account of a few fools (ver. 16).—The living of the Jews among us in a dispersed way can be of use to us, for the frequent sight of a Jew, and his intercourse with us, remind us frequently of this Pauline admonition (ver. 21).—Why should you trouble yourself if you are not remembered in any earthly will as an inheritor of corruptible goods? If you stand in God's covenant of grace, you are more than rich (ver. 27).—*CRAMER* : Let no one forget his origin, for that will teach him to be humble (ver. 17).—The human heart is guilty of two sins: it is deceitful, and desperately wicked; Jer. xvii. 9. Therefore God must oppose it by goodness and righteousness (ver. 22).—*HEDINGER* : Do not cast away so soon what does not please you. Many sin by doing this. God has many ways to souls. Your neighbor is

guilty, and so are you. Shall the Lord cast both away? Bear and forbear. Time produces roses even from thorn-bushes (ver. 17).—Oh, how I wish that no one would sin against the poor Jews! Are they not Abraham's seed, and the lineal kindred of the Church? O God, take compassion on these hardened ones, and remember thy covenant!—The Jews, you say, only steal and cheat; they are a frivolous people! Are you better than they? Cannot God convert them? They hear the word, and so do you; neither you nor they are pious. Which has the greater condemnation—you, or these who are under a judgment? The same blindness will come over you, if you do not turn to Christ (ver. 23).—If it is a mystery, who would be so daring as to desire to fathom it? If it is a revealed mystery, who will deny the conversion of the Jews? Though you cannot imagine how it will come to pass, neither can I imagine how those who were formerly Gentiles and servants of the devil, shall now be God's children and the temple of His Spirit (ver. 25).—*Nova Bibl. Tüb.*: Every thing which God does must be regarded as for our improvement; His judgments to lead us to it, and His mercy and grace to keep us to it, even to the end. Because thy loving-kindness is better than life, my lips shall praise thee; Ps. lxxiii. 3 (ver. 22).—**QUEENEL**: Let no sinner despair! There is no abyss of sin from which God cannot rescue him. He who returns to Him with faith and confidence, will find His bosom open to him (ver. 23).

SPENER, on ver. 23: We have here the clear testimony that the poor castaway people shall hereafter be received to grace, and be converted to their Saviour; and the promises once given them repeatedly in the prophets, shall be fulfilled in them. From the beginning of the Christian Church down to the present time, this has been taught and believed by its dearest teachers, from many passages of the Old and New Testament Scriptures; and we, too, have no ground of departing from it, or looking more at the hardness of those hearts which appear impossible to be converted, than at God's promise. Yet the time and manner of God's effecting the work we should as well commit to Divine wisdom, as rejoice with thanksgiving for Divine grace because of the thing itself; and when such a result is effected, we hope for all the more blessed condition of the Church, but meanwhile heartily pray for the fulfilment of such hope.

GERLACH, on ver. 16: The first figure says, the part has the nature of the whole; the second, the derived has the nature of its origin. The Apostle lays greatest stress upon the latter figure, for he dwells upon it afterward, and portrays it in clearer colors.—The Apostle purposely uses here a very striking figure, from a transaction which did not in reality occur—the grafting of the branch of a wild olive tree on a good stock—in order to show that the Gentiles, in a higher sense than the Jews, are called to salvation “contrary to nature” (ver. 24)—that is, by supernatural grace overcoming their nature; comp. Luke xii. 37 (ver. 18).—Paul calls every thing mystery which man cannot know of himself, and can only perceive by Divine revelation. Previously it was the call of the Gentiles (chap. xvi. 26; Eph. iii. 3), but now it is that of the Jews. Comp. Col. ii. 2; 1 Cor. xv. 51 (ver. 25).—The continued existence of the Israelites among all the remaining nations—this perfectly isolated phenomenon in history—is therefore designed by God to glorify

hereafter His covenant faithfulness by a future total conversion of the people (ver. 26).

LISCO: Under what conditions we become and remain participants of God's grace (vers. 22-24).

HEUBNER, on ver. 16: Honorable forefathers as earnest admonition to their posterity (ver. 16).—Nothing more clearly proves the strict righteousness of God, than His judgment on the fallen angels and the unbelieving people of Israel. This should inspire every one with awe, and with solicitude for himself (ver. 21).—It is very necessary to bear in mind both God's severity and goodness; His severity, in order to be preserved from indulgence, false security, and backsliding; and His goodness, in order to be encouraged, and to hope for forgiveness and improvement. God has revealed both. With out the two together there would be no training of men (ver. 22).—Israel is without God, because it is without Christ; God has disappeared from the synagogue. He who would find God, must be converted to Christ (ver. 26).—The true deliverance of Israel does not take place by civil, but by spiritual, emancipation—the mercy of God. Mercy is the object of the reception of the Jews into the Christian Church (ver. 27).—God's friendship with the patriarchs endures eternally (ver. 28).

BESSER: It is *with* Mary, *with* the shepherds, *with* Simeon, *with* the first-called disciples, *with* the Galilean women, *with* the Apostles, and *with* the pentecostal Church of Jerusalem, and not without or separated from them, that thou, Gentile, hast a share in the root and sap of the olive tree. “Paul loves the little word ‘with,’” says Bengel, in speaking of the Gentiles; chap. xv. 10; Eph. ii. 19, 22; iii. 6 (vers. 17, 18).—See that you are not led into the folly of planting the top of the tree in the earth, and imagining that you bear the root, and that first from you, German blood, the good sap of the olive tree has really received strength and impulse (ver. 18).

DEICHERT (vers. 11-21): What serves for the fall of some, must serve for the support of others. 1. Corroboration of this experience generally and particularly; 2. For what should it serve both the fallen and the raised?

E. Vers. 29-36. God's general compassion on all. 1. On the Gentiles, who formerly did not believe, but now believe; 2. On the Jews, who do not believe, but shall hereafter believe (vers. 29-32).—All concluded in unbelief. 1. How far? 2. To what end? (ver. 32).—The universality of Divine grace (ver. 32).—An apostolical song of praise: 1. For God's fulness of grace; 2. For His wisdom; 3. For His knowledge (vers. 33-36).—Every thing is *of, through, and in* (to) God (ver. 36).—To God alone be the honor (ver. 36)!

LUTHKE, on ver. 32: Observe this principal declaration, which condemns all righteousness of man and of works, and praises only God's compassion in our obtaining it by faith.—**STRASSE**: God must be the beginning, the middle, and the end of all things (ver. 36).—**HEDINGER**: How audacious not only to look upon God's council-chamber, but to become master of it! Men do not allow their political follies to be known; should we blind ones, then—we who are of yesterday and know nothing—invalidate God's wisdom? Job viii. 9. O man, be acute with the Scriptures, but not *on* and *beside* the Scriptures. Hypocrites mount high, and fall low; and it all amounts to nothing with the Divine Being (ver. 38).

SPENER: The loftiness of the divine Majesty

(vers. 33-36).—ROOS: What Paul has called the *election*, he immediately afterward divides into two ideas, *gifts* and *calling*, and says that God does not repent them. God has chosen Israel, and remains firm to it. He has from the beginning shown great mercy to this people; and He does not repent of all this. Single branches can, indeed, be cut off, and individual Jews can be lost in great numbers; but the whole tree will not be cut off, the whole people cannot be cast away (ver. 29).

GERLACH: God's purposes for Israel will continue uninterruptedly until the end of the present course of the world; as the fulfilment of all the promises, there is yet to take place a great popular conversion, and a mighty activity within the Church itself. But from all this we cannot conclude that there will be an external restoration of the Jews to a people in the political sense, and their return to the land of Canaan (ver. 29).—The survey of the wonderfully glorious saving purpose of God, as He gradually unfolded it in the foregoing verses to the eyes of the Apostle, leads the latter to make, from the bottom of his heart, this exclamation of amazed and adoring wonder. The *wisdom* of God comprehended the purpose which His love had prompted; and God's *knowledge* marked out the way, defined the measure, and ordered the course for its execution. His *judgments* even on His own children, when they wish to set up their own righteousness, and the *ways* in which He draws the most remote Gentiles and most hardened Pharisees to himself, are unsearchable; but they are not absolutely and eternally concealed, but the light of revelation is disclosed to man by the Spirit, which searcheth after the deep things of God, and reveals them to those who love God (vers. 33-36).

SCHLEIERMACHER: The contemplation of the order of salvation, that God has concluded all in unbelief, is also necessary to us for wonder at Divine wisdom. 1. God's concluding all in unbelief, constitutes the nature of this Divine order of salvation and of redemption through Christ. 2. In this, Divine wisdom is most to be perceived and admired (vers. 32, 33).—SCHWIZER: The unfathomable depth of God's wisdom. 1. We represent this unfathomable depth to ourselves in *humility*; 2. We *lift ourselves up* in faith, since therein the ways of Divine wisdom are concealed (ver. 33).

THE PERICOPÉ for the *Sunday after Trinity* (vers. 33-36).—WOLF: How our reflection should be directed to the unsearchable purposes of God. We see, 1. From whence it should proceed; and, 2. To what it must lead.—RANKE: How one can learn to submit to God's incomprehensible ways: 1. By being humble; 2. By being confident.—PETRI: How should we act in regard to the incomprehensibility of God? 1. We should be discreet in our opinions; 2. We should be humble in our disposition; 3. We should be faithful in our work.—KAPFF: The Holy Trinity: 1. An unfathomable depth; 2. But an inexhaustible fountain of life.—FLOREY: Our inability to comprehend God is a reminder that should lead us to a careful reflection. It is: 1. A reminder of the narrowness of our mind, that we should be warned by it against useless subtleties; 2. A reminder respecting the Scriptures, that we should be moved thereby to hold fast to God's revealed word; 3. A reminder of eternity, that we should thereby think of the perfect knowledge which awaits us in the future world.—SCHULTZ: The Lord's ways: 1. How God glorifies them before

our eyes; 2. To what end God's glory, which is declared in His ways, summons us.

[BISHOP HALL: *On Divine severity.* With how envious eyes did the Jews look upon those first heralds of the gospel, who carried the glad tidings of salvation to the despised Gentiles! What cruel storms of persecution did they raise against those blessed messengers, whose fate deserved to be beautiful! wherein their obstinate unbelief turned to our advantage; for, after they had made themselves unworthy of that gospel of peace, that blessing was instantly derived upon us Gentiles, and we happily changed conditions with them.—The Jews were once the children, and we the dogs under the table: the crumbs were our lot, the bread was theirs. Now is the case, through their wilful incredulity, altered: they are the dogs, and we the children; we sit at a full table, while their hunger is not satisfied with scraps.—*On the necessity of a living faith in Christ.* If ever, therefore, we look for any consolation in Christ, or to have any part in this beautiful union, it must be the main care of our hearts to make sure of a lively faith in the Lord Jesus; to lay fast hold upon Him; to clasp Him close to us; yea, to receive Him inwardly into our bosoms, and so to make Him ours, and ourselves His, that we may be joined to Him as our Head, espoused to Him as our Husband, incorporated into Him as our Nourishment, engrafted in Him as our Stock, and laid upon Him as a sure Foundation.—*On the incomprehensibility of Divine wisdom.* It is unfitting for the vulgar mind to attempt with profane foot to ascend the highest pinnacles of heaven, and there to scrutinize with presumptuous eyes the holy innermost places of God, and to pronounce an opinion on the most profound secrets of the Divine wisdom!—Shall we dare to measure the depths of the Divine law with the diminutive standard of our intellect? Shall we trample on things which even the angels gaze on with awe? But in this respect I do not so much blame the people as the teachers themselves, who have so inopportunately supplied the ears and minds of the multitude with these subjects.

[FARINDON: What better spectacle for the Church than the synagogue, in whose ruins and desolation she may read the dangerous effects of spiritual pride and haughtiness of mind, and thence learn not to insult, but tremble?—Take virtue in its own shape, and it seems to call for fear and trembling, and to bespeak us to be careful and watchful that we forfeit not so fair an estate for false riches; but take it, as from the devil's forge, and then, contrary to its own nature, it helps to blind and hoodwink us, that we see not the danger we are in, how that not only the way, but our feet, are slippery. It unfortunately occasions its own ruin, whilst we, with Nero in Tacitus, spend riotously upon presumption of treasure.—LEIGHTON: Our only way to know that our names are not in that black line, and to be persuaded that He hath chosen us to be saved by His Son, is this, to find that we have chosen Him, and are built on Him by faith, which is the fruit of His love who first chooseth us, and which we may read in our esteem of Him.

[CHARNOCK: *On regeneration.* The increasing the perfection of one species, can never mount the thing so increased, to the perfection of another species. If you could vastly increase the heat of fire, you could never make it ascend to the perfection of a star. If you could increase mere moral works to the highest pitch they are capable of, they can never

make you gracious, because grace is another species, and the nature of them must be changed to make them of another kind. All the moral actions in the world will never make our hearts of themselves of another kind than moral. Works make not the heart good, but a good heart makes the works good. It is not our walking in God's statutes materially, which procures us a new heart, but a new heart is necessary before walking in God's statutes.—*On the misery of unbelief.* Some humbled souls think God is not so merciful as He declares; He swears to expel their doubts. Presumptuous persons think God is not so just; He swears to expel their vain conceits. This sin ties up, as it were, the hands of an omnipotent mercy from saving such a one.

[TILLOTSON: We are apt to attribute all things to the next and immediate agent, and to look no higher than second causes; not considering that all the motions of natural causes are directly subordinate to the first cause, and all the actions of free creatures are under the government of God's wise providence, so that nothing happens to us besides the design and intention of God.—If God be the last end of all, let us make Him our last end, and refer all our actions to His glory. This is that which is due to Him, as He is the first cause, and therefore He does most reasonably require it of us.

[HOPKINS: Fear God, lest at any time, through any neglect or miscarriage of yours, He should be provoked to suspend His influence, and withdraw His grace from you, and to leave you to your own weakness and impotency, upon whose influence all your obedience doth depend.

[HENRY: The best evidence of integrity is a freedom from the present prevailing corruptions of the times and places that we live in; to swim against the stream when it is strong. Those God will own

for His faithful witnesses that are bold in bearing their testimony to the *present* truth. This is thank-worthy: not to bow to Baal when every body bows. Sober singularity is commonly the badge of true sincerity.

[J. WESLEY: God always reserved a seed for himself; a few that worshipped Him in spirit and in truth. I have often doubted whether these were not the very persons whom the rich and honorable Christians, who will always have number as well as power on their side, did not stigmatize, from time to time, with the title of heretics. Perhaps it was chiefly by this artifice of the devil and his children, that the good which was in them being evil spoken of, they were prevented from being so extensively useful as otherwise they might have been. Nay, I have doubted whether that arch-heretic, Montanus, was not one of the holiest men in the second century.

[CLARKE: The *designs* are the offspring of infinite wisdom, and therefore they are all right; the *means* are the most proper, as being the choice of an infinite knowledge that cannot err: we may safely credit the goodness of the *design*, founded in infinite wisdom; we may rely on the due accomplishment of the *end*, because the *means* are chosen and applied by infinite knowledge and skill.

[BARNES, on ver. 14: We may see here, 1. That it is the earnest wish of the ministry to save the souls of men; 2. That they should urge every argument and appeal with reference to this; 3. That even the most awful and humbling truths *may* have this tendency; 4. It is right to use all the means in our power, not absolutely wicked, to save men. Paul was full of devices; and much of the success of the ministry will depend on a wise use of plans, that may, by the Divine blessing, arrest and save the souls of men.—J. F. H.]

PART SECOND.

The Practical Theme: The calling of the Roman Christians, on the ground of their accomplished redemption, or the UNIVERSAL MERCY of God (which will be extended to all), to represent the living worship of God in the completion of the real burnt-offering, and to form a universal Christian church-life for the realization of the call of all nations to PRAISE AND GLORIFY GOD, so that they too may recognize and sustain the universal call of the Apostle. In correspondence with this is the recommendation of his companions, assistants, and friends, in sending his greetings to them; in contrast with which is his warning against Judaizing and paganizing false teachers; chap. xii. 1-xvi. 20.—Conclusion. Salutations of friends. Amen (vers. 21-27).

LITERATURE.—BORGER, *Dissertatio de parte epistolæ ad Romanos paranetica*. Lugd. Bat., 1810.

FIRST DIVISION.

THE CALLING OF THE ROMAN CHURCH TO A UNIVERSAL CHRISTIAN DEPORTMENT

CHAP. XII. 1-XV. 13.

FIRST SECTION.—*The practical theme* (chap. xii. 1, 2). *The proper conduct of Christians toward the fellowship of the brethren for the establishment of a harmonious church-life* (vers. 3-8).

CHAP. XII. 1-8.

- 1 I beseech you therefore, brethren, by the mercies of God, that ye [to]¹ present your bodies a living sacrifice, holy, acceptable [well-pleasing] unto God,
- 2 *which is* your reasonable [rational] service. [.] And be not [And not to be]² conformed to this world: but be ye transformed [but to be transfigured]³ by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God [*or*, what is the will of God, what is good, and well-pleasing, and perfect].⁴
- 3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly [*or*, not to be high-minded above what he ought to be minded, but to be so minded as to be sober-minded],⁵ according as God hath dealt to every man
- 4 the measure of faith. For as we have many members in one body, and all
- 5 members have not the same office: So we, *being* many, are one body in Christ,
- 6 and every one's members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy*⁶ according
- 7 to the proportion of faith; Or ministry, *let us wait* on our ministering; or he
- 8 that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

TEXTUAL.

¹ Ver. 1.—[The infinitive should be retained in the English rendering, for the sake of convenience in connecting the infinitives, which are to be accepted as the correct readings in ver. 2.]

² Ver. 2.—[The *Rec.* (with N. B¹. L., many versions and fathers) reads: *οὐ συγκριθεῖσθε*, which is adopted by Wordsworth and Tregelles. The majority of modern editors and commentators (Lachmann, Tischendorf, Tholuck,

De Wette, Meyer, Alford, Lange) accept the infinitive; so A. B. D. F. Most of these support *προσευχᾷ* (*ceōhai*, rather than *εὐχῇ*). Meyer says: "It is quite as likely that the imperative was written, to make ver. 2 an independent sentence, as that the infinitive was substituted for the sake of conformity with ver. 1." Accepting the infinitive, we place a comma at the close of ver. 1, and amend as above.

² Ver. 2.—[Here the infinitive *μεταμορφωθείς* receives the additional support of R.—The R. V. is more euphonious than exact in rendering these verbs: *conformed, transformed, Transfigured* (Five Ang. Clergymen) is more accurate, and reproduces, in a measure, the variety in the form of the Greek.

³ Ver. 2.—[After *τοῦ*, the Ec. (B. D. L.) inserts *ἑαυτοῦ*. It is omitted in A. B. D. F.; rejected by Lachmann, Tischendorf, Meyer, Alford, Tregelles, Lange; probably a mechanical repetition from ver. 1.

⁴ Ver. 2.—[This emendation accords with Dr. Lange's exegesis. It is taken from Noyes; the Amer. Bible Union gives a similar rendering.

⁵ Ver. 3.—[The bracketed rendering is that of Alford, Wordsworth, &c.; but is, at best, a clumsy attempt to reproduce the play on the words *προσεύχων, φέρων, σφραγίζων*.

⁶ Ver. 5.—[The reading of the Ec. (B) is very poorly supported, though defended by Philippi on exegetical grounds. A. A. B. D. F. read *τῷ*; which is adopted by Lachmann, Tischendorf, Meyer, and most. The clause contains a solecism, and means: *what (is true) as regards individuals, (they are) members of one another*.

⁷ Ver. 6.—[The difficulties of construction are discussed fully in the *Eng. Notes*. The R. V. has so happily filled out the elliptical clauses, and preserved the force of the original, that it is not necessary to make any alterations. The clause: *let us wait on our ministering* (ver. 7), might perhaps be improved; yet, on the whole, it presents the correct meaning.—R.]

EXEGETICAL AND CRITICAL.

Summary.—The practical theme controlling the whole of the second part. The proper conduct of Christians, or the calling of (Roman) Christians to the living worship (service) of God,* vers. 1, 2; a. The proper conduct toward the fellowship of believing brethren, the Church (ecclesiastical duties), vers. 3-8; b. The proper conduct of Christians in all personal relations, vers. 9-21; c. Toward civil authorities (duties toward the government), chap. xiii. 1-6; d. Toward the world in general. Recognition of the rights of the world, and of legal fellowship with it. Separation, on the contrary, from the ungodliness of the world, vers. 7-14; e. The proper practice of the living worship of God, and its universality in the removing of the differences between the "weak" and the "strong," chap. xiv. 1-xv. 4; f. Exhortation to unanimity of all the members of the Church to the praise of God, on the ground of God's grace, for realizing the destination of all nations to glorify God, chap. xv. 5-18.

See also the headings of the sections. Meyer: "General exhortation to holiness." But this "general" exhortation is very characteristically defined according to the characteristic, fundamental thought of the whole Epistle, in its *essential* as well as in its *personal* reference. According to the essential reference, the Apostle has shown, in the first part, that the corruption of the world consists in its having fallen from the living worship of God, and that therefore redemption is a restoration of the fundamental principles of this living worship. The entire holiness of Christians is, accordingly, portrayed as the development of a living spiritual worship. But in the personal reference, the Apostle shows how the Roman Christian congregation should be developed into a congregation of living worship, in order to be the instrument of its extension to all the world, to serve as a central organ for the Apostle, who has perceived his calling in the extension of this worship into all the world.

1. *The practical theme* (vers. 1, 2). A summons to develop the service restored by redemption. [Comp. here the third part of the Heidelberg Catechism, *On Thankfulness to God for Redemption*.—P. S.]

* [The word *Gottesdienst*, used here, and frequently throughout this section, means, literally: *Service of God*; but, technically: public service, Divine service, public worship. Dr. Lange seems to combine both meanings, for he implies that all the duties here set forth form not only a service of God, but the best, truest worship, the real liturgy of the New Testament Church.—R.]

Ver. 1. I beseech you therefore, brethren [*Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί*]. According to Meyer and Tholuck, the *οὖν* does not introduce an inference from the whole of the previous didactic part (as Calvin, Bengel, De Wette, Philippi, and others, would have it), but from chap. xi. 35, 36. But it must be observed, that the conclusion of chap. xi. constitutes the organic apex of the entire doctrinal division; this is especially true of ver. 32, with which Rückert, and others, would connect this verse. Tholuck fails to perceive the Apostle's practical theme, in saying: "The Apostle was accustomed to make some exhortations follow the chief, and therefore the didactic, contents."

By the *mercedes* of God [*διὰ τῶν οἰκτιρημάτων τοῦ Θεοῦ*] (chap. xv. 30; 1 Cor. i. 10; 2 Cor. x. 1). The objective ground of Divine mercy in their experience of salvation, is made the subjective ground of his admonition. He refers to the experience of Divine mercy, its consequence, and its light and right, as if he said, *by the name* of Divine mercy. The only difference is, that, in the asseveration *διὰ*, *by*, the speaker allows the subject of his asseveration itself to speak as motive and motor. The plural *οἰκτιρμοί* corresponds to the Hebrew *רחמים*; but the Apostle has also, instituted, in the foregoing, a threefold gradation of the Divine demonstration of grace.

To present, *παραστήσαι*. The expression, which was used of placing the sacrificial beast before the altar, conveys the thought of the complete resignation and readiness which, on the one hand, does not in the least hesitate, but, on the other, makes no intrusion by an arbitrary slaying of the offering.

Your bodies [*τὰ σώματα ὑμῶν*]. The holding of the body in readiness for an offering well-pleasing to God, is the expression for the highest measure of the renunciation of every thing earthly and temporal. Explanations:

1. Figurative designation of personality itself, according to the figure of the offering (Beza, De Wette, and Philippi [Stuart, Hodge]).

2. The bodies in the real sense, as the holiness of the *vois* is added in the second verse (Fritzsche, Meyer).

3. The sensuous nature of man, which leads him to sin (Köllner, and others).

Against (1.): The Apostle speaks, according to the apostolic standard, to believers, who, according to chap. vi., have already given their personal life to death. But the body is the organ and symbol of all the individual parts, which must be offered in consequence of this principal offering. Against

(2.), Cocceius: *Non possumus offerre corpus sine anima*. The real service performed in making the offering is, indeed, finished with the shedding of blood, or with the resignation of the body. But the heart, or the life of the spirit, is given to God as an expression that the body is offered. Against (8.) Whatever is sinful is not fit, as such, for an offering.—The body is the organ and symbol of the present life in all its relations and parts. Comp. chap. vi. 12, 13, where the question under consideration is the active consecration of all the members of the body.*

Sacrifice. *Θυσία*. We hold that the Apostle has in mind the symbol of the central offering—that is, of the burnt-offering (comp. Tholuck, p. 651). But the burnt-offering was a symbol that the whole life, with all its powers, should be consumed in the fire of God's sovereignty, for His service and glory. The predicates, living, *ζῶσαν*, &c., particularly the first, which the Apostle ascribes to this *θυσία*, are thought, by Meyer, to denote the antithesis of this New Testament offering to that of the Old Testament: "as an offering which lives (antithesis to the real offerings which lose their life)." Tholuck, on the other hand, says with propriety: "the thought that in the Old Testament only dead offerings were brought to God, is neither Jewish nor Pauline; to present not only dead offerings, but even *sic* ones, was an abomination before the Lord; Mal. i. 8." Yet this applies only to Meyer's expression; his distinction in itself is well founded. The predicates, holy [*ἁγία*] and well-pleasing to God [*εὐάρεστον τῷ Θεῷ*], do not in themselves fully constitute an antithesis to the Old Testament. The antithesis is comprised: (1.) In the designation, *your bodies, human bodies*; which is necessary to the idea of a spiritual offering; (2.) In the emphasis on the *presenting and holding in readiness* for the Lord, as the Finisher of the real offering; in which all their own external self-offering on the part of the Roman Christians is absolutely precluded. By this means the predicates acquire a stronger meaning. The higher and real newness of life, the holiness of, and Divine pleasure in, the life of faith given up to the service of God, take the place of the symbolical newness of life, holiness of, and legal Divine pleasure in, the offering of the beast. Estius, Bengel, and others, have connected the *τῷ Θεῷ* with *παράσῃσθαι*; this is correctly opposed by Meyer and Tholuck (see Phil. iv. 18; comp. Rom. vi. 13; 1 Peter ii. 5).

Which is your rational service. [Dr. Lange: *Euer vernünftiger (geistiger) Gottesdienst*.] The accusative *τὴν λογικὴν λατρείαν* is in apposition with the foregoing clause, characterizing more specifically what has been said, according to the New Testament conception of offering, in antithesis to that of the Old Testament. The *λατρεία*, *service, worship*, which, in its central idea, is everywhere an offering (see John xvi. 2). But this sacrificial worship of believers should be *λογική* (see John iv. 21; Rom. i. 9; 1 Peter ii. 5). The *λογικόν* denotes that which is inspired by reason, in harmony with real reason, and consequently

spiritual, real; in antithesis to merely external symbolical service (Melancthon, *cultus mentis*),* but not in antithesis to the *ῥῶα ἄλογα* (Theodoret, Grotius, and others); for, as Meyer observes, the question here is *λατρεία*, but not *θυσία*. Indirectly, indeed, the *λογικὴ λατρεία* is also an antithesis to the *cultus commentitii*; for if the symbolical service would establish itself beyond its time, against the real service, it would then become *cultus commentitius*.

Ver. 2. And not to be conformed. On the difference of the readings, see *Textual Note*†. The infinitives must be referred to the *παράκαλῶ*. The *συνσχηματίζεσθαι* is passive, with a reflexive meaning, *in eandem formam redigi, se conformare*. Philippi: "The original difference between *σχῆμα* and *μορφή* may be, that the latter denotes rather the organic form, while the former denotes more the mechanical form, the external and adventitious *habitus* (*σχῆμα* from *ἔχω, εἶναι*); comp. 1 Cor. vii. 31. Hence *σχῆμα* is also the external semblance, the *pompa*, and *σχηματίζεσθαι*, synonymous with *προσποιεῖσθαι*, to assume a form, a seeming shape, to appear, to take the shape of; comp. the passages cited by Wetstein; *μορφή* also the beautiful form, *forma*; comp. *formosus*. Thus *μορφή* more fitly designates the real inward form, while *σχῆμα* denotes rather the external and accidental appearance." Comp. Phil. ii. 6-8. See also Tholuck, p. 652. Meyer holds [as the E. V. assumes], that the antithesis of both verbs is comprised only in the prepositions; these, indeed, increase it. The *σύν* denotes the torpidity of the external form of the Church by uniformity with the world, worldliness; the *μετά* denotes the organic change and transformation of the organic shape, according to the new inward form. Meyer: "The present infinitives denote a continued action, while *παράσῃσθαι* represents the presenting of the offering as a completed act."

To this world [*τῷ αἰῶνι τούτῳ*]. *ἐν τῷ*. The pre-messianic and relatively anti-messianic form of the world in its perverted course. [Comp. Lange's *Comm.*, Gal. i. 4, p. 13.—R.]

But to be transfigured [*ἀλλὰ μεταμορφοῦσθαι*]. The difference in preposition and verb is better preserved by *transfigured*, which also conveys the distinctions suggested above. See Five Anglican Clergymen.—R.] The *μεταμ.* is reflexive, as *συνασ.*

By the renewing of your mind; chap. vii. 24; Eph. iv. 23. The *καινότης πνεύματος* (Rom. vii. 6; comp. chap. vi. 4), as an impelling principle, results in the *ἀνακαινώσις* of the *νοῦς*; for the *νοῦς*, the conscious, thoughtful, or reflective moral and religious spiritual life (disposition) is constantly renewed, in part restored, and in part developed, in its mastery over the natural part of life. The transformation and shaping of the life of the Christian are determined not by external worldly forms, but by this inward renewing, or renewing ascending to the whole of the external life (*ἀνακαινώσις*) through the productive power of the Spirit. The *νοῦς*, as such, does not then receive the new *μορφή* (Tholuck), but rather the whole Christian life from the *νοῦς* outward.†

* [So Tholuck. While it must be admitted that we are hidden to present our entire selves, the choice of the word "bodies" is probably "an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin" (Alford). This view is not open to the objection urged above by Dr. Lange, and accords with Paul's use of *σώμα*.—R.]

* [So Hodge, Stuart, and most. *Rational* is preferable to *reasonable*, because the latter conveys ordinarily the idea of something for which a good reason can be given, rather than the exact idea of *λογικόν*, *rational, vernünftig*.—R.]

† [The mind is renewed in the newness of the Spirit, and from within the transforming impulse proceeds to

That ye may prove. Literally: εἰς τὸ δοκιμάζειν. [Infinitive clause of design (Meyer).—R.] The Christian life should not receive its development by means of an external legislation, but by the inward one, which is directed by spiritual proving and self-determination (see Gal. vi. 4; Eph. v. 10; Phil. i. 10, and other passages). Meyer appropriately says: "In the unrenewed man this proving is altogether foreign to the activity of his conscience. Comp. Eph. v. 10." But with this there is also connected the *being able to prove* (Rückert, Köllner [Hodge, apparently]), although the actual proving is conjoined with it. Meyer: "The regenerate one proves by the verdict of his conscience, aroused and illuminated by the Spirit." The νόμος of the Spirit, the Christian principle of life, is an infinitude, whose explanation and concrete application to life is committed to the proving of Christian illumination and wisdom.*

The will of God [τὸ θέλημα τοῦ Θεοῦ]. That which is willed by God in every relation of life. The reference of the definitions τὸ ἀγαθόν, καὶ εὐάριστον καὶ τίσις, as adjectives, to God's will (Vulgate, Chrysostom, the most of the early expositors, Luther, Rückert, &c.), is opposed, first of all, by the εὐάριστον, but, in general, by the tautology that would be contained in the expression. Therefore Erasmus, Castalio, Tholuck, Meyer, and the most of the early commentators, have regarded the additions as a substantive apposition.

What is good, &c. We may ask whether a climax of three members is designed [Meyer], or whether we should render explicit that double relation of the good, by which, on the one hand, it is that which is well-pleasing to God, and, on the other, that which is perfect in itself, because it arises from the righteousness of faith, the principle of perfection. We prefer the latter rendering. The repetition of the article would, of course, not be necessary with the first interpretation.†

2. *The proper conduct of Christians toward the community of brethren for the establishment of a harmonious church-life* (vers. 3-8). Tholuck is correct in finding, in what follows, a reference to the different spheres of activity in the Church. Meyer speaks only of an exhortation to individual duties.‡

Ver. 3. **For I say** (say definitely). The γάρ is rendered *namely*, by Tholuck and Meyer. [Alford also takes it as resumptive.] First of all, *namely* appears as inappropriate as *for*. If it is the matter of the self-proving and self-determination of believers, how they should act toward each other, how can the Apostle lay down his precepts immediately afterward? The answer lies in the fact, that their subjective judgment should be subordinated to the known objective will of God. This requirement, that they should be certain as to whether their con-

duct corresponds to God's perfect will, is so great, that it causes the Apostle to lay down regulations for it. Therefore we may also translate the γάρ by *for*. The λίγιν is used in the sense of injunction.

Through the grace, &c. [διὰ τῆς χάριτος, κ.τ.λ.] Even here διὰ. He will not prescribe for them by virtue of his subjective opinion or authority, but by virtue of the grace which is given to him (see chap. i. 5), which establishes his office, and is at the same time the element of life common to his office and their church-life (see chap. xv. 15; 1 Cor. iii. 10; Eph. iii. 7, 8).

To every man that is among you [παντὶ τῷ ὄντι ἐν ὑμῖν. Alford: "A strong bringing out of the individual application of the precept."—R.] This would therefore have applied to Peter also, if he had been in Rome, or Paul would not have spoken thus, or, indeed, would not have written to them at all.

Not to think of himself [μὴ ὑπερθεομενεῖν. See the text, and *Textual Note*.—R.] Tholuck: *εἰσενεῖν* is here not "to strive after," and also not "to be disposed, to think," but "to think (of himself)" (see p. 654).

Soberly, σωφρονεῖν. It is wise conduct or good behavior, especially as moderation.—Proper self-knowledge and esteem, apart from over-estimation, should, by modesty, come to proper and wise moderation in the reciprocity of the personal life with the society. Meyer understands *εἰσενεῖν* as *to be disposed*, and explains the details accordingly; the Vulgate, Calvin, and others, interpret in the same way. The mode of thinking and feeling is undoubtedly connected here with the *holding and demeaning*, which is proved by the *σωφρονεῖν*.

According as God hath dealt to every man [ἐκάστω ὡς ὁ θεὸς ἐπέδωκεν]. The ἐκάστω is dependent on ἐμύρσει: *According as God hath dealt to every man, &c.*, is therefore made antecedent by inversion (see 1 Cor. iii. 5).—The idea of a different distribution of the measure of faith leads to the idea of the gift (ver. 6). No one should apply more than the gift of grace, for what lies beyond this is presumption; but the whole of the gift of grace should be applied, for if this be not done, something would be withheld from the society which is designed for it. Comp. 1 Cor. xii. 4-6, 11; Heb. ii. 4.

The measure of faith [μέτρον πίστεως]. When Meyer maintains that faith here means only faith in the ordinary sense, he overlooks the fact that the *measure of faith* is spoken of in concrete unity; or rather, he interprets this measure erroneously, by understanding only different degrees of the strength of faith, and, accordingly, he not only rejects the reference of the expression to Christian knowledge (Beza, and others), or to the power of working miracles (Theophylact), but also to the gift of grace (Chrysostom, and most other commentators). The purely Divine element in the gift is undoubtedly emphasized here, for what is not of faith is sin. [Alford explains the phrase: "The receptivity of χάρισμα, itself no inherent congruity. It is, in fact, the subjective designation of 'the grace that is given unto us,' ver. 6." He rightly distinguishes it from the gifts and graces themselves. So Philippi in substance. The objective sense of "faith" which is implied in the view of Beza, is open to decided objection.—R.]

Ver. 4. **For as we have many members in one body** [καθ' ἑαυτὴν γὰρ ἐν ἑνὶ σώματι

transfigure the whole life. This seems to be Dr. Lange's meaning.—R.]

* [The verb occurring here is rendered *discern* (Amer. Bible Union), *approve* (Erasmus, and others); but *prove*, test by actual experience, is to be preferred (so Meyer, De Wette, Alford, and others). Wordsworth: *assay* the value of.—R.]

† [The non-repetition of the article, which is urged against the "substantive apposition," is readily explained. It shows that all three refer to one thing. See Winer, p. 120.—R.]

‡ [So Alford. Meyer subdivides these verses thus: vers. 3-5, exhortation to humility in general; vers. 6-8, with special reference to official charisms.—R.]

πολλὰ μίλη ἔχουμεν]. Establishment of the foregoing. The individual Christian is only a member of Christ's body, and should conduct himself as a member, avow himself as a member, and should permit himself to be strengthened as a member; Christ alone is the Head.* "On the commonness of the parallels between a human body and a *corpus sociale* (1 Cor. xii.), even among the ancients, see Grotius and Wetstein *in loco*;" Meyer.

Ver. 6. So we, being many. In antithesis to the unity of the body.

In Christ. The head is the organic vital centre of the whole, in which (not to which) every thing in respect to dominion and glory is comprised (Eph. i. 22, and other passages).

And every one. Τὸ δὲ καθ' ἑξῆς is a solecism of the later Greek, instead of τὸ δὲ καθ' ἑνα; Mark xiv. 19; John viii. 9, and other passages.

Ver. 6. Having then gifts differing according to the grace [ἔχοντες δὲ χάρισματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα]. Different constructions here enter into consideration.

1. With ἔχοντες a new sentence begins, which continues in a succession of elliptical exhortations (Beza, Olshausen, Philippi, and others). Meyer: "The elliptical expression after κατὰ τὴν ἀναλ. τ. πίστ. may be supplied by προφητεῖαι; by ὡμεν after ἐν τῇ διακονίᾳ; by ἔστω after ἐν τῇ διδασκαλίᾳ; by the same after ἐν τῇ παρακλήσει; and, finally, by the imperatives of the corresponding verbs (μεταδίδω, &c.) after the three following parts, ἐν ἀπλότητι, &c. [So E. V., Hodge, &c.] Comp. the analogous mode of expression in 1 Peter iv. 10 f.

2. The ἔχοντες is connected with the foregoing, but in such a way that the following clauses are, according to Meyer, all ellipses (Erasmus, and others). Meyer also places Tholuck here, but Tholuck declares now for (1.).

3. The ἔχοντες δὲ is joined with ἔσμεν (ver. 5), in appositional meaning, and the following clauses are, at the outset, not hortatory, but descriptive, yet pass over into the hortatory (Reiche, Rückert, De Wette, Lachmann). We accept this construction with the modification, that we construe the ἔσμεν emphatically in the meaning of *to have and to hold fast, to put into practice, to exercise*. Comp. Rom. i. 28. With the gifts, as with every thing spiritual, we must bear especially in mind that they cannot be possessed aright without exercising them. Thus the hortatory character under the descriptive form lies in the force of the ἔσμεν, and in the added δὲ. [This δὲ is rendered by Alford: "and not only so, but."—R.]

As for the apparent fluctuations in the construction, they resolve themselves into regular forms, if we observe the subdivisions.† The Apostle distinguishes, first of all, two principal categories: α.

* [Alford: "γὰρ, elucidating the fact that God appoints variously to various persons: because the Christian community is like a body, with many members, having various duties."—R.]

† [Tholuck: "The first two accusatives are grammatically dependent on ἔσμεν: by degrees the Apostle loses sight of this construction, and continues with the concrete δὲ διδόντες, which he still binds on to the foregoing with αἷ; but, at δὲ μεταδίδους, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." This view or that of Dr. Lange will be preferred, as one does or does not seek definiteness of arrangement in the verses.—R.]

προφητεία; δ. διακονία. The *δανονία* is then divided into the διδόντων and the παρακαλῶν; this latter is again divided into the μεταδίδους, the προϊστάμενος, and the ἐλεῶν. This is proved by the forms:

1. The antithesis of the abstract nouns, προφητεία and διακονία. The latter, in its broader meaning, was evidently a church office; while, on the other hand, the προφητεία was, in the fullest sense, also an office.

2. εἴτε ὁ διδόνων, εἴτε ὁ παρακαλῶν. This παρακαλῶν must, at all events, be regarded as a superintendent of the society, presbyter, or man having the gifts of the presbyter, whether, as ὁ μεταδίδους, he devoted himself to the care of the poor; as ὁ προϊστάμενος, to the κυβερνήσεως in the narrower sense; or, as ὁ ἐλεῶν, to the healing of the sick and casting out of devils.*—Gifts differing according to the grace. Gifts; that is, modifications of the one Divine grace in the differences of the human individual talent (see 1 Cor. xii. 4 ff.).

Whether prophecy. Prophecy, in the Old Testament as well as in the New, is the gift and calling to declare, by the prompting and communication of God's Spirit, what is new—that which concerns the future, and the development of God's kingdom; in order, like the compass, to direct aright, in the present, the ship of the kingdom. The reason why it appears more in the foreground in the Old Testament than in the New, is, that the former was the time of expectation and longing, and the latter the time of fulfilment and satisfaction.†

According to the proportion (harmony) of faith [κατὰ τὴν ἀναλογίαν τῆς πίστεως]. The expression defines exactly: according to the relation, the proportion, or harmony of faith; that is, according to the proportion defined by faith. Explanations:

1. Subjective faith, including the *measure of faith*, is meant (the early commentators; Origen, Chrysostom, Ambrose, and others; Bengel and Meyer [Alford, De Wette]. Tholuck: "The prophet keeps within the limits of his prophetic gift, assigned him by his individuality").

2. The objective rule of faith (Abelard, Aquinas, Hervæus, &c.; Flatt, Klee, Philippi, and others). Tholuck, on the contrary, observes, that we may ask whether Paul could have appealed already to such a *regula fidei*. But, in reality, Moses has already established the features of the *analogia fidei*, Deut. xviii. 18 ff. It is well known that the

* [Dr. Lange's classification is ingenious, and perhaps the most satisfactory one, if all seven terms be referred to official positions. Meyer, Alford, and others, refer the last three (in ver. 8) to persons endowed with certain charisms, without any special official position. The reason for this change in application is found in the omission of αἷ, the difficulty of referring these to official persons and functions, the change in the admonitions, which do not define the sphere, as before, but the mode. Besides, as the Apostle (ver. 4) has been speaking of "all members," he would naturally allude to others than official persons. See further in the notes on the separate clauses.—R.]

† ["Prophecy" undoubtedly includes more than the prediction of future events, yet the tendency has been to identify the New Testament prophet with the preacher. Dr. Hodge remarks: "The gift of which Paul here speaks, is . . . that of immediate occasional inspiration, leading the recipient to deliver, as the mouth of God, the particular communication which he had received." This view, which is undoubtedly correct, removes this office out of the discussions respecting Church polity and offices at the present day. It belongs to the extraordinary gifts of the apostolic age.—R.]

Jews crucified Christ by a false application of this rule; but it is equally well known that the New Testament proofs of faith from the Old Testament, which first introduced Christianity into the Jewish world, have only been a living application of this rule. At all events, Paul could not yet appeal to ecclesiastical confessions, but he could appeal to a fundamental canon of truth; see Gal. i. 8; vi. 16; Phil. iii. 16; 2 Tim. iii. 15, 16, &c. However, Tholuck has other grounds for preferring the explanation, that the prophet keeps within the sphere of his calling; namely, because the deacon should remain within the sphere of his diaconate, &c. But is the sphere of the prophet described by the measure of his subjective faith, or would not this be here rather a nugatory generality? The sphere of the prophet, who reveals what is new for the enlargement of the old revelation, is just the real character of the revelation itself, harmonizing with itself through all the stages of development. Yet the Apostle does not say ἀποκαλύψας, but πίστις, because the faith of the Church is also called to the office of watchman, in order that the development of the truth be not corrupted by false prophets. The application of this rule to the exposition of the Scriptures in the early period (see Tholuck, p. 664) is not *explicatio*, but *applicatio*; but it cannot be denied that this *applicatio* itself is made κατὰ τὴν ἀνάλογον τῆς πίστεως.

Ver. 7. Or ministry [εἴτε διακονίαν, *das Dienstamt* (Lange). Governed by ἔχοντες, like the preceding accusative]. A threefold idea of the *διακονία* can be distinguished in the New Testament. 1. The most comprehensive idea understands by *διακονία* the ecclesiastical office in general; see 1 Cor. xii. 5. There, prophecy is designated as a diaconate; here, it is distinguished from it. 2. Therefore, the special office for a definite congregation. So here. [Dr. Lange apparently includes here all the permanent offices in a single church, as he makes *διακονία* a category, under which the five following terms fall. If, however, it be considered as coordinate with what follows, then the still more restricted view must be adopted.—R.] 3. The diaconate, in distinction from the presbyterial episcopacy, 1 Tim. iii. 8. At the time when this Epistle was written, the ecclesiastical distinctions were less developed than when the First Epistle to Timothy was written, but yet more so than in the First Epistle to the Corinthians.

Let us wait on our ministering [ἐν τῇ διακονίᾳ. We must supply an imperative, either *let us be in, remain in, or wait on* (as E. V.). The sense is the same.—R.] Meyer thus explains the *ἐν*: The one who was "diaconally endowed" shall not wish to be of authority beyond the sphere assigned him by this endowment, but to be active

within it. But it is not necessary to understand the *εἶναι ἐν* quantitatively; it can also be understood qualitatively. And since all the apostolic functions of the Church were diaconal, qualitative ministering is undoubtedly the meaning. The proof of the true office is, that it consists simply in service; just as, inversely, pure divine service becomes the true office, even if it had no human official seal. With the positive filling of his sphere, it is always supposed that he does not commit improprieties beyond his sphere.

Or he that teacheth, on teaching [εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ]. According to Meyer, Paul should have continued uniformly, εἴτε διδασκαλίαν (sc. ἔχοντες), "as [Cod.] A. actually has." We have seen, in the arrangement of the gifts (see above), what grounds he had for not thus continuing.* Thus he has his gift in his *labors as teacher*. This appears self-evident; but how many, who would be deemed teachers, are mere babblers!

Ver. 8. Or he that exhorteth, on exhortation [ὁ παρακαλῶν, ἐν τῇ παρακλήσει]. As the *παρακαλῶν* here is definitely distinguished from the *διδάσκων*, nothing else can be understood by it than a fraction within the more general presbyterate. Evidently the more definite distinction, in 1 Tim. v. 17, between presbyters who devote themselves to teaching, and ruling presbyters, thus begins to take shape; while, on the other hand, the diaconate is developed in a presbyterate from the date of Acts xi. 30, and has not yet positively been separated from it. The exhorter, according to what follows, comprises the different sides of the subsequently developed presbyterial office; he is undoubtedly synonymous with the pastors, Eph. iv. 11. The division of his office appears in the following statements.†

He that giveth [ὁ μεταδίδους]. According to Meyer, the official functions to the Church cease with the *εἶτε*. We have, on the contrary, laid down further subdivisions here. Every Christian is indeed a *μεταδίδους*, and not less an *ἐλὼν*; but as here there stands midway between the two a *προϊστάμενος*, which not every one can be, special functions recognized by the Church are evidently meant. Meyer argues against such functions, by observing: *a*. The diaconal gift could not be thus analyzed; *b*. The position of the *προϊστάμενος* as the presbyter between two diaconal employments, would be inappropriate. Instead, therefore, of bearing in mind the growing relations, he does violence to them by preconceived opinions; a presbyter is a presbyter, a deacon is a deacon, &c.; and then, ac-

* [The change to the nominative is deemed by Dr. Lange a sufficient warrant for taking this, and the corresponding participle which follows, as directly subordinate to the idea expressed in *διακονία*. If a reason must be found for the irregularities of the Apostle's syntax, this is the simplest and most satisfactory explanation.—R.]

† [Meyer confines the charisms of exclusively official significance to the four terms already discussed, though he thinks these four are examples chosen out of a larger number: (1.) The gift of *thronus*; i.e. discourse, prophecy. (2.) The gift of oversight of the external affairs of the Church, *diaconate*. (3.) The gift of teaching by ordinary methods, not yet limited to any special office. (4.) The gift of exhortation, i.e., of encouraging or admonitory remarks upon the passage of Scripture read after the usage of the *synagoga*. This last differs from the teaching, in being directed to the heart and will; while teaching was directed to the understanding. Philippi, whose notes are very full and valuable, agrees with him in the main, but differs from him in regard to what follows.—R.]

* [Alford (with most modern commentators) defends the subjective view of "faith," from the context, "which aims at showing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their province, but humbly exercised within their own limits." Besides, there is very little warrant for the objective sense of *πίστις*; it was unknown to the early Greek fathers (Meyer), and cannot be established as a New Testament *usus*; comp. Lange's *Comm. Gal.* i. 23, p. 27; Lightfoot, *Gala. i.* pp. 152 ff. It would seem, then, that the technical theological phrase: *analogy of faith*, has a meaning not strictly in accordance with Paul's use of the phrase. Certainly the application is quite different—here, to the extraordinary gift of prophecy; theologically, to a *regula fidei*. Dr. Lange seems to take middle ground.—R.]

ording to him, Paul casts the presbyter right in the midst of the membership.*

With simplicity. This term is characteristic of the penetration of the Apostle, since accessory views might be easily connected with all exercise of beneficence.†

He that ruleth, προϊστάμενος. According to Meyer, the presbyter, but not the presbyter exclusively. See 1 Cor. xii. 28. The order there laid down by the apostles is as follows: 1. Prophets; 2. Teachers; 3. Miraculous powers; then healing of the sick, then bestowals of help, then *υπερηγᾶντες*, and finally *γεννη γλωσσῶν*. Therefore the bestowals of help would thus fall under the rubric of the present *παρακαλῶν*, and especially of the *μεταδίδους*. Undoubtedly the *υπερηγᾶντες* there stands in the same line with the *προϊστάμενος* here. The ones concerned as having care of the external affairs of the Church, had, at the beginning, no great things to manage. We then find the parallel of the *ἐλεῶν* in the gift of specific miracles: the healing of those possessed with devils, and the restoration of the sick.‡

With diligence. *Σπουδή* may mean *haste*, *zeal*, or *diligence*. But the latter idea is most definite; zeal was a common duty of all.

With cheerfulness [*ἐν ἡλαρότητι*, i. e., hilarity]. "With gladness and friendliness," says Meyer, "the opposite of unwilling and ill-humored behavior." But the question here is not a conventional good conduct, but that cheerfulness from heaven which, in a despondent world, among other duties, must conquer and banish the demons of sadness.

DOCTRINAL AND ETHICAL.

1. On chap. xii. 1 ff. As man's ideal destination was to perceive God aright in His works, and to praise and glorify Him, and, accordingly, the fall consisted in the omission of this living worship, according to Rom. i. 20, 21; then, as human corruption consisted fundamentally in the false worship of heathen idolatry and of Jewish zeal for the letter, according to chaps. i. and ii.; as, further, redemp-

tion was instituted that God might effect and manifest the real atonement in Christ as the mercy-seat of the Holy of Holies sprinkled with His own blood, according to chap. iii. 25; as then, consequently, also Christian saving faith consisted (according to chap. v. 1, 2) of free access to God into the Holy of Holies, and is developed in the most varied features of a New Testament call to worship; so, according to the practical part of this Epistle, should believers begin the development of their worship (chap. xii. 1), by finishing the real *burnt-offering* by the pure presentation of their own bodily life to God's service. On the passages of heathen and Jewish wise men relating to the moral consecration to God as a self-offering, quoted in Wetstein and Koppe, see Meyer, p. 453. See the same author on the "rational service," p. 453; Tholuck, p. 651 ff.: Philippi, p. 500. It is noteworthy that the "rational service" is recommended to the Roman Church. On the *συναρμολογῆσαι* and *μεταμορφοῦσθαι*, see the *Exeg. Notes*. On *ἀλὼν οὐτος*, see Philippi, p. 202.

2. Just as the First Epistle of Peter appears as an evangelical prophecy, in opposition to the later false image of Peter, so is it with the Epistle to the Romans; and especially does the expression of the living offering and the reasonable service stand in opposition to the later picture of the life of the Romish Church. The same assertion holds good of the expression with which Paul prescribes for all Christians in Rome, that every one should not think too highly of himself, that we are all members one of another, &c.

3. The first application which the Christian has to make of the principle of his new life is, that he should not arrogantly abuse his charism [gift] in a hierarchical or sectarian way, but should exercise it purely for the service of the Church, by adapting himself to the requirements of the community, and yet preserve his evangelical freedom. The rule is: (1.) The whole gift for the Church; (2.) Nothing but the gift; see 1 Cor. xii. On the idea of the charism, see the *Exeg. Notes*; also Tholuck, p. 655 ff.; p. 661.—The difference between the *ἐλεῶν* and him that giveth, applies to an early period in the Church. The support of the poor brethren in the first period was not the alms of charity. On the disposition and character of the increasing offices in the Church, see the *Exeg. Notes*. For fuller information on the gifts, see my *Gesch. des apostol. Zeitalters*, p. 555 ff.; and on the offices, p. 535 ff.

4. The defective understanding, which is still apparent in many ways, in reference to the rule that prophecy is according to the measure of faith, arises from the want of perception of the lawfulness of organic development in the department of spiritual as well as of natural life. With the lawfulness of development there is combined the development of lawfulness in all the spheres of life. But in the ecclesiastical department of faith, many will know nothing of the development expressed in prophecy, and, in contrast to them, many will know nothing of the lawfulness expressed by the measure of faith. Hence arise such foolish, noisy decisions of the day as this: The confessions of the Church are no longer obligatory! Every one must know what is obligatory for him, according to his own conscience and calling. But no one has any right to deny the validity of what the Church of God, in its real development of life, regards as its duty. At all events, it follows most from the Apostle's rule, that the mean

* (Meyer guards against this position, by making the gift a general one, not exclusively that of presbyter or *ἐπισκοπος*. Hodge and Philippi, however, refer the first and third to Christians generally, and the second to the ecclesiastical rulers. The latter defends such a promiscuous arrangement as warranted by the Apostle's purpose. It may be observed, that *διδόντες* would better express official beneficence, while *μεταδίδους*, it is claimed by many, refers to private giving of one's own substance.—R.)

† (Tholuck and Alford render: with *liberality*; but this seems to be but poorly supported. Dr. Hodge retains the common meaning in the case of the deacons, and adds: "Considered in reference to private Christians, this clause may be rendered, *he that giveth, with liberality*." But this is only an inference. The Apostle says: with *simplicity*, which is as difficult in the case of private as of official beneficence.—R.)

‡ (It is evident how difficult it is to deduce from the hints given in these Epistles, written to different Churches at different times, any consistent theory of Church government during the apostolic age. In regard to this particular word, most commentators refer it to "the rulers"—i. e., the ruling elders; but the great objection is, that so important an office could scarcely be put in the position it here occupies. Meyer formerly held that it meant those who entertained strangers (so Stuart, in an excursus on this passage), but he has abandoned this view. Alford refers it to ruling in the household, &c. In favor of the common view it may well be urged, however, that the Churches grafted on the synagogue did have such officers, and we might expect a reference to them here. If referred to at all, it must be by this word.—R.)

ing of confessions is thoroughly dependent on the meaning of the Holy Scriptures. But then it may be asked, whether a legal development has been committed to the Church in its essential and substantial life, or whether the custom of declaiming against the boundless culpability of the Church, now in doctrine and now in life, has arisen because the tradition of bishops' caps and doctors' hats is regarded as the most exact history of the Church.

[5 *On church polity*, as taught in this section. The most remarkable fact is, that so little is said. The doctrines of grace are fully treated; the practical theme is distinctly announced. Then, *after an exhortation to humility*, comes an exhortation apparently to church officers, yet so indistinct in its distinctions that nothing definite as to the usages of the Roman Church can be based upon it. A warning against the hierarchy of Rome can readily be found in it; but is it not also suggestive of a certain "freedom of adaptation" in the external polity of Christ's Church? To one who has puzzled over this and parallel passages with the honest purpose of finding out what is the form of church government given *jure divino*, and failed to discover, in any present form, the counterpart of the apostolic Church, it gives a happy relief from perplexity to conclude that church polity was purposely sketched by the apostles only in "*silhouette*;" that the details are to be of ecclesiastical rather than of Divine enactment; that, while despotism and anarchy are excluded, both by the nature of the case and the hints given in the New Testament, the external form of the Church of the future may be as different from any organization at present existing, as its spirit will transcend that of mere ecclesiasticism. Mayhap, when the Church shall return to the apostolical spirit, it will find in its outward form the true exegesis of these disputed passages. He who reads preface here, reads through colored glasses; and he who finds ruling elders alluded to, must first derive his knowledge of their existence from other sources, and then make his exegesis correspond. If, however, any will not be satisfied until a *jure divino* form is found, a search into later Epistles will be more profitable; yet that fact of itself admits development in the apostolic age, and who shall say when that development shall cease? Comp. Schaff, *History of the Christian Church*, i. pp. 180 ff., and the list of authors there referred to; also a discussion on Lay and Primitive Eldership, in the *Amer. Presbyterian Review*, Drs. R. D. Hitchcock and E. F. Hatfield, vol. vi. pp. 263-268, 506-531.—R.]

HOMILETICAL AND PRACTICAL.

[In the original, the Homiletical Notes are inserted at the close of the chapter.—R.]

Vers. 1, 2. Our thank-offering for God's mercy. 1. What sort of a sacrifice should it be? a. Living; b. Holy; c. Well-pleasing to God. 2. With what disposition should it be presented? a. Not so that we should conform to the world, and therefore not with unconverted hearts; but, b. That our minds should be renewed, that we may continually perceive God's will aright.—Our rational service. 1. The *sacrifice* which is presented, is not the sacrifice of slain beasts, but the living sacrifice of our bodies. 2. The *vancuary* is not the tabernacle or temple, but the Church of our Lord Jesus Christ. 3. The

priests are not Levites, but all believing Christians whose mind is renewed.—The restoration of rational service was a prime advantage conferred by our Reformers.—How rational service, in conformity with its nature, should not be limited to the celebration of Sundays and holy days, but should embrace the whole life.—The exhortation to rational service is still necessary. 1. In opposition to the Catholic Church; 2. In opposition to certain sects.—Paul exhorts to reasonable worship, but not to the worship of reason.—Reasonable service is not subtilizing service. 1. The former is living and inspiring; 2. The latter, dead and cold.

LUTHER: St. Paul here calls all offerings, works, and worship, unreasonable, when performed without faith and the knowledge of God.—The law has a sacrifice of many kinds of irrational beasts, all of which are combined in one sacrifice, in order that we ourselves may become reasonable men.

STARKE: Nothing so urges us to what is good as the sense of God's sweet grace and mercy.—The death of the old man is the life of the new man; where Adam's wrath ceases, Christ's meekness begins; and where Adam's pride goes down, Christ's humility rises.—CRAMER: The Christians of the New Testament are spiritual priests, and bound to sacrifices, but they should sacrifice themselves: laying their obedience (1 Sam. xv. 22), their lips (Hosea xiv. 3), faith (Phil. ii. 17), alms (Phil. iv. 18), mercy (Hosea vi. 6), and all such things, on Jesus Christ, the golden altar, God will accept them.

SPENCER: It is not enough to do good and leave evil undone, but the Christian must present himself a complete sacrifice to God.—If, in short, we would know at what we should aim in Christianity, it is the Divine will, and therefore the Divine word. Whatever this forbids must be evil, though even the whole world should permit and praise it; and whatever it enjoins is good, though it should be displeasing to every one.—BENGEL: They very improperly shrink from this perfect will who are always in search of what they, as they think, are at liberty to do without sin. But their course is just like that of a voyager, who, having lost his reckoning, is constantly in search of the most distant shore (ver. 2).

ROOS: God wills every thing that is good, every thing that is well-pleasing to Him, and every thing that is perfect. That is good which harmonizes with God's commandments; and it is good (*καλόν*) in so far as it is well-pleasing to Him; and it is perfect if presented to the extent of our capacity (ver. 2).

GERLACH: The Apostle compares the worship of Christians in spirit and in truth (John iv. 24), which he accordingly calls reasonable (comp. 1 Peter ii. 2), with the *typical* and *figurative* sacrificial worship of the Old Testament (vers. 1, 2).

HEUBNER: The love and mercy of God should be the incentive and source of the Christian sense. This constitutes the characteristic difference between Christian piety and every other kind: it flows from faith and the experience of Divine love in Christ.—The mutual devotedness of God and pious people.—The holiness of the first commandment.—Christian faith is the foundation of Christian piety (ver. 1).—Mastery over the fashion of the world: love for God, and the wish to have only His grace, conquers.—Proper and improper accommodation to circumstances.—Christian life must be something in motion, otherwise it will stink. *Accipiunt vitium, si moventur, aqua.*

BESSER: A Christian man presents his body as

a daily offering, when he, 1. Crucifies that which impedes the spirit willing for God's service; 2. When he offers all the powers of his body and soul for God's honor and his neighbor's good (ver. 1).—Our service is *reasonable* ("logical") when it consists in Christian self-sacrifice, because this service is worthy of God, and well-pleasing to Him; just as the pure milk of the gospel (1 Peter ii. 2) is called reasonable (sincere) because it is the proper nourishment for God's children.—PAUL SPERATUS preached at Vienna, from this apostolical text, his powerful Reformation sermon on "The Glory of the reasonable Gospel Worship, and the Punishment of the unreasonable Popish Worship" (ver. 1).—We should flee from *conformity to the world* (ver. 2).

Vers. 3-8. Humility as the fundamental law of reasonable service in the Church. 1. It should show itself in no one's thinking too highly of himself, but in every one's thinking soberly of himself. 2. It should be manifested by patient consecration of gifts to the service of the Church (vers. 3-8).—True Christian humility: 1. Its nature; 2. Its source (ver. 3).—The figure of the body and the members; comp. 1 Cor. xii. (vers. 4, 5).—Healthy church-life. To this belong two things: 1. Unity in Christ; 2. Diversity of gifts (vers. 4-8).—Proof of the necessary connection of unity and diversity in the Church. 1. Unity without diversity is death; 2. Diversity without unity is disorder (vers. 4-8).—The gift of prophecy. 1. In what does it consist? 2. What purpose should it serve? Comp. 1 Cor. xiv. 3 (ver. 7).—Has any one an office, let him wait on his office. This is said, first of all, of the special care of the poor (*διακονία*); but then it applies to every office (ver. 7).—What belongs to waiting on our teaching? 1. The appropriation of the material for teaching. 2. Observation of the proper mode of teaching (method). 3. The consecration of our own persons (ver. 7).—We should give with simplicity—that is: 1. From an unselfish heart; 2. With a single eye (Matt. vi. 22); 3. With a pure hand (ver. 8).—Proper care in government. 1. It protects order; 2. It regards freedom (ver. 8).—Christian mercy. 1. Its nature; 2. Its exercise (ver. 8).

LUTHER: However precious be all prophecy which leads to works, and not simply to Christ, as our comfort, it is nevertheless not like faith; since those who practise it seek the revelation of hobgoblins, and masses, pilgrimages, fasts, and the worship of saints (ver. 7).—Let those be taught who do not know it, and those be admonished who know it already (vers. 7, 8).

STARKE: Man—a little world; such a glorious, artistic masterpiece of the Almighty Creator, that it cannot be too much contemplated and wondered at (ver. 4).—If you are appointed to the office of preacher, take your hand from the oxen, from the plough, and from your worldly business! Every one to the work to which God has assigned him! Sirach xxxviii. 25 (ver. 8).—CRAMER: Let no one think that he knows, and can do, every thing alone. If that had been designed, God would only have created one member to the body; Prov. xxii. 2 (ver. 4).—The proper touchstone of all exposition of the Holy Scriptures, is the constant and impregnable harmony of the writings of the prophets and apostles; Acts xxvi. 22 (ver. 7).—HEBINGER: Not out of the nest! How will you fly without feathers, judge without understanding, boast without a reason, be called pious without proof, be skilful without God? God does every thing, and you nothing.

ing. Therefore glorify Him, but not yourself. Be still and humble (ver. 3).—Listen! You are your neighbor's servant. Happy he, who, as the servant of his neighbor, lives in love (ver. 4).—Many rules, little work. What may it be? Great cry, little wool. Perform your office well, and regard yourself as unworthy of praise and reward (ver. 7).—MÜLLER. Teaching instructs and lays the foundation, exhortation builds upon the foundation (ver. 8).

SPENER: God has given one kind of faith to all—that is, as far as the matter itself is concerned. Therefore Peter says: They who have obtained *lik* (*ἰσότητος*) precious faith with us (2 Peter i. 7). Therefore we must regard ourselves, mutually, as members of one body (ver. 8).—On ver. 7: Here belong preaching and *catechetical instruction* (characteristic of SPENER).

ROOS: Every one should act according to the proportion of his faith, and especially deliver Divine truths—that is, prophecy. That which is beyond them is the work of nature, and is worth nothing (ver. 4).—To the words, "he that teacheth," and "he that exhorteth," &c., we must mentally add, "because he has received his gift to do it from the Lord." Now he should exercise himself in this employment (vers. 7-9).

GERLACH: True *humility* is, to be conscious of what God gives to it; and it is not a self-acquired possession, but a free gift, and therefore is most intimately one with sobriety and clearness of spirit; while false patience, with an apparently deep self-humiliation, gives man a sullen look at his own heart, and in his gloom it increases the dark spirit of selfishness and pride (ver. 8).—The gift of *prophecy* should not draw the Christian into the sphere of obscure feelings, where he can no longer distinguish the truth revealed by God from the imaginations of his own mind, but should have a guiding star and rule of conduct for common Christian faith (ver. 7).

HEUBNER: God has given us, in the human body, an eloquent picture of human society, and of the inward union of all men. [Comp. the address of Menenius Agrippa to the people in *monte sacro*, Livy ii. 32] (vers. 4-6).—The sense of ver. 7 is: Let no one manifest or affect more fervency or enthusiasm than he has, according to the measure of his faith, according to the degree of his strength and religious conviction. How common it is for one to wish to appear more than he is, or can be! Even religion is brought out for a show, and perverted to a desire to please (ver. 7).—Nothing beyond the Christian's office is required of him; that is the first thing for him.—Christian fidelity to office as the fruit of faith (ver. 7).

BESSER: It is very important to distinguish the measure of faith, and yet not to separate from the measure of gifts (ver. 3).—To prophecy, means to declare God's mysteries, impelled by the Holy Spirit (ver. 7).—The prophecy of an unbelieving preacher and expositor can, indeed, resemble faith; but we pray the Lord for prophets whose measure of faith holds the rule of faith alive within them, who preach with hearts believing according to the received measure of faith, the faith which the Church confesses (ver. 7).

THE PERICOPES. Vers. 1-6 for the first Sunday after Epiphany. HEUBNER: The sacred obligations of the Christian as a member of a holy community.—Every Christian should be a minister. 1. Proof; 2. Blessing.—Christian piety. 1. Its nature 2. Its effects.—BUDEUS: The real fruits of faith

They are shown : 1. In true service, or proper conduct toward God ; 2. In proper conduct toward the world ; and, 3. In proper conduct toward ourselves. —KAPPY : What is necessary for the offering of a sacrifice well-pleasing to God ? 1. That we should no longer seek salvation in ourselves or in the world ; 2. That we should fully appropriate Christ as the perfect sacrifice ; 3. That we should wholly surrender ourselves to the perfect will of God. —STANDT : How far a true Christian must alienate himself from the world. 1. As a sacrifice on the Lord's altar ; 2. As a work of the Lord's hand ; 3. As a member of the Lord's body. —BURK : The Christian's life a daily priestly service. 1. In the feeling which pervades him ; 2. In the denial which he exercises ; 3. In the service which he renders.

[BISHOP HALL, on ver. 2 : *Sermon on the fashions of the world.* Outline : I. The world. II. The forbidden fashions. 1. The head. 2. The eyes : (1.) The adulterous eye ; (2.) The covetous eye ; (3.) The proud eye ; (4.) The envious eye. 3. The forehead—the seat of impudence. 4. The ear : (1.) The deaf ear ; (2.) The itching ear. 5. The tongue : (1.) The false tongue ; (2.) The malicious tongue ; (3.) The ribaldrous tongue. 6. The palate, or belly. 7. The back. 8. The neck and shoulders. 9. The heart. 10. The hands and feet. III. The ugliness and disgustiveness of worldly fashions in God's sight.

[FARINDON, on ver. 6 : *On the proportion of faith.* Plato, when asked what God does in heaven, how He busies and employs himself there, how He passes away eternity, answered : "He works geometrically." So is the "proportion of faith," as St. Paul calls it, also geometrical ; where we must not compare sum with sum, as they do in a market, or value the gift more or less by telling it ; but argue thus : "As what He bestows is in proportion to his estate, so is what I bestow unto mine." And in this sense, the widow's two mites were recorded as a more bountiful and a larger present than if Solomon had thrown the wealth of his kingdom into the treasury. It was the faith, therefore, from which their liberality proceeded, which cheered the Apostle in all his distresses ; not the gift itself.

[LEIGHTON, on ver. 1 : *On the sacrifice of the godly.* The children of God delight in offering sacrifices to Him ; but if they might not know that they were well taken at their hands, it would discourage them much. How often do the godly find it their experience, that, when they come to pray, He welcomes them, and gives them such evidence of His love as they would not exchange for all worldly pleasures ! And when this doth not appear as at other times, they ought to believe it. He ac-

cepts themselves and their ways when offered in sincerity, though never so mean ; though they sometimes have no more than a sigh or a groan, it is most properly a spiritual sacrifice.

[JEREMY TAYLOR : Religion teaches us to present to God our bodies as well as our souls ; for God is the Lord of both ; and if the body serves the soul in actions natural, and civil, and intellectual, it must not be eased in the only offices of religion, unless the body shall expect no portion of the rewards of religion, such as are resurrection, reunion, and glorification.

[CHARNOCK, on ver. 1 : God, who requires of us a reasonable service, would work upon us by a reasonable operation. God therefore works by way of a spiritual illumination of the understanding, in propounding the creature's happiness by arguments and reasons, and in a way of a spiritual impression upon the will, moving it sweetly to the embracing that happiness, and the means to it, which He proposes : and, indeed, without this work preceding, the motion of the will could never be regular.

[J. HOWE, on ver. 1 : *Sermon on self-dedication.* I. Explanation of the terms in the text. II. How the act enjoined must be performed. 1. With knowledge and understanding ; 2. With serious consideration ; 3. With a determined judgment that it ought to be done ; 4. With liberty of spirit ; 5. With full bent of heart and will ; 6. With concomitant acceptance of God ; 7. With explicit reference to Christ ; 8. With deep humility and self-abasement ; 9. With joy and gladness of heart ; 10. With candor and simplicity ; 11. With full surrender to God ; 12. With solemnity. III. Inducements to self-dedication.

[BISHOP HOPKINS, on ver. 2 : *On God's will.* This is all contained in the Holy Scriptures, which are a perfect system of precepts given us for the government of our lives here, and for the attaining of eternal life hereafter ; and therefore it is likewise called His revealed will ; whereas the other, namely, the will of purpose, is God's secret will, until it be manifested unto us by the events and effects of it.—To be governed by our own or other men's wills, is usually to be led by passion, and blind, headlong affections ; but to give up ourselves wholly to the will of God, is to be governed by the highest reason in the world ; for His will cannot but be good, since it is the measure and rule of goodness itself ; for things are said to be good because God wills them. And whatsoever He requires of us is pure and equitable, and most agreeable to the dictates of right and illuminated reason ; so that we act most like men when we act most like Christians, and show ourselves most rational when we show ourselves most religious.—J. F. H.]

SECOND SECTION.—*The proper conduct of Christians in all their personal relations: to the brethren in their own life; to the needy; to guests; to every body, even toward enemies.*

CHAP. XII. 9-21.

9 *Let* love be without dissimulation [*your* love be unfeigned]. Abhor¹ that
10 which is evil; cleave to that which is good. *Be* kindly affectioned one to
another with brotherly love [In brotherly love² be affectionate one to another,
11 literally, be as blood relatives]; in honour preferring one another; Not slothful in
business [In diligence, not slothful]; fervent in spirit [in spirit, fervent]; serv-
12 ing the Lord [*or*, the time];³ Rejoicing in hope [in hope, rejoicing]; patient in
tribulation [in tribulation, patient]; continuing instant in prayer [in prayer,
13 persevering]; Distributing [Communicating] to the necessity [necessities]⁴ of
14 saints; given to hospitality. Bless them which [those who] persecute you:
15 bless, and curse not. Rejoice with them that do [those who] rejoice, and weep
16 with them that [those who] weep. *Be* of the same mind one toward another.
Mind not high things, but condescend to men of low estate [*or*, lowly things].⁵
17 Be not wise in your own conceits. Recompense to no man evil for evil. Pro-
vide [Have a care for] things honest [honorable] in the sight of all men.⁶
18 If it be possible, as much as lieth in [dependeth on] you, live peaceably [be at
19 peace] with all men. Dearly beloved, avenge not yourselves [Avenge not your-
selves, dearly beloved], but *rather* give place unto wrath [to the wrath,
sc., of God]: for it is written,⁷ Vengeance is mine; I will repay, saith the Lord.
20 Therefore

If thine enemy hunger, feed him;
If he thirst, give him drink:
For in [by] so doing
Thou shalt heap coals of fire on his head.

21 Be not overcome of [by] evil, but overcome evil with good.

TEXTUAL.

¹ Ver. 9.—[The imperatives of the E. V. are retained, since we accept the hortatory view of the participles. It is true, the E. V. itself occasionally retains the participial form (vers. 10, 11, 12, 13), but only in such a way as not to disturb the hortatory meaning. See the *Exeg. Notes* on the construction.]

² Ver. 10.—[The E. V. has inverted the Greek order in these brief clauses. The datives stand first, and their equivalents should occupy the same position in English. So Five Ang. Clergymen, Amer. Bible Union, &c.]

³ Ver. 11.—[The *Rec.*, with K. A. B. D² L., most fathers, reads: *καρπίζετε*; adopted by Beza, Lachmann, Scholz, Tischendorf, De Wette, Philippi, Alford, Tregelles. Dr. Lange, however, follows Griesbach, Mill, Fritzsche, and Meyer, who adopt *καρπίζετε*, on the authority of D¹ F. G., Latin fathers (so Luther). Yet Meyer himself acknowledges that the other reading is better supported; he rejects it on account of the critical difficulty of accounting for the variation, were *καρπίζετε* genuine, especially as the phrase: serve the Lord, is so common with Paul. Dr. Lange says: "Such a general summons to serve the Lord, looks like an interruption in the midst of general directions. The reading, as Meyer observes, is readily explained by the fact that a prejudiced moral feeling would easily stumble at the principle: *καρπίζετε δουλεύετε*." It would seem that Dr. Lange is governed rather by a desire to preserve certain exegetical correspondences, than by the results of critical investigation. See Alford in favor of the received reading. He contends that, besides the weight of external authorities, the internal probabilities sustain it. "The present subject is, the character of our *seal* for God." "The command, *καρπίζετε δουλεύετε*, would surely come in very inopportune in the midst of exhortations to the *seal* service of God." Dr. Wette, indeed, doubts the propriety of the expression, remarking that Christians may employ *καρπίζετε*, but not serve it. On the whole, I feel constrained to differ from Dr. Lange, and to retain the reading of the *Rec.* See further in the *Exeg. Notes*.]

⁴ Ver. 13.—[*Rec.*, K. A. B. D² L.: *μεμίστατε*; D¹ F.: *μεμίστατε*. The former is adopted by all modern editors. The latter was "a corruption introduced, hardly accidentally, in favor of the honor of martyrs by commemoration" (Alford). So Meyer, and most. Dr. Lange admits that the reading *μεμίστατε*, which he rejects here, is supported by the same authorities as the reading *καρπίζετε* (ver. 11), which he accepts. "But the connection here pronounces in favor of the *Recepta*." He intimates that he finds another meaning than "the worship of martyrs" in the rejected reading, but does not state what it is.]

⁵ Ver. 16.—[See *Exeg. Notes*.]

⁶ Ver. 17.—[After *καλά*, A², Polycarp, &c., insert *ἐνδύσιν τοῦ θεοῦ καὶ*; F. G., Vulgate, Gothic, many fathers, insert *οὐ μόνον ἐνδύσιν τ. θεοῦ ἀλλὰ καὶ*. These additions are rejected by all modern editors, as taken from Prov. III. 4, where the LXX. reads: *πορεύσθαι κατὰ ἐνδύσιν κυρίου καὶ ἀνδράσιν*.—Instead of *καλὰ* (*Rec.*, K. B. D² L., versions and fathers), A² D¹ F. &c., have *τῶν*, which probably arose from the previous insertion.]

⁷ Ver. 19.—[From Deut. xxxii. 35, where the LXX. reads: *ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω*. Heb.: *בְּיוֹם דִּקְקָה יְיָ*, "mine is revenge and requital." The same thought is found, Jer. xxviii. 6. Heb. x. 30 quotes precisely as here.]

⁸ Ver. 20.—[An exact quotation from the LXX., Prov. xxv. 21, 22. There is, however, a variation in the opening words. The *Rec.*, with D² L., some versions and fathers, reads: *ἐάν οὖν* (*éán* alone is from the LXX.); adopted by De Wette, Philippi, Wordsworth, and Lange (Hodge and Stuart accept it without remark). D¹ F., and other authorities, have *ἐάν* alone; so Tischendorf. K. A. B.: *ἀλλὰ ἐάν* (Lachmann, Meyer, Alford). Other variations occur in the fathers. It is difficult to decide. Probably *οὖν* was the original reading, then rejected because the inference was not understood, or to conform to the LXX.; then *ἀλλὰ* substituted, as a connecting particle was deemed necessary. Certainly *ἐάν οὖν* is *lectio difficilior*. Even Alford seems inclined to adopt it.—R]

EXEGETICAL AND CRITICAL.

Σύμνησις.—The remark, that the expression ἡ ἀγάπη ἀνυπόκριτος serves as an inscription to all the following participles, has induced us, after the example of Meyer, and others, to begin the new section with ver. 9.* It may be doubted whether the Apostle has mentally supplied ἔστω or ἐστί. The latter view is favored by the idea of Christian love, not merely "toward others," but in a universal relation; see ver. 11. The first construction is favored by the hortatory form appearing more strongly toward the end. Our earlier division was based on the fact that vers. 9 and 10 treat of conduct toward companions in faith within the Church. The Apostle, however, makes use of a long series of participles, as if he would urge not so much a Christian course of conduct, as to set up a typical rule of conduct for believers, according to unfeigned love.

[De Wette, Olshausen, and others, supply ἔστω, thus making these verses descriptive, not hortatory. They urge that the use of the participle for the imperative is very rare. That is true; but in ver. 14 we have the imperative, followed by an infinitive in ver. 15, and then by participles, vers. 18-19; all of these latter clauses being of a hortatory character. With most commentators (so E. V.), we prefer to supply ἔστω with the first clause of ver. 9, and ἐστί with the following participles, since ver. 8 is of a hortatory character. Meyer, Philippi, Tischendorf, Lachmann, larger edition, declare for this; the editors by their punctuation, which is the same in the main as that of the E. V. Lachmann also favors (smaller edition) joining the participles with the imperative in ver. 14, and thus obtaining the hortatory force; this, however, is not only singular, but contrary to the thought, which will not permit these participles to modify the imperative, *bless*. Fritzsche takes the participles as corresponding to the personal subjects of "love unfeigned," as 2 Cor. i. 7; but this is unnecessary.—R.]

Ver. 9. Let your love be unfeigned] ἡ ἀγάπη ἀνυπόκριτος. We are justified in strengthening ἡ ἀγάπη into *your love*, in English. But the Apostle means *love* absolutely, not merely love to the brethren (which is spoken of afterwards), nor love to God. The adjective need not be paraphrased, as in E. V.—R.] See 2 Cor. vi. 6; 1 Peter i. 22. Meyer well says: "As love, so also must faith, its root, be;" 1 Tim. i. 5; 2 Tim. i. 8. Undissembled love is therefore the inscription for the whole series of prescriptions which the Apostle lays down in parallelisms of two and of three members.

Abhor that which is evil. ἀποστρεφόμενοι. Strictly, repelling with repugnance. This first grand antithesis says, that believers should turn away with utter abhorrence from that which is evil, in order to cleave to the good with inseparable attachment, as with bridal affection. This antithesis constitutes the practice of heaven and heavenly life, and its realization is the life of our Lord. Its breaking off and turning away, as well as its connecting and uniting, constitute the fundamental moral law of God's kingdom. The second antithesis unites with this.

* [In the first edition, vers. 9 and 10 were added to the previous section. The present division has the support of the best modern commentators, and must be deemed a happy alteration.—R.]

Ver. 10. In brotherly love. φιλαδέλφεια [The dative is that of *reference*: as respects brotherly love.—R.] Specific brotherly love for fellow Christians; 1 Thess. iv. 9; Heb. xiii. 1; 1 Peter i. 22; 2 Peter i. 7.—[Be affectionate one to another, εἰς ἀλλήλους] φιλόστοργοι. Be lovers as toward these related in blood.

In honour. Τιμῇ, esteem. The antithesis here is the *equalization* in confiding brotherly love, and the subordination of our own personality to our esteem for others.

Preferring one another. Προηγούμενοι. The explanations: excelling (Chrysostom, and others), obliging (Theophylact, Luther, and others), and esteeming higher (Theodoret, Grotius; see Tholuck), are intimately connected therewith. [Stuart: "In giving honor, anticipating one another." Meyer: "Going before as guides; i. e., with conduct inciting others to follow." These explanations, however, do not seem to suit τιμῇ; hence Alford, and most, prefer the meaning given in the Vulgate: *in vicem praevenientes*. Hodge: "Instead of waiting for others to honor us, we should be beforehand with them in the manifestation of respect."—R.]

Ver. 11. In diligence, not slothful, &c. [τῇ σπουδῇ μὴ ὀκνηροί, κ.τ.λ.] This clause, which has three members, defines proper activity in reference to temporal affairs, just as the following clause, which also has three members, defines proper passivity in these affairs. Both verses define the personal conduct of the Christian in relation to himself, according to his situation in time.* The principal rule of the first clause is: not to shrink half-heartedly from the whole work of time, but to work with persevering enthusiasm. To this belongs the polar conduct of remaining warm in spirit (seething and boiling like a hot spring), and overcoming the time (see Acts xviii. 25), while in one's daily task adapting one's self to the moment, to the will of the *κρίσις* in the *καιρός*, so that He is served by observing its full meaning. *Δουλ. τῷ καιρῷ*, *tempori servire* (Cicero), and similar expressions; see Meyer, p. 463. The expression was usual in the bad sense (of unprincipled accommodation), as in the good (to accommodate one's self to the time). But here it reads: controlling the time by serving the Lord; Eph. v. 16; see Tholuck, pp. 669 ff., who gives the preference to the reading *κρίσις*.

[Serving the Lord, τῷ κυρίῳ δουλεύοντες. On the readings, see *Textual Notes*. The adoption of the reading *καιρῷ*, which is not so well sustained as that of the *Rec.*, has influenced the exegesis of Dr. Lange throughout the verse. Philippi urges against *καιρῷ* its equivocal meaning, and the fact that Paul always represents the Christian as *free*, a servant only to *God*, or *Christ*, or *righteousness*—never of the *time*. In fact, the injunction seems scarcely to differ from one of worldly wisdom, if that reading be accepted. Eph. v. 16; Col. iv. 5, will not justify the expression. Fritzsche in *love* admits an interchange of *κρίσις* and *καιρός* in other places.—Dr. Hodge explains: "Influenced in our activity and zeal by a desire to serve Christ. This

* [The reading adopted by Dr. Lange in the last clause leads him to this limitation of meaning. While, as Philippi observes, there is no necessity for limiting the diligence to evangelistic efforts, it seems equally uncalled for to refer it exclusively to temporal affairs, as is done by Dr. Lange and the E. V. ("business"). Luther is not literally exact, but gives the correct sense: *Seid nicht träge, was die thun sollt*; Be not slothful in what you ought to do. Thus it is referred to all Christian duty as such (Alford).—R.]

member of the sentence, thus understood, describes the motive from which zeal and diligence should proceed." The common interpretation, derived from the E. V., is: not slothful in temporal affairs, yet of an earnest religious spirit, because all is done in the service of the Lord. If the first clause be extended so as to include "whatever our hand finds to do," this is sufficiently correct. The second member derives its appropriateness from the fact—never more noticeable than in these bustling days, when even religious duty partakes somewhat of the spirit of the age—that zeal and diligence may become a habit and passion, a mere activity, lacking the genuine fervor of the *spirit*. The last term does not, indeed, refer to the Holy Spirit, but, in an exhortation to Christians, may well be taken as meaning the human spirit under the influence of the Holy Spirit.—[R.] This is followed by a trichotomy as the proper passivity in temporal relations.

Ver. 12. In hope, rejoicing [τῇ ἐλπίδι χαίροντες. Stuart thinks the datives in this verse also are datives of reference: as respects hope, rejoicing, &c. But the regularity has been broken in upon by the τῷ κυρίῳ of the preceding verse; we are therefore warranted in adopting a different view here, especially as the datives in this verse seem not to be parallel to each other. The verb χαίρειν may indeed govern the dative, but the hope is rather the ground than the object of rejoicing (so Meyer, Alford). De Wette, Philippi: *vermöge der Hoffnung*; Hodge: *on account of hope*. The hope is objective, and to be taken more generally than Dr. Lange suggests. His view results from reading κυρίῳ above.—[R.] The antithesis shows that here the ἐλπίς, as formerly the σπουδή, must be regarded as prevalently objective. In the time bestowing hope. It is in harmony with the childlike character of faith to rejoice gratefully over every good token; but it is also in harmony with manliness to be patient in tribulation.

In tribulation, patient; in prayer, persevering [τῇ θλίψει ὑπομένοντες τῇ προσευχῇ προσκαρτεροῦντες. Alford: τῇ θλίψει, the state in which the ὑπομονή is found. Philippi, De Wette, Meyer, &c., think ἐν was omitted on account of the parallelism of construction, though the verb governs the dative (more usually the accusative, however). On the second clause, comp. Col. iv. 2; Acts i. 14.—[R.] The harmonization of the great contrasts of life lies in the persevering life of prayer. Similar harmonizations, see James i. 9, 10: chap. v. 13. Bengel: *Gaudium non modo est affectus, sed etiam officium christianorum*. Tholuck and Meyer would regard the hope here quite universally, as the foundation of Christian joy. This is not favored by the antithesis τῇ θλίψει. Meyer here reads the dative: standing out against tribulation. But Paul will not consider tribulation as an adversary. We also prefer being patient to being steadfast, as continued steadfastness is placed here finally in the life of prayer.*

* (The idea of *ὑπομένειν* is patient continuance, or steadfastness, although, at times, the idea of patience may be the prominent one. It may be doubted whether the other thought is not equally prominent here. So Philippi; in *der Drangsal beständig*.—Accepting the wider reference of the verse, Dr. Hodge says: "This hope of salvation is the most effectual means of producing patience under present afflictions." "Intercourse with God, however, is necessary to the exercise of this, and all other virtues, and therefore the Apostle immediately adds: *continuing instant in prayer*." He finds in this expression two attributes of

Ver. 13. Communicating to the necessities of saints [ταῖς χρείαις τῶν ἁγίων κοινωοῦντες. See *Textual Note*.—R.] The belief naturally comes from his own necessity to the necessity of his brethren. Ταῖς χρείαις. The meaning of the verb κοινω: *distributing to*, is opposed by Meyer and Tholuck. It is sufficient here that *holding fellowship with* is the fuller and stronger expression, yet not fellowship "in the necessities" of fellow-Christians, but with them; or, in other words: to participate in their necessities (Chrysostom, Theodoret).—Given to hospitality [τὴν φιλοξενίαν διώκοντες, literally, *pursuing hospitality*].—[R.] In ancient times, hospitality was also a highly important work of love, for the relief of necessity; Heb. xiii. 2; 1 Peter iv. 9.

Ver. 14. Bless those who persecute you, &c. [ἐὐλογεῖτε τοὺς διώκοντας ὑμᾶς, κ.τ.λ.] Here the hortatory form becomes distinct; see Matt. v. 44. Probably the expression of Jesus has reached Paul by the tradition of the Church. Tholuck: "It is just from the Sermon on the Mount that we find the most reminiscences; 1 Cor. vii. 10; James iv. 9; v. 12; 1 Peter iii. 9; iv. 14." Tholuck, very strangely, supposes here a so-called lexical connection—i. e., that ver. 14 is accidentally called forth by the word διώκοντες.† But it is incorrect to suppose that the exhortation of ver. 14 interrupts such exhortations as vera. 13 and 15, which relate to the mutual conduct of Christians; ver. 15 has been too generally regarded as favoring this view.

Ver. 15. Rejoice with those who rejoice, &c. [χαίρειν μετὰ χαίρόντων, κ.τ.λ. On the infinitive as imperative, see Winer, p. 296. Meyer fills out the sentence thus: χαίρειν ὑμᾶς δι. —[R.] Χαίρειν, the infinitive as an imperative, to be supplemented mentally by a corresponding verb; see Sirach vii. 33, 34. Ver. 14 defines the proper conduct in relation to personal antipathy; ver. 15, the proper conduct in relation to personal sympathy.

Ver. 16. Be of the same mind one toward another [τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες]. The participles in ver. 16 have been variously construed; now with the preceding imperative χαίρειν, κλαιν, ver. 16, and now with the following μὴ γίνεσθε; see Philippi. Because of the great difficulties of such connections, commentators prefer to supply ἐστε (Philippi, Meyer).‡

acceptable prayer—perseverance and favor—both implying faith in God.—[R.]

* [Meyer paraphrases: "having fellowship in the necessities of the saints; i. e., conducting yourselves as though the necessities of your fellow-Christians were your own, and thus seeking to meet them." Stuart: "In respect to the wants of the saints, be sympathetic;" but the dative is hardly a dative of reference. The intransitive meaning of the verb must be insisted upon (Tholuck, Meyer, and most). Even in Gal. vi. 6, the transitive meaning must be given up. (Comp. Lange's *Comm.* in loco, p. 150.)—[R.]

† [Wordsworth finds a happy play upon the words, διώκοντες (ver. 13), διώκοντας (ver. 14). "It would seem as if the Apostle's mind, strained by the pressure of the argument with which it had been laboring, now gracefully and playfully relaxed itself in Christian cheerfulness. In his conciliatory courtesy, he would show his readers what he had said severely concerning them in the former parts of his Epistle, had been spoken in love. So he now says, in a tone of lively affection: Even we Christians, whom the world persecutes, ought to be persecutors; we ought to follow with our blessings and our prayers those who pursue us with rancor and disdain."—On the spirit of this injunction, see Hodge in loco, especially the extract from Calvin which he gives.—[R.]

‡ [We retain the imperative form of the E. V. It might

The attempt at the proper construction would be best favored by returning to ver. 15, and reading this injunction as a fundamental thought, controlling what follows, clothed in figurative expression and made explicit by the beginning of ver. 16. On this wise:

First trichotomy: Rejoice with them that do rejoice, and weep with them that weep: *being of the same mind one toward another.*

Second trichotomy: Mind not high things, but condescend to the lowly. Addition: Be not wise in your own conceits (in seclusion).

Third trichotomy: Recompense to no man evil for evil; provide things honest in the sight of all men; if it be possible, as much as lieth in you, live peaceably with all men.

Fourth trichotomy: Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, &c. All this follows from the conduct of Christians toward each other. But then the whole glory of this reciprocal feeling is elaborated in the Christian love of enemies, which conquers evil by good; vers. 20, 21.

The same. *Τὸ αὐτό;* see chap. xv. 5; Phil. ii. 2; iv. 2; 2 Cor. xiii. 7. They should adhere to the same, what is equal, what is common, in their intercourse with each other, or in the intercourse of one toward others; reminder of the Golden Rule. According to Phil. ii. 4, *τὸ αὐτὸ φρονεῖν* proceeds from the *τὸ ἓν φρονεῖν*. Adherence to one results in adhering to the same; then, this results in unity, which, however, is only a special fruit of that general conduct. Likewise Tholuck. [Dr. Hodge thinks *concord of feeling* is the prominent thought.] Chrysostom's view is different: not to regard one's self better than others, and similarly.

Mind not high things [*μὴ τὰ ὑψηλὰ φρονοῦντες*]. Not merely "high-aspiring selfishness," but also self-complacent fancies; for example, Novatian, puritanic, aristocratic, or humanistic fancies injure, or even tear asunder, the bond of communion, of Christian fellowship with the Church, and of humane fellowship with the world.

But condescend to men of low estate. *Τοῖς ταπεινοῖς.* Construed as masculine by Chrysostom, Erasmus, Luther [Alford, Wordsworth], and others. (Various definitions: Christians should count themselves among the lowly; should suffer with the oppressed; should remain in fellowship with the lowly, with publicans and sinners.) But Fritzsche, Reiche, De Wette [Stuart], and many others, have declared in favor of the neuter. Meyer: Subjecting yourselves to the lower situations and occupations of life. The antithesis *τὰ ὑψηλὰ* is urged. But the antithesis is modified by the change of the verb into *συναπαγόμενοι*. The latter verb denotes, *to be carried off, to be taken along with, or, to allow one's self to be carried off, to be misled, to be taken along with* (see Tholuck, p. 678). This may apply as a duty toward the brethren in low estate, who, in opposition to high things, represent the real essence of humanity in the form of a servant; but it cannot apply to trivial and low things. We should take small things into consideration in the light of duties, but not to permit ourselves to be carried off by them. But of small men, who are great in God's eyes, it is said with propriety: that we should devote ourselves to them

perhaps be changed to the participial, as is done in the revision by Five Ang. Clergymen; but this would render a change in punctuation necessary.—R.]

through suffering to glory. Imprisoned and hung with the lowly, but not with the bad!

The neuter construction is thus explained by Calvin, and others: *humilibus rebus obscundentes* (about: to be true in small things): while (Grotius, and others, thus explain the masculine construction: *modestissimorum exempla sectantes*.

[On the whole, the masculine is preferable; for in no other case in the New Testament is the adjective *ταπεινός* used of things. Nor does the Apostle's antithesis require the neuter meaning. Alford: "In *τὰ ὑψηλὰ φρονοῦντες*, the *ὑψηλὰ* are necessarily subjective—the lofty thoughts of the man. But in *τοῖς ταπεινοῖς συναπ.* the adjective is necessarily objective—some outward objects, with which the persons exhorted are *συναπαγόμεθα*. And those outward objects are defined, if I mistake not, by the *εἰς ἁλλήλους*." Dr. Hodge, and many others, do not decide between the two views.—R.]

Be not wise, &c. *Μὴ γίνεσθε, κ.τ.λ.* See chap. xi. 25. But there the conceit of one's own wisdom constitutes an antithesis to God's revelation, while here it constitutes an antithesis to the fellowship of men (not merely of Christians in a good sense).

Ver. 17. Recompense to no man evil for evil [*μηδενὶ κακὸν ἀπὸ κακοῦ ἀποδοῦντες*]. Alford: "The Apostle now proceeds to exhort respecting conduct to those without." There is, however, no warrant for this limitation in the language, and certainly the temptation to render evil for evil to Christians is frequent enough.—R.] Meyer: "The principle itself, and how it stood opposed to heathendom and pharisaism!"

[Have a care for things honourable, *προσοοῦμενοι καλὰ*. Lange: *Seid auf das Edle bedacht. Have careful regard to what is noble, &c.* Dr. Hodge finds here a motive for the injunction which precedes, and objects to the period after "evil" in the E. V., as well as to the translation "honest," which undoubtedly conveys to the ordinary reader the thought that we are bidden to provide for ourselves and families in an honest way. The clause much resembles Prov. iii. 4 (LXX.) hence the variations.—R.]

In the sight of all men [*ἐνώπιον πάντων ἀνθρώπων*]. See *Textual Note* 6. Meyer: Before the eyes of all men. We regard the term as an expression of the relation to the most diverse men. However, the other construction also makes good sense; for Christians could often expose individuals to danger, by giving them cause for offence; Prov. iii. 4; 2 Cor. viii. 21.

Ver. 18. If it be possible, &c. *Εἰ δυνατόν* is referred by Erasmus, Bengel, and others, to what precedes [but this is objectionable]. The clause: *as much as dependeth on you*, explains the *εἰ δυνατόν*. It may be outwardly impossible to us to live at peace with every body; but inwardly we should be peaceably disposed, prepared for peace, toward every body. [The *εἰ δυνατόν* is objective (Tholuck, De Wette, Meyer, Alford), not, "if you can," but, if it be possible, if others will allow it. "All your part is to be peace: whether you actually live peaceably or not, will depend, then, solely on how others behave toward you" (Alford). That this is often impossible, the Apostle's life plainly shows.—R.]

Ver. 19. Avenge not yourselves, dearly beloved. The additional *ἀγαπητοί*, loving pressure. [The address becomes more affectionate

as the duty becomes more difficult (so Tholuck).—R.]

Give place unto the wrath [*δοτε τόπον τῇ ὀργῇ*]. Make way for Divine wrath; do not anticipate it; do not get in its way; let it rule. This is the explanation of most commentators, from Chrysostom and Augustine down to Tholuck, De Wette, Meyer, and Philippi. [So Hodge.]—Second explanation: Let not your own wrath break forth (Du Dieu, Semler [Stuart], and others). Meyer, on the contrary: The Latin usage of *non ira spatium dare* harmonizes very well with this, but the Greek usage of *τόπον δίδωαι* does not. [Jowett says this explanation "is equally indefensible on grounds of language and sense. It is only as a translation of a Latinism we can suppose the phrase to have any meaning at all; and the meaning thus obtained, 'defer your wrath,' is out of place." See his remarks in defence of the next explanation.—R.]—Third explanation: To give place to the wrath of your enemy (Schöttgen, Morus, and others). Meyer: This would be only a prudential measure.* The first explanation is raised above all doubt by the addition: *Vengeance is mine.*†

For it is written, Deut. xxiii. 35.—Addition: *λέγει κύριος*; see Heb. x. 30.

Ver. 20. Therefore if thine enemy, &c. [*εἰν οὖν πεινῶ, κ.τ.λ.* See *Textual Note* *]. The *οὖν*, which is omitted by most Codd., probably on account of difficulty, follows from the antithesis. One cannot conform to the negative: not to hate an enemy, without obeying the affirmative. [Hodge: "The expressions are obviously not to be confined to their literal meaning, nor even to the discharge of the common offices of humanity; they are figurative expressions for all the duties of benevolence. It is not enough, therefore, that we preserve an enemy from perishing; we must treat him with all affection and kindness."—R.] The words are from the LXX. of Prov. xxv. 21.

Thou shalt heap coals of fire, &c. [*ἄνθρακας πυρὸς σωρεύσεις, κ.τ.λ.*] The burning of fiery coals is an Oriental figure of constantly burning pain. Explanations:

1. Thou wilt draw down upon him severe Divine

* [Dr. Lange quotes Meyer's objection to one single phase of this explanation, and that not the one most prominently urged. Ewald, Jowett, Wordsworth, understand by this view, which they defend, not *getting out of the way* of the wrath of another, but, allowing it to spend itself upon you, "let your enemy have his way." So far from deeming this a prudential step, Jowett defends it from the objection, that "common prudence requires that we should defend ourselves against our enemies," by urging that the gospel does not always give "counsels of prudence, but of perfection." Meyer, however, opposes the real explanation of these authors, by saying that such a meaning has too little positive moral character; and further, that the prohibition of revenge by no means implies that the personal object is an angry one. These objections are valid ones.—R.]

† [The first explanation is the most natural one; but Alford suggests another, viz.: "Anger, generally; proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge will execute it: make not the wrath your own, but leave it for God." Wordsworth, in defence of the third explanation, objects to the first: "It could hardly be presented as a Christian duty—to make room for the Divine wrath to work against an enemy." He furthermore defends the ambiguous rendering of the E. V., as excellent from its ambiguity, from not saying too much, and thus inviting study, using this opportunity for opposing a revision. "I ever held it a kind of honest spiritual thrift, when there are two senses given of one place, both agreeable to the analogy of faith and manners, to make use of both" (Bishop Sanderson). Dr. Wordsworth approves this rule for expositors. His own practice of this "spiritual thrift" may lead to spiritual wealth, but certainly seems to tend to *exceptional poverty*.—R.]

wrath (with reference to 4 Ezra xvi. 54: Chrysostom, Theodoret, &c., Zwingli, Beza, &c., Stolz, Hengstenberg, &c.).

2. Thou wilt prepare him for the pain of penitence (Augustine, Jerome [Tholuck, De Wette, Meyer], Luther, and many others). Origen has opposed the former view, which was continually under 'the necessity of being established in the Church, because of the propensity to wrath. On Hengstenberg's explanation of Prov. xxiv. 18, see Tholuck, p. 675 ff. Ver. 21, as well as the spirit of the passage, pronounces in favor of explanation (2.). No one could gladly requite evil with good, if he knew of a certainty that he would thereby be exposed to Divine wrath. Finally, this explanation is favored by the whole spirit of Christianity. Yet it must be observed, that penitence cannot be designated as an infallible effect of the love of enemies, and of its expressions. The most immediate effect of such expressions is *burning shame*, a religious and moral crisis. He will bend his head as if fiery coals lay on it. The rule, as well as the purpose, of this crisis, is penitence and conversion; but there are frequent instances of false adversaries, like Judas, becoming hardened by kindness.

[3. Slightly different from (2.) is that adopted by Hodge: "You will take the most effectual means of subduing him." Kindness is as effectual as coals of fire. So Alford: "You will be taking the most effectual vengeance." Similarly Jowett. This view, which excludes even the pain of penitence, is favored by the connection with ver. 21.—R.] For other unimportant explanations, see the Note in Meyer, p. 468.* On the figure of fiery coals, see Tholuck, p. 675.

Ver. 21. [Be not overcome, &c. *μὴ νικῶ, κ.τ.λ.* "A comprehensive summary of vera. 19, 20. Be not overcome (led to revenge) by evil (which is done to you), but overcome by the good (which you show to your enemy) evil (by causing your enemy, ashamed by your noble spirit, to cease doing evil to you, and to become your friend);" Meyer. Seneca, *De Benef.*, 7, 31: *Vincit malos pertinax bonitas*.—R.] The purpose of all these manifestations of love is that of Christ on the cross: to overcome evil with good.

DOCTRINAL AND ETHICAL.

1. The proper conduct in personal intercourse, particularly with the brethren, is love without *disimulation*; as the proper conduct toward the Church, previously described, is love without *self-boasting*. The conduct toward civil authorities (which follows in chap. xiii.) is love *without fear*; and, finally, the proper conduct toward the world is love *without despising the rights of the world, and without mingling with the immorality of the world*.

2. The root of brotherly love is reverence for the appearing image of Christ; and its development and consummation are types of the most inward consanguinity.

3. The proper conduct toward different individuals begins with proper conduct toward ourselves; portrayed in ver. 11. To this there belongs, first of all, fresh spiritual life; zealous and enthusiastic work, embracing eternity as the blessing of the

* [Among these, the reference to the softening by burning coals (Glückler), the *inflaming* to love (Calovius), the red blush of shame live-glowing coals (Sanctius).—R.]

Spirit; calm ardor in communion with God, and in the consciousness of its being sent by God; but regarding the moment of time as the moment of eternity in time. In this place belongs Solomon's Ecclesiastes, this much-mistaken pearl of the Old Testament—a writing whose fundamental thought is, that every thing is regarded vain in consequence of desisting eternity in time.

4. The Apostle's pen gives a festive expression even to Christian ethics; as is proved by the beautiful parallelisms, mostly in the form of trilogies, in this chapter, together with 1 Cor. xiii. [Comp. Erasmus on this chapter: "*Comparibus membris et incisio, similiter cadentibus ac desinentibus sic totus sermo modulatus est, ut nulla cautio possit esse jucundior.*"—R.] Christian life should also be a worship. But the worship is festive, free from common weariness.

5. All Christianity is a conquest of evil by good, which Christ has established, and already decided in principle, on His cross. All the single rules of conduct toward individuals concentrate in this last and highest one.

HOMILETICAL AND PRACTICAL.

Vers. 9-21. The sincerity of love. It is manifested in: 1. Our abhorring that which is evil; and, 2. In cleaving to that which is good (ver. 9)—Let not love be false. 1. What is it to love in this way? 2. How is it possible? (ver. 9).—What belongs to true brotherly love? 1. Sincere heartiness; 2. Obliging respect (ver. 10).—Universal love and brotherly love. 1. How far related? 2. How far different? Comp. 2 Peter i. 7 (vers. 9, 10).—Christian joy in labor. 1. Its nature; 2. Its origin; 3. Its limit (ver. 11).—Be not indolent in doing what you should! (ver. 11).—Be fervent in spirit! A pentecostal sentiment (ver. 11).—Adapt yourselves to the time! A word of comfort in times of need and tribulation (ver. 11).—Rejoice in hope, be patient in tribulation, continue instant in prayer—an inexhaustible text, and one that can be always applied afresh on marriage occasions, in harvest sermons in years of failure, or in New Years' sermons in troublous times (ver. 12).—Distribute to the necessity of saints! 1. Description of it (with special references similar to those in ver. 11). 2. A summons to energetic assistance (ver. 13).—The forgiving Christian spirit. 1. A beautiful virtue; but, 2. One very difficult to exercise; and therefore, 3. Proper to be implored from God (ver. 14).—Christian sympathy: 1. In joy; 2. In sorrow (ver. 15).—Christian unanimity (ver. 16).—Christian humility (ver. 16).—Christian honesty (ver. 17).—Christian peacefulness (ver. 18).—Christian love of enemies. 1. It desists from revenge; 2. It overcomes evil with good (vers. 19-21).—Fiery coals on the head of an enemy: 1. They cause pain; but, 2. Healing pain, because it is the pain of shame (vers. 19-21).

LUTHER: To heap coals of fire on the head is, that, by kindness, our enemy grows angry with himself for having acted so wickedly toward us.

STARKE: True Christianity does not make lazy people and sluggards, but industrious ones; for the more pious the Christian is, the more industrious laborer he is (ver. 11).—Dear Christian, you present a gift to strange beggars, though you do not know whether they are holy or not—indeed, the most are

without holiness; should you not rather do good to the poor who live among us, who prove by their deeds that they are holy and God's children? (ver. 13).—He who rises high, falls all the lower; such conduct is always dangerous. High trees are shaken most violently by the winds; high towers are most frequently struck by the thunder-storm; what is high is easily moved, and likely to fall. Rather remain low, and then you will not fall, Sirach iii. 19 (ver. 16).—If you have wisdom, it is not your own, but God's; let it not be observed that you know your wisdom. There are others also who are not fools; and there are many superior to you (ver. 16).—Every one should be ruler of his own spirit, Prov. xvi. 32 (ver. 21).—It is most glorious to show good for evil, and to make a friend out of an enemy, Prov. xvi. 6 (ver. 21).—As fire is not quenched by fire, so is evil not quenched by evil, nor invective by invective.—HEDINGER: Christianity is not absurd selfishness and incivility. Love and patience teach quite different things toward our neighbor (ver. 10).—MÜLLER: The richer and higher in God, the poorer and more like nothing in our own eyes, 2 Sam. vii. 18 (ver. 10).—God sends His cross to us that it may press from our hearts many fervent sighs, from our mouth many a glorious little prayer, and from our eyes many hot tears (ver. 12).—Christian souls are one soul in Christ, and therefore one feels the sorrow and joy of another (ver. 16).—To do good is natural; to do evil is carnal; to do evil for good is devilish; to do good for evil is divine (ver. 17).

SPENER: Love is the principal virtue required by Christ of His disciples (ver. 9).—*Brotherly* love should be as hearty as natural love between parents, children, and brethren (the *σφοδρῆ*), and should not be lukewarm, but zealous (ver. 10).—The Spirit of God is a holy fire, which inflames hearts wherever it is. Where things go very sleepily, we may well apprehend that, because there is no fire, there is no zeal, and that there is also no work of the Spirit, but only of nature. Yet there should be a fervency and zeal of the *spirit*. For the flesh has also its blind zeal, which is the more dangerous the greater it is (ver. 11).—*Accommodate yourselves to the time*. But this must not be in such a way as to join in with the world, as every period brings with it that which the Apostle (ver. 2) has already forbidden—conformity to this world. But Christians should not lose the opportunity of doing good which God constantly presents to them; and they should always give due care to all circumstances—to what is best now to be done according to the Divine rule. Moreover, they should always give due attention to the condition in which they are situated, so that they may act just as God now requires of them (ver. 11).—In prosperity and adversity, prayer is the best means for our support (ver. 12).

ROOS: Christians should be refined and polite people (ver. 17).

GERLACH: The most glowing love should not lose sobriety and discretion, by virtue of which it chooses and performs just what the circumstances require; comp. Matt. x. 16 (ver. 11).—"It is well," says one, "that he has very properly commanded weeping with those who weep; but for what end did he command us to do the other part, that which is not great?" And yet, rejoicing with them that rejoice is a far more self-denying state of mind than weeping with those who weep;" Chrysostom (ver. 15).—By *fiery coals* we must understand that we

lead the one who injures us to repentance of his deed, by doing good to him (ver. 20).

LISCO: How the love of the believer, arising from humility, is manifested toward other believers. 1. Its peculiarity (vers. 9-12); 2. Its manifestations amid very different external circumstances (vers. 13-16).—Relation of the believer to the unbelieving world. He is even animated with love toward it (vers. 17-21).

HEUBNER: Love should be tender and delicate; it should avoid every thing that can offend another's sense of modesty or honor. Indelicacy is always a want of respect (ver. 10).—Christianity teaches the real art of being always happy.—The Christian must keep in a good humor. Hope is the source of the Christian's cheerfulness; the condition of it is patience. *Prayer* strengthens both faith and hope (ver. 12).

BESSER: The works of Christians in love (vers. 9-21).—Paul calls upon us to oppose two special enemies of unity: 1. Pride; 2. Self-conceits of wisdom (ver. 16).—Saul felt most painfully the burning coals from David's hand, 1 Sam. xxiv. 17 ff.

SCHLEIERMACHER: The Apostle's injunction: Rejoice with them that do rejoice, and weep with them that weep. 1. What is the scope of it—what are the limits which he has assigned to it? 2. Its connection with our spiritual life in God's kingdom (ver. 16).—Perseverance against the evil sorely afflicting us. It consists in: 1. Our taking care lest evil prostrate our spirit; 2. In being careful not to lose our sobriety, when engaged in work, by surprise; 3. And in being on our guard lest our pleasure in life be destroyed by the pressure of evil (ver. 21).

Vers. 7-16. THE PERICOPÉ for the Second Sunday after Epiphany.—**HEUBNER:** The fruits of Christian faith in human life.—The connection of the Christian virtues.—The real life as a practical school of Christianity.—**HARLESS:** *True fidelity to calling.* 1. Good Christian deportment is always likewise fidelity to calling; 2. The discharge of one's calling is true when it is done with simplicity, with care, and with pleasure; 3. This fidelity to calling arises alone from true love; 4. But true love arises alone from the humility of Christian faith.—**JASPIS:** True Christians are also the most faithful laborers. 1. They regard their lifetime as a very gracious gift; 2. They act continually from holy motives; 3. They feel inwardly united with their fellow-men; 4. They have too serious a reverence for their Eternal Judge to discharge their calling unconscientiously.—**KREHL:** Strengthening of patience in tribulation by: 1. Wise hope; 2. Pious reflection; 3. Steadfast prayer; 4. Joyous hope.

Vers. 17-21. THE PERICOPÉ for the Third Sunday after Epiphany.—**HEUBNER:** The Christian amid the afflicting relations of the world. 1. He uses them for opposing his own self-love; 2. He uses them for greater severity toward himself; 3. For the practice of a peaceful disposition; 4. For the exhibition of love toward enemies; 5. For increasing his stability and steadfastness.—The dignity of Christian peacefulness: 1. Its source; 2. Its limits; 3. Its strength.—**BECK:** Direction for the art of genuine Christian peacefulness. 1. Stop up the fountain of disquietude in your own heart; 2. Give place to the external occasion to disquietude by conscientious and blameless deportment toward every body; 3. Amid external temptations, direct your heart to the highest Requirer; 4. Strive to

overcome the hatred of enemies by good deeds, and to turn away the punishment impending over them.—**F. A. WOLF:** Avenge not yourselves! 1. The meaning of this declaration of the Apostle; 2. How it should be observed.

KAPFF: What belongs to true culture: 1. Modesty and humility; 2. Universal philanthropy; 3. Truth and purity of heart.—**BRANDT:** Christianity is the way to a peaceful and blessed life; for it: 1. Opposes our own conceits; 2. Forbids all revenge; 3. Recommends honesty; 4. Loves peacefulness; 5. Enjoins magnanimity; 6. And always desires the conquest of all evil.

[**HOPKINS:** *On revenge* (ver. 15). Revenge is a wild, untamed passion, that knows no bounds nor measures. And if we were permitted to carve it out for ourselves, we should certainly exceed all limits and moderation; for self-love, which is an immoderate affection, would be made the whole rule of our vengeance: and because we love ourselves abundantly too well, we should revenge every imaginary wrong done us with too much bitterness and severity: and, therefore, God would not trust the righting of ourselves in our own hands, knowing we would be too partial to our own interests and concerns, but hath assumed it to himself as the prerogative of His crown.—On ver. 20: *On kindness toward enemies.* This is all the revenge which the gospel permits; this is that excellent doctrine which our Saviour came to preach, which He hath given us commission to declare and publish to the world, to guide our feet into the way of peace; that we might all be united, as by faith and obedience unto God, so in love and charity one to another.

[**BISHOP ATTERBURY:** *Sermon on the duty of living peaceably* (Rom. xii. 18). I. In what the duty consists, in relation to public and private men, opinions and practice. II. The extent of it—to all men. III. The difficulty of practising it. IV. The best helps to the practice of this duty: (1.) To regulate our passions; (2.) To moderate our desires, and shorten our designs, with regard to the good things of life; (3.) To have a watchful eye upon ourselves in our first entrance upon any contest; (4.) Always to guard against the intemperance of our tongue, especially in relation to that natural proneness it has toward publishing the faults of others; (5.) To keep ourselves from embarking in parties and factions; (6.) To study to be quiet, by doing our own business in our proper profession or calling; (7.) Add prayer to the Author of peace and Lover of concord, for the fruits of His Spirit.

[**BUCKITT:** What it is to be overcome of evil. 1. When we dwell in our thoughts too much, too often, and too long, upon the injuries and unkindness we have met with; this is as if a man that war to take down a bitter pill, should be continually champing of it, and rolling it under his tongue. 2. We are overcome of evil when we are brought over to commit the same evil, by studying to make spiteful returns, in a way of revenge, for the injuries we have received.—Wherein consists the duty and excellency of overcoming evil with good? 1. It renders us like God, who does good to us daily though we do evil against Him continually; 2. We imitate God in one of the choicest perfections of His divine nature; 3. We overcome ourselves; 4. We overcome our enemies, and make them become our friends.

[**HENRY:** Bless them who persecute you: 1. Speak well of them. If there be any thing in them

commendable and praiseworthy, take notice of it, and mention it to their honor; 2. Speak respectfully to them, according as their place is; 3. Wish well to them, and desire their good, so far from seeking any revenge; 4. Offer up that desire to God, by prayer for them.

[CLARKE, on ver. 16: There have not been wanting, in all ages of the Church, persons who, losing the savor of divine things from their own souls by drinking into a worldly spirit, have endeavored to shun the reproach of the cross, by renouncing the company of the godly, speaking evil of the way of life, and, perhaps, sitting down in the chair of the scorner with apostates like themselves. And yet, strange to tell, these men will keep up a form of godliness! for a decent outside is often necessary to enable them to secure the ends of their ambition.]

[HODGE, on vers. 20, 21: Nothing is so powerful as goodness; it is the most efficacious means to subdue enemies and put down opposition. Men whose minds can withstand argument, and whose hearts rebel against threats, are not proof against the persuasive influence of unfeigned love; there is, therefore, no more important collateral reason for being good, than that it increases our power to do good.]

[BARNES, on ver. 11: The tendency of the Christian religion is to promote industry. 1. It teaches the value of time; 2. Presents numerous and important things to be done; 3. It inclines men to be conscientious in the improvement of each moment; 4. And it takes away the mind from those pleasures and pursuits which generate and promote indolence.—J. F. H.]

THIRD SECTION.—*Christian universalism (Roman Catholicism in Paul's sense) in proper conduct toward the civil Government (the heathen State), which has a diaconal and liturgical service in the household of God. The office of civil Government defined.*

CHAP. XIII. 1-6.

- 1 Let every soul be subject [submit himself] unto the higher powers [to the authorities which are over him].¹ For there is no power [authority] but of [except from]² God: the powers that be are [those which exist³ have been]
- 2 ordained of [by] God. Whosoever therefore resisteth the power [So that he who setteth himself against the authority], resisteth the ordinance of God:
- 3 and they that [those who] resist shall receive to themselves damnation [condemnation]. For rulers are not a terror to good works [the good work],⁴ but to the evil. Wilt thou then not [Dost thou then wish not to] be afraid of the power [authority]? do that which is good, and thou shalt have praise of [from]
- 4 the same: For he is the minister of God [God's minister] to thee for good. But if thou do that which is evil, be afraid; for he beareth [weareth] not the sword in vain: for he is the minister of God [God's minister], a revenger to
- 5 execute wrath upon [an avenger for wrath to] him that doeth evil. Wherefore ye must needs⁵ be subject [submit yourselves], not only for [because of the]
- 6 wrath, but also for conscience' sake. For, for this cause pay ye [ye pay] tribute also: for they are God's ministers [the ministers of God],⁶ attending continually upon this very thing.

TEXTUAL.

¹ Ver. 1.—[The word *ἡγεμονία*, rendered power in the E. V., has, as its German equivalent: *Obrigkeit*. Dr. Lange expands *ἡγεμονίας ἐξουσιῶν* into *den Obrigkeiten, den den überragenden Mächten*. The rendering above is partly from Noyes, partly from the revision of Five Ang. Clergymen. Both of these versions substitute throughout, authority for power (E. V., Amer. Bible Union). The change is a happy one, since *authority* has both an abstract and a personal force, corresponding to that of *ἡγεμονία*. *Civil authority* is, of course, intended.]

² Ver. 1.—[A. B. D¹ L., some fathers, read *ἐκ*; adopted by Lachmann. D¹. E¹. F., Origen, *ἐκ*; which is adopted by modern editors (except Tregelles), since it might readily be changed on account of the *ἐκ* immediately following, and also because the other reading would be tautological.]

³ Ver. 1.—[The Rec. inserts *ἡγεμονίας* after *ἐκ*, with D¹ L., some versions and fathers. It is omitted in N. A. B. D¹ F., most versions and fathers. Later editors reject it. It would easily be written as an explanation. The Rec. also inserts *τοῦ* before *ἐκ*, on very insufficient authority.]

⁴ Ver. 3.—[Instead of *τοῦ ἀγαθοῦ ἔργου, ἀλλὰ τῶν κακῶν* (Rec., D¹ L., some fathers, Scholz), the reading: *τῶ ἀγαθῷ ἔργῳ, ἀλλὰ τῶ κακῷ* is supported by A. B. D¹ F., many versions and fathers, Lachmann, Tischendorf, De Wette, Meyer, Philippi, Alford, Tregelles. Stuart and Hodge do not notice the correct reading, which was doubtless altered into that of the Rec., for the sake of supposed grammatical accuracy.]

⁵ Ver. 5.—[In D. F., and a few minor authorities, *ἀνάγκη* is omitted, and the infinitive *ὑποτάσσασθε* altered into the imperative *ὑποτάσσεσθε*. The Vulgate follows the reading *ἀνάγκη ὑποτάσσεσθε*. So Luther.]

⁶ Ver. 6.—[The E. V. has here, *God's ministers*, and in ver. 4, *the minister of God*. The expressions are altered in both verses in the version of Five Ang. Clergymen, which I have followed, for this reason, that, in ver. 4, the idea of serving on behalf of God is implied in *δούλος*; while here, that of serving or ministering to God, on behalf of the people (*Ἀποστολῶν θεοῦ*) seems to be included also. It were perhaps still better to render *δούλος, servant*, and reinsert the word *minister* for this verse, as Noyes has done. "We could not vary the English rendering of *δούλος* and *ἀποστολῶν*, except by introducing some word like 'officer,' which would have had an awkward sound" (Five Ang. Clergymen).—E.]

EXEGETICAL AND CRITICAL.

General Remarks.—As, in chap. xii., ecclesiastical duties are supplemented by personal duties, so here, in chap. xiii., civil duties are supplemented by duties toward the world in general.—According to Tholuck, the passive conduct in relation to private injuries, in chap. xii. 19-21, has led to this exhortation. Yet this would be too accidental an occasion. The thought of the transition is, that, even in the heathen State, evil must be overcome with good. But the possibility of this conquest lies in the necessity of the Christian's recognizing something good even in the large State, as well as in the personal opponent. Chrysostom held that this section has the apologetical design of showing that Christianity does not lead to the dissolution of the State, and of the social legal relations (comp. 1 Tim. ii. 1; Titus iii. 1; 1 Peter ii. 13, 14). According to Calvin, and others, the occasion lay in the fact that the Jews were inclined to resistance to heathen government, and that also the Jewish Christians often became subject, with them, to suspicions of the same disposition.* As might be expected, Baur finds the key for the solution of this question also in the Clementines. On these and other hypotheses, particularly those of Neander and Baumgarten-Crusius, see further details in Tholuck, pp. 678 ff. The same author says: "If the Epistle was written in the year 58, then it follows that Nero's five mild years terminated in the following year." In view of the universal character of this Epistle, even on its practical side, the Apostle must have felt the necessity of defining, from his principle, the relation of duty in which Christians stood to the State, without his having been led to it by this or that circumstance.

Ver. 1. Let every soul, *πᾶσα ψυχὴ*. Every man; yet with reference to the life of the soul, whose emotions in relation to the government come into special consideration (Acts ii. 43; iii. 23;

* [This exhortation was probably occasioned by the turbulent spirit of the Jews in Rome, who had been on this account banished from the city for a time by the Emperor Claudius (A. D. 51). Their messianic expectations assumed a carnal and political character, and were directed chiefly toward the external emancipation from the odious yoke of the heathen Romans. A few years after the date of the Epistle to the Romans, the spirit of revolt burst forth in open war, which ended in the destruction of Jerusalem (A. D. 70). The Jewish, and even the Gentile Christians, might readily be led away by this fanaticism, since the gospel proffered liberty, and they might not understand that it was mainly spiritual—moral freedom from the slavery of sin, out of which, by degrees, in the appointed way, a reformation and transformation of civil relations should proceed. Such mistakes have been common; e. g., the Peasant's war, the Anabaptist tumults in the time of the Reformation, and many revolutions since the latter part of the last century. The attitude of Christ, His Apostles, and His Church down to the time of Constantine, toward the civil government, is truly sublime. They recognised in it an ordinance of God, despite its degeneracy, yielding to it, in all legitimate affairs, a ready obedience, despite the fact that they were persecuted by it with fire and sword. It should be remembered that this exhortation was addressed to the Romans, when the cruelties and crimes of a Tiberius, Caligula, and Claudius were in yet fresh remembrance, and when the monster Nero sat on the imperial throne—the same Nero who, a few years later, wantonly and mercilessly persecuted the Christians, condemning the Apostles Paul and Peter to a martyr's death. It was, however, by just such Christian conduct, in contrast with such cruelty, that Christ's Church won the moral victory over the Roman Empire and heathendom. Under the influence of such precepts, the early Church was "great in deeds, greater in sufferings, greatest in death, for the honor of Christ and the benefit of generations to come;" thus she was enabled to "overcome evil with good."—P. 8.]

Rev. xvi. 3).—Submit himself, *ὑποτασσέσθω*. Voluntarily subjecting himself to authority. [The reflexive form describes the obedience as of a rational, voluntary, principled character, in distinction from blind, servile subjection.—P. 8.]—To the authorities which are over him [*ἐξουσίαις ὑπερχοῦσαις*]. In *ἐξουσία* are comprised both the magistracy and their power (*potestas*). *Υπερχοῦσαι*, Vulgate: *sublimiores*. Tholuck: *The high, those high in authority*, with a reference to 1 Tim. ii. 2. [Philippi and Meyer refer to the German phrase: *Die hohe Obrigkeit*, but there seems to be no reference to the higher grade of rulers. The rendering given above is sufficiently explicit.—It must be noticed how general the injunction is—every soul, and whatever powers are set over him. Wordsworth: He does not say obey, but submit. On the limitations, see below, and Doctr. Notes.—R.]

Except from God [*ἐκ μὴ ἀπὸ Θεοῦ*] See Textual Note². The proposition is universal, its application follows. Wordsworth remarks that *δυνάμεις*, force, does not occur throughout.—R.] God's sovereignty is, in the general sense (*ἀπὸ Θεοῦ*), the causality of magisterial power.

Those which exist [*αἱ δὲ οὐσαι*]. See Textual Note³. According to Erasmus and Schmidt, the Apostle understands by the *αἱ δὲ οὐσαι*, the rightful powers; with reference to John x. 12, *ὁ ποιμὴν, qui verus pastor est*. According to Meyer and Tholuck, there is no difference whatever. [The words mean simply this: all existing civil authorities, *de facto* governments. This doubtless includes temporary and revolutionary governments, although nothing is said on this point. Of course, there has been much casuistry in the discussions as to what constitutes the existence, *οὐσα*, of the authority.—R.]

The general definition, *ἀπὸ Θεοῦ*, for which Codd. A. B., and others, would read *ὑπὸ Θεοῦ*, is "more specifically defined by the *ὑπὸ Θεοῦ τεταγμένα ἑστί*," have been ordained by God, which denotes Divine appointment." The

* [Without anticipating the discussion in the Doctrinal Notes, it may be well to remark here, that while this phrase has been used very frequently in the interest of the divine right of kings, such an application is rather an accident than a necessary inference from the Apostle's proposition. The theologians of Germany are apt to turn this against the revolutionary tendencies of Europe, &c.; but should the government under which they live in any way become republican, or ultra-democratic, then consistency must lead them to concede to such authorities also the *jus divinum*. The simple, pellucid meaning of the Apostle is, that civil government is necessary, and of Divine appointment. We infer that anarchy is as godless as it is inhuman; that magistrates are not "the servants of the people," nor do they derive their authority from the people, but from God, even though chosen by the people; that republican officials, no less than the hereditary monarchs, can subscribe themselves, "by the grace of God." Unless the principle be of universal application, anarchy will be justified somewhere. This principle, moreover, respects the office, not the character of the magistrate; not the abstract authority, indeed, but the concrete rulers, whatever their character. If it be deemed too sweeping, then its self-imposed limitation has been overlooked. For as the obedience is demanded because of God's appointment, then it is not demanded in matters contrary to God's appointment. When the civil power contradicts God's Word and His voice in our conscience, then it contradicts and subverts its own authority. Herein the superior wisdom of Christian ethics is manifest. Human self-will leads to anarchy, human power to despotism; but obedience to *de facto* rulers as Christian duty has led, and must lead, to true civil freedom, since it alone makes the individual truly free, and, by asserting the higher law as the basis of the lower authority, ever elevates the lower authority nearer the Divine

Apostle, however, seems desirous of making a distinction, yet not between the rightful and illegal authorities, but between the actual appearance of the authorities and their ideal and essential ground of life, whose validity should also undoubtedly be recognized in the actual authorities, because of their permanent destination. In harmony with this distinction, Chrysostom, and others, have distinguished between the magisterial office itself and its accidental incumbents. Yet we must hold that the Apostle not only enjoins obedience toward the ideal institution of the authorities, but also toward their empirical appearance. But he will establish the requirement of this obedience by reference to the ideal institution and design of the authorities. This arises clearly from what follows.

Ver. 2. So that he who setteth himself against, &c. [ὅστις ὁ ἀντιτάσσόμενος, κ.τ.λ. Notice the recurrence of *τάσσω* in various forms and combinations.—R.] Whoever becomes *ἀντιτάσσόμενος* against the actual authorities, becomes also the resister of the ordinance of God. The *ἀντιτάσσεισθαι* denotes, primarily, military opposition, the array of a hostile order of battle; but it has also a more general sense. Its meaning, over against the authorities, in every case must be that of resistance; and Tholuck makes an arbitrary limitation when he says: "Neither the armed opposition of the individual, nor of many, as in insurrection, is meant here; it rather appears, from ver. 7, what kind of opposition is meant, namely, that of refusal to pay taxes." Besides, ver. 7 is the beginning of another section. [The more general sense is usually accepted, as in the above rendering: *He who setteth himself against*, which is adopted to bring out the reflexive force of the original.—R.] As related to the Divine appointment (*διαταγή*, here = *δράγμα*), this resistance becomes a spiritual resistance. This is the rule; and, according to this rule, it is said of those who resist the Divine ordinance:

Those who resist shall receive to themselves condemnation [οἱ δὲ ἀντισηκότες ἑαυτοὺς κήρυμα λήμψονται]. Meyer properly remarks, that "a condemnation by God is meant, as it is produced by their resistance of God's ordinance, but that the *ἀρχαί* are regarded as executing this sentence; therefore Paul does not mean eternal (according to Reiche, and most commentators), but temporal punishment." Yet these executioners are not always the *ἀρχαί*; for it is well known that revolution very often "devours its own children," and that the sorest punishments come from anarchy. [The next verse seems to point to the rulers as the instruments in inflicting the Divine punishment (Tholuck, Alford), yet there is no necessity for this limitation, in the face of the fact that punishment often comes by other hands. Though the punishment comes from God, *condemnation* is preferable to *damnation*, since the latter refers now to eternal punishment alone, which is not the meaning here.—On vers. 1, 2, Dr. Hodge remarks: "The extent of this obedience is to be determined from the nature of the case. They are to be obeyed as magistrates,

in the exercise of their lawful authority. This passage, therefore, affords a very slight foundation for the doctrine of passive obedience."—R.]

Ver. 3. For rulers are not [οἱ γὰρ ἀρχαί τες οὐκ εἰσίν]. It may be asked here, what the *γὰρ* is designed to establish? According to Meyer, it explains the modality of the condemnation: they shall receive condemnation in so far as the civil authority is its executioner. But Tholuck and Philippi very properly suggest, that the *κατὰ ἔργα* in ver. 3 cannot mean merely resistance to civil authority. If the civil authority exists merely for the quelling of resistance, the whole State would be a mere circle, or the civil authority would be an absolute despotism. According to Calvin and Bucer, ver. 3 should connect with ver. 1, and prove the *utilitas* of the Divine ordinance of civil authority.* But the *γὰρ* refers simply to the idea of absolute punishment in the condemnation in ver. 2. In Tholuck there is a similar, and perhaps somewhat more general, reference to ver. 2. God punishes insurrection, because it is designed to shake a legal ordinance, existing for the protection of the good and the punishment of the bad. All those are guilty of this misconception of all the moral powers of existing order, who, in their abstract worship of a pure fancy, oppose the best form of government, and therefore finish their labors by perverting existing order to a moral chaos. Now, the limitation of the strict requirements of the Apostle lies in the definition of the civil authority, which he gives in this and the following verses.

A terror, φόβος. For terror, *formidandi*. Princes are not formidable to the good work, but to the evil.—[To the good work, but to the evil, τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. See *Textual Note*.—R.]

Doest thou then wish not to be afraid of the authority? [θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν;] Although it is not necessary to retain the interrogative form, yet it will express sufficiently the hypothetical force, which most commentators find here.—R.] These words are a hypothetical premise, and not a question, as Griesbach, and others, would construe them.—Thou shalt have praise [ἐξέεις ἔπαινον]. Commendations by the magistrates, in opposition to punishments, were common even in ancient times. Origen, on the contrary, says, that it is not the custom of rulers to praise the *non peccantes*. To this, Pelagius says: *Damnatio malorum laus est bonorum*. Meyer says: "Grotius, moreover, properly says: 'Cum hac scriberet Paulus, non scribebatur Roma in Christianos?' It was still the better period of Nero's government." Tholuck's view is similar. Yet the written words of the Apostle have been of perfect application subsequently, even down to the present day. The Apostle sets up an ideal, by which the ruler also can and shall be judged. We must hold:

1. That he portrays obedience to authority as an obedience for the Lord's sake (comp. Eph. vi. 5, 6). This secures the sphere: "Render to God the things that are God's;" bondage under religious and conscientious despotism is excluded.

2. The definition of what is *good works* and what

Law. For, as Alford observes of the duty here laid down: "To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty; for all powers among men must be in accord with the highest power, the moral sense." And the elevation of the moral sense of individuals will accomplish more than revolutions, however justifiable and necessary.—R.]

* [The view of Calvin, Philippi, Hodge, Alford, and others, that this verse gives an additional ground for obedience, viz., that magistrates, besides being ordained of God, are appointed for a useful and beneficent purpose, has much to commend it. Dr. Lange seems to be led toward such exclusive references as bear against revolution.—R.]

are evil works, abides by the decision of God's word, of Christian faith, and of conscience, but is not dependent on the ruler.

3. This also indicates that every power shall become weakness, when the poles of sword-bearing shall be so absolutely transposed that the sword becomes a terror to good works; but that it is a matter of the Divine government to prove that weakness, which lies in the fact that an actual government has absolutely dropped off from the idea of its design.*

Ver. 4. For he is God's minister [Θεοῦ γὰρ διάκονός ἐστιν]. The γὰρ of ver. 4 brings out the ground of the declaration in ver. 3. The rule of the magistracy as a terror to the evil, and for the praise and encouragement of those who do good, is explained by its character, its essential design, to be God's servant.—[To thee for good, σοὶ εἰς τὸ ἀγαθόν.] But he is God's minister for the good of man; see Book of Wisdom vi. 4. [While rulers are of God, it is for the benefit of the ruled. A repetition of what precedes, and suggesting the same limitations.—R.]

He weareth not the sword in vain [οὐ γὰρ εἰς ἥ τὴν μάχασιν φορεῖ]. He wear-eth it (φορεῖ is stronger than φορεῖ) as the symbolical token, insignia, of his governing and judicial sovereignty; but he does not wear it merely as a symbol, without reason, and for show. He makes use of it because he is God's minister, as the punitive executioner of His wrath. The addition: for wrath, εἰς ὀργήν, expresses the fact that even in the State and municipal court there is the authority of something higher than merely human justice, namely, the Divine retribution of wrath upon offenders.

On the different antiquarian interpretations of the μάχασιν, particularly as the dagger which the Emperor carried at his side, see Tholuck, p. 690. Tholuck and Meyer decide for the sword, because μάχ. in the New Testament always means this, and because everywhere in the provinces it was borne by the highest officers of military and criminal affairs, as the sign of the *jus gladii*. Nevertheless, the dagger of the Emperor, and of his representative, the *Præfectus Prætoris*, belongs under the symbolical description. After all, in an abstract and real direction, we would otherwise have to think only of the executioner's sword. [It requires some ingenuity to escape the conviction that this passage implies a New Testament sanction of the right of capital punishment. At all events, the theory of civil penalties here set forth is in direct opposition to that so constantly upheld nowadays, that the end is simply the reformation of the offender. See Doctr. Note 6.—R.]

* [In thus presenting an ideal of civil government (as most commentators suppose), the Apostle gives both the reason for obedience to rightful authority, and makes room for resistance to rulers who utterly and entirely depart from this ideal. Wordsworth, however, takes decided ground against any right of insurrection, and adds: "But even suppose a Nero, and a Nero persecuting the Church; yet even then you may have praise therefrom. You may overcome his evil by your good; you may be more than conqueror—you may derive glory from it. For though it is unjust and condemns you, yet God is just and will reward you. He will crown you for acting justly, and for suffering unjustly. Therefore hold fast your justice, and whether the power acquits or condemns you, you will reap praise from it. If you die for the faith from his hand, you will reap glory from its fury. Augustine (Serm. xiii. 302). Yet even this author admits that the Apostle "charitably presumes rulers to be what, being God's ministers, they ought to be." This is virtually the presentation of an ideal, the non-realisation of which implies certain limitations to absolute submission.—R.]

Ver. 5. Wherefore ye must needs, &c. δὲ ἀνάγκη, κ.τ.λ.] For the reason stated, it was not merely the duty of prudence, but also a religious and moral duty of conscience, to be subject. When the Apostle says, not only because of the wrath, but also for conscience' sake, he denotes thereby the antithesis of the servile fear of the external infliction of punishment, and of inward and free obedience, in the knowledge and reverence of the Divine order in the civil affairs of men.* Comp. 1 Peter ii. 13.

Ver. 6. For, for this cause ye pay tribute also [διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε]. The question of connection has been much discussed. Calvin, De Wette, Alford, and many others, make διὰ τοῦτο parallel with διό (ver. 5), as another inference from vers. 1-4. Meyer, however, connects immediately with ver. 5, finding here an inference from the necessity there described, as well as a confirmation of it. He thinks the other construction passes over ver. 5 arbitrarily. But if the verses are taken as parallel, this difficulty is not of much weight. See his notes for other views; Stuart takes διὰ τοῦτο γὰρ as a strengthened causal particle, and the verb as imperative.—R.] The τελεῖτε must not be read as imperative (Heumann, Morus [Stuart, Hodge], and others); but the γὰρ [οὖν] with the imperative would have been more natural] and the imperative in ver. 7 are against this. The payment of tribute declares a recognition of the State, also according to our Lord's own declaration (Matt. xxii. 21). But by means of paying tribute, the subject himself takes part in the government of the magistracy. He actually takes part in the support of the administration, which, consciously or unconsciously, is, in the highest sense, a servant of the kingdom, and, in the widest sense, is a servant [Liturgy] of God, analogously to the servant of the temple. Olshausen, and others, erroneously construe προσκαρτεροῦντες as subject.

[For they are the ministers of God, λειτουργοὶ γὰρ Θεοῦ εἰσιν. See Textual Note⁶. The subject is ἀρχοῦς (supplied in thought); λειτουργοὶ is predicate (Meyer, Philippi, and most). See Philippi on the distinction between λειτουργός and διάκονος. He bases upon the former, which, he claims, applies to one engaged in a practical, external service, as well as on the concrete plural (instead of the abstract ἔξουσία), the reference to the collection of tribute in εἰς αὐτὸ τοῦτο. But it is better, with Tholuck, Wordsworth, and others, to find here the idea of servants ministering to God in representation of the people.—R.]

Attending continually upon this very thing [εἰς αὐτὸ τοῦτο προσκαρτεροῦντες]. Philippi† explains εἰς αὐτὸ τοῦτο: for this very purpose, viz., the payment of tribute. But then that would mean: they receive taxes in order that they may exact more taxes. The purpose is the fundamental thought of the whole section: The

* [Melancthon thus strongly puts the case: *Nulla potentia humana, nulli exercitus magis munit imperia, quam hæc acerrimissima lex Dei: necesse est obediri propter conscientiam.*—R.]

† [The original says Meyer, but gives the very words of Philippi; while Meyer (4th ed., without any indication of change of view) defends the wider reference, among other reasons, because the verb, which includes a moral idea, would be inapplicable to the mere collection of taxes. The great thought, ministers of God, seems to be the controlling one. Stuart, Hodge, and the older commentators, press the other reference which, perhaps, to a certain extent, implies this.—R.]

State is the State of the police, of rectitude, and of civilization. Therefore the *λειτουργίαν τῷ Θεῷ* is undoubtedly meant (Tholuck, and others) in the very sense in which the section has described it.

DOCTRINAL AND ETHICAL.

1. As chap. xii. has defined the conduct of Christians toward the Church and the personal departments of life, so does chap. xiii. define their conduct toward the State and the world. The Apostle has therefore very forcibly regarded the sphere of personal life as the atmosphere of the Church, and then the sphere of the world as the atmosphere of the State.*

2. In reference to the civil authority, the Apostle evidently makes the following distinctions: (1.) The *actual existence of the civil powers*, which are in every case an ordinance of God's providence [not of a social contract, nor simply by the will of the people.—R.]; and the *ideal and real existence of the civil power*, which is not merely providentially ἀπὸ Θεοῦ, but is also, by creation and institution, fundamentally an ordinance ὑπὸ τοῦ Θεοῦ τεταγμένα. (2.) He distinguishes between social opposition to the civil power, and the spiritual opposition to God's institution which is comprised therein. (3.) He also distinguishes between the power of the State itself and its incumbents, the rulers, by which designation he expresses the possibility of different political forms.† (4.) He finally distinguishes between the actual appearance and its ideal destination, according to which the *ἐξουσία* should be a *δουλοῦ* and administrator of Divine right, and the *ἀρχαὶ* should prove themselves as *λειτουργοὶ Θεοῦ*.

3. The following distinctions with reference to duty toward the State clearly appear:

A. The submission is of necessity (*ἀνάγκη*), ver. 5; (1.) Because of the wrath. Since Divine providence has its wise purposes even in raising up, and permitting to exist, severe and despotic powers, so long as they are really *State powers*, *ὑποτάσσασθαι*, so, in this relation, is the *ἀνταρραστήσθαι* a sin against wisdom; the revoler draws upon himself the *κρίμα* for his want of judgment, his presumption, and his wicked encroachment and invasion. The same *ὀργή* which makes the State pass over from an institution of Divine mercy to a phenomenon of Divine wrath, and which makes use of the despotic tool as an axe to be cast aside in due season (Isa. x. 15), and which oppresses a people to its own chastisement, crushes, first of all, the individual anarchical despots of revolution, who, in ex-

cessive self-estimation, would cure the relative evil of despotism by the absolute evil of anarchy. (2.) Although this folly itself must be avoided for conscience' sake, there is added a specific obedience for conscience' sake, which is unfettered respect for the ideal splendor of the Divine institution, joy at an existence protected by the laws and civilization of the State, gratitude for the moral blessings which humanity possesses in civil life; but, in one word, the knowledge of the Divine, which shines clearly enough even through the imperfect phenomenon of civil life.

B. The "submitting," *ὑποτάσσασθαι*, excludes the resisting, *ἀνταρραστήσθαι*; but it by no means excludes it from God's word and from conscience, nor from judgment (dependent on an existing power) on what is good and what is evil, and what is just and what is unjust; for it is only in consequence of this judgment that there can be a candid conviction that the higher powers, really as God's servant, exercise the right of the sword for a terror to evil works and protection to good works. Consequently, judgment on the actions of the State within the purely ethical department, and the limits and legality of wisdom, is also unfettered.

C. According to the Apostle, the mark of voluntary obedience consists in not fearing the civil powers, in assuming their existence according to the idea in vers. 3 and 4, and not according to their accidental errors. This fearlessness may not only be united with the respect required by ver. 7, but is inseparably connected with it (see Tholuck, p. 692). As one has the right and duty to expect of the Christian that he will act in a Christian way, so has one the right and duty to expect of the State that it be clothed with the ideal principles of the State.

D. The Apostle says: "Render therefore to all their dues; tribute to whom tribute is due;" as if he would say that, by this voluntary act, you participate in the civil government, and pledge your obedience to it. But, in ver. 7, he characterizes the same act as indebtedness. The solution of this apparent antinomy has been given by our Lord himself, Matt. xxii. 21 (see the *Commentary on Matthew*, pp. 396, 397). The individual has the right to emigrate when an extraneous power arises. But if, with the use of the coin of the country, he enjoys the profit, protection, and authority of the country, there arises the duty of paying the tribute required by the united life and necessities of the State. And he who pays tribute—that is, renders allegiance—with one hand, but with the other rises in revolution, is not only guilty of resistance, but also of self-delusion and self-contradiction.—These are the principal features; they may also be found in Eph. vi. 5; 1 Tim. ii. 2; 1 Peter ii. 13. The application of them to the individual cases and questions arising here, has been committed by God's word to the development of the Christian spirit. We are convinced that this spirit, and its foundation, can be misapplied by impure minds, when, on the one hand, Byzantine adulterers make the gospel of truth a gospel of absolute despotism, and, on the other, fanatical and hierarchical mutineers make it a gospel of revolutionary terrorism, as was the case with the Jewish Zealots, and appears now as secret political justice [*Vehmjustiz*] (practised in Westphalia in early times), now as brigandage, and now as Fenianism. In both respects the Old Testament is a commentary, rich in illustrations, on the sense of the New. Neither Pharaoh nor Korah's company, nei-

* [Jowett escapes all the difficulties of this section, by intimating that the Apostle's exhortation has a reference only to the Roman Christians in their then circumstances. He thinks many a scriptural precept is abused because not thus limited, and adds, respecting the Apostle: "It never occurred to him that the hidden life, which he thought of only as to be absorbed in the glory of the sons of God, was one day to be the governing principle of the civilised world." It is not likely to be so long, if all its professed possessors pare down the scriptural precepts in this fashion.—R.]

† [From the expression, "God's minister to thee for good," the relative excellence of the different forms of government must be determined, since this is the only rule laid down, and an empirical one at best. So long as a popular government best fulfils this Divine purpose, so long will men gladly lay down their lives, that "the government of the people, by the people, and for the people, shall not perish from the earth" (Pres. Lincoln at Gettysburg Cemetery.—R.)]

ther Rehoboam nor Jeroboam, neither Nebuchadnezzar nor the adversaries of Jeremiah, escaped the condemnatory judgment of the Spirit recorded on the pages of Holy Writ. But in the Jewish war, when the fanaticism of power and the fanaticism of an enthusiastic fancy for freedom contended together for the Holy City, the Christians emigrated to Pella. The light and right of the Christian consist in the incapacity of any earthly power to intervene between his heavenly King and his conscience. When it is therefore imputed to him that his conscience is stained by falsehood, injustice, cowardice, or partiality, and that he has become faithless to his heavenly King, he knows—for he must know—that his inward life stands or falls with his fidelity to his Lord, it matters not from what side the imputation may come. He must likewise refute the imputation that he employs his whole life in political law questions; for there are other things to be attended to in religious, ecclesiastical, moral, and social life, than contending for the most perfect political and social forms. The same fanatical externalization, which in the Middle Ages took pleasure in absolute ecclesiasticism, can become absolute politicalism in modern society. But if conditions arise in the life of nations in which the Apostle's definition is not of absolute application to the civil power, when the sword is a terror to the good, then does the definition cease to be of application at its time to *ἐν τη πόλει*. But even in such a case God could make a Russian winter do more for Germany, than man, alienated from God, could do for France by a series of revolutions. Of course, freedom never takes place without enthusiastic liberators, who know how to distinguish God's fiery sign from human incendiarism. But every one must know for himself what his duty is in his particular calling. [The positions of Dr. Lange are justly taken, but may require some modification for a region where the civil power is more directly formed and sustained by the individual members of the State. In that case, the personal responsibility in political affairs is, of course, largely augmented; to the duty of obedience and tribute, that of political knowledge and prudence is added. The ideal must be formed by Christian reflection, and by Christian effort we must seek to make it a reality. The abstract right of revolution, which Dr. Lange himself does not deny, will be the more an abstraction as lawful means are at hand to alter the organic law of the State. Thus popular government, when, and only when, the people are permeated by Christian principle, contains in itself the preventive of revolutionary excess. How insupportable it can become when this condition is wanting, history tells plainly enough.—R.]

4. From the experience through which the Apostle had previously passed, he had been often protected by the sword of the Roman authorities against the mutinies of Jewish fanaticism. Learned people have observed, that he has written these exhortations to Rome although Nero was Emperor there. Other scholars have remarked, on the other hand, that the five good years of Nero's reign had not yet come to an end. But it is certain that, in the ordinance of the State for posterity, as well as in the institution of the Church, the Apostle perceives the historical opposition to the germinating antichristianity in the world, according to 2 Thess. ii. But he did not regard his liberty of judgment thereby bound (see 2 Tim. iv. 17).

5. To what extent is the State a Divine institu-

tion? Elaborate discussions on this question are summed up and deliberated upon by Tholuck, pp. 681-689. According to the principles of Romanism, the State is merely a human ordinance (see Tholuck, p. 684; Gieseler, *Kirchengesch.*, ii. 2, pp. 7, 108).—The germ of the Divine institution of the State lies in the Divine institution of the family, in the authority of the head of the family in particular, as well as in the substantial relations of humanity. But as the Old Testament gift of the law is the institution of a theocracy, which still embraces in common the twin-offspring of State and Church, so is there contained also in the Old Testament a Divine sanction of the State—a sanction which pledges the future sanctified State to reciprocity with the future Church. And this presages that it is just as destructive to make the State the servant of the Church, as to make the Church the bondswoman of the State.

[The Scylla and Charybdis of European Christianity, as related to the State, are: Romanism, which subordinates the State to the Church, and Erastianism, which subordinates the Church to the State. The American theory is: that both are coördinate, the State protecting the Church in civil rights, the Church sustaining the State by its moral influence. Yet even here it is questioned whether this is the correct theory. It is an experiment, fraught with great blessings indeed, but, as yet, only an experiment. The dangers here are similar: (1.) Romanism, which would make its Church the State; in a popular government, as really as in a despotism, and even more fatally, since the genius of the Church must then become that of the State—what that is, is obvious. (2.) On the other hand, we find the theocratic tendency of Puritanism manifesting itself continually. This would identify Church and State, rather by making the State the Church, pressing upon it the duty of legislating men into morality, and even holiness. Here we must class the politico-religionism, which has become so common during the last ten years.—Still, the constant tendency of Christendom to make a practical synthesis of Church and State, is an unconscious prophecy of an era when both shall be united in a *christocracy*.—R.]

6. On the right of the death-penalty with reference to the sword of authority, see Tholuck, p. 691. We must, of course, distinguish between the right of using the sword and the duty of its use. [Admitting that the Apostle is describing an ideal of civil government, we still find here the *right* of capital punishment. Of course, just in so far as the actual government has been below this ideal, has this right been abused. Still, the right remains justified by the theory of punishment here advanced, by the necessities of self-preservation on the part of society represented by the punishing power. The right to punish also implies the right to pardon; and the measure of the right (i. e., the conformity to the ideal here presented) will be also the measure of the sense of responsibility, both as to the punishing and pardoning power. The usual objections to capital punishment misapprehend (a.) the nature of punishment in general; (b.) the Divine authority in civil government.—R.]

HOMILETICAL AND PRACTICAL.

Obedience toward the powers that be is every Christian's duty. 1. Without difference of pos-

sions; 2. Of position; 3. Of culture; 4. And of confession (ver. 1).—In how far are there no powers that are not ordained by God? 1. So far as God himself is a God of order, who will therefore have order in civil affairs; 2. So far as God is also a God of love, who designs to do good for us by the powers which He has ordained (vera. 1-4).—Resistance to the powers that be, regarded as resistance to God's ordinance (ver. 2).—To do good is the best protection against all fear of civil authority (ver. 3).—Praise from the civil magistrates. 1. Who shall obtain it? Every one who does good—that is, every one who, *a.* does not submit slavishly; but, *b.* obeys the laws of the country by voluntary obedience. 2. In what should it consist? *a.* Not so much in showy medals and ribbons, for which many are so eager, as, *b.* in the simple recognition of the faithfully discharged duty of the citizen (ver. 3).—The civil authorities should likewise serve: 1. God; 2. Men (ver. 4).—The holy judicial office of the magistracy. 1. From whom is it derived? From God, who is a righteous God, and to whom no wicked person is pleasing (Ps. v. 4). 2. What belongs to it? The exercise of penal judgment, and, above all, the right of life and death. 3. How should they exercise it? In the ennobling, but also humiliating, consciousness that they are God's ministers (ver. 4).

LUTHER: Worldly power is for the sake of temporal peace; therefore the conscience is bound, by dutiful love, to be subject to it (ver. 5).—See how good it is to pay taxes and be obedient; for you thereby help to protect the pious and punish the wicked. Therefore do not be provoked at it (ver. 6).

STARKE: If persons in authority would attract their subjects to obedience, they should administer their office well, and, to that end, should remember: 1. That they are by nature no better than other men; 2. That they will therefore die, just as all others; 3. That they will have to give a far greater account than their subjects before God's judgment-bar, because of their official prerogatives and government (ver. 1).—LANGE: When those in authority read and hear that their station is from God, they should examine themselves as to whether they are to their subjects what the head is to the body and its members (ver. 1).—HEDINGER: The powers that be, God's minister! How much is expressed by this! Therefore there are no masters above God. He will hereafter hold to account, and throw aside, all titles of honor (ver. 4).—Ye subjects, give freely your possessions and blood, but not your conscience (ver. 6).

GERLACH: Though the office be divine, the incumbent may possess it illegally, and abuse it (ver. 1).—"Needs" here means not external compulsion,

but the inward necessity of being obedient to God (ver. 5).

LISCO: The believer's holy love is the fulfilment of the law; first of all, in relation to the powers that be (vera. 1 ff.).—Obedience is a matter of conscience with the Christian; it is an inward and sincere obedience (ver. 5).

HEUBNER: The Christian attitude toward the authorities (vera. 1 ff.).—The limits of obedience toward the powers that be are defined by conscience, faith, and God's commandment; Acts v. 29 (ver. 1).—The Christian mode of obedience is free, pure, conscientious, and not from compulsion or fear (ver. 5).

SCHLEIERMACHER: On the proper relation of the Christian to his ruler. 1. How utterly improper it is for the Christian to be subject merely to avoid punishment; 2. How natural and necessary it is for him to be subject for conscience' sake (preached in January, 1809); vera. 1-5.

HENRY: Magistrates act as God's ministers: 1. In the administration of public justice; 2. The determining of quarrels; 3. The protecting of the innocent; 4. The righting of the wronged; 5. The punishing of offenders; 6. And the preserving of national peace and order, that every man may not do right in his own eyes.—WATERLAND: It is the duty of those in authority: 1. To correct those that needlessly and causelessly disturb the public tranquillity; 2. To remove those that libel the established religion, without offering any better, or an equivalent; 3. To curb the insolence and humble the pride of such as fly in the face of authority, and pretend, without commission or qualifications, to instruct, and, under that color, to insult their superiors.—SCOTT: As to the efforts which are anywhere made by those on whom trusts constitutionally devolve, to preserve, increase, or assist the *real* liberty of mankind, personal, civil, or religious, or to check the career of despotism or oppression over men of any climate, complexion, or religion: let us zealously forward them with our prayers, and by every mean consistent with the peace and good order of the community; and, if we would enjoy the blessing of good government, we should pray earnestly and constantly for our rulers, and all in authority; else we have no just cause to complain of any real or supposed grievances to which we may be subjected by them.—CLARKE: When a ruler governs according to the constitution of his country, and has his heart and life governed by the laws of God, he is a double blessing to his people; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality among those whom he governs.—J. F. H.

FOURTH SECTION.—*Proper conduct toward the world in general. Legal fellowship with the world. Recognition of the rights of the world in the justice and also in the strength of love for our neighbor. Separation from the ungodliness of the ancient world (the darkness of heathenism). Universalism and its sanctification through true separationism.*

CHAP. XIII. 7-14.

- 7 Render therefore [omit therefore]¹ to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
 8 Owe no man any thing, but [except] to love one another: for he that [who]
 9 loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness [omit Thou shalt not bear false witness],² Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely,³
 10 Thou shalt love thy neighbour as thyself.⁴ Love worketh no ill to his neighbour: therefore love is the fulfilling [love therefore is the fulfilment] of the
 11 law. And that [this the rather because],⁵ knowing the time, that now it is high time to awake⁶ out of sleep: for now is our salvation nearer than when we
 12 believed. The night is far spent, the day is at hand: let us therefore cast off
 13 the works of darkness, and⁷ let us put on the armour of light. Let us walk honestly [seemly],⁸ as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not [do not make]⁹ provision for the flesh, to fulfil the lusts thereof.

TEXTUAL.

¹ Ver. 7.—[*Rec.*, N^o. D^o. F. L., insert *οὐν* (Philippi, De Wette); omitted in N^o. A. B. D^o., by Lachmann, Tischendorf, Meyer, Alford, Tregelles, and many others. Dr. Lange thinks the omission favors his view, that a new section should begin here; while Philippi and De Wette think this view of the connection led to the early omission.

² Ver. 9.—[The *Rec.* inserts *ὁ ψευδομαρτυρῶν* on insufficient authority (N., versions and fathers). It is omitted in A. B. D. F. L., many cursives, &c.; by Lachmann, and modern editors and commentators without exception. Even Dr. Hodge, who rarely deviates from the *Rec.*, except under overwhelming authority, rejects it. The insertion is at once explained by the Deialogue itself.

³ Ver. 9.—[B. E. omit *ἐν τῷ*. It is found in N. A. D. L.; adopted by many editors, bracketted by Lachmann, Alford, Tregelles. It might easily have been omitted as unnecessary, hence to be retained.—*Rec.*, with A. L.: *ἐν τοῖς τῷ λόγῳ*; N. B. D. F., Lachmann, Tischendorf, Tregelles, and most: *ἐν τῷ λόγῳ τούτῳ*.

⁴ Ver. 9.—[N. A. B. D. (Lachmann, Tischendorf, Alford, Tregelles): *σεαυτὸν*, instead of *ἐαυτὸν* (F., fathers, *Rec.*, Meyer, Philippi, &c.). The latter is for the second person, however; and may have been changed, either as a grammatical correction, or from the repetition of the *Σ*, which precedes. On *ἐαυτὸν* for the second person, see Wiener, p. 142.

⁵ Ver. 11.—[Dr. Lange's text reads: *Und Solches wissend, wissen wir auch*. See the *Eng. Notes* on this interpretation, and that given above in brackets.

⁶ Ver. 11.—[The subject of the infinitive is omitted in the E. V. The *Rec.*, N^o. D. F. L., have *ἤμας*; N^o. A. B. C.: *ὁμᾶς*. The former is adopted by most editors; Alford, however, having discovered that B. gives the latter, has adopted it. Lachmann, Tischendorf, and most, place *ἡδὲ* before *ἤμας* (so N. A. B. C. D.). Hence: *it is already time that we should awake*, is the correct rendering.

⁷ Ver. 12.—[The *Rec.* (with N^o. C^o. D^o F. L., and fathers) reads *καὶ* before *ἐνδύσασθε*. A. B. C^o. D^o., versions and fathers: *ἐνδύσθε*. N^o. omits the conjunction altogether. Lachmann, Tischendorf, De Wette, Alford, Wordsworth, Tregelles, accept *ἐνδύσθε*, since *καὶ* might be substituted on account of the failure to recognise the contrast. Philippi and Meyer accept *καὶ*, because *ἐνδύσθε* might have been inserted from the previous part of the verse, or to correspond with it. No change is required in the E. V., to express the slightly contrastive force of *ἐνδύσθε*.

⁸ Ver. 13.—[Amer. Bible Union, *Noyes: becomingly*; Five Ang. Clergymen: *seemly*. The latter is more in keeping with the style of the E. V. 1 Cor. xiv. 40: *decently* (and in order). *Seemly* is found in Chaucer in precisely the sense here intended by *εὐσεβῶς*.

⁹ Ver. 14.—[Dr. Lange's view would be thus expressed: Do not make such provision for the flesh as to satisfy its lusts. *Noyes*: Think not about satisfying the lusts of the flesh. Alford: Take not (any) forethought for the flesh, to fulfil its lusts. See the *Eng. Notes*.—E.]

EXEGETICAL AND CRITICAL

Preliminary Remark.—This section is connected by ver 7 with the preceding. While the previous section defines the relation of Christians to the State to which they belong as citizens, the present section, on the other hand, regulates their relation to the world in general, in its friendly and hostile side, in fellowship and repulsion; and ver. 7 treats of their relation to authorities in the world in general. We

have not merely to do with our own civil authorities and our own State, but also with foreign States and dignitaries. The traveller does not have to pay tribute to a foreign State, but he has to pay duty; in all cases we should exhibit becoming honor and respect toward every one. According to Tholuck, ver. 7 contains "a summary of the various duties toward all kinds of authorities; first of all, toward the subordinate tax-officers, then to judges and magistrates."

[The view of Tholuck, which is that of Meyer, Philippi, Alford, and most, implies that ver. 7 belongs to the preceding section. At first sight this division seems correct; but, really, ver. 7 is both a hortatory summing up of what precedes, and a transition to the more general admonitions which follow. If *οὐν* be read (see *Textual Note*), the former becomes more prominent; if omitted, the latter.—R.]

Ver. 7. Render to all their dues [*ἀπόδοτε πᾶσιν τὰς ὀφείλας*]. *Πᾶσιν*. According to Estius, Klee, and others, this refers to all men; according to Meyer [Philippi, and many others], it refers merely to magistrates, as if our respect were due to them alone! The antithesis is: Owe no man any thing.

Tribute to whom tribute is due [*τῷ τὸν φόρον τὸν φόρον*]. Tholuck, Meyer, and others, would supplement *ἀπόδοτε* by *ἀπαντοίωτε*. But the addition is already indicated in the *τὰς ὀφείλας*, and *ὀφείλετε* follows immediately afterward. Fear and honor are asked from nobody, not even by magistrates, in the form of paying tribute and duty; and even with tribute and duty we should not wait until compelled to pay them. Grotius has supplied *ὀφείλεται*; Köllner, *ὀφείλετε*; against which Meyer observes, that it is philologically incorrect, because *τῷ* does not stand for *ᾧ*. But were *ᾧ* the reading, the idea of an organic distribution would easily arise; this was avoided by the Apostle's placing *τῷ* contractively for *τοῖς*. According to Grotius, simply the *Art. præpositivus* is placed for the *subjunctivus*, which is reversed in chap. xiv. 2-6.*

Custom [*τὸ τέλος*]. Grotius: *Vestigialia pro mercibus dantur, tributa pro solo aut capite*. We must, at all events, understand here, by custom, the Roman internal tax on goods. [As *tribute* was due to home authorities, while *custom*, duties, &c., are due to foreign authorities as well, there seems to be an extension of thought beyond the obligations referred to in vers. 1-6. Bengel is quite incorrect in making *φόρος* the genus, and *τέλος* the species.—R.]

[Fear, *τὸν φόβον*; honor, *τὴν τιμὴν*. Those who confine the reference to magistrates, apply the former word to the proper sentiment and conduct toward the higher magistrates, especially judges, the latter to magistrates in general (Meyer, Philippi). De Wette, however, refers the former to judges, the latter to magistrates in general, especially the higher ones; while Alford refers "*φόβος* to those set over us and having power; *τιμὴν*, to those, but likewise to all on whom the State has conferred distinction." If the wider view of the verse be accepted, then (with Hodge, Webster and Wilkinson, and others) the one means the reverence paid to superiors, the other, the courtesy due to equals.—R.]

Ver. 8. Owe no man any thing [*μηδενὶ μηδὲν ὀφείλετε*]. Dr. Lange renders: *Bleibt Niemand und Nichts schuldig*, which he considers an improvement of the old version: *Niemand nichts*.—R.] The four preceding categories are here generalized to the idea of the universal duty to our neighbor. Tholuck is doubly inexact when he says: "The Apostle proceeds from the duties of subjects

to universal Christian duties." [De Wette: "The Apostle proceeds at once from the vestibule of morality into her very domain."—R.]

Except to love one another [*ἐκ μὴ τοῦ ἀλλήλους ἀγαπᾶν*]. Philippi: "A Pauline argute dictum or acumen."—R.] In relation to the definite discharges of duty, the Christian should strive to perfectly discharge, and to keep discharged, his duty in every direction; in relation to love, as the source of duties, he should, on the other hand, be conscious, and constantly be more so, of an infinite and permanent indebtedness. The duties are externally a *finitum*, but the duty of loving our neighbor remains an *infinitum*. And the more clear the Christian becomes on one, the more clear he becomes on the other. [Bengel: "*AMARE, debitum immortale. Si anabatis, nō debetis, nam amor implet legem. Amare, libertas est.*" So most commentators from the times of Chrysostom. Augustine: "*Semper DEBEO charitatem quæ sola etiam reddita retinet debitorem*" (Ep. 62).—R.]

"*ὀφείλετε* is not indicative (Reiche, and others), but imperative,* by which the sentence, "except to love one another," must be understood thus: except that which you cannot pay as a debt. Meyer emphasizes the subjective rendering: Consider yourselves as debtors of love. Even in the "Owe no man any thing" there is undoubtedly an appeal made to the consciousness and its method of action.

Hath fulfilled the law. [*Ἦν πληροῦναι*]. [Perfect of completed action (Meyer).—R.] It is by love that the fulfilment of the law is fundamentally decided; chap. xiv. 18. Reiche, and others: *Id quod in lege summum est*. Instead of this, we must place: *Quod legis principium est*. That no justification is here implied, is plain, first, from the fact that the Apostle regards this loving as possible only on the ground of justification; and second, from the fact that he lays down *this loving*, emphatically construed, as an ideal which has not been reached so long as we are still universal debtors in individual matters.

[Although ver. 9 shows that the Mosaic law is meant, yet it is to be doubted whether there is any "apologetic reference to the upholders of the law" (Alford). When De Wette says: "He who practises love, the higher duty, has, even before he does this, fulfilled the law, the lower," he seems to ignore the true position of the law in the Christian dispensation. "The law, as a rule of gratitude, is completely fulfilled by love," seems a better view. For the former part of the verse implies that we never attain to this, but still "owe" this love increasingly. Hence the reference here is to the completed ideal. "The expression implies more than a simple performance of the precepts of the law; true love does more than this: it adds a *completeness* to the performance. It reaches those lesser courtesies and sympathies which cannot be digested into a code and reduced to rule. To the bare framework of law, which is as the bones and sinews, it adds the flesh which fills it, and the life which actuates it" (Webster and Wilkinson).—R.]

* [This is required by the context with its frequent imperatives, and also by the subjective negatives. The indicative would require *οὐδὲν ὀφείλει*. Of course the meaning is very wide, including all possible obligations, and not to be limited to a caution against pecuniary indebtedness. Fritzsche, and others, take *ὀφείλετε* in a different sense in the second clause (a kind of paronomasia): "Owe no man any thing, but ye ought to love one another." This is quite unnecessary, however.—R.]

* [The mass of commentators supply *ἀπαντοίως* (so Winer, p. 548), probably because they limit the reference in this verse to magistrates. But Dr. Lange's view is preferable. "The sentence is elliptical for *ἐν τῷ φ. ὀφείλετε τοῖς τῷ φ.*" (Webster and Wilkinson). So E. V., substantially.—R.]

Ver. 9. For this, Thou shalt not, &c. [τὸ γὰρ οὗ, κ.τ.λ.] It is self-evident that the Apostle does not take the negative commandments of the Decalogue in a merely literal sense. This is clear also from the prominence which he gives to the last: Thou shalt not covet (Luther: *Covet nothing*; an emphasizing of the object; chap. vii. 7 is against this). It also follows, from the fact that this perfect negative conduct is not conceivable without a corresponding positive conduct. Tholuck: "In the enumeration of the commandments in ver. 9, 'not' respecting adultery precedes the one respecting murder. There is the same order in Codd. Alex. LXX., Exod. vi.; the same in Philo, and in the New Testament, James ii. 11; Mark x. 19; Luke xviii. 20. Philo establishes it, by saying: adultery is the most heinous crime." For further particulars, see Tholuck, p. 694.

Briefly comprehended. *Λαλεῖται* οὖν; see Eph. i. 10. In the expression there is comprised the idea, that all which is explained from the principle (for example, the Ten Commandments from the law of love) is *again summed up* in the fulfilment of the principle. Therefore not merely *συγτόμως ἀπαρτίζεται* (Chrysostom). [So Meyer, Tholuck, Philippi: *recapitulated*; De Wette, Alford: *brought under one head*. Dr. Lange includes both ideas. *Briefly* might be omitted from the E. V. with propriety.—R.]

Ver. 10. Love worketh no ill to his neighbor. [Philippi remarks that the Greeks usually write *ἐργάζεσθαι τινά τι*, while Paul here has: *τὸ πλῆστον κακὸν οὐκ ἐργάζεται*.—R.] The Apostle's maxim, in the form of an oxymoron, substantiates what has already been said, since love appears as the great positive fulfilment of the law, because it worketh no ill to the neighbor. The perfection (defined, in the main, negatively) of the Decalogue becomes the measure of the perfection (defined, in the main, positively) of the gospel.

[Love therefore is the fulfilment of the law, *πλήρωμα οὖν νόμου ἡ ἀγάπη*. *Fulfilment*, rather than "fulfilling," which would be the proper rendering of *πλήρωσις*. Meyer: "In the love to one's neighbor, that takes place by means of which the law is fulfilled." He further adds, that, in 1 Cor. xiii. 4-7, Paul gives a commentary on love's working no ill, &c. Comp. Gal. v. 14, Lange's *Comm.*, pp. 185 ff.—R.]

Ver. 11. And this, knowing the time [*καὶ τοῦτο εἰδότες τὸν καιρὸν*]. Dr. Lange: "And knowing this, we know also the time," &c. See below.—R.] According to Bengel, *καὶ τοῦτο* must be supplemented by *ποιεῖτε*; according to Estius, by *agere debemus* (Tholuck, *ποιῶμεν*). Meyer goes back to the precept in ver. 8: *μηδενὶ μηδὲν ὀφείλετε*. Yet not only is that precept quite remote, but there is also here a change from the second person to the first. If we look at the actual connection, the Apostle cannot simply say: Let us do that—love our neighbor as ourselves. The more direct thought is: Let us discharge all our obligations, for we know that the end is nigh. But the Apostle does not say: "the end is nigh," but, "the day of salvation is nigh." Therefore it is advisable to accept an ellipsis: *καὶ τοῦτο εἰδότες τὸν καιρὸν ὀφθαμν*, or, *εἰδότες, ἴσμεν*. Because we know that love, which fulfils the law, is present, we know the importance of the time, namely, that the time of perfect salvation is nigh. To what extent? Because, by love, the works of night must vanish—

adultery, murder, theft, covetousness; therefore the day of the complete righteousness of life must dawn. If this combination be deemed doubtful, Meyer's construction should then be preferred.

[Dr. Lange's view is indeed doubtful. On the whole, it seems unnecessary to supply any thing, but rather (with Hodge, Meyer, Philippi, and many others) to take *καὶ* as = *et quidem*, and indeed, the rather, and to refer *τοῦτο* to what precedes—i. e., to the injunction of ver. 8, as afterwards expanded. This is classical usage, though *ταῦτα* is more common in such cases than *τοῦτο*. The demonstrative pronoun is thus used "to mark the importance of the connection between two circumstances for the case in hand" (Hodge). Luther and Glückler confuse the construction, by joining *τοῦτο* with *εἰδότες*. The participle is not = *considering* (Grotius, Hodge, and others), but is causal, *since ye know*.—The time. This is explained by the next clause, that it is high time.—R.]

To awake out of sleep [*εἰς ὕπνου ἐγερθῆναι*]. Dr. Lange paraphrases thus in his text: "to fully arise, or, that we should immediately have arisen."—R.] How very metaphorical a meaning the Apostle gives to the word, as a designation of the sleep of sin, and of the darkness and bondage of the judgment of conscience by the blindness of sin, is plain from his subsequently describing just this excited, external watching, as works of darkness. According to Reiche, *ὕπνος* is an image of the Christian's condition on earth; this is opposed by Meyer, p. 481. [This condition of sleep is that of Christians also, as the verse obviously implies, but only relatively so (Philippi, De Wette, and others).—R.]

For now is our salvation nearer [*γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία*]. With Luther, and most commentators, we refer the *ἡμῶν* to *ἡ σωτηρία*, and not, with Meyer, to *ἐγγύτερον*; because it would not be like Paul to say that salvation, absolutely considered, is already brought nearer to us believers. *Σωτηρία* is here the completion of the redemptive salvation of the messianic kingdom. Therefore Meyer says: "This kingdom begins by means of the second coming of Christ, which Paul regarded near (Usteri, *Lehrbegriff*, p. 385). It was by not recognizing this—although Paul brings so impressively into the calculation the short time from his conversion to the period of his writing—that men have been induced to accept very preposterous interpretations; for example, that salvation by death is meant (Photius, and others), or the destruction of Jerusalem, which was of good results for Christianity (according to the earlier commentators, and also Michaelis), or the inward *σωτηρία*, the spiritual salvation of Christianity (Morus, and others)."

According to Tholuck, we can only grant that Paul indulged the hope of the speedy coming of Christ—perhaps even to live to see it—but yet that he had no fixed period of time for it. According to Meyer's rude view, we would have to imagine, with the Ebionites, a twofold *σωτηρία*; one of which, the spiritual salvation, has already happened; the other, the second coming of Christ, is near at hand, while between the two there is to be a gloomy period. But this is not the view of the Apostle. Rather, the first or principal *σωτηρία*, which is already the saving possession of Christians, is in the course of permanent and full development toward the final, peripheral salvation. There is a daily

progress from *συνεργία* to *συνεργία*. And, particularly with Paul, a new era of the development of *συνεργία* will come, after Christianity shall have spread from Rome throughout the whole West, which, according to the purpose of the Epistle, is near at hand; and, with this Christianization of the Roman world, the completed *συνεργία* will be brought nearer. These great, vital, and dynamic views of the Apostle are very different from the modern assumptions of the *Parousia* imputed to him. Tholuck: "The period from the appearance of the *regnum gloriae*, when compared with its glory, is described as a nocturnal period. Spiritual sleep will be shaken off when the *regnum gratiae* comes to men (Col. i. 12, 13); and how much more will this be the fact when the *regnum gloriae* approaches!"

[Stuart, Hodge, Webster and Wilkinson, and a large class of commentators, understand by *συνεργία*, the consummation of salvation in eternity—deliverance from the present evil world. Dr. Hodge objects at some length to the reference to the second coming of Christ. On the other hand, most modern German commentators defend this reference. Olshausen, De Wette, Philippi, Meyer, and others, think no other view in the least degree tenable; and Dr. Lange, while careful to guard against extreme theories on this point, denies the reference to eternal blessedness, and admits that the *Parousia* is intended. This opinion gains ground among Anglo-Saxon exegetes. The main objection to it is thus met by Dean Alford: "Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact that the Apostle, here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*." As to this being inconsistent with inspiration, he refers to Mark xiii. 32: "Of that day and hour knoweth no man," &c. "The fact that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The '*day and hour*' formed no part of their inspiration; the *details of the event did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which they expressed in *their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainly of the event*, our faith is grounded; by the *uncertainty of the time*, our hope is stimulated and our watchfulness aroused." This ignorance of the time of the coming of Christ Dr. Hodge himself brings forward, yet not to account for the expectation so much as to deny it. It is difficult for an unlettered believer to read the New Testament and not find this expectation, while even the most learned commentators now find it.—R.]

Than when we believed. (Calvin, and others), Luther says incorrectly: *Than when we believed* &c. [The aorist refers to the definite time, when we *first* believed. So 1 Cor. iii. 5; xv. 2, &c.—R.]

Ver. 12. The night is far spent, &c. [*ἡ νύξ περὶ οὐκ ἔστι*, &c.] According to Meyer, the night would be the time before the second coming of Christ; and the near day, on the other hand, the

second coming itself. Certainly we do not read "The night is gone, but the day is come." But it does not follow from this that Paul supposed that the day would not break until the second coming. The day will break a hundred times, in ever greater potencies, between the first and the second coming of Christ. Consequently, a chronological antithesis is not here in question. The night is the spiritual condition of heathen Rome; the breaking day is the future of Christian Rome. [*Ἡ νύξ προέκκεινται*.] [The sense of the passage in itself considered is perfectly plain; but the precise reference is determined by the view taken of ver. 11. Admitting such recurring daybreaks as Dr. Lange suggests, they are still only preludes to "that day" when there shall be "no night"—R.]

Let us therefore cast off the works of darkness [*ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους*]. The verb should be rendered: *put off*, if the figure of clothing be admitted; *put away*, if Dr. Lange's view be accepted.—R.] Meyer: "As one lays off his clothing. This view (against Fritzsche) corresponds to the correlative *ἐνδύσθε* &c.; comp. on Eph. iv. 22." [So De Wette, Philippi, Harless, Hodge, Alford, Webster and Wilkinson, Jowett, and most.—R.] But the works of darkness are not the same as the clothing of night. There is a difference between nocturnal revels and nocturnal clothing. The moral side of the heathen, and especially the Roman, night-life, moves before the Apostle, and he makes it designate evil works in moral darkness in general. The Roman of that time, giving himself up to dissolute nocturnal feasts and works of debauchery, but, on the return of day, assuming the favorite Roman costume of arms—a very perceptible contrast to these Roman Christians—is presented to them by the Apostle as a picture of a moral and religious contrast.

And let us put on the armour of light [*ἐνδύσθε δὲ τὰ ὅπλα τοῦ φωτός*]. See *Textual Note* [1]. Not instruments (Morus), clothes (Beza, and others), shining arms (Grotius), but the armor which the Roman wears by day, as a figure of the spiritual means of conflict, and of the conflicts which belong to the light; they are presented by it, and wielded in its element (see Eph. vi. 18). The light is the master from whom, for whom, and with whom, this armor is.—*Ἐνδύσθε*. Tholuck: "The figure of most intimate union with Christ, as the garment with the body; Gal. iii. 27; Eph. iv. 24; Col. iii. 10. Also in the classics, see Wetstein."

Ver. 13. Let us walk seemly, as in the day [*ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν*]. As if that day had already come, when it will be a characteristic of public respectability to live a moral Christian life, and therefore to live decorously. *Εὐσχημόνως* [referring to the moral decorum of the conduct (Meyer).—R.], 1 Thess. iv. 12; 1 Cor. vii. 35; xiv. 40, because that day is already breaking.

Not in rioting, &c. [Webster and Wilkinson: "Three classes of sins are specified, to each of which two words are appropriated, viz., intemperance, impurity, discord: the first, public or social vice; the second, private and secret vice; the third,

* [Dr. Hodge: "Those virtues and good deeds which men are not ashamed of, because they will bear to be seen." Too one-sided a conception of the figure. Alford: "The arms belonging to a soldier of light." The Christian's clothing as a child of the day is: *armor*!—R.]

ecclesiastico-political vice, the vice infecting communities even Christian." To this must be added Meyer's remark, that the three members stand in the internal relation of cause and effect. Comp. Gal. v. 19-21 (Lange's *Comm.*, p. 138), where five of the six words are found.—R.]—*Κῶμοις*, *carousals*.^{*} Meyer translates, "with nocturnal riotings," by regarding the following dative as the dative of manner. This will not apply well to *περιπατεῖν*. [Philippi takes the datives as local, which seems the simplest view. Fritzsche, *dat. commodi*.—R.]—Chambering, *κοίταις* [*congressibus veneris*], feasts of debauchery, *rendevous*, chambers and houses of debauchery, works of debauchery itself.—[Wantonness, *ἀσελγείαις*. On this word, see Tittmann, *Syn.*, p. 151. The plural shows that the various manifestations of wantonness are referred to.—R.]—*Ἐνvyi*ng, *ζήλῳ*, *jealousy*. The reverse side of nocturnal lusts and pleasures is nocturnal quarrels, especially matters of jealousy, and the forms still prevailing among the works of darkness in our day, especially in Italy and Spain.

Ver. 14. But put ye on the Lord Jesus Christ. *Ἐνδύσθε*, Gal. iii. 27; Eph. iv. 24; Col. iii. 10. [Hodge: "To be intimately united to Him, so that He, and not we, may appear." So De Wette, Philippi, &c.—R.] Tholuck: "Christ was already put on at baptism, Gal. iii. 27; but this *ἐνδύσθε*, just as the being light, must also be continually renewed. Besides, we must take into consideration the aorist form: The putting on as a garment denotes the entrance of the most intimate communion." Meyer: "Even in the classics, *ἐνδύσθαι τινα* denotes assuming somebody's manner of thought and action."

And make not provision for the flesh, &c. [*καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν*. Dr. Lange: *Und die Pflege des Fleisches macht euch nicht zur pflege der Lüste; and of the care of the flesh do not make for yourselves a care of its lusts*. The order of the Greek seems to favor this, but this implies a proper care of the flesh; so that this can only be a tenable view provided *σάρξ* does not have an ethical sense here. On this point, see below.—R.] Luther's translation is doubly incorrect: *Take care of the body, yet so that, &c.* First, the sentence is not divided into a positive and negative precept; second, the question is concerning the *σάρξ*, and not concerning the *σῶμα*. The sentence contains the expression of the moral limitation of the external perception of a self-evident duty. The duty is *πρόνοια τῆς σαρκὸς*; the enjoined limitation is the *μὴ εἰς ἐπιθ.* According to Fritzsche, *σάρξ* can only be understood as *caro libidinosa*, and therefore the whole sentence is a prohibition. Tholuck and Meyer, on the other hand, observe that the *σάρξ*, understood in this sense as sensual lust, should even be crucified; Gal. v. 24. Meyer describes the *σάρξ*, as it is here understood, as the lower animal part of man, the fountain and seat of sensual and sinful desires, in antithesis to the *πνεῦμα*. His calling *σάρξ* the material of the *σῶμα*, is better. [Philippi: "*σάρξ* has here a purely physiological sense."—R.] Tholuck cites Galen's medical *usus loquendi* to prove that the *πρόνοια* must be understood as *care sensu bono*; but Eph. v. 29 and 1 Cor. xii. 23 are of special ap-

plication here. The distinction between what is vicious in the true care of the flesh, as is shown particularly in respectable clothing—to which the antithesis, "put ye on the Lord Jesus Christ," specially refers—is not merely expressed by the *μὴ εἰς ἐπιθυμίαν*: not so that the *ἐπιθυμίαι* arise from it; but also by the middle: *ποιεῖσθε, make for yourselves*, in which reference is made to the subjective self-deception, the *πράξις τοῦ σώματος* in the gratification of sensuous necessities.

[The view given above is, in the main, that of De Wette, Philippi, and many others. It opposes Luther's limitation of the negative to *εἰς ἐπιθυμίαν*, but does not take the whole passage as prohibitory. Hodge, Stuart, Alford, and others, render (as in E. V.): *Make no provision (whatever) for the flesh (the carnal nature, in the ethical sense) to fulfil its lusts (so as to fulfil them, and also, because such provision would fulfil them; the result and object blended in the thought)*. The objections to this view are, that *πρόνοια* is used generally in a good sense; that the prohibition is too mild, if flesh were used in the ethical sense, &c. But the ethical sense has been the prevalent one in the Epistle. The grammatical difficulty is very slight, since *μὴ* has suffered a slight trajection. Besides, the order seems to have been chosen to give prominence and emphasis to *σαρκός*; such emphasis is altogether unnecessary, unless it has its ethical force. Its prominent position brings it into obvious contrast with *Ἰησοῦν Χριστόν*; this contrast of itself seems to determine the meaning. These latter considerations seem to have escaped the German commentators. Comp. Alford also, who claims that the order would have been different had Paul designed to convey the meaning defended by Meyer, &c.—R.]

DOCTRINAL AND ETHICAL.

1. The debt of love denotes the duty of love for our neighbor, as, according to the law, it is a requirement of infinite force; and, according to the believer's new principle of life, it is an infinitely impulsive power. The unity of this debt divides itself into the differently formed obligations of various duties to our neighbor.

2. Love is the fulfilment of the law: (1.) So far as the whole law is only an outline of love to be filled up. (2.) So far as it precludes every transgression of the law. (3.) On the other hand, every commandment is realized as a vital principle in the new life. It is as love that God has given the law as our call to our destination. It is as love that Christ has fulfilled the law for our reconciliation. It is as love that the law of the Spirit lives in our faith, and, by the fellowship of Christ, supplies the defects of our deeds, so that, in the imitation of Christ, that fellowship may ever be elevated higher and higher.

3. The new era of love, a dayspring of the new era of light, with which the completion of salvation approaches.

4. If we would define more specifically the relation of Paul, as well as of all the apostles, to the second coming of Christ, we must distinguish: (1.) Between the *religious* measure [*Zeitmass*, measure of time] of God's kingdom, and the *chronological* measure of the world; (2.) Between the apostolical prospect of a future of glory which will be unfolded every day in new morning periods, and the meagre

^{*} [Such as the feasts of Bacchus, and also "the common boisterous carousing of intemperate young men" (Hodge).—R.]

ness of the Ebionitic idea, which has only a marvelous meteor of the *Parousia*, on the one hand, far behind it, and, on the other, far before it, while it finds itself placed in a troublous period and an ordinary course of the world. The present age in principle ceased at the death and resurrection of Christ, and the future age is already present in the heart of the Church and in the world's great crisis of development, though everywhere still externally surrounded by the nocturnal shades of the old age. And because it has been long present in principle, and in power breaks forth every day more gloriously, our full salvation is brought continually nearer, particularly in all the great epochs of the extensive and intensive enlargement of God's kingdom—all of which are presages of the *Parousia*, which is infinitely near to religious anticipation, and yet, chronologically, is indeterminably remote. All that must still precede that external *Parousia*, Paul indicates in Rom. xi. and 2 Thess. ii., and John elaborately describes in figures in the Book of Revelation.

5. The very fact that wickedness seeks the veil of night, is a witness for God's word; and as night is an image of spiritual darkness, and day is an image of spiritual and heavenly light, so are the works of night—sleep, on the one hand, and sinful nocturnal deeds on the other—images of different forms of spiritual corruption, the gross sins, which, indeed, are not only figures, but also phenomena, of spiritual corruptions. On the other hand, the putting on of the day, the armor of the day, have their spiritual meaning. The armor was a very striking figure to the Romans in particular.

6. The two great antitheses of nocturnal life: Lust and strife, pleasure and murder.

7. With the salvation of Christianity to the believer there has also broken for humanity the morning of morality, of good manners, and of true decorum.

8. The 13th verse is an imperishable reminder of Augustine's conversion (see Conf. viii. 12, 28).

HOMILETICAL AND PRACTICAL.

Ver. 7. To every one his due! The Christian's royal motto: 1. In reference to his relation to the civil authority; 2. In his intercourse with every man.

HEUBNER: The respect which we, as Christians, owe to the civil authorities, is more than the external fulfilment of duty.

Vers 8-10. Perseverance in love. It is: 1. In respect to our neighbor a debt, which never can be paid; 2. In respect to the law, it is its fulfilment (vers. 8-10).—The debt of love toward our neighbor. 1. It is a very *great* debt; *a.* because there are so many creditors; *b.* because their demands constitute a very important total; *c.* because it can never be completely cancelled. 2. But it is nevertheless a *sweet* debt; *a.* because it is not thoughtlessly paid; *b.* because it harmonizes with God's commandment; *c.* because even the attempt to discharge it makes the heart very happy (vers. 8-10).—The debt of love is the only debt of the Christian toward his neighbor which is not only permissible, but even commanded (ver. 8).—The commandment of love toward our neighbor as the substance of all the commandments of the second table (ver. 9).—Why does love work no ill to the neighbor? 1. Because it proceeds from the root of God's eternal

love for men; 2. Because it will serve God in the neighbor (ver. 10).—Love the fulfilment of the law 1. The truth of this apostolic sentiment; 2. The importance of it (ver. 10).

STARKE: The heart is known by its behavior just as the sun is by its beams (ver. 9).—Christ's garden not only produces no injurious trees, but even no useless ones (ver. 10).—HEDINGER: The eternal debt of love! Be not weary, brethren! He who loves, will be loved in return; though it be not by the thankless world, it will be by God (ver. 8).—Let no one excuse himself on the ground of ignorance; let no one say, "Who would know the many commandments and prohibitions?" The whole law is contained in the one word *love*; Micah vi. 8 (ver. 9).

SPENER: There is one debt which we all owe—to *love one another*; that is such a debt, that, if we should daily count it up, it would always remain just as great as it had been (ver. 8).—Though a thing may sometimes appear to be forbidden, if love requires it, it is not forbidden, but rather commanded; on the other hand, sometimes something may appear to be commanded, but if it is in conflict with love, it is not commanded (ver. 10).

GERLACH: The debt of love is never wholly payable; its fulfilment increases the demands made upon it, for it makes love warmer (ver. 8).

LISCO: The believer's holy love fulfils its obligations even toward every body without exception (vers. 8-10).—The *one* requirement of love is divided into two chief commandments, in Matt. xxii. 37-40.—HEUBNER: The magnitude of the commandment of love (vers. 8-10).—The harmonizing of the Divine *should* and the human *would* can only take place by love; by it, compulsion is transformed into freedom (ver. 9).—Every wicked thing is invariably an unkindness (ver. 10).

BESSER: He who shows love to another in order to get clear of him, has not love (ver. 8).

SCHWEIZER: Love, the fulfilment of the law, or, love performs what the law cannot obtain. The law does not deliver us: 1. Because it is a multiplicity of commandments and prohibitions, which perplex us; 2. Because it pronounces a curse on every one who transgresses a single point; 3. Because it is presented to us as an external power issuing its commands to us; 4. Because it takes refuge in threats and promises. Christian love is the contrary of all this.

Vers. 8-10. THE PERICOPHE for the Fourth Sunday after Epiphany.—THYM: The royal law of love toward our neighbor: 1. Its great necessity; 2. Its inward nature; 3. Its indescribable blessing.—HARLESS: Love is the fulfilment of the law. 1. The law, *a.* which makes love for us an indebtedness; *b.* and therefore proves it to be our debt. 2. Love, *a.* which knows no indebtedness except to love; *b.* and therefore does not come from the law, but from faith.—HEUBNER: The simplicity of Christian virtue: 1. It proceeds from *one* spirit of humility and love; 2. All its effects harmonize in one—the manifestation of love.

Vers. 1-14. The decided breach of believing Christians with darkness: 1. Wherefore should we break off from it? *a.* because it is time to do it; *b.* because it is high time. 2. In what should this breach consist? *a.* in laying off the works of darkness; *a.* gross, sensual sins; *b.* subtle, inward sins; *b.* in putting on the armor of light; *a.* in walking honestly as in the day; *b.* in putting on the Lord

Jesus Christ (or, α . civil righteousness; β . righteousness of faith).

LUTHER: Do not torture the body excessively by the intolerable holiness of watching, fasting, and freezing, as the hypocrites do (ver. 14).

STARKE: I must show outwardly what I am inwardly. Those who are inwardly good, must also have a good form and color (ver. 13).—**QUESNEL**: Time passes by, and eternity presses on (ver. 11).—**MÜLLER**: There is many a thing and idea comprised in putting on Christ; our Christianity is not a stagnant existence, but a growth; it is no leap, but a walk (ver. 12).—The armor of light well becomes a Christian. We must either clothe ourselves with darkness or with light (ver. 12).

SPENER: Let us put on the Lord Jesus Christ. But we put Him on *once* by the belief that we receive, as our possession, His righteousness and merit, which He has imparted to us, and that we shall appear in them alone, before God's throne. We *afterward* put Him on also by godly imitation, in walking as Christ has walked (ver. 14).

LISCO: The one care for the body, in bestowing upon it what is necessary, is natural; the other is sinful, when the lusts and desires of the body are provided for (ver. 14).

HEUBNER: Christian watchfulness (vers. 11–14). Christian knowledge of the time. The time of Christianity is a time of salvation (ver. 11).—There are many awakening voices: Public services—preachers—every stroke of the bell—the Bible (ver. 11).—The Christian is not a night-walker, a nocturnal rioter, but a walker by day (ver. 13).—Temperance, chastity, love—three great prime virtues (ver. 13).—**SCHWEIZER**: Blissful joy at the Reformation as a rising light (Sermon on the Anniversary Day of the Reformation).

Vers. 11–14. THE PERICOPHE for the First Sunday of Advent.—**HEUBNER**: The call of Christianity is a call to awake from spiritual sleep.—The appeal of Christian watchmen: 1. It is day; the sun is risen! 2. Awake, arise! 3. Be purified to new life! 4. Put on Christ!—**NAGEL**: The awakening voice with which the Church appeals to us on its holy-days, tells us: 1. What time it is; 2. What it is high time to do.—**KAPFF**: The advent message: 1. As a message of salvation and joy; 2. As a message for penitence and renewal.—**FLOREY**: The advent season is a holy morning-time of the heart and life.—**HARLESS**: The festal ornament well-pleasing to Christ: 1. A watchful eye, to see the night that covers the earth; 2. An enlightened eye, to behold the day which has come; 3. A willing heart, to do what the day requires.—**PETRI**: What time is it for us? 1. To arise from sleep; 2. To put on the armor of light.—**RAUTENBERG**: What belongs to rising from sleep? 1. To open the eyes aright; 2. To put on the right garment; 3. To take up the right armor.—**THYM**: Paul's vigorous advent preaching: 1. On the advent time; 2. On the advent duties; 3. On the advent blessing.

[**FARINDON**, on ver. 14: Look into Christ's wardrobe, and you will find no torn or ragged apparel. Christ had the robe of righteousness, the garment of innocency, the spotless coat of temperance and chastity, and with these He went about doing good. Out of this wardrobe we must make up our wedding garment. We must be conformable to Christ. In the *rule* of our obedience, we must not wear a garment of our own fancying, an irregular, an unprescribed devotion; in the *ends* of it, we must glorify

God on the earth; and in the *parts* of it, we must not have a parcel-garment. This garment must fit every part, and be universal.

[**LEIGHTON**: He that truly loves his neighbor as himself, will be as loth to wrong him as to wrong himself, either in that honor and respect that is due to him, or in his life, or chastity, or goods, or good name, or to lodge so much as an unjust desire or thought, because that is the beginning and conception of real injury. In a word, the great disorder and crookedness of the corrupt heart of man consists in self-love; it is the very root of all sin both against God and man; for no man commits any offence, but it is in some way to profit or please himself. It was a high enormity of self-love that brought forth the very first sin of mankind. That was the bait which took, more than either the color or the taste of the apple—that it was desirable for knowledge.

[**JOHN HOWE**, on ver. 10: Would it not make a happy world, if we all so loved our neighbor: 1. That we would no more hurt him than we would ourselves; 2. Would no more cheat him than we would ourselves; 3. No more oppress and crush him than we would ourselves.—What a spring of mischief and misery in the world would be shut up, dried up, if that proneness to hard, harsh, and frequently unjust thoughts, were, by the workings of such a spirit of love, erased out of the minds and hearts of men!

[**BURKITT**, on ver. 14: This implies: 1. That the soul of man, since the fall, is in a naked state, destitute of those divine graces of the Holy Spirit which were its original clothing in the day of undefiled innocency; 2. That Jesus Christ is our spiritual clothing; *a*. in His righteousness, to pardon and justify us, He is our clothing, to cover the guilt of sin out of God's sight; *b*. In His grace, to sanctify us, by which He cleanses us from our sins, pollution, and filthiness; *c*. that Jesus Christ, in order to our spiritual clothing, must be put on by faith: an unapplied Christ justifies none, saves none. It was not sufficient, under the law, that the blood of the sacrifice was shed, but it was also to be sprinkled, in order to the expiation of guilt.

[**DODDRIDGE**, on ver. 14: By putting on the Lord Jesus: 1. We make the gospel day yet brighter in the eyes of all around us; 2. We anticipate, while here in this world of comparative darkness, the lustre with which we hope, through Christ's in fluence and grace, to shine forth in the celestial kingdom of our Father.

[**JOHN WESLEY**: The whole law under which we now are, is fulfilled by love. Faith, working or animated by love, is all that God now requires of man. He has substituted, not sincerity, but love, for angelic perfection.—Very excellent things are spoken of love—it is the essence, the spirit, the life of all virtue. It is not only the first and great command, but *all* the commands in one.

[**RICHARD WATSON**, *Sermon on the Armor of Light* (ver. 12): I. What the armor of light is, with which the Apostle exhorts us to invest ourselves. II. Why it has the appellation of "armor of light:" (1.) Because of its heavenly origin; (2.) Because it is only found where Christianity exists and exerts its proper influence; (3.) Because it corresponds to the character of our dispensation, which is a dispensation of light. III. The motives which should induce us, in compliance with the exhortation, to array ourselves with it: (1.) From a

consideration of the degraded state of man, who is not invested with this armor; (2.) The moral elevation which this armor gives to every one who is invested with it; (3.) We must either conquer or be conquered.

[Hobbes, on ver. 14: All Christian duty is included in putting on the Lord Jesus; in being like Him, having that similarity of temper and conduct which results from being intimately united to Him by the Holy Spirit.—J. F. H.]

FIFTH SECTION.—*The true practice of the living worship of God in the management and adjustment of differences between the scrupulous and weak (the captives under the law), and the strong (those inclined to laziness and freedom). The Christian universalism of social life (TO TAKE NO OFFENCE, TO GIVE NO OFFENCE).*

CHAP. XIV. 1-XV. 4.

- A. Reciprocal regard, forbearance, and recognition, between the weak and the strong; of taking offence and judging. Chap. xiv. 1-13.
- B. Of giving offence and despising. Chap. xiv. 13-xv. 1.
- 7. Reciprocal edification by self-denial, after the example of Christ. Chap. xv. 2-4

A. Chap. xiv. 1-13.

1 Him that is weak in the faith receive ye, *but* not to doubtful disputations
 2 [judgments of thoughts].¹ For one believeth that he may eat all things:
 3 another, [but he] who is weak, eateth herbs. Let not him that eateth [*or*, the
 eater] despise him that eateth not [*or*, the abstainer]; and let not him which
 eateth not [*or*, the abstainer]² judge him that eateth [*or*, the eater]: for God
 4 hath received him. Who art thou that judgest another man's servant? to his
 own master he standeth or falleth; yea, he shall be holden up [made to stand]:
 5 for God [the Lord]³ is able⁴ to make him stand. One man esteemeth one day
 above another: another esteemeth every day *alike*. Let every man be fully
 6 persuaded in his own mind. He that [who] regardeth the day, regardeth *it*
 unto the Lord; and he that regardeth not the day, to the Lord he doth not
 regard *it* [*omit this clause*].⁵ He that [And⁶ he who] eateth, eateth to the Lord,
 for he giveth God thanks [thanks unto God]; and he that [who] eateth not, to
 7 the Lord he eateth not, and giveth God thanks [thanks unto God]. For none
 8 of us liveth to himself, and no man [none] dieth to himself. For whether we
 live, we live unto the Lord; and whether we die, we die⁷ unto the Lord:
 9 whether we live therefore, or die, we are the Lord's. For to this end Christ
 both died, and rose, and revived [Christ died and lived *again*],⁸ that he might
 10 be Lord both of the dead and [the] living. But why dost thou judge thy
 brother? or why dost thou set at nought thy brother? for we shall all stand
 11 before the judgment-seat of Christ [God].⁹ For it is written,¹⁰ *As I live, saith*
 the Lord, every knee shall bow to me, and every tongue shall confess [give
 12 praise] to God. So then every one of us shall give¹¹ account of himself to
 13 God. Let us not therefore judge one another any more:

B. Chap. xiv. 13-xv. 1.

13 But judge this rather, that no man [not to] put a stumbling-block or an
 14 occasion to fall [of falling] in *his* [a] brother's way. I know, and am per-
 suaded by [in] the Lord Jesus, that *there is* nothing [that nothing is] unclean
 of itself:¹² but to him that esteemeth any thing to be [accounteth any thing]
 15 unclean, to him *it is* unclean. But [For]¹³ if thy brother be grieved with *thy*
 meat [if because of thy meat thy brother is grieved], now walkest thou not
 charitably [thou art no longer walking according to love]. Destroy not him
 16 with thy meat, [Destroy not by thy meat him] for whom Christ died. Let not
 17 then your¹⁴ good be evil spoken of: For the kingdom of God is not meat and
 drink [eating and drinking]; but righteousness, and peace, and joy in the Holy

- 18 Ghost. For he that [who] in these things [herein]¹ serveth Christ is accep²
 19 able [well-pleasing] to God, and approved of men. Let us therefore follow³
 after the things which make for peace [the things of peace], and things where
 with one may edify another [the things which pertain to mutual edification],
 20 For meat destroy not the work of God. All things indeed are pure [clean];
 21 but it is evil for that [the] man who eateth with [through] offence. It is good
 neither [not] to eat flesh, nor to drink wine, nor [to do] any thing whereby
 [wherein] thy brother stumbleth, or is offended,⁴ or is made [omitted made] weak.
 22 Hast thou faith?⁵ have it to thyself before God. Happy [Blessed] is he that
 condemneth [who judgeth] not himself in that thing [omitted thing] which he
 23 alloweth. And [But] he that [who] doubteth is damned [condemned] if he
 eat, because he eateth [it is] not of faith: for [and] whatsoever is not of faith
 is sin.

Chap. xv. 1 We then [Now we who] that are strong ought to bear the infirmities
 of the weak, and not to please ourselves.

C. Chap. xv. 2-4.

- 2 Let⁶ every one of us⁷ please his neighbour for his good [with a view] to
 3 edification. For even Christ pleased not himself; but, as it is written,⁸ The
 4 reproaches of them that reproached thee fell on me. For whatsoever things
 were written aforetime were written⁹ for our learning [instruction], that we
 through [the]¹⁰ patience and [the] comfort of the Scriptures might have [our]
 hope.

TEXTUAL.

¹ Ver. 1.—[The literal rendering is given above. For further explanations, see the *Eng. Notes*.]

² Ver. 3.—[*Rec.* (with D³ L., Vulgate): καὶ ὁ μὲν. N¹ A. B. C. D¹. (most modern editors): ὁ δὲ μὲν. Meyer and Philippi, however, consider the latter a mechanical repetition from ver. 2.—The emendations suggested above are from Alford. They avoid the diffuseness of the E. V., but would scarcely be admissible in a revision. *Enter, non-enter*, would be more exact.]

³ Ver. 4.—[*Rec.*, C² D. F. L., Chrysostom, Theodoret, read Θεός. N. A. B. C¹, early versions: κτίς. The latter is adopted by Lachmann, Tischendorf, Alford, Tregelles, Lange; the former by Philippi, Meyer, De Wette, Wordsworth. The Θεός might have been borrowed from ver. 2, as a correction; or the κτίς may have been a gloss derived from τῷ ἰδίῳ κυρίῳ. The probabilities are so equally balanced, that the MS. authority must decide in favor of κτίς.]

⁴ Ver. 4.—[*Rec.*, (L.): ὁμολογῶν γὰρ ὅτι; a few authorities: ὁμολογῶν γὰρ; N. A. B. C. D. F.: ὁμολογῶν γὰρ. The last is accepted by Lachmann, Tischendorf, Meyer, De Wette, Alford, Tregelles, Lange. Fritzsche, Philippi: ὁμολογῶν γὰρ.]

⁵ Ver. 6.—The clause: καὶ ὁ μὲν ὁρῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ, is omitted in N. B. C¹ D. F., Vulgate, Coptic, by Augustine, Jerome, Rufinus, Pelagius, Hilary, Mill, Lachmann, Meyer, Tregelles (in the versions of the Amer. Bible Union and of Five Ang. Clergymen). It is found in (*Rec.*) C² L., Peshito, in Chrysostom and Theodoret; retained by Reiche, De Wette, Fritzsche, Philippi, Stuart, Wordsworth, Lange. Tischendorf varies in his different editions; Alford brackets it. The usual explanation of those who retain it is, that the omission was occasioned by the similar ending (φρονεῖ) in both clauses having misled some of the early copyists. To this Dr. Lange adds: "The fear that the clause might be used to support a disregard of Christian holidays." Alford thinks it may have been omitted in the interest of the observance of the Lord's Day. His own view on this subject probably leads him to bracket the clause. The usual authority is so strongly against it, and the want of completeness in the antitheses might so easily have led to its insertion, that there need be but little hesitation in omitting it. Dr. Hodge is silent respecting the whole matter.

⁶ Ver. 8.—[The *Rec.* omits καὶ before ὁ ἰσθίον; but it is found in all the MSS., versions and fathers.]

⁷ Ver. 8.—[The transcribers have made confusion with the verb ἀποθνήσκειν in this verse. The best-sustained reading gives the subjunctive -ομεν in the conditional clauses, and the indicative -ομεν after τῷ κυρίῳ. So Meyer, Alford, Tregelles.]

⁸ Ver. 9.—[The *Rec.* reads καὶ ἀπέθανεν καὶ ἀνέστη καὶ ἀνέβη. This is now generally rejected, and ἀπέθανεν καὶ ἀνέβη, accepted. So Lachmann, Tischendorf, Philippi, De Wette, Meyer, Stuart, Alford, Wordsworth, Tregelles, and Lange. Many of the older critics also, though generally retaining καὶ before ἀπέθανεν. The following note from Meyer states the case quite fully and fairly: "The origin of all the variations can be readily explained from the reading ἀπέθανεν καὶ ἀνέβη (Lachmann and Tischendorf), which is, all things considered, best sustained, and now generally accepted as original. Somewhat as follows: to ἀνέβη, ἀνέστη was added as a gloss; comp. 1 Thess. iv. 14. Then, through the acceptance of the gloss instead of the original word, arose the reading: ἀπέθανεν καὶ ἀνέστη (F. G.); through the acceptance of the gloss besides the original word partly: ἀπέθανεν καὶ ἀνέστη (Syr. Exp.), partly: ἀπέθ. καὶ ἀνέστη καὶ ἀνέβη (D³ L., &c.); from which latter, then, through the accidental or intentional repetition of AIV, arose the received reading (very poorly supported and spread by Erasmus). Finally, the transposition ἀνέβη καὶ ἀπέθανεν (D¹ E.) was made, after ἀπέθ. καὶ ἀνέστη was read, through perverted criticism; in the attempt to restore ἀνέβη, neither the spuriousness of ἀνέστη nor the proper position of ἀνέβη being known, the latter was understood of the earthly life of Jesus, and hence placed before ἀπέθανεν."

⁹ Ver. 10.—[Instead of Χριστῷ (*Rec.* N¹ L., many versions and fathers), Θεῷ is found in N¹ A. B. C¹ D. F. some fathers. The latter is supported by Fritzsche, Lachmann, Tischendorf, Meyer, Alford, Wordsworth, Tregelles, Lange; the former by the older critics, Tholuck, De Wette, Philippi. Dr. Hodge says the latter "is retained by most critical editors;" but the current of criticism now sets against it; and what was true at the date of his first edition (1835), was scarcely correct at the appearance of the edition of 1866. Χριστῷ was probably inserted to correspond with ver. 6 (or from 2 Cor. v. 10), though it is also claimed that Θεῷ was substituted to correspond with vers. 11, 12. Much has been said on both sides, but the MS. authority seems decisive in favor of Θεῷ.]

¹⁰ Ver. 11.—[From the LXX., Isa. xlv. 23. Instead of ὁ θεός, the LXX. reads (at the beginning of the verse): καὶ ἐλάττωσεν κυρίου. Instead of ἐπομολογήσαται τῷ Θεῷ, the LXX. (following the Hebrew): ἀμείνων ὁ θεός. The Alexandrine text of the LXX. agrees with this citation. Philippi and Meyer think this a change to conform with our verse; also, that Paul purposely varies, to express a general thought, which, however, lay at the basis of the special one expressed in the Old Testament passage.]

¹² Ver. 12.—[B. D¹. F.; *Æthiopic*; Lachmann, Tregelles. N. A. C. D¹. L.: *ῥῆσαι*; Philippi, Meyer, De Wette. Alford brackets *are*. The former is more usual with *ἀφ' οὗ*, hence the latter is to be preferred. The same authorities which support *ῥῆσαι*, insert *οὗ*.

¹³ Ver. 14.—[N. B. C. are cited by Alford in favor of *αὐτοῦ* (*Rec.*). A. D. F. G. L. read: *αὐτῶν* (to which Tregelles adds B. Birch). The reading of the *Rec.* is adopted by Alford, but most modern editors follow the mass of uncial authorities. The only remaining dispute is whether it should be *αὐτῶν* or *αὐτῶ*. The former is adopted by Griesbach, Knapp, Philippi, Tholuck, De Wette, Meyer, Lange; the latter by Lachmann, Wordsworth, Jowett, Tregelles. If Theodoret (who refers it to Christ) be cited in favor of the latter, then Chrysostom's explanation: *τῶ φέρεται*, will support the former. Tischendorf varies (comp. his 7th ed., p. 58). See Winer, p. 143.

¹⁴ Ver. 15.—[N. A. B. C. D. F. G., Vulgate, and fathers: *εἰ γὰρ*; adopted by Griesbach, Lachmann, Tischendorf, Tholuck, Meyer, Alford, Wordsworth, Jowett, Tregelles, Lange. *Rec.* (with no uncial authorities) some versions: *εἰ δέ*; adopted by Philippi, Hodge, De Wette, and the older editors. Dr. Hodge, in his new edition, states the exegetical ground for the latter reading, but is hardly justified in adding: "the majority of commentators and editors retain the common text." Certainly the better supported reading is the more difficult one, hence doubly preferable on critical grounds. See the *Exeg. Notes*. Stuart says the sense seems to require *γὰρ*, but takes no notice of the fact that it is read in the uncial MSS.

¹⁵ Ver. 16.—[D. F., a number of versions (Vulgate, Peshito), some fathers, read: *ἡμῶν*. A gloss, which is useful in the interpretation of the verse. It shows that *τὸ ἀγαθόν* was early referred to something which was a possession of the whole Church, not of a party in the Roman Church. Comp. the *Exeg. Notes*.

¹⁶ Ver. 18.—[*Rec.*: *τοῦτοις*, supported by N¹. D¹. L., most cursives, many versions (Syriac, Gothic), fathers (Chrysostom, Theodoret, Tertullian); adopted by Bengel, Fritzsche, Philippi, De Wette, Meyer (in 4th ed.), Hodge, and others. The singular: *τοῦτος*, is found in N¹. A. B. C. D¹. F., many versions, fathers (Origen, Rufinus, Augustine, Hilary, Pelagius, Bede); adopted by Lachmann, Tischendorf, Tholuck, Alford, Wordsworth, Jowett, Tregelles, Lange. The uncial authority is overwhelmingly against the plural, which is the easier reading; hence adopted by those commentators who are more governed in their decisions by exegetical than critical grounds. The later critical editors, as a rule, favor the singular. Meyer thinks it more probable that the plural was altered into the singular on account of the *ἡ πνευματικὴ ἐκκλησία*, immediately preceding, than that the singular was changed into the plural on account of the three terms of the last clause of ver. 17. But he overlooks the difficulty of the singular. The change to the plural seems far more likely.

¹⁷ Ver. 19.—[C. D., most cursives and fathers: *διόσωμεν*; adopted by modern editors generally. N. A. B. F. L.: *διώσωμεν*. The vowels were readily interchanged. The indicative is *lectio difficilior*; it is taken interrogatively by Lachmann (*ed. min.*, not *may.*), but this does not accord with the presence of *ἀρα οὖν*.

¹⁸ Ver. 21.—[N¹. A. C., some versions and fathers, omit *ἡ σκανδαλισθεῖς ἡ ἁποστείλει*. Inserted in N¹. B. D. F. L.; retained by critical editors generally. (Lachmann, Tischendorf in later editions, Tregelles).

¹⁹ Ver. 22.—[After *πιστεύει*, N. A. B. C. insert *ἡ*; adopted by Lachmann, Tregelles (no points inserted between *οὐ* and *θεοῦ*). This reading would require us to render: *The faith which thou hast, have it to thyself before God.* *Rec.* D. F. L., many versions and fathers, omit *ἡ*. It is rejected by Philippi, De Wette, Tholuck, Meyer, Wordsworth; bracketted by Alford. Dr. Lange thinks it was inserted so as to emphasise *πιστεύει* as something stronger than a subjective opinion. On critical grounds, the probabilities are well balanced; on exegetical grounds, the briefer reading is preferable.—The punctuation is then open to discussion. If the sentence be taken interrogatively, it should be pointed accordingly; if not, a colon should be substituted.

²⁰ Chap. xv. 2.—[After *ἵνα σέσωτες*, the *Rec.* reads *γὰρ*, which is found in no MS.; omitted by versions, fathers, and modern editors generally.

²¹ Ver. 2.—[Instead of *ἡμῶν* (N. A. B. C. D¹. L.), we find *ὁμῶν* in D¹. F., in the Vulgate, and a number of fathers. The first person is adopted by modern editors.

²² Ver. 3.—[A verbalist citation from the LXX, Ps. lxxviii. 10 (Heb. lxxix. 10; Eng. lxxix. 9). The LXX is a literal rendering of the Hebrew.

²³ Ver. 4.—[The *Rec.* reads *πρότερον* (the second time), with N¹. A. L., some fathers. N¹. B. C. D. F., Vulgate, Peshito, *ἔκ.*: *ὑπάρα*; adopted by Lachmann, Tischendorf, De Wette, Meyer, Alford, Tregelles, Lange. B. has *ὑπάρα* the first time. The Amer. Bible Union omits the verb altogether; probably a typographical error, as there is no authority for it whatever.

²⁴ Ver. 4.—[N. A. B. C. D. L., repeat *δὶ* before *τῆς παρακλήσεως*. Omitted in *Rec.*, D. F., versions and fathers. It is adopted by Griesbach, Bengel, Lachmann, De Wette, Alford, Wordsworth, Tregelles; rejected by Hodge, Philippi, Meyer, because the transcriber might so readily repeat it before *τῆς* occurring a second time. Still, the most careful editors retain it. Dr. Hodge says, in his first and last editions: "The preponderance of evidence is greatly against it;" and yet, in citing the authorities in favor of it, omits B. and N., the two most important uncials, both of which had been collated carefully before his last edition appeared.—B.]

EXEGETICAL AND CRITICAL.

General Preliminary Remarks.—After the Apostle has described the duties of Christians, especially of the Christians at Rome, in their various general, fundamental relations: (1.) As duties toward the Church; (2.) In all personal relations; (3.) Toward the State; and, (4.) Toward the world, he proceeds to lay down the universal deportment of the Roman Church, by establishing the proper reciprocal conduct between the strong (*δυνατοί*) and the weak (*ἀδυνατοί*, chap. xv. 1; *ἀσθενεῖς*, chap. xiv. 1).

In the first place, it is manifest that such a difference existed. This is especially evident from chap. xv. 7-9. Second, it is likewise evident that the one tendency springing from Judaism was a legally punctilious tendency; while the other, being connected with heathen culture and freedom, was more liberal. This is supported in a very general way by the connection of this opposition with the forms of opposition which the Apostle treats in his Epistles to the Corinthians, Galatians, Colossians, &c. There is the following characteristic of the antithesis as it appears here: Some are weak in regard to faith, the freedom of faith, while others are strong in this respect (chap. xiv. 21, 22). Some lay stress

on their (under conditions which are not stated) eating no meat, drinking no wine (ver. 21), and keeping certain holy-days. The others know that they are free in this respect, and, proud of their freedom, and regardless of the consequence, seem inclined to use it at the expense of fellowship and unanimity. It is therefore the contrast of the *punctilious* and the *large-hearted and liberal consciences* (that is, decisions of conscience). Hence it is also characteristic of the former class, that they are inclined to judge, *to take offence*; and of the others, that they are inclined to despise, *and thus to give offence*. This contrast is so definite, that we deem it best to divide the section accordingly. Further, it follows from this that the more liberal party—we might even say the Pauline—was decidedly in the ascendancy (particularly according to chaps. xiv. 1 and xv. 1), since it was necessary to make the repeated admonition, not to break off fellowship with the others. Though the Jewish-Christian element in the Church was a numerous one, it does not follow that the element of punctilious believers was equally so.

Finally, it is absolutely necessary to distinguish the standpoint of these punctilious believers as well from the very marked (alike in degree, but in fact divided) standpoints of the Galatian and Colossian

false teachers, as from the not less marked but yet already schismatic standpoint of the Petrine party of Corinth. The Apostle designates the Galatian false teachers, in chap. ii. 4, as *false brethren*; he conditionally excludes them from communion, in so far as they persist in their doctrinally false gospel, and would make circumcision (which is at the same time the requirement of the legal standpoint) a necessary condition of Christian salvation. By these Ebionites there can only be meant Pharisaic, purely Jewish, people.* The Colossian false teachers are, in degree, not less *false brethren*, because they likewise adulterate the ground of salvation by dogmatic confidence; but their characteristic plainly leads to the supposition of Essenic Ebionites, for their worship of angels and their asceticism indicate an infusion of heathen elements into Judaism.† There were also such *false brethren* elsewhere (2 Cor. xi. 26); and the *false apostles* in 2 Cor. xi. 13 were, undoubtedly, actually connected with the Galatian false teachers. The Petrine party itself, however, which does not seem, in the first place, to have extended beyond ethical, liturgical, and ascetic peculiarities and inclinations to separation, must be distinguished from these agitators, who furthered the doctrinal adulteration of the law.

Yet the case stood still better with the *weak brethren* in Rome. The Apostle treats them so gently, that we can evidently not take them for decidedly Ebionitic Christians, nor according to the degree and manner of the Galatian and Colossian false teachers, nor according to the intimates of Ebionitism in the Corinthian church. He forbids them only from pronouncing sentence, from their own conscientious standpoint, upon their more liberal brethren; whereas, he even takes their right of conscience against the more liberal brethren under his protection; and there is nothing said of an anathema, as in the Epistle to the Galatians, nor of a warning, as in the Epistle to the Colossians, nor of a censure, as in the Epistles to the Corinthians, to say nothing of the severe criticisms in the Pastoral Epistles. If the Apostle could have expressed such different opinions on the same Ebionitic phantom of Dr. Baur, his character itself would be to us a phantom; that is, all theology would itself have to be gradually transformed into a phantom.

By regarding the mild † judgment expressed by the Apostle on the weak brethren in the Church at Rome, we are therefore aided in finding out the character of their standpoint. Various suppositions:

* [A comparison of the two Epistles will show how much more sharply defined is the defence of the liberty of the gospel in the Galatian epistle. There, the Apostle appears as a champion of our freedom; here, as a judicious guide to those whom the truth was making free. The difference in tone is a striking proof of pedagogic wisdom.—R.]

† [Comp. Lange's *Comm. Colossians*, Introd., p. 7, where the character of these false teachers is discussed. The effort to define them by means of the nomenclature of subsequent heresies has led to the greatest variety of opinions. (Even the Ebionites do not date back of the destruction of Jerusalem.) They were ascetics, undoubtedly; their views might be called Ebionitic; yet, when we recall the Phrygian character and consider the large Jewish element in that region, we see the seeds which were then just springing up, to bear fruit in the heresies so prolific in that region. Phrygian Ebionitism in the germ, is, perhaps, the best definition.—R.]

‡ [The rebuke was mild indeed then, but how pregnant its meaning as we regard it to-day. Where could one repeat more appropriately than in Rome these words: "Who art thou that judgest another man's servant?" He who is strongest in the Roman Church of to-day, is "weak," according to the Apostle's judgment.—R.]

1. They were *Jewish Christians, who wished to retain the law*, and also the legal holy-days, sabbaths, new-moon feasts (the early commentators, Chrysostom, Ambrose, &c., Calvin, and others). Origen's rejoinder: "Meat and wine were not forbidden in the law." Tholuck observes, that Paul speaks in quite a different tone against such Judaists. The laying down of this category becomes justifiable, if we distinguish between *doctrinal* and *ethical legality*, in reference to the laws on food and purification. For the reason given above, the question here cannot be concerning a *doctrinal* statute.

2. *Jewish-Christian ascetics*. For examples of them, see Tholuck, p. 699. But pure Judaism is a stranger to all strictly doctrinal forms of asceticism, and is acquainted only with an ethical form: (1.) That of the Nazarites for the whole life; (2.) That of the Nazaritic vow for a limited time; (3.) The theocratic general and special ordinance of fasts; (4.) The personal fasting of individuals in special states of life. But there can be nothing said here of all this, and just as little of the doctrinal asceticism of Christians of Essenic prejudices,* on whom the Apostle has expressed himself in Col. ii. Thus the view of Baur, and others, falls to the ground. On the abundant confusion arising from the supposition that heathen motives are connected with the motives of the weak brethren here, see Tholuck's quotations on the Neo-Platonists, the Pythagoreans, and the Gnostic Ebionites, pp. 699 ff. These do not belong here with the cited examples of Jewish Nazarites, because the latter never thought of compelling others to adopt their manner of life.

3. *Ethical and social motives*, arising from fear of mingling with the heathen sacrificial customs. Tholuck says: "According to Augustine, reference is here made to the same persons as in 1 Cor. viii. the reference here being to those who, because they, in buying food at the market, could not sufficiently distinguish the meat offered to idols, preferred to abstain altogether from eating meat. This explanation is implied by Cocceius, and has recently been defended by Michaelis, Philippi, and especially by Neander, and certainly has by far the strongest grounds in its favor." The *weak brethren*, therefore, were not influenced by doctrinal but by ethical motives: (1.) Fear of eating meat offered to idols; (2.) Of drinking the wine of the heathen drink-offerings (Deut. xxxii. 38; (3.) In addition to this was their necessity of still retaining as a pious custom the Jewish holy-days, for it is well known that the Sabbath, which was observed together with Sunday, gradually died out in the Church as a day of rest.† As examples of the abstinence named, Tho-

* [Meyer, and others, adopt the opinion Dr. Lange here rejects. Dr. Hodge seems to incline to this view; but he is not decided in his preference of it, for he adds: "There is nothing inconsistent with the assumption that the weak brethren here spoken of were scrupulous Jewish Christians."—R.]

† [Dean Alford (following De Wette) presents a modification of this view: "The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols; or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use." "All difficulty, then, is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaists, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits

book cites Daniel (chap. i. 8, 12, 16), Esther (chap. iv. 16), Tobias (chap. i. 12), and the Maccabees (2 Macc. v. 27). The gradations (cited by Tholuck) of this scrupulousness on the part of the punctilious Jews, do not here come into consideration, as the *weak* brethren, according to Philippi's observation, did not withdraw from eating with the Gentiles (?) and the Gentile Christians. Likewise, the decree in Acts xv. is justifiably cited in favor of the view presented. Tholuck, with Philippi, is right in not admitting that, because of an adherence to special holidays, there were two parties among the *weak* brethren.

4. *Various views.* According to Erasmus, and others, both the tradition of laws respecting food and the fear of eating meat offered to idols, were motives. According to Chrysostom, and others, they would refrain from all meat, to escape blame, in consequence of the Jewish disdain of swine-meat. According to Eichhorn, these people were generally Gentile-Christian ascetics, who entertained philosophic and ascetic principles, especially the Neo-Pythagorean. Meyer supposes the "influence of Essenic principles," yet so that they are not led into conflict with justification by faith; however, he opposes Baur's view, that the people were Ebionitic Christians, because abstinence from wine by the Ebionites has been nowhere certified. He asserts, against view (3.), that the Apostle did not speak, as in 1 Cor. viii. 10, of the sacrificial character of meat and wine—as if this had been necessary in the presence of the well-known variance in the Church at Rome! After all, the object of the scrupulousness here was not the principal thing, but the *laying down of the canon by which "the weak and the strong" in a church specially called to universality have to preserve their unanimity*—the one class, by not taking offence in a Pharisaic, censorious spirit, and the other, by not giving offence in a reckless arrogance of freedom.

A. Chap. xiv. 1-18: *Reciprocal regard, forbearance, and recognition between the weak and the strong. Especially of the taking offence and judging on the part of the weak.* Meyer, on vers. 1-12: "Fraternal behavior toward the weak asked for (ver. 1). The first point of difference between the two classes, and the encouragement because of it (ver. 5). The proper point of view for both in their differences (ver. 6), and its establishment (vers. 7-9); censure and impermissibility of the opposite course of conduct (vers. 10-12)."

Ver. 1. *Him that is weak in the faith* [τὸν δὲ ἀσθενέστερον τῇ πίστει]. The δὲ connects with the foregoing; chap. xiii. 14. After the Apostle has expressed the recognition of physical necessities, and the necessity of limiting the provision for them, he finds himself induced, first of all, to admonish those more freely disposed in this respect to be forbearing toward the weak (Meyer, Philippi). This applies to the formal connection; * but, according to the real connection, he must come, at any rate, to this difference between Jewish Chris-

tianity and Gentile Christianity (De Wette), although only the first elements of it were present in the Roman Church.

Weak in the faith. The feeble in respect to faith, the standpoint of faith and its consequences. Since each party reciprocally held the other as the weaker in faith, we might think that in this sense the general exhortation applies to both parts in the sense of: him who appears to you as weak in the faith. But Paul does not deny his standpoint; he immediately afterward calls one who is scrupulous respecting food: ὁ ἀσθενῶν. And this is important; it proves that the Apostle does not design to deprive the strong of the liberty, which he himself takes, of frankly expressing his judgment on the differences. The strong should therefore stand to their conviction; but they should not make any such application of it as would be against brotherly love and fellowship. According to Tholuck, his reason for addressing the strong first (yet not "altogether," though "chiefly") was, not that the Gentile Christians constituted the great majority of the Church, but, on the principle stated by Chrysostom, that the weaker part stands in continual need of most care. Yet the Christians of Pauline tendencies, who must not be identified strictly with Gentile Christians, constitute the body of the Church.

As the two parties were not at all separated, the προσλαμβάνεσθαι cannot mean exactly *receive*; at least not in the sense of strict communion (Erasmus, Grotius, Luther, and others), nor *receive him to yourselves* (Olshausen [Hodge, Stuart], and others), according to Acts xxviii. 2. Between these there lies the idea of reception in the emphatic sense, to draw into an inward, friendly intercourse. [Alford: "Give him your hand," as Syr. (Tholuck): 'count him one of you,' opposed to rejecting or discouraging him."—R.] In such relations of difference, the relative danger of intolerance always lies on the stronger side; therefore the case was very different in Rome from what it was in Galatia. Yet the Apostle does not fail to point out the intolerance on the part of those who are punctilious.—Explanations of the πίστει:

1. The religious belief of the ecclesiastical doctrine (Origen, Augustine, Aquinas, Luther, Calvin, Beza; Luther: the Lutheran theologians in part).

2. Moral conviction in reference to what is permissible (Este, Bellarmine, Erasmus, some of the older Protestant theologians, Arminians, Socinians). [So Stuart, Hodge.]

3. Accommodating explanations: The practical application of faith (Chrysostom, and others); knowledge (Grotius, Semler).

Against (1.) it must be said (apart from the fact that a difference still exists between the doctrine of faith, as such, and the vital energy of justifying faith), that the Apostle does not here emphasize the antithesis of truth and error, but that of confidence and doubt. Against (2.) it may be said, that the reference cannot be, absolutely, to a merely subjective ideal fidelity to conviction without the objective basis of truth. It is clear from ver. 6, that the Apostle ascribes to both parties religious faith as well as fidelity to conviction; that the weaker brother holds, in a certain sense, most inflexibly to his conviction, follows from the fact that he is of the party that judges, while the other is of the party that despises. Ver. 23 says, that he can even sin against his faith by eating in doubt; and the context says, as well, that the less careful brother can

of abstinence and observation of days." But in a Church which was metropolitan, and hence cosmopolitan, other peculiarities might sharpen the distinction between the weak and the strong. Such divisions are the result of temperament, as well as of nationality and education.—R.]

* [If the purely prohibitory sense of chap. xiii. 14 be accepted, the formal connection is with the general exhortations of chap. xiii. Αὐτὸς has, then, a specifying force, though it is, perhaps, at the same time, slightly contrastive (so Alford).—R.]

sin against his faith by an uncharitable abuse of his freedom. Thus both parties have and exercise faith, being true to their conviction of faith; but the weak in faith show their weakness by not venturing, in the traditional scrupulousness of their legal conscience, to draw the full conclusion from their justifying faith, in order to break through their religious prejudices and prepossessions.

The Apostle proves that he does not recognize this weakness as a permanent rule for their life, by the candidly expressed conviction of his standpoint, as well as by his doctrine, in ver. 14; but he does not wish that the free development of their consistency of faith should be affected by the strong giving them offence, either to make them more scrupulous, or to mislead to a frivolous transgression of their conscientious limits. As, therefore, faith in 1 Cor. xii. 9 is a vigorous faith in reference to performing miracles, so here, in reference to the practical development of life; in both cases there is the full consequence of world-conquering confidence—there, in overcoming the force of the disturbed states of body and soul, and here, in conquering the power of legal misconceptions and prejudices. Tholuck is correct in observing, that the two explanations (of religious faith and fidelity to conviction) do not conflict with each other. The religious Christian faith, according to its practical form in the developing stage of the dictate of conscience, comprises both elements; as even the early expositors, who explained *πίστις* by saving faith, have generally placed the *certitudo conscientiae* along with it (see Tholuck, p. 705); while, on the other hand, it is made emphatic in many ways, that reference here is to the moral conviction of those who believe in Christ on the ground of this faith (Meyer). [Philippi, Tholuck, Meyer, and most German commentators, together with Alford, and others, have carefully guarded against the purely subjective meaning: *moral conviction*, adopted by Stuart and Hodge. At the same time, they very properly reject the purely objective sense of *πίστις*, *Christian doctrine*—a sense which the word rarely, if ever, has in the New Testament. Hence the correct rendering is not: *weak in faith*, or as to faith (Hodge), for thus the article is ignored, nor yet: *weak in his faith*, which is too subjective, but (as in E. V.): *weak in the faith*. Alford: “Holding the faith imperfectly—i. e., not being able to receive the faith in its strength, so as to be above such prejudices.”—R.]

But not to judgments of thoughts [*μη εἰς διακρίσεις διαλογισμῶν*]. Dr. Lange: *Doch nicht zur Aburtheilung von Beweggründen*. See below.—R.] *Διακρίσεις* means, in 1 Cor. xii. 10 and Heb. v. 14, to pronounce judgment, sentence. *Διαλογισμοί* generally denotes thoughts, but, regarded as moral (or often immoral) motives, imaginations (Rom. i. 21; 1 Cor. iii. 20), or even doubts (Phil. ii. 14; 1 Tim. ii. 8). Accordingly, the connection leads to the explanation: *Not to the judicial decision of motives*. Do not keep frequent company with them for the object, or even to such an issue of the matter, that the mutual motives or differences shall be concluded by premature decision, that a fault-finding of the different tendencies can arise from it. It is evident that the expression cannot mean: “Not for criticizing scrupulous niceties,” as an exhortation to the strong (Tholuck).* For the Apostle himself has

criticized the scrupulous niceties of the weak sufficiently plainly, by characterizing them as weak, and not yielding their point theoretically. Philippi is right when he observes that, throughout the present chapter, the Apostle ascribes the *κρίνειν* to the weak, but the *ἐκουθισαίν* to the strong. Yet he arrives at the explanation: Receive them affectionately, so that no mental doubts arise in them. But this is something quite different from Luther's expression: Do not perplex their consciences. Mental doubts must needs arise in them, and even be awakened, if one would aid them to a more liberal standpoint. But, in their theoretical treatment, they must not be forced beyond the measure of their weakness, *but such a premature decision should not also arise on their side*. Paul could well exact of the strong, that they should not eat meat for the sake of the weak, &c.; but not, that they should hypocritically deny their more liberal view in mental intercourse with them, or allow it to be overcome and judged. This submission of many a more discerning one to the harsh judgment of the narrow-minded has ever been a source of serious injury. But the measure of possibility should be, to treat the differences as non-essential peculiarities, on the common ground of being the measure of a truly hearty, but also very careful, intercourse (comp. chap. xvi. 17, 18). This premature decision of what the development of spiritual life can harmonize only in time, is therefore forbidden to both parties. The strong are, however, chiefly recommended to deport themselves according to their difficult task, just because the others are chiefly inclined to judge. This view becomes still stronger, if *εἰς* be taken in the sense of result.

If we distinguish candidly the two views: 1. Receive them, but not so that a reciprocal mental judgment is the result of it; 2. Receive them, but not to pronounce judgment on their scruples (Grotius, and others), we must urge against (2.), that the stress lies on the modality, on the manner in which the strong should be accustomed to cultivate intercourse with the weak.* Therefore Reiche is right in referring the prohibition to both parties, and Chrysostom was not incorrect in attributing criticizing to the weak. That *διακρίσεις* may also mean doubt (Theophylact), does not come further into consideration. Erasmus, Beza, Er. Schmid, have accepted the classical meaning of “doubt” for *διαλογισμοί*, and “conflict” for *διακρίσεις*. [So E. V.] Therefore disputations. But these have ever been unavoidable, and even Paul has not avoided them.

Ver. 2. For one believeth, &c. [*ὅς μὲν πιστεύει, κ.τ.λ.*] The explanation: He is convinced that he can eat every thing (*πιστεῖν ἐξέναι*; Tholuck, Reiche, and others), makes faith a subjective opinion. But it rather means: He has a confidence of faith, according to which he can eat every thing (*ὥστε φαγεῖν πάντα*; Fritzsche, Meyer, Philippi).

But he who is weak [*ὁ δὲ ἀσθενῶν*].

* [So Alford: “In order to settle the points on which he has scruples.” Hodge: “Not presuming to sit in judgment on the opinions of your brethren.”—R.]

* [Fritzsche, Tholuck, Meyer, De Wette, Alford, and most, apply this added clause (*caution*; Meyer) of the exhortation to the strong alone. Notwithstanding Dr. Lange's objection, it seems the preferable view; for certainly the first part of the verse is addressed to the strong exclusively, and the *διακρίσεις*, which means “power of distinguishing between” (Alford), is more applicable to them. Besides, in ver. 4 the exhortation comes in turn to the weak, &c. The word *διαλογισμῶν* means *thoughts*, generally in *malam partem*, in the New Testament. It is referred by the authors above named to the scrupulous thoughts cherished by the weak. The idea of doubt enters only in connection with this reference.—R.]

The E. V. assumes a strict antithesis here, but the *τὸν ἀσθενήσαντα* (ver. 1) is resumed; hence it is not necessary to find any other special reason for the anacoluthon, though another may be allowable.—R.] The Apostle does not continue with *ὁ δὲ*, because he will first take the weak into special consideration.—*Eateth herbs. Λάχαρα.* The expression is pressed by Meyer, but something symbolical or hyperbolical will nevertheless have to be allowed to his explanation; for example, the joint designation of bread, of vegetable food in general.* And it would follow from his view, that this eating of vegetables is an essential characteristic of the weak one, which can be urged with as little literalness as that the strong one is addicted to the eating of all kinds of food. His characteristic is the eating of meat, free from all ordinances. Therefore Fritzsche, Philippi, and others, would not regard the expression as an unconditional preclusion from all enjoyment of meat, as Meyer does. Philippi: "Some would only absolutely refrain from eating meat in order the more easily to overcome temptation in special cases, and others only in those special cases, particularly in the social meals, where their conduct was marked in the church as surprising; and, finally, others would only do so at the social meals, where they were certain that the meat placed before them was meat offered to idols, or, at any rate, were uncertain whether or not it was meat offered to idols. But all these could be very well designated as *λαχανοφάγοι*."

Ver. 3. Let not him who eateth despise, &c. The *ἐξουθενεῖν* is the specifically improper conduct of him who, occupying a more liberal point of view, in his own wisdom pleases himself (Tholuck: "The conceit of illuminism, which was found even among the Gentile Christians, as 1 Cor. viii.")—Judge. On the other hand, the *κρίνειν* is the specifically improper conduct of the legal believer, and it is not correct to suppose that (according to Tholuck) the *ἐξουθενεῖν* belongs as a species under this *κρίνειν*. That the Apostle, in the present section, has, first of all, to do with the one judging, the one taking offence, is plain, as well from the construction of the foregoing verse as from the succeeding fourth verse. It is also clear from the additional:

For God hath received him [*ὁ Θεὸς γὰρ αὐτὸν προσελάβετο*]. He has been received into the communion of God and Christ, and thou wilt excommunicate him? This should always be perceived by believers relying on the letter, in relation to Christians who are established upon the real ground of faith. [Stuart and Hodge (following Calvin) apply this clause to both classes, but this is forbidden both by the context and by the fact that the strong are not disposed to *reject* but to *despise* the weak; while the weak are ever for excommunicating the strong, withdrawing from fellowship, &c. Hence the pertinence of the clause to this class. So Meyer, De Wette, Philippi, Alford, and most.—R.] The mark of this reception is rather the peace and light of fellowship with God, than reception into the Church. Yet this also comprises the fact, that God has received him into His service as a servant (Vatabl.), but only indirectly.

* That he does not mention *bread*, but *vegetables*, can be of service in the exegesis. Even bread first passed through the hands of many people; he could more easily have vegetables from the first hand. In this sense it was the shibboleth of the weak one. Therefore his motive was the careful avoidance of contamination from fellowship with the heathen.

Ver. 4. Who art thou? &c. [*σὺ τίς εἶ*, x.t.λ. Comp. chap. ix. 30.] Tholuck is here quite beyond the connection (in consequence of the supposition that *ἐξουθενεῖν* is only a species of *κρίνειν*), when he questions whether the weak one here judging is addressed. The *σὺ* is claimed to belong to both parts (also according to Reiche and Chrysostom) [Stuart, Hodge]; while Meyer and Philippi, on the contrary, properly find in it an address to the weak one judging.

Another man's servant [*ἀλλότριον οἰκέτην*]. Paul uses *οἰκέτης* only here, and it occurs in the New Testament but rarely (Luke xvi. 13; Acts x. 7; 1 Peter ii. 18). It means a *house-servant*, who is more closely connected with the family than the other slaves (Meyer).—R.] We must not pass lightly over the *ἀλλότριον*. It means not merely *another*, but a *strange* one. Meyer, and others: "He who is not in *thy* service, but in the service of *another*. But the one who judges is also in the service of this other one. That which causes him to judge, is not chiefly the notion that he is the master of this servant, but that the servant conducts himself in his service as an *ἀλλότριος*, who has in him much that is in itself surprising. The weak one fails to find in him the manner of the *οἰκέτιος*."

To his own master [*τῷ ἰδίῳ κυρίῳ*]. The *κύριος* is still chiefly figurative, the master of the strange servant. In order to understand the thought to its fullest extent, we must first consider the figure. It is the figure of a master who takes many kinds of servants in his service. Now, if he has one from a foreign country who makes himself a surprising exception, the matter belongs to the master alone, who has become "his own master"—that is, the exclusive master.

Standeth or falleth [*στήκει ἢ πίπτει*]. The standing and falling, as an expression of God's judgment (Ps. i. 5; Luke xxi. 36, &c.), has therefore also the further figurative meaning of standing or not standing in the household judgment. But this figure is from the beginning a clear designation of the relation in which Jewish and Gentile Christians stand to Christ. Christ is the Master; see vers. 8, 9; comp. 1 Cor. vi. 20; 1 Peter ii. 9. The dative may be regarded as *dative comm.*, even if the master himself is the judge, because it is his loss or gain if the servant falls or stands. Explanations:

1. The standing or falling is judicially understood as God's judgment (Calvin, Grotius, and many others).

2. The continuance or non-continuance in true Christian life is meant (Vatabl., Semler, De Wette, Maier, Meyer).

The opposition of these two views has no well-justified meaning, since, in a religious sense, God's judgment is executed through the life.* Meyer, indeed, says, in favor of (2.): "To make stand in the judgment (to abide), is not the work of Divine power, but of grace." But besides the fact that power and grace do not lie so far asunder, there comes into consideration the further fact, that the question here is not concerning a making to stand chiefly in God's judgment, but in the univerted judgment of men (Ebionitism, hierarchism, &c.).

He shall be made to stand [*σταθήσεται*].

* [If, however, the judgment be confined to the final and future one, there is an opposition, and (1.) must be rejected. Alford: "Remains in the place and estimation of a Christian, from which those would eject him." This is simplest and best.—R.]

§2]. Here the Apostle completely withdraws the figurative veil from the thought. The strong man will remain standing in his freedom of faith.*

For the Lord is able to make him stand [δυνατεὶ γὰρ ὁ κύριος στήσαι αὐτόν. See *Textual Notes*† and †.—R.] Christ supports the believer. If the reading κύριος were regarded as an exegetical correction, we would have to consider, in the reading Θεός, the universal historical, spiritual, and external protection which God has bestowed upon the more liberal heathen Christianity, in opposition to the narrow Jewish Christianity, and to the pure religion of faith in opposition to legally weakened faith. Meyer: "He does not say it as one who gives security, but who hopes." This is against Reiche, who says that Paul could not go security for the perseverance for the strong one in faith, with his liberal views, and hence the reference must be to the being supported in the judgment.† Grotius says, better: *est bene ominantia*. It must be observed, that the Apostle speaks of the future of the strong man in *genere*, but not of that of each individual, for he had early experienced that individual men, reputed to be strong, lapsed into anti-nomianism.

Ver. 5. **One man esteemeth one day above another** [ὅς μιν κρίνει ἡμέραν παρ' ἡμέραν]. He distinguishes one day from another, and selects it as a holy-day. *Κρίνειν* = *probare*. The second point of difference. Selections for feast-days, and not for fast-days, are spoken of (Chrysostom, Augustine, Fritzsche). In harmony with the explanation of fast-days, *ἡμέραν παρ' ἡμέραν* has also been explained by *alternis diebus* (the Vulgate: *judicat diem inter diem*; Bengel: the appointment of days for distributing alms). [It has also been referred to the usage in regard to abstinence from meat, &c.—R.] Tholuck: "As from the commandments on food, so also from the Jewish holy-days (Col. ii. 16), particularly the Sabbath, the Jewish Christian could not wean himself, for we find the observance of the Sabbath even in the fifth century of the Church, also in *Const. Ap.* 25." The same author correctly observes, that the holy-days, among the Jews, were not just the same as fast-days (see also Gal. iv. 10).‡

* [Dr. Hodge, who applies ver. 3 to both weak and strong, although admitting that the admonition is chiefly addressed to the weak, in his comments on this verse, makes a special application about treating the weak in faith with forbearance. This is altogether contrary to the context.—R.]

† [Alford thinks this clause is inapplicable, if standing and falling at the great day are meant. He adds: "Notice, this argument is entirely directed to the weak, who uncharitably judges the strong; not vice-versa. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers: (1) That such judgment belongs only to Christ, whose servant he is; (2) That the Lord's almighty power is able to keep him up, and will do so." That this expression is not to be taken as absolutely true of individuals, is evident; yet it must not be made too general.—R.]

‡ [Dean Alford argues from this verse against the recognition of the Divine obligation of one day in seven by the Apostle. "The obvious inference from his strain of argument is, that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike." "It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the Divine-appointed obligation of the other, or the strict prohibitions

Let every man be fully persuaded in his own mind [ἑκαστος ἐν τῷ ἰδίῳ νοὶ πλήρως πεπεισθῶ]. The Apostle does not decide in a dogmatical way, although he has sufficiently indicated his point of view. But he lays down a rule which infallibly leads to reconciliation. We cannot here translate νοῖς: in his disposition (De Wette), for every one of both these parties would be thus assured in disposition. Rather, every one should seek to change his conviction of feeling—as it is connected with faith in authority, party influence, &c.—into his inmost, spiritually effected conviction. We could therefore here translate νοῖς: in his understanding, his self-reflection, his practical reason, his mediated self-consciousness; the same thought is comprised in the expression: self-understanding, regarded as the conscious and reflecting spiritual life, by which the νοῖς constitutes an antithesis to the immediateness of the *νοῦμα* (see 1 Cor. xiv. 14, 15). In this tendency the rationalist must become free from the dogma of deistical or pantheistical illuminism, and arrive at true rationality; in this tendency, the one who is bound to ordinances must learn to distinguish between the law of the Spirit and the law of the letter; in this tendency, both parties must become free from prejudice, fanaticism, and phraseology, so as to know how to be tolerant, and then to be in peace.*

Ver. 6. **He who regardeth the day** [ὁ φρονῶν τὴν ἡμέραν]. This verse is a guiding-star, according to which every one, in his spiritual life, should become certain in his conviction. The more one seeks to sanctify his opinion religiously, to bring it before the Lord, and to change it to thanksgiving, so much the more must he distinguish the true and the false in the light of God.

Regardeth it unto the Lord [κρίνειν ἐφ' ἑαυτοῦ]. The dative is *dat. commodi*. The κύριος is Christ (Meyer, Philippi, and others); referred by many to God, against which is ver. 9; Meyer: unto the Lord's service. Yet, at all events, a service in a wider sense is meant: for the honor of his Lord (see 1 Cor. x. 31).—[And he that regardeth not, &c. See *Textual Note*†.—R.]

Proof: For he giveth thanks unto God

by which its sanctity was defended." But the presence of the fourth commandment in the Decalogue, the recognition (and explanation) of the obligation to keep the Sabbath by our Lord, as well as a true conception of the relation of the Law to the Christian Dispensation, is against this sweeping view. To make of the Lord's Day a merely ecclesiastical institution, is to deprive it of all sanctity under a free government. Alford, too, assumes that there is a difference of opinion implied here, respecting the observance of the Lord's Day, and infers then, from the language of ver. 6, that the Apostle could not have recognised the obligation, or he would not have commended the man who did not regard the day. But there is no hint anywhere of a difference of opinion in regard to the observance of the Lord's Day, though we may admit that such observance was not yet universal; besides, the text of ver. 6 is disputed. Comp. Lange's *Comm. Matthew*, vii. 8, p. 217; *Galatians*, iv. 10, pp. 106, 109; *Colossians*, ii. 16, pp. 53, 55; *Haldane, Romans*, pp. 688-721.—Also the literature of the Sabbath question, as published by the N. Y. Sabbath Committee.—R.]

* [The use of νοῖς, not *νῦμα*, shows that reflection, judgment, and all the proper exercises of the practical reason, are called for in the decision of questions of personal duty. It is not the intuition of the *νῦμα* in any sense, but the full conviction of an educated conscience, which is here referred to.—Wordsworth has a quaint fancy respecting the verb *καταπορεύομαι*: "Let him sail on quietly, as it were, with a fair wind of persuasion filling the sails of his own mind." He adds: "There may be a *καταπορεία*, a strong wind of persuasion, which will not wait a man to the harbor of Truth, but wreck him on the quicksands of Error."—R.]

[εὐχαριστοῦν γὰρ τῷ Θεῷ]. The thanksgiving at the table (Matt. xv. 36; xxvi. 26, &c.) is a proof that, with pious feeling and a good conscience, he consecrates his food and his enjoyment to God as a thank-offering. [Alford: "Adduced as a practice of both parties, this shows the universality among the early Christians of *thanking God at meals*."—R.] —And he who eateth not. He who abstains from eating meat. Even he is thankful for his scanty meal.

Ver. 7. For none of us liveth to himself [οὐδείς γὰρ ἑμῶν ἑαυτῷ ζῇ]. The Apostle designates the universal basis of the thought, that the Christian eats or does not eat to the Lord. This rests upon the fact that we exist here, that we live and die, to the Lord. Meyer says, correctly: The dative must be taken in the ethico-telic sense. This telic εἰς αὐτόν is, indeed, always connected with a δι' αὐτοῦ and ἐξ αὐτοῦ; although the objective dependence on Christ (Rückert, Reiche) is not directly meant, and, in an absolute sense, all these terms apply, through Christ, to God.

Ver. 8. We die unto the Lord [τῷ κυρίῳ ἀποθνήσκουσιν]. See *Textual Note* 1. Even the Christian's dying is an act of consecration to the glory of Christ (Bengel: *eadem ars moriendi, qua vivendi*).

Whether we live, therefore, or die, &c. [ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, κ.τ.λ.] This proposition does not merely serve to establish the foregoing (we eat or do not eat), but to explain and elucidate it. The stronger form, the stronger antithesis of living and dying, underlies the eating and not eating. But both coincide in our being the Lord's (belonging to Him). [Alford: "We are, under all circumstances, living or dying (and *a fortiori* eating or abstaining, observing days or not observing them), Christ's: His property."—Meyer: "In the thrice-repeated and emphatic τῷ κυρίῳ (τοῦ κυρίου) notice the *divina Christi majestas et potestas* (Bengel), to which the Christian knows himself to be entirely devoted."—R.]

Ver. 9. For to this end Christ died and lived again [εἰς τοῦτο γὰρ Χρῆστος ἀπέθανεν καὶ ἠγέρθη]. See *Textual Note* 1. The telic definition of the death and resurrection of Christ serves, on the other hand, to establish our living and dying to the Lord. The ἠγέρθη here, as in Rev. ii. 8, designates Christ's return to eternal life, hence the ἀνάστη is passed over. Olshausen would understand the ἠγέρθη to be the earthly life of Jesus (therefore taken as a *Hysteron proteron*). Thereby a uniformity would, at all events, be constituted by the statement: we live or we die, but a dissimilarity would be called forth in relation to what follows. Meyer properly brings out also the fact that the κυριότης of the Lord is established on His death and resurrection. But it is in harmony with the telic definition of Christ's dominion that the antithesis in this life—the living and the dead—recedes behind the antithesis in the future life, the dead (in the act of dying and in Sheol) and the living, by whom it is conditionally established.

Both of the dead and the living. According to Meyer's suggestion, the purpose is not to refer the effects of Christ's death and return to life (as sundered) to the dead and to the living respectively (see his note on p. 497).

Ver. 10. But why dost thou judge. The εἰ is here opposed to the dominion of Christ over

the dead and the living, as above, to another man's servant; but the latter is now denoted brother.

Or why dost thou set at nought thy brother? The Apostle, having spoken of the weaker one, now speaks these words to the stronger, in order to maintain his harmonizing position. Here, as well as in the supporting of him who stands, ver. 4, and in the thanksgiving in ver. 8, the Apostle goes back to the highest causality (see *Textual Note* 5).

For we shall all stand before the judgment-seat of God [πάντες γὰρ παραστήσονται τῷ βήματι τοῦ Θεοῦ]. We must appear before the judgment-seat of God himself, which Christ shall administer as Lord (chap. ii. 16; Acts xvii. 31; comp. Matt. xxv. 33; Acts xxvi. 6). The judging of one's brother, therefore, first, encroaches upon Christ's office as ruler, and, second, anticipates the judgment-bar of God.

Ver. 11. For it is written. Isa. xlv. 23. On the free form of the citation from memory, and from the LXX., see Philippi, p. 571. [See also *Textual Note* 1.—R.] On ἐξομολογισθαι, with the dative, meaning to praise (Rom. xv. 9; Matt. xi. 25, &c.), see Tholuck, p. 719; Meyer, p. 498. [Meyer says the verb with the dative always means: to praise; with the accusative of the object: to confess (Matt. iii. 6, &c.).—R.] That special kind of praise, however, is meant, which occurs after a finished act of Divine Providence according to a Divine decision (see Phil. ii. 11). Tholuck says: "Isa. xlv. 23 does not speak of the appearance of Christians before the judgment-seat of God, but of mankind's universal and humble confession of dependence upon God." But this unwarrantably removes the element of future time, the eschatological element, which is, at all events, also comprised in the passage in Isaiah. Meyer says, somewhat better: "In Isaiah God makes the assurance by an oath, that all men (even the heathen) shall reverently swear allegiance to Him. Paul here regards this Divine declaration which promises messianic victory, because it promises the universal victory of the theocracy, according to the special and final fulfilment that it shall have in the general judgment."*—That even the prophetic passage itself comprises, with Christ's saving advent, also the eschatological references, follows from the definite prospect that every knee shall bow before Jehovah, &c. (see Phil. ii. 10, 11).

Ver. 12. So then every one, &c. [See *Textual Note* 1.] Meyer puts the emphasis on ἕκαστος, Philippi on τῷ Θεῷ, others on περὶ ἑαυτοῦ. The first is preferable.—R.] In this lies the ground of the following exhortation (ver. 13): Let us not therefore judge one another any more [μηκέτι οὖν ἀλλήλους κρίνωμεν]. The Apostle here comprises both parts, and thereby makes his transition to the following admonition to the strong.

B. Chap. xiv. 13-xv. 1. On giving offence and despising. "Exhortation to the strong" in particular.

Ver. 13. But judge this rather [ἀλλὰ

* ["With the reading τοῦ Χριστοῦ (ver. 10), Theodore, Luther, Calvin, and many others, so Philippi, have found in τῷ Θεῷ a proof of the divinity of Christ. But the fundamental idea is rather, that it is God, whose judgment Christ holds; which thought is contained in the reading τοῦ Θεοῦ (ver. 10) also;"] Meyer. It is quite unnecessary to found arguments on disputed readings, when so many other passages are at hand. Most of those who thus do, are naturally influenced in their critical judgment by their doctrinal positions.—R.]

τοῦτο κρίναι· μᾶλλον]. The *κρίναι*. The Apostle uses the same word in a changed meaning, in order to emphasize more particularly, by this antanacsis, the antithesis of judging. The consideration of the future judgment should move believers in particular to so conduct themselves as to give offence to no one (Matt. xviii. 6 ff.). Meyer: "Let that be your judgment."

Not to put a stumbling-block or an occasion of falling in a brother's way [τὸ μὴ τ.θίναι· πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον]. It does not follow that, because the expressions πρόσκομμα and σκάνδαλον are, in general, used metaphorically as synonyms, we would here have to accept a "verbosity in the interest of the case" (Meyer). In ver. 21 we find even three special designations: προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. There also, however, Meyer, with others, regards the threefold designation as only the expression of the urgency of the matter. But in a real reference, the twofold effect of the *giving offence* comes into consideration. The giving offence is either an occasion for the punctilious brother to become embittered and still more hardened in his prejudice, or to conduct himself frivolously, without an understanding of the principle of freedom, and thus, according to the present passage, eat meat with inward scruples of conscience.* The Apostle indicates the first case in ver. 15, and the second in ver. 23. The use of different expressions, in themselves synonymous, to denote this antithesis, was quite natural, and, in ver. 21, the Apostle seems to distinguish even three cases: to take an offence forward, or backward, or to be strengthened in weakness. Even to this very day, the offence which the Jews take at Christianity is divided into the two fractions of extreme legality and of wild liberalism. The τ.θίναι causes us to return to the original sense of the words (see the Lexicons).

Ver. 14. I know, and am persuaded in the Lord Jesus [οἶδα καὶ πίπισμαι ἐν κυρίῳ Ἰησοῦ]. He knows it already as an Old Testament monotheist, who knows that God is the Creator of all things (1 Tim. iv. 8, 4; Gen. i. 31). But he also has the fixed assurance of it in the fellowship of Christ, by virtue of justifying faith in His Spirit. Calovius: *liberate a Christo parta*. [Alford: "These words give to the persuasion the weight not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus, as having the mind of Christ." So Hodge, substantially, but with less exactness, since he retains the incorrect *by* of the E. V. It is doubtful whether *ἐν* ever has this force. Jowett, however, calls these words: "the form in which St. Paul expresses his living and doing all things in Christ, as, in language colder and more appropriate to our time, we might say as 'a Christian.'" But this is a dilution of the force of the expression.—R.] A consciousness of Christ's

declaration in Matt. xv. 11 is here more probable than questionable; but then that declaration is not in a legal sense the basis of his freedom (comp. also 1 Cor. viii. 8; Col. ii. 14–16).

Unclean; κοινόν, profane, unclean in the religious legal sense (see the *Commentary on Matthew*, p. 277; the *Commentary on Mark*, p. 64). Levitically unclean was, indeed, even still a type of what was common or unclean in the real spiritual sense (Heb. x. 29).

Of itself, δι' αὐτοῦ, not according to Lachmann's reading, δι' αὐτοῦ. [See *Textual Note* 12.] Of itself, according to its nature, in contrast with the economical order, the moral convenience, or the natural feeling or conscience of the one partaking. [Theodoret, reading αὐτοῦ, refers it to Christ.—R.] "The Apostle himself belongs to the strong (comp. ἡμεῖς in chap. xv. 1, and 1 Cor. ix. 22);" Tholuck. But he also again distinguishes himself from the ordinarily strong one, in that he takes into the account, as a co-determining factor, conscience and regard to fraternal intercourse, or habitual practice.—[But to him, ἐν μὴ τῷ. This introduces an exception to unclean, not to unclean of itself. Hence not = ἀλλά, but = nisi (Meyer).—R.]—To him it is unclean. With emphasis. [The uncleanness is accordingly subjective (Meyer).—R.]

Ver. 15. For if [ἐν γὰρ. See *Textual Note* 12.] The less authenticated reading ἐν δὲ seems at the first glance to be most suitable; but the reading ἐν γὰρ seems to compel us to accept, that even the strong one, who knows that a certain kind of food seems unclean to his weak brother, makes himself unclean by eating it to his offence.*

Because of thy meat thy brother is grieved [διὰ βρωμα ὁ ἀδελφός σου λυπεῖται. Βρωμα, that food which he holds to be unclean. Bengel calls this *meiosis*. Comp. Heb. ix. 10; xii. 16; xiii. 9.—R.] The difficulty occasioned by the expression λυπεῖται, is due to a neglect to distinguish properly the two kinds of offence. First of all, the question here is concerning that offence which consisted in the weak one's being made to stumble by the strong one's eating of meat. Tholuck: "λυπεῖν, according to the New Testament use of language: to afflict;" therefore λυπεῖσθαι is taken by expositors (Origen) = σκανδαλιζέσθαι. But would he who took offence at the eating be thereby induced to imitate the example?—According to the Apostle, it was, at all events, the one who ate, notwithstanding the offence he had taken, but not the other, who was irritated and felt himself aggrieved as much by the supposed pride as by the inconsiderateness of the strong one. "But such an affliction," says Philippi, "would be the beginning of the judging forbidden by the Apostle, which he therefore would not recommend to special regard."

* [Philippi, Stuart, Hodge, Jowett, and most, regard the two expressions as synonymous, the latter perhaps explanatory of the former. Alford distinguishes: "an occasion of stumbling, in act; an occasion of offence, in thought." Webster and Wilkinson: "A larger obstacle against which we may strike the foot; a smaller one likely to catch the foot. The former denotes a certain, the latter a probable, cause of falling.—Wordsworth gives as a commentary on this verse, some extracts from Hooker, in reference to the non-conformists. These remarks are eminently "judicious," but have a flavor of remote antiquity in their allusions to "obedience to rites and ceremonies constituted by lawful public authority."—R.]

* [If δὲ be read, then this verse introduces a limitation to the practical application of the principle of ver. 14 (Hodge); but if γὰρ be read, then we must take the passage as breviloquent or elliptical. Tholuck and Meyer join with αὐτῷ, κ.τ.λ., finding here the statement of the reason why he must add that exception, viz., to oppose the uncharitableness which is involved in not regarding it. Alford makes it depend "on the suppressed restatement of the precept of ver. 13: q. d., 'But this knowledge is not to be your rule in practice, but rather,' &c., as in ver. 13: 'for if,' &c." Philippi objects to both views, and urges his objections against the better sustained reading. He says Meyer's interpretation is "manifestly too far-fetched;" but his own lay so near, that the temptation to alter the text was as strong as the desire to sustain the change against overwhelming evidence seems to be in the case of some commentators.—R.]

What! a prejudiced man's being afflicted itself the beginning of judging? Philippi, in harmony with Elser, ignores the subjective justification of this affliction, by interpreting the *λυπών* according to the signification frequently occurring in the classics: to *prejudice*, to *injure*. Meyer, on the other hand, urges against this the New Testament use of language, and understands the expression to mean moral mortification, an insult to the conscience, with reference to Eph. iv. 30.* Grotius, and others, have referred the word to the affliction produced by the charge of narrowness. The charge of narrowness comprised in reckless "eating" does, indeed, come into consideration as a *single element*, but it is not the principal thing.

Thou art no longer walking according to love [*οὐκ εἶμι κατὰ ἀγάπην περιπατεῖς*]. For the one giving offence injures love, and also makes himself unclean.

Destroy not by thy meat, &c. [*μὴ τῷ βρώματι, κ.τ.λ.*] Comp. 1 Cor. viii. 10, 11. But it does not follow from this analogy (of 1 Cor.), that the brother is, in all cases, led only, by a narrow and frivolous eating with others, to infidelity to his conscience, and that it is only by means of this that he incurs the danger of the *ἀπώλεια*, or actually relapses into a state leading to this. The exasperations of the one falling back upon ordinances lead to fanaticism and the *ἀπώλεια*, just as surely as laxities lead to antinomianism. Meyer says: "The occasion to fall from Christianity (Theophylact, Grotius, &c.) is not at all taken into consideration.† But can there be, in the case of Christians, a relapse into the *ἀπώλεια* without a real apostasy from Christianity? Bengel: *Ne pluris feceris tuum cibum, quam Christus vitam suam.*‡

Ver. 16. Let not then your good be evil spoken of [*μὴ βλασφημῆσθω ὅν ἡμῶν τὸ ἀγαθόν*]. See *Textual Note* 14. De Wette thus explains the connection of ὅν with what precedes: "If this does not take place, then your good will not be evil spoken of."—R.] What is the good which the Apostle speaks of, and in how far is it exposed to slander? Explanations:

* [Dr. Lange's view appears to be correct, but some remarks must be added for the sake of clearness. The weak brother is evidently the one who is "grieved." The offence of the strong brother is one against charity; hence the objection of Philippi, about Paul's paying special regard to the very judging he had forbidden, is altogether irrelevant; since charity is not to be measured by the propriety of the demands made upon it by the weak brethren. We reject the meaning *injure*, and (with Meyer) take *λυπεῖται* in a subjective sense. It must be distinguished from *ἀπώλεια*, to which it leads as a possible result (Meyer, and others). It does not necessarily imply that the weak brother is led to imitate and thus to offend against his own conscience, although this is a probable result. Wordsworth suggests, as part of the injury, that he is led "to make a schism in the Church by separating from thee."—R.]

† [In his 4th edition, Meyer omits all reference to this point. Philippi, however, calls this verse a *dictum probans* for the possibility of apostasy. But as Dr. Hodge remarks: "Saints are preserved, not in despite of apostasy, but from apostasy. If they apostasize, they perish."—R.]

‡ [It is evident that *ἀπώλεια* refers to eternal destruction, since Christ offered His life to redeem from this (Meyer); yet, as this destruction (like the antithetical notion, eternal life) begins here, according to the scriptural representations, we must take it in its widest sense.—Alford thus paraphrases the verse, bringing out the contrast implied in the use of *βρώμα*: "The mere *ἀσκειν* your brother, is an offence against love; how much greater an offence, then, if this *ἀσκειν* end in *ἀπολλύναι*—in raising (causing to act against his conscience, and so commit sin, and be in danger of quenching God's Spirit within him) by a MEAL of thine—a brother, for whom Christ died!"—R.]

1. τὸ ἀγαθόν is *Christian freedom* ("in relation to eating meat"), Origen, Thomasius, Grotius, and others; Tholuck, with reference to 1 Cor. x. 29, 30. Then the reference to the eating of meat is evidently nothing more than an accidental consistency of Christian freedom in its general meaning.* De Wette and Philippi, on the contrary, observe, that the matter in question here is the possession not of a single party, but of the whole Church. But Tholuck aptly replies: "This freedom was objectively purchased for the whole Church." There fore also the reading *ἡμῶν* does not pronounce against this explanation.

2. Theodoret, De Wette, Philippi: *faith*. [Luther, Melancthon, Hodge, &c.: the gospel. In fact, this is the view of Philippi: *doctrina evangelica*.—R.]

3. The kingdom of God, in ver. 17. [So Ewald, Umbreit, Meyer. With proper restrictions, this view seems least objectionable. (2.) and (3.) imply that the evil-speaking is from without the Church.—R.]

Unquestionably ver. 17 is an explanation of ver. 16, but the kingdom of God is here described as a treasure and enjoyment of faith, and there it is the first element: righteousness through Christ = freedom from human ordinances; see Gal. v. 1. The explanations harmonize, in maintaining that the question is concerning the Christian good, κατ' ἐτοχίαν. And this good must be named objectively the gospel, and subjectively faith; or, if we comprise both these elements, the kingdom of God. It obscures the text to rend these things asunder by *aut, aut*. But it is unmistakable that the Apostle speaks relatively of this good, as it is represented in the freedom of faith enjoyed by renewed mankind. Now, as the punctilious Jewish Christians, and particularly the Jews, saw many Christians abusing their freedom, they were exposed to the danger, from this abuse of freedom, to abuse and finally to slander freedom itself, and even the gospel, according to a confusion of fanaticism similar to what occurs in our day, when men confound the Reformation with revolution, with the Münster fanaticism, with sectarianism, and apostasy from Christianity. Paul already had a sufficiently bitter experience in the impossibility of avoiding such slanders, even when the greatest care is observed; he all the more regarded it as an obligation of wisdom and love, to admonish those who were free to make a proper use of their freedom. We must not, however, consider the slander of Christian freedom in itself alone, apart from its principle, faith. Besides, this one slander of Christians against Christians had, as its result, another: that the Gentiles abused Christianity because of its division, and perhaps the proudest among them made it a subject of derision, that Christians contended about eating and drinking, as if these things were the real blessings of the kingdom of heaven. This latter feature is the explanation of Cocceius.

Ver. 17. For the kingdom of God. [*Γὰρ*]. If the reference in ver. 16 be to freedom, then the connection is: Preserve your liberty from such evil

* [Alford: "Your strength of faith is a good thing; let it not pass into bad repute." This is more exact, and avoids borrowing an interpretation from 1 Cor. x. Yet it is still more open to the objection, that the matter here referred to is a possession of the whole Church. The change to the plural (*ὑμῶν*), its emphatic position, and the phrase τὸ ἀγαθόν itself, sufficiently attest the correctness of the view, which refers this "good" to the whole Church.—R.]

speaking, since nothing spiritual is involved. If, however, Meyer's view be adopted, then a motive is presented here, with a reference to the tenor of the evil-speaking—i. e., the blasphemy would consist in such a wrong estimate of Christianity, or the kingdom of God in the minds of those without. The advantage of taking the wider view of ver. 16 becomes obvious here. For if it be restricted to the *strong*, then this verse must be so restricted also, when its most necessary application is to the *weak* brethren.—R.] The βασιλεία τοῦ Θεοῦ, typified by the Old Testament theocracy, is God's dominion over the heart, instituted and administered by Christ; it is the heavenly sphere of life, in which God's word and Spirit govern, and whose organ on earth is the Church. Here, too, Meyer mixes up the second advent: there is "also here nothing else than the messianic kingdom, which shall be set up at the second coming of Christ."

Is not eating and drinking [βρώσεις καὶ πόσις. Comp. Col. ii. 16. The act of eating and of drinking. The reference is obviously to the practice of both parties.—R.] Its nature does not consist in this. [Not as the Greek fathers interpret: it is not *won* by this.—R.] Meyer: "The moral condition of its (future!) nature does not depend upon it."

But righteousness, and peace, and joy in the Holy Ghost [ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ]. De Wette has full ground for contending against the shallow interpretations of these words, by a series of commentators from Chrysostom down to Meyer (Grotius and Fritzsche among the number), to the effect that the question here is only one of moral virtues. With Meyer, the "rectitude" naturally stands at the head. De Wette interprets these ideas in the full sense. Therefore he connects the doctrinal view (Calvin, Calovius, and others) with the ethical. [So Hodge, in last edition. In the earlier, he adopted the "ethical" view. But as he now says: "Paul does not mean to say that Christianity consists in morality—that the man who is just, peaceful, and cheerful, is a true Christian. This would be to contradict the whole argument of this Epistle."—R.] Accordingly, *righteousness* is, first of all, justification; *peace* is chiefly rest of spirit; and *joy in the Holy Ghost* is the joy of our spirit, which has its ground in the Holy Ghost.* But inasmuch as the question here is not so much concerning the virtues of God's kingdom as its blessings, the doctrinal view must be regarded as the principal thing. It might be said, as regards the concrete occasion [i. e., the circumstances of the Roman Church]: *a*. With righteousness in Christ there is joined freedom from legality; *b*. With peace and the spirit of peace there are joined brotherly moderation and forbearance in the use of freedom; *c*. And with joy in the Holy Ghost there is joined the impulse to cultivate social joy through the proper tone of mind. Tholuck, with good ground, has cited chap. xv. 13 in favor of the religious construction of the three definitions; also 1 Thess. i. 6; Phil. iii. 1; 2 Cor. vi.

* [Alford prefers: "in connection with, under the indwelling and influence of," the Holy Ghost, to De Wette's view, which he, however, says is *true*, though not expressed here.—The phrase "in the Holy Ghost" does not qualify the whole clause, but "joy" alone. Dr. Hodge defended the wider reference in his earlier editions, perhaps to guard from error the "ethical" view of the terms, which he then adopted. In the last edition, he leaves the matter doubtful.—R.]

10. Grotius, and others, have interpreted the *joy* transitively, to establish joy; and this effect is, indeed, quite peculiar to the social impulse of Christian joy, which it has from heaven ("Behold, I bring you good tidings of great joy"); but this element is not the principal and fundamental thought.

Ver. 18. For he who herein serveth Christ. Ἐν τούτῳ, according to Meyer, means: *according to this*; that is, according to the relation already given. Tholuck more fitly says: *herein*. The perception of the opposition between the inward and real and the unreal and outward in God's kingdom, and the cultivation of the former, is meant. So far ἐν τούτῳ is much stronger than ἐν τοῖς τοῖς. [The singular is so strongly supported, that we must adopt it; see *Textual Note* 14. But it has been referred by many commentators (from Origen to Jowett) to the Holy Ghost. Dr. Hodge assumes that this is the necessary view. But as Alford remarks: "It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces, just emphatically mentioned, lost sight of." This difficulty has led a number of commentators to retain the plural. But this is contrary to the received canons of criticism, and an unfair method of avoiding the difficulty.—R.]

Is well-pleasing to God, &c. [εὐάρεστος τῷ Θεῷ, &c.] He who, in the perception of this rule of the New Testament, serves Christ with pure motive, has the twofold blessing of being well-pleasing to God and *approved of men*. Among these men, the best among those who dissent are undoubtedly chiefly meant, for the really quarrelsome partisans are most embittered by the peaceful conduct of faith.*

Ver. 19. Let us therefore follow after the things of peace [ἀγαθὸν τὰ τῆς εἰρήνης διώκωμεν. The inference is from vers. 17, 18 (De Wette, Philippi, Meyer), not from the whole preceding context (Hodge). See *Textual Note* 14 on the form of the verb.—R.] The διώκωμεν is here in contrast with the impulse of party excitements.

The things which pertain to mutual edification [καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους]. *Edification* always comprises two elements, according to the figure which represents the Church as Christ's temple: 1. Arrangement into the fellowship of Christ by the awakening, vivification, and preparation of the stones; 2. Arrangement into the fellowship of the Church by the promotion of what is essential, and by moderation in the exercise of grace according to the spirit of humility and self-denial; see 2 Cor. x. 8; xiii. 10, and other passages. In this sense, each should build the other up.

Ver. 20. Do not for the sake of meat undo the work of God [μὴ ἐνεκεν βρώματος καταλύε (pull down) τὸ ἔργον τοῦ Θεοῦ]. Instead of *building up*, the inconsiderate one tears down. The καταλύειν and λύειν are a specific expression of this fact. The work (building) of God has been understood as Christian faith, the σωτηρία, the extension of Christianity; Meyer, and others, have understood the Christian as such. ["*His* Christian personality."] But the οἰκοδομή here evi-

* [Calvin: "Hanc probatum hominibus testatur, quia non possunt non reddere testimonium virtutis, quam oculis cernunt. Non quod semper filius Dei parant improbi.—Sed Paulus hic de sincero iudicio loquitur, cui nulla est admixta morositas, nullum odium, nulla superstitio.—R.]

dently denotes the fellowship of faith. [This seems to combine the two favorite views, viz., that the fellow-Christian is here referred to—that the “kingdom of God” in its extension is meant. Alford, referring to 1 Cor. iii. 9, explains: “Thy fellow-Christian, as a plant of God’s planting, a building of God’s raising.”—R.]

But it is evil [ἀλλὰ κακόν. Instead of *de* we have ἀλλὰ here. See Hartung, *Partikellehre*, ii. p. 408.—R.] To κακόν we must simply supply, from what precedes: *Every thing which is clean in itself* (Meyer). [Alford thinks nothing need be supplied, except, as in E. V., the neuter verb. “It is evil—i. e., there is criminality in the man.” On the other proposed supplements, see Meyer, Alford, *in loco*.—R.] Κακόν, *injurious* in this case, because it is not only a sin to him, but also leads him to ruinous frivolity; see ver. 15.

To the man who eateth through offence [τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουτι]. By the one who eats, there can only be meant the *weak* one (according to Chrysostom, Luther [Meyer], and others), and not the *strong* one, according to the explanation of most commentators (Calvin, Grotius, De Wette [Hodge, Alford], and others). But the address is directed to the *strong*. Do not destroy for the sake of meat—that is, by thy inconsiderate and free enjoyment—the work of God, for, by the πρόσκομμα which thou givest thy brother, thou leadest him to eat against his conscience. For it is said, first, concessively: all things indeed are pure; second, the one eating with (taken, not given) offence to his conscience, is, as an injured one, contrasted with the one who destroys, who has given him offence; we have, besides, in the third place, the whole context.

[Those who find in offence a reference to the offence given by the strong one, rather than to the offence taken by the weak one, also urge the context in favor of their view. The context, however, only proves that the *strong* are addressed here. They incorrectly infer from this, that the κακόν must be predicated of the action of the party addressed. But is it not like Paul to urge, as a motive, the evil effect upon the brother taking offence? Besides, as Meyer suggests, the other view has no special connection with the former part of the verse, but gives us only the vague remark, that it is wrong to eat so as to give offence to others. The objection, that offence cannot well be applied to offence against one’s own conscience, loses its force, when it is remembered that the *strong* are cautioned with reference to the effect of their conduct on the weak.—R.]

Ver. 21. It is not good to eat flesh, &c. [καλόν τὸ μὴ φαγεῖν κρέα, &c.] Luther, and others, incorrectly take καλόν as comparative in relation to ἐν ᾧ [“It is better that thou eatest no flesh and drinkest no wine, or (than) that thou eat thy brother,” &c.]. Probably to tone down the force of the expression, which seemed all too strong. But καλόν itself contains the necessary mitigation, since it denotes a higher and freer measure of self-denying love. [Dr. Lange renders it: *edel, noble*. The case is not hypothetical; the scrupulous demanded abstinence from wine also, we infer from the whole passage.—R.]

Not to do any thing wherein thy brother, &c. [μὴδὲ ἐν ᾧ ἀδελφός σου. See *Textual Note* 17.] Tholuck, and others, referring to 1 Cor. x. 31, would supply ποῦν with ἐν ᾧ, which is certainly more correct than to supply φαγεῖν ἢ

ποῦν. [The E. V. seems to imply the latter view; it is emended, therefore.] As De Wette properly remarks: Paul does not here lay down, as a definite precept, this principle of self-denying love according to which he had lived (see 1 Cor. viii. 13).* On the three expressions προσκόμει, &c., see the explanation of ver. 18. [It is not necessary to find (with Calvin) a climax *ad infra* in these three verbs, yet they are not precisely synonymous. The figure of ver. 18 is retained, but the third verb expresses the mildest form of offence. De Wette, Philippi (and E. V.) render: *is made* (or *becomes*) *weak*; Meyer, Alford, and others, more correctly: *is weak*. The full thought, then, is: It is noble not to do any thing wherein thy brother is weak; even to avoid his weak point.—R.]

Ver. 22. Hast thou faith? [σὺ πιστὸς ἔχεις; See *Textual Note* 18.] The briefer reading is adopted there.—R.] Meyer, with Calvin, Grotius, and others, take these words as interrogative; Tholuck, with Luther, Fritzsche, and others, as concessive, which corresponds better with the context.† [If ἦν be rejected, the interrogative form is to be preferred, as better suiting the lively character of the address (so Philippi, Alford, De Wette, Hodge, &c.). The question implies, on the part of the strong brother, an assertion: I have faith. The concessive view: *you have faith, I grant*, may imply the same. In fact, whatever reading or construction be adopted, the purport of the verse remains unchanged.—R.] Tholuck: “The stronger will depend upon his faith, but he should not come forward with it.” That is, should not come forward with it in practical uncharitable conduct; but, on the other hand, he should not disseminate the conviction of his faith.

Have it to thyself [κατὰ σεαυτὸν ἔχει. *Keep it*, because well founded, but for the sake of thy brother, *keep it to thyself*.—R.] This comprises not only a restriction for the strong, but also a limitation of the principle previously established in ver. 21. Or, in his private life, where he gives no offence to his brother, he may also live according to his faith, yet according to the rule that he should regard himself as present to God.—Before God. [As God sees it, it need not be paraded before man (Meyer, Hodge).—R.] Tholuck explains the ἐνώπιον τ. Θεοῦ by thanksgiving.

Blessed is he, &c. [μακάριος, &c.] Luther: Blessed is he whose conscience does not condemn him in that which he allows. So also Meyer; Philippi, with reference to ver. 5: “Let every one be fully persuaded in his own mind.” But we cannot expect here a simple declaration of the strong man’s blessedness in opposition to the weak; and all the less so, because, immediately afterward, there is mention made of the weak one’s sinful eating in doubt, which the strong man has occasioned by his offence.‡ Thus the proposition directs attention to

* (Hence, while a Christian may strive to reach such a principle in his practice, no brother, especially no “weak brother,” has a right to demand it of him, or obtrude his stumbling, so as to exact self-denial from others.—R.)

† (Fritzsche opposes the interrogative form, because it would imply a negative answer. But there is little warrant for this. If the better correspondence with the context mentioned by Dr. Lange is based on his view of the force of the interrogative, then it disappears at once.—R.)

‡ (Philippi and Wordsworth make the clause apply to both classes; Meyer, to the strong alone (presenting the advantage they have, as a motive to considerate conduct toward the weak, whose danger is set forth in the next clause); Alford, and most, find here a commendation of the

the difference between the theoretical conviction and an inconsiderate conduct according to it. "Blessed is he whose conscience must not practically disapprove of what he, according to his theoretical conviction, approves." No one can have a perfect conviction of practical good conduct, if he make a false application of the theoretical conviction of faith against love; see 2 Cor. viii. 9-12; 1 Cor. ix. 19; x. 23. [This view of Dr. Lange, which seems to be peculiarly his own, implies a distinction so subtle, that it seems out of place in the practical part of the Epistle of this earnest Christian teacher. He adduces no arguments to support it, except the negative one, that the declaration of the strong man's blessedness can scarcely be expected here, especially when the danger of the weak one from the example of the strong one follows immediately. But as, in ver. 20, Paul refers to the evil done to the weak, as a motive to the strong whom he is addressing, so here he may present the blessedness of a strong conviction, and then the danger of a weak one, as a double motive to be careful of the weak brother. As the whole argument tends toward chap. xv. 1, this seems a satisfactory view.—R.]

Who judgeth not himself. The Apostle says *αἰνῶν*, and not *καταξιῶν* (as most commentators explain), because the Christian, with the unconscious and false application of a principle which is in itself righteous, and even holy, does not sin so ruinously as he who condemns himself by acting against his religious conviction.* With the germinating principle of faith in the weak one, the law is no more of authority; but so long as it applies to him in connection with faith, he cannot do violence to it. It is not by presumptuousness, but by mature conviction, that we become free.—[Al-loweth, *δοκιμάζει*. *Agendum eligit* (Estius).—R.]

Ver. 23. But he that doubteth [*ὁ δὲ δισταχίζων*]. With the act of eating, he is at the same time stricken and condemned, *καταξιῶνται*; comp. John iii. 18. Meyer: "It was necessary to define more specifically the actual self-condemnation (Chrysostom, Theodoret, Grotius, and most commentators)." But there is a great difference between self-condemnation and actual self-condemnation. If the explanation, "to be subject to Divine condemnation," does not say: to be already subject to the final judgment, then must it be explained to mean, that a Divine sentence on his condemnable (not condemned) condition has occurred in his act itself, which sentence he must himself best experience in his own conscience, because the fact of his doubting is better known to himself than to any one else.†

Because it is not of faith [*οὐκ ἐκ πίστεως*]. Namely, that he ate. [Alford explains *of faith* here: "from a persuasion of rectitude

grounded on and consonant with his life of faith. That 'faith in the Son of God' by which the Apostle describes his own life in the flesh as being lived, informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience." This is, perhaps, more in accordance with Dr. Lange's view of *πίστις* (see below) than the ordinary interpretation, which confines it to mere persuasion, moral conviction (Hodge, De Wette, and most).—R.]

And whatsoever is not of faith is sin [*πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἀμαρτία ἐστίν*]. To be read as a concluding sentence, and not as an explanation of the foregoing: because every thing which is not of faith, &c. [The E. V. (for) is incorrect; and should be substituted, *δι* introducing, as Alford suggests, an axiom.—R.]—Conflicting explanations:

1. Augustine, and many other commentators; Calovius, &c.: which is not of Christian saving faith. Then the consequence is the proposition: The whole life of unbelievers is sin, even the morality and virtues of the heathen, &c. (*Formula Conc.* 700: where even the *peccata sunt* are moderated by the *peccatis contaminata*).*

2. Moral faith, "the moral conviction of the rectitude of a mode of action" (De Wette, Reiche, and Meyer, after Chrysostom, and others). But undoubtedly Chrysostom's explanation shows a better knowledge of the connection between the requirement of saving faith and subjective conviction than many modern explanations, with all their fidelity to conviction. Even Grotius does not speak of conviction, but of conscience: *Peccatum est, quicquid sit, conscientia non addipulante*. There can be no perverted decision of conscience which conscience itself did not have to contradict, and consequently also no abstract and subjective certainty of conviction without an objective ground. But conscience itself harmonizes with God's law, just as the law harmonizes with the gospel and its faith. Otherwise, the world would be irretrievably lost in egotistic separation. How would we ever get at the wayward, if the truth did not testify to their conscience?

We accordingly have to distinguish in explana-

* [It is greatly to be doubted whether this explanation necessarily involves this conclusion. It is easy to force upon this, or any other passage, some incorrect inference. For example, as Dr. Hodge well remarks: "It is wrong to do any thing which we think to be wrong. The converse of this proposition, however, is not true. It is not always right to do what we think to be right." Alford says "Here the Apostle has in view two Christians, both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do out of harmony with this great principle of their spiritual lives, belongs to the category of sin. The question touching the 'infidels' must be settled by another inquiry: Can he whom we thus name have faith—such a faith as may enable him to do acts which are not sinful—a question impossible for us to solve." Certainly the Augustinian inference may be deduced far more directly from other passages; and it should not prejudice any against the view which claims that Christian faith must underlie the "faith" here referred to. Bengel: *Innititur ergo ipsa fides, qua fideles consentiunt, conscientiam informans et confirmans, partem fundamentum, partem normam recte actionis*." Hodge, Haldane, and Wordsworth, however, limit the meaning to something like subjective persuasion, which seems tame and unpositive. The author last named shows the pernicious effects of the other view, especially among the Puritans. But the tone is so well adapted to the days of the Sturges, that one may be excused for surmising the existence of a prejudice against the Augustinian view. Dr. Lange takes the same middle ground with Alford (see above), combining both views: "confidence proceeding from saving faith."—R.]

state in which the strong in faith are. His view (which is also that of Meyer and Hodge) is to be preferred to Dr. Lange's ingenious and refined distinction.—R.]

* [Meyer properly rejects the common view, which takes *αἰνῶν* as = *καταξιῶν*, but explains it thus: "who does not hold judgment over himself"; i. e., who is so assured in his conviction, that his decision to do this or that incurs no self-judgment." Dr. Lange's explanation is occasioned by his view of the whole sentence.—R.]

† [Meyer finds here an antithesis to "blessed" (ver. 22); but the idea of Divine condemnation must be properly limited. Philippi: "The act of eating itself condemns him, of course according to the Divine ordering, so that the justice of this verdict appears not only before God, but before men, and himself also."—R.]

sion (2.) between conscience and subjective conviction in the usual sense; see chap. ii. 14, 15. In explanation (1.) we must distinguish: a. Between faith in a doctrinal system and saving faith itself; b. Between developed saving faith and its beginnings under *gratia prænata*, the doing of the truth in the life of the upright; John iii. 21. It follows clearly enough from chap. ii., that the Apostle does not here mean to characterize such a conduct as sin. Yet, on the other hand, he will not designate such conduct as sinless; for, until the conscientious reconciliation or perfection of conscience, even the better man is in an inward darkness and vacillation concerning his ways, and selfish motives are mixed even with his better actions. But the Apostle also does not speak here solely of the opposition in the life of Christians. Christians must be conscious of their opinion as well as of their action, in the light of truth itself. Philippi has brought out prominently the connection between (1.) and (2.). But he returns to a modified Augustinian view, by deducing from the claim that the confidence of the acceptability to God of an action must be the result of saving faith, the conclusion that all conduct is sin which has not this saving faith as its ultimate source and origin (p. 584).* It would be better to say: whose origin is not the shining of the Logos into the conscience. It is hazardous to regard believers as complete, but still more hazardous to distinguish only complete unbelievers from them. See the *Exeg. Notes* on ver. 1. On Augustine's view, see Reiche, ii. p. 489.

On the doxology following here in some Codd. (brought over from the conclusion), see the *Introduction*, p. 35 [and *Textual Notes* on chap. xvi.]; also on the controversies occasioned by the two concluding chapters. For further particulars, see Meyer, p. 507.†

* (Philippi's view will not be understood unless more fully cited. He says: "πῶς here is not immediately justifying, saving faith, but the confidence springing therefrom, that all the action proceeding from it, and consistent with it, is acceptable to God. The proposition of Augustine, *omnis infidelium vita peccatum est*, finds here not, indeed, its direct, but its indirect proof. For, if every action which does not proceed from the confidence of its acceptableness to God is sin, and this confidence is the result of evangelical, saving faith alone, then it follows, that all conduct is sin which has not this saving faith as its ultimate source and origin."—R.)

† (On chaps. xv. and xvi. Baur of Tübingen has doubted the genuineness of these two chapters, but on such insufficient grounds that it is not necessary to enter upon the question. See *Introd.*, p. 35. Various theories have been suggested (by Semler, Paulus, Eichhorn, Schulz, Ewald, and now by Renan), which admit that Paul wrote these two chapters, but deny them a place in this Epistle. For this, a plausible ground is found in the insertion of the doxology at the close of chap. xiv., in the long list of acquaintances (chap. xvi.) at Rome, where Paul had never been—none of whom are mentioned in the Epistles written from Rome, especially in the salutation to Aquila and Priscilla, who were at Ephesus shortly before and shortly after the date of this Epistle. But Rome was the capital of the world, and many acquaintances might be there, and as readily depart. Were the salutations few, no doubt the critics would have urged this as an argument against its genuineness. Meyer says: "Among all the reasons which are adduced in support of these different opinions, none hold good, not even those which seem least founded upon mere arbitrariness." The *St. Paul* of Renan has just appeared. He accepts our Epistle as genuine, but denies the correctness of its title, and also its integrity. The following is a *résumé*: "The editors of the final and accepted text of Paul's letters had, for a general principle, to reject nothing and add nothing—but above all, to reject nothing. The common body, then, of the so-called Epistle to the Romans was a circular letter, an encyclical letter addressed to the churches of Ephesus and Thessalonica principally,

Chap. xv., ver. 1. Now we that are strong ought [ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοί. The δὲ does not stand for οὐν, as the E. V. indicates (so Hodge), although it connects with what precedes (Meyer, Philippi, &c.).—R.] Tholuck finds in δὲ continuative a proof that the division of the chapter has been improperly made at this verse. As far as conviction is concerned, the Apostle stands on the side of the strong; see chap. xiv. 14, 20; 1 Cor. viii. 4.

[To bear, βαρύνειν. After the Apostle has shown what the strong have to avoid, he shows what is now their duty toward the weak. In natural life, weakness is often oppressed and made to suffer violence by power; in the kingdom of the Spirit, on the contrary, "strong" expresses both the appointment to, and the duty of bearing, the infirmities of the weaker.

Infirmities of the weak [τὰ ἀσθενήματα τῶν ἀδυνάτων. Meyer, Lange: *Glaubensschwächen*; but, with Philippi, Alford, &c., it seems best to regard the term as general, including, of course, the scruples above referred to.—R.] These are undoubtedly a *burden*, and thus an impediment to the progress of the strong; but in order to take the weak ones along with them, their weaknesses must be taken up—which is the rule in a caravan. But the bearing does not consist merely in suffering, but rather in forbearance. [Comp. Gal. vi. 2, Lange's *Comm.*, p. 149, where the same verb is used.—R.]

And not to please ourselves. Ἀφίστην see Gal. i. 10 [1 Cor. x. 33].

C. *Reciprocal edification, in self-denial, according to the example of Christ*, chap. xv. 2-4.

Ver. 2. Let every one of us [ἕκαστος ἡμῶν. See *Textual Notes* 19 and 20]. Thus the Apostle here comprehends both parties.—[For his good (with a view) to edification, εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.] Bengel: *Bonum (ἀγαθόν) genus, edificatio species*. There is, first, εἰς, then, πρὸς. In order that one may aid the other in what is good, he should promote his edification, his sense for the fellowship of what is good. The good chiefly meant here is self-denying love, the constant exercise of humility.

Ver. 3. For even Christ pleased not himself [καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἡγάσεν. Dr. Lange renders: *Denn (selbst) auch Christus lebte nicht sich selber zum Gefallen*. The E. V. is more literal.—R.] See Phil. ii. 6; 2 Cor. viii. 9. *Pleasing one's self* denotes the inconsiderate and unfriendly pursuit of the ideals of our own subjectivity in the selfish isolation of our personal existence.

But, as it is written. &c. [ἀλλὰ καθὼς γέγραπται, κ.τ.λ. See *Textual Note* 21.] Ps. lxi. 9. The sentence is literally cited. On the different supplements suggested with ἀλλὰ, see

but also to the brethren at Rome and one or more other places. Local and individual items were adjoined, according as the special destination of the general circular. These specialities were selected, and sewed on, so to speak, to the final edition, by honest editors, more desirous of saving all St. Paul's authentic words than of nice literary form. Here is the explanation of repetitions, and of salutatory phrases, in the midst of the Epistle to the Romans, otherwise inexplicable in the text of a so clean, straightforward, ineluctant, but logical writer as St. Paul." It would seem that his view is but a vicious and characteristic phase of the general theory advanced by the German author named above.—R.)

Meyer, who would not supply any thing.* Grotius suggests the most natural one: *fecit*. The citation is from the LXX. The theoretical sufferer, who was reproached for the Lord's sake, was a type of Christ; but Christ's subjecting himself to the reproaches of the world proceeded from His steadfast fellowship with humanity for God's sake. For himself, He might have had joy; Heb. xii. 2, 3 [Alford: "The words in the Messianic Psalm are addressed to the Father, not to those for whom Christ suffered; but they prove all that is here required, that he He did not please himself; His sufferings were undertaken on account of the Father's good purpose—mere work which He gave Him to do."—R.]

Ver. 4. For whatsoever things were written aforetime [ὅσα γὰρ προεγράφη. Justification of the previous citation (Philippi), and a preparation for the subject to be introduced next, viz., the duty of unanimity (Alford). In *προ*, just before the emphatic *ἡμετέραν*, Meyer correctly finds the thought: *All before our time*—i. e., the whole Old Testament.—R.] This does not apply merely to the messianic prophecies (Reiche). The immediate design of the entire Old Testament Scriptures for the Jews does not preclude their universal purpose for all ages.

That we through the patience and the comfort of the Scriptures [ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν. See *Textual Note*]. The repetition of *διὰ* seems to favor the view that *γραφῶν* depends on *παρακλήσεως* alone; yet many commentators, who adopt this reading, claim (and with reason) that such a construction would be ungrammatical. Still, Dr. Lange seems to favor it. We paraphrase: "the patience and comfort produced by a study of the Scriptures."—R.] Two things should support the believer, particularly in looking at the retarding, obstructing prejudice of the weak: First, the patience immanent in the Christian spirit (patience evidently suits better here than constancy, which Meyer prefers). [So Philippi, De Wette, &c.] Second, the comfort of the Holy Scriptures, which, in the present connection, consisted in the fact that, in spite of all the impediments to spiritual life in the Old Testament, the development to the New Testament nevertheless proceeded uninterruptedly.

Might have our hope [τὴν ἐλπίδα ἔχωμεν. Dr. Lange: *might hold fast hope*. Others: might have more and more of the Christian hope.—R.] And then, this comfort was an encouragement to hold fast hope as the hope of better times; that is, of the ever newer and more glorious developments of God's kingdom, in Spener's sense. Beza, and others, properly explain: *teneamus*, which is opposed by Meyer. We can, indeed, preserve hope by patience, but not acquire it. According to Meyer, indeed, patience should also be referred to τῶν γραφ. (against Grotius, and others), and this should therefore imbue Christians. But yet the patience and comfort of the Scriptures could not mean, without something further: the patience and the comfort with which the Scriptures imbue us. [The genitive *γραφῶν* is joined with *ὑπομονῆς* also, by Chrysostom, and by most modern commentators. In fact, this is the only view which can be justified

grammatically. "The patience and comfort produced by, arising from, a study of the Scriptures," is the simplest and best sense. So Alford, and most.—R.]—It is justifiably urged by Meyer, against Reiche, and others, that hope must here be taken subjectively. Of course, he who lets go his subjective hope, gives up thereby its object. [The hope is undoubtedly to be regarded as subjective, but the article (which we preserve in English by rendering: *our* hope) points to a definite Christian hope, viz., of future glory. It would then seem appropriate to understand "we might have hope" as referring to the obtaining of a higher degree of this hope through the patience, &c. (So Meyer, Philippi, De Wette).—R.]

DOCTRINAL AND ETHICAL.

1. The present section contains a confessional *Eirenicon* of the Apostle. It requires: (1.) Reciprocal recognition of the common ground of faith. (2.) The balancing of the conviction of faith with the conduct of love. (3.) Above all, watchfulness against particular ethical errors on both sides. [The profound insight into human nature manifested in this chapter, combines, with the unparalleled adaptation of its precepts to the social life of men in all ages, to prove "the God of peace" its author. In America, where society is newest, most experimental, and yet public opinion so tyrannical, where, perhaps, the extremes of the weak and the strong are found, it deserves especial study.—R.]

2. As the name, *the weak*, is not an unconditional reproach, so *the strong* is not unconditional praise. The weak one's prejudice is a certain protection so long as he keeps his weakness pure—that is, does not make it a rule for others; the strong one's justifiable sense of freedom leads to the danger of self-boasting, particularly against love, which can draw in its train the loss of faith. These propositions can be proved by the example of pious Catholics and of wicked Protestants. Yet the standpoint of the strong man is in itself higher, and though he becomes very guilty by the abuse of his freedom of faith, the Apostle yet portrays, with very strong expressions, the ruin of those who *eat in doubt*. The unliberated ones, who would not be free in a positive, but in a negative, and therefore insufficient way, become the most unmitigated anomists and antinomians both in a religious and moral respect. If, in the time of the Reformation, all Protestants had become positively free by Christ, Protestantism would hardly have experienced in its history such great impediments of reaction as that of unbelief.

[Weak and strong, old and new, conservative and radical—these antitheses are not precisely synonymous, yet, in their leading features, the same. He does what Paul has not done, who throws himself entirely with one class or the other. The Church has ever contained, and has ever needed, both elements. Yet sometimes those are deemed radical who answer to the description here given of the *weak* brethren; and those who are truly *strong* are often classed with the old-fashioned.—The caution about judging is prophetic of what is so manifest in the history of Christ's Church in her imperfection: that more divisions and discords have arisen from the questions, about which the Apostle himself gives no definite decision, than from the discussion of the weightier matters of the earlier chapters.—R.]

* [So De Wette, Philippi, and others. The E. V., by putting a comma after "but," gives the same interpretation:—i. e., but the reproaches, as it is written, &c. The absence of any formula of citation favors this construction.—R.]

3. It is almost impossible to emphasize sufficiently the two distinctions to which the present section leads us. The Apostle shows, first, that we should not deny our free conviction, but should deny ourselves in reference to the inconsiderate conduct according to conviction in practical things, that do not belong to the testimony of faith. How often is this rule exactly reversed, by one's asserting a narrow view in order to please the weak (for example, in the condemning art, concerts, innocent relaxations, &c.), while he himself willingly enjoys occasionally the forbidden fruit.* The second distinction is brought just as closely home—namely, between doing and leaving undone. What one cannot do with the inward assurance of his conscience, must not be done at all.

4. The opposite tendencies that are presented to us as a germ in the Church at Rome, extend in continual gradations through the books of the New Testament, and confront each other in the second century as the matured opposites of Ebionitism and of Gnostic antinomianism.—On the relation between Gentile Christians and Jewish Christians at the time of Justin Martyr, see Tholuck, p. 704.

5. On the idea of weakness in faith, and conduct which is not of faith, see the *Exeg. Notes* on vers. 1 and 23; comp. Tholuck, p. 706 ff.

6. "For God is able to make him stand;" ver. 4. How gloriously this has been fulfilled! see the *Exeg. Notes*.

7. On the duty of striving after a certain conviction, and the means for attaining it (self-knowledge and gratitude), see the *Exeg. Notes* on ver. 5.

8. On ver. 6. Thanksgiving makes every pure Christian enjoyment a real peace-offering (עֹלָה).

9. On ver. 8. On the Lordship of Christ, see Tholuck, p. 715 ff. Discussions on the divinity of Christ, on ver. 10, see Philippi, p. 572.

10. Every thing is pure. According to Olshausen (in respect to the laws on food), creation has again become pure and holy through Christ and His sanctifying influence. The proposition cannot be opposed, but how far must it be more specifically defined? As the creature of God, it has again been recognized as *pure and holy*. As a means of enjoyment, it has again been freely given in a religious sense. But as a real enjoyment, it is only pure and holy to the one enjoying, when he has the full assurance of his conscience, and therefore eats with thanksgiving. But in this the natural repulsion, practice, law, and a regard to love, limiting the circle of the means of enjoyment, as well as of the enjoyment itself, come into consideration, because they also limit that assurance.

11. The understanding of the present section has been rendered much more difficult by not regarding the manner in which the offence is divided into the

two fundamental forms of irritation and presumption. See the *Exeg. Notes* on vers. 13 and 21.

12. Luther's expression, "the Christian is a master of all masters, a servant of all servants," comes into consideration here. Gregory the Great had expressed the same sentiment, but in a reverse order and application: "Free in faith, serving in love." The parable beginning with Matt. xviii. 23 tells us that the consistent and conscious offence against love weakens faith.

13. Bearing with the weak has: (1.) Its foundation in the fact that the *Almighty* God bears in love the world, which in itself is *helpless*; (2.) Its power and obligation consist in the fact that Christ has borne the guilt of the helpless world; (3.) And its dignity lies in the fact that the strength of the strong first finds in this function its whole truth, proof, and satisfaction.

14. On the idea of edification, see the *Exeg. Notes* on chap. xiv. 19.

15. The word of the Old Testament Scriptures is still of application; how much more, therefore, is this the case with that of the New Testament! Yet, in this relation, we dare not overlook the truth, that Christian life may have but *one* rule of faith, but yet two fountains: the Holy Scriptures, and the immediate fellowship of the heart with Christ, from which the patience of Christ flows.

HOMILETICAL AND PRACTICAL.

VERS. 1-12.

On the proper reciprocal conduct of the strong and weak in faith. 1. What form should it take? *a.* The strong should receive the weak, and not despise them; *b.* The weak should not judge the strong. 2. On what should it be established? *a.* On every body's remembering that God has received the other as well as himself; *b.* Therefore he should consider that, in whatever the other one does or leaves undone, he does it or leaves it undone to the Lord; *c.* Do not forget that the decision on our course of action belongs to the Lord alone, to whom we all belong, and before whose judgment-seat we must all appear (vers. 1-12).—Who art thou that judgest another man's servant? Two things are implied in this question of the Apostle: 1. Directly, a warning to guard against any judgment of faith on our brethren; 2. Indirectly, an admonition rather to judge ourselves, and to perceive the weakness of our own faith (ver. 4).—In matters of conscience, each one standeth or falleth to his Lord (ver. 4).—The great value of a strong religious conviction. 1. To ourselves. *a.* We act according to fixed principles; *b.* We do not vacillate; *c.* We preserve our inward peace. 2. To others. *a.* They know where they are with us; *b.* They therefore entertain confidence in us; *c.* Their own life is improved by our example (ver. 5).—The possibility of thanksgiving to God as a test of enjoying that which is allowed (ver. 6).—As Christians, we are the Lord's possession. 1. What is this? *a.* No one liveth to himself, and no one dieth to himself; that is, whether in life or in death no one belongs to himself; but, *b.* Whether we live, let us live to the Lord, or whether we die, let us die to the Lord; that is, we belong, in life and death, to Him; we are His. 2. By what means have we become the Lord's property? *a.* By Christ's death; *b.* By His resurrection

* [The emphatic deliverances of ecclesiastical bodies on matters of minor morals (even making doubtful matters terms of communion) must often be regarded by the careful reader of this chapter as overpassing the limits here set to bearing the infirmities of the weak. When that about which the Word of God makes no distinct utterance, is made a term of communion, those who are thus wise above what is written are not acting to "edification." It is but an attempt to make holy by an ecclesiastical law. If God's law could not do this "In that it was weak through the flesh," man's law is not likely to accomplish the result aimed at. "Strange as it may appear, it is nevertheless true, that scruples about lesser matters almost always involve some dereliction of duty in greater and more obvious ones" (Lowett). Comp. the very valuable dissertation of this author on "Casuistry," *Comm. II.* pp. 322-357.—E.]

and glorification (vers. 7-9).—We shall all appear before the judgment-seat of Christ! This is said: 1. To the weak in faith, that he may not judge his brother; 2. To the strong, that he may not despise his brother; 3. To both, that they may examine themselves (vers. 10-12).—The great account which every one of us shall have to give in future. 1. Of whom? Of himself, on all that he has done and left undone. 2. Before whom? Before God, who knoweth the heart, and seeth what is secret (ver. 12).

LUTHAR: There are two kinds of Christians: the strong in faith, and the weak. The former arrogantly despise the weak, and the latter easily get offended at the strong. Both should conduct themselves in love, that neither offend or judge the other, but that each do and allow the other to do what is useful and necessary (ver. 1).

STARKE: If one should be certain of his opinion in the use of things indifferent, how much more necessary is it in matters of faith! (ver. 5).—

HENNINGER: Stones in an arch support each other; so should you support your neighbor. You may know much, but your neighbor may be very useful; you should at least bear him witness that he has a tender conscience (ver. 1).—**BENGL:** Gratitude sanctifies all acts, however different, that are not inconsistent with gratitude (ver. 6).—The art of dying well is nothing else than the art of living well (ver. 7).

GERLACH: An article of food is only unclean when eaten without thanksgiving; but every thing is holy to him who thankfully acknowledges that the earth is the Lord's, and the fulness thereof (1 Cor. x. 25-31). Let him, on the other hand, who, through fear of breaking a Divine commandment, eats but one kind of meat, be thankful even for that which he does enjoy. Every thing depends on our acting in full obedience to the Lord, and in doing nothing wilfully and independently.

HUEBNER: The less scrupulous one must show tender forbearance; the more scrupulous one must guard against decrying the more liberal (ver. 3).—It is not becoming in us to pronounce any definitive opinion on the inward worth of a man.—We should not condemn even the fallen (ver. 4).—Christianity, as a free institution for the training of mankind, allows freedom in regard to services and in the choice of holy-days (ver. 5).—Every believer renounces his own will, lives to the Lord, who has purchased and redeemed him, and accordingly dies in harmony with the Lord.—This dependence on the Lord is something quite natural to the Christian. He, therefore, who will not be led by love to place a restraint upon himself on account of his weaker brother, but is obstinate, acts against that fundamental principle (vers. 7, 8).—He who judges, arrogates to himself Christ's office; he who bears in mind that Christ will judge us all, will no more condemn.

BESSER: To despise and to judge—each is as bad as the other, for in both man encroaches upon God's right, and arrogates to himself a judgment on another's state of faith and heart, which becomes an injury to his own life of faith (ver. 3).

SCHLEIERMACHER: New-Year's Sermon on vers. 7 and 8. The language of the text is placed before us as a motto on entering this new year of life: 1. In relation to what shall happen to us; 2. In relation to what we shall be required to do.

CHARNOCK: Christ, by His death, acquired over us a right of lordship, and hath laid upon us the strongest obligation to serve Him. He made him

self a sacrifice, that we might perform a service to Him. By His reviving to a new state and condition of life, His right to our obedience is strengthened. There is no creature exempt from obedience to Him. Who would not be loyal to Him, who hath already received: 1. A power to protect; 2. A glory to reward?

JOHN HOWE: Receive the poor weakling, for God is able to make him stand. Every new-born child is weak, and we must remember that this is the case with every regenerate soul.

BISHOP HOPKINS: On ver. 12. All the wickedness that men have brooded on and hatched in the darkest vaults of their own hearts, or acted in the obscurest secrecy, shall be then made as manifest as if they were every one of them written on their foreheads with the point of a sunbeam. Here, on earth, none know so much of us, neither would we that they should, as our own consciences; and yet those great secretaries, our own consciences, through ignorance or carelessness, overlook many sins which we commit. But our own consciences shall not know more of us than all the world shall, for all that has been done shall be brought into public notice.

HENRY: Though some Christians are weak and others strong, though of different sizes, capacities, apprehensions, and practices, in lesser things, yet they are all the Lord's. They serve Christ, and approve themselves to Him, and accordingly are owned and accepted of Him. Is it for us, then, to judge or despise them, as if we were their masters, and they were to make it their business to please us, and to stand or fall by our sentence?

WESLEY, Sermon on the Great Assize, Rom. xiv. 10: Consider: 1. The chief circumstances which will precede our standing before the judgment-seat of Christ; 2. The judgment itself; 3. Circumstances which will follow it; 4. Application to the hearer.

ROBERT HALL: The proper remedy for a diversity of sentiment is not the exercise of compulsory power, much less a separation of communion, but the ardent pursuit of Christian piety, accompanied with an humble dependence on Divine teaching, which, it may reasonably be expected, will in due time correct the errors and imperfections of sincere believers. The proper conduct to be maintained is a cordial coöperation in every branch of worship and of practice with respect to which we agree, without attempting to effect a unanimity by force.

RICHARD WATSON, on vers. 7, 8: The extension of the work of Christ in every age goes upon the same principle. The principle of selfishness and that of usefulness are distinct and contrary. One is a point, but the centre is nothing; the other is a progressive radius, which runs out to the circumference. The one is a vortex, which swallows up all within its gorge; the other is the current-stream, which gushes with an incessant activity, and spreads into distant fields, refreshing the thirsty earth, and producing richness and verdure. The principle of one is contraction; of the other, expansion. Nor is this a sluggish or inactive principle. Lively desire for the acknowledgment of Christ by men, strong and restless jealousies for His honor, tender sympathies with the moral wretchedness of our kind, deep and solemn impressions of eternal realities, and of the danger of souls; these are the elements which feed it; and they carry Christian love beyond all the philanthropy of the natural law.

HODGE: Owing to ignorance, early prejudice, weakness of faith, and other causes, there may and must exist a diversity of opinion and practice on minor points of duty. But this diversity is no sufficient reason for rejecting from Christian fellowship any member of the family of Christ. It is, however, one thing to recognize a man as a Christian, and another to recognize him as a suitable minister of a church, organized on a particular form of government and system of doctrines.

[F. W. ROBERTSON: It is always dangerous to multiply restrictions and requirements beyond what is essential; because men, feeling themselves hemmed in, break the artificial barrier, but, breaking it with a sense of guilt, thereby become hardened in conscience, and prepared for transgressions against commandments which are divine and of eternal obligation. Hence it is that the criminal has so often, in his confessions, traced his deterioration in crime to the first step of breaking the Sabbath-day; and, no doubt, with accurate truth.—If God has judgments in store for England, it is because we are selfish men—because we prefer pleasure to duty, party to our church, and ourselves to every thing else.—J. F. H.]

VERS. 13-16.

On avoiding offence. 1. Offence cannot be avoided at the expense of personal freedom; 2. Just as little can it be avoided at the expense of love toward a brother (vers. 13-16).—If you would avoid stumbling or offence, then preserve: 1. Your personal freedom; 2. But do not injure love toward a brother, for whose sake Christ died (vers. 13-16).—Nothing is unclean in itself; much is unclean if one so regard it (ver. 14).—Take care that your treasure be not evil spoken of! 1. What is this treasure? Spiritual freedom. Comp. ver. 6; 1 Cor. x. 30; 1 Tim. iv. 4. 2. How can it be protected against slander? When the strong man in faith rejoices in its possession, but at the same time walks charitably (ver. 16).

LUTHER: The gospel is our treasure, and it is evil spoken of when Christian freedom is so boldly made use of as to give offence to the weak.

STARKER, HEDINGER: Take heed, soul, lest you give offence! No stumbling-stone, no sin, however small you think it may be, is really small if it can make a weak one fall. Use the right which you have, but use it aright; Matt. xvii. 24 (ver. 13).

GERLACH: It is not our office to judge our brother, and to decide on his relation to God; but it is every Christian's office to pronounce decidedly against uncharitableness, which can condemn another to his fall.

HEUBNER: The treasure is Christian freedom, deliverance from outward ordinances. It is evil spoken of either by the enemies of the Church, when they see the dissension of Christians, or by the weaker brethren, when they condemn the stronger, and use their freedom presumptuously, or by the stronger, when they give offence to the weaker, and injure their conscience (ver. 16).

BESSER: It is a true proverb: "Though two do the same thing, it is not really the same thing," for not the form of the deed, but the sense of the doer, decides as to whether any thing is unclean or holy, or contrary to faith and love (ver. 14).

[JEREMY TAYLOR: In a ripe conscience, the practical judgment—that is, the last determination

of an action—ought to be sure and evident. This is plain in all the great lines of duty, in actions determinable by the prime principles of natural reason, or Divine revelation; but it is true also in all actions conducted by a right and perfect conscience. There is always a reflex act of judgment, which, upon consideration that it is certain that a public action may lawfully be done, or else that that which is but probable in the nature of the thing (so far as we perceive it) may yet, by the superadding of some circumstances and confidential considerations, or by equity or necessity, become more than public in the particular. Although, I say, the conscience be uncertain in the direct act, yet it may be certain, right, and determined, in the reflex and second act of judgment; and if it be, it is innocent and safe—it is that which we call the right and sure conscience (*The Rule of Conscience, Works* [BISHOP HEBER'S edition], vol. xi. pp. 369-522).

CLARKE: It is dangerous to *trifle with conscience*, even when *erroneous*; it should be borne with and instructed; it must be *worn over*, not *taken by storm*. Its feelings should be respected, because they ever refer to God, and have their foundation in His fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a *well-informed* conscience; it is a blessing to have a *tender* conscience, and even a *sore* conscience is better than none.

[BARNES: Christ laid down His precious life for the weak brother as well as for the strong. He loved them; and shall we, to gratify our appetites, pursue a course which will tend to defeat the work of Christ, and ruin the souls redeemed by His blood?—Do not so use your Christian liberty as to give occasion for railing and unkind remarks from your brother, so as to produce contention and strife, and thus to give rise to evil reports among the wicked about the tendency of the Christian religion, as if it were adapted only to promote controversy.—J. F. H.]

VERS. 17-23.

The glory of God's kingdom as a kingdom: 1. Of righteousness; 2. Of peace; 3. And of joy in the Holy Ghost (ver. 17).—God's kingdom is: 1. Not a kingdom of dead ordinances, by which the conscience is oppressed; but, 2. A kingdom of living, evangelical truth, by which righteousness, peace, and joy in the Holy Ghost are planted and promoted (ver. 17).—God's kingdom is a kingdom which: 1. Rests on righteousness; 2. In whose borders peace reigns; 3. To belong to which brings joy to the hearts of all its citizens (ver. 17).—The blissful service of Christ. 1. The service is in righteousness, &c.; 2. The blessing: *a.* That we are acceptable to God; *b.* That we are approved of men (vers. 17, 18).

For what should members of the Christian Church strive, if in most important matters they are one, but in unessential matters they have different views? 1. For what makes for peace: 2. For what contributes to edification (ver. 19).—Even the weaker brother's Christian life is God's work; therefore be indulgent toward his conscience! (ver. 20).—Rather deny self than offend a brother (ver. 21).—The happiness of Christian freedom (ver. 22).—The condemnation of the doubting conscience (ver.

23).—What is not of faith is sin. 1. How often is this expression misunderstood! *a.* When it is supposed that all the virtues of the heathen are glaring sins; *b.* When all the civic righteousness of unconverted people is condemned in like manner; *c.* When the whole civilized life of the present day receives the same judgment. Therefore, 2. There arises the serious question, How should it be understood? *a.* As a declaration which has no application whatever to the heathen, or to unconverted people in Christendom, but strictly to awakened professors of religion; and, in consequence thereof, *b.* Contains an appeal to them to do nothing which cannot be done with the full joy of faith (ver. 23).

LUTHER, on ver. 23: Observe, that all this is a general declaration against all works done without faith; and guard against the false interpretations were devised by many teachers.

STARKE: A reconciled and quiet conscience is the workshop of spiritual joy (ver. 17).—OSLANDER: The most certain rule of conduct for using Christian freedom, is to contribute to our neighbor's edification and improvement, but not to his downfall and ruin (ver. 19).

SPENER: The Apostle would say (ver. 17), that you should be careful of nothing but God's kingdom. Where this is promoted, it should make you rejoice, and it should grieve you when it suffers. That, on the other hand, which does not concern God's kingdom, should be regarded by you as a small matter.

GERLACH: The righteousness which avails in God's kingdom is not an outward observance of the law, but inward holiness; the peace with God which we have in it overflows to our brethren, and holy joy destroys both all anxiety and every thing which can offend and grieve our neighbor (ver. 17).

LISCO: To attach importance to eating and drinking, to hold that there should henceforth be no scruple at certain kinds of food, or that, on the other hand, this or that should be renounced, is no sign of true Christianity (ver. 17).

HEUBNER: The mistaking of what is essential in Christianity, makes us petty; while laying stress on merely secondary matters unfits us for accomplishing the principal object (ver. 17).—That which is allowed may be sin: 1. When we do it against our conscience: 2. When we thereby offend others (ver. 21).

BESSER: Every Christian and all Christendom are God's work and building (1 Cor. iii. 9). It is blasphemy against God's sanctuary to *destroy* this work by ruining a brother sanctified by Christ's blood (ver. 15), and by sundering the bond of peace, which keeps the blocks of the divine building in place (ver. 20).—Every thing which is of Christian faith is truly good, because the doer is good by faith, and his deed is love, the fulness of all good deeds (ver. 23).

LEIGHTON: There is no truly comfortable life in the world but that of religion. Religion is joy. Would you think it a pleasant life, though you had fire clothes and good diet, never to see the sun, but still to keep in a dungeon with them? Thus are they who live in worldly honor and plenty, who are still without God; they are in continual darkness, with all their enjoyments.—The public ministry will profit little any way, where a people, or some part of them, are not one, and do not live together as of one mind, and use diligently all due means of edifying one another in their holy faith.—BURKITT: Ob-

serve: 1. That the love and practice of religious duties, such as righteousness and peace, is a clear and strong argument of a person's acceptance with God; 2. That such as are for those things accepted by God, ought by no means, for differing from us in lesser things, to be disowned of us, and cast out of communion by us.

[HENRY: Ways by which we may edify one another: 1 By good counsel; 2. Reproof; 3. Instruction; 4. Example; 5. Building up not only ourselves, but one another, in the most holy faith. None are so strong but they may be edified; none so weak but they may edify; and while we edify others, we benefit ourselves.—CLARKE: If a man's passions or appetite allow or instigate him to a particular thing, let him take good heed that his conscience approve what his passions allow, and that he live not the subject of continual self-condemnation and reproach. Even the man who has a too scrupulous conscience had better, in such matters as are in question, obey its erroneous dictates, than violate this moral feeling, and live only to condemn the actions he is constantly performing.

[HONOR: Conscience, or a sense of duty, is not the only, and perhaps not the most important, principle to be appealed to in support of benevolent enterprises. It comes in aid of and gives its sanction to all other right motives; but we find the sacred writers appealing most frequently to the benevolent and pious feelings—to the example of Christ—to a sense of our obligations to Him—to the mutual relations of Christians, and their common connection with the Redeemer, &c., as motives to self-denial and devotedness.—As the religion of the gospel consists in the inward graces of the Holy Spirit, all who have these graces should be recognized as genuine Christians; being acceptable to God, they should be loved and cherished by His people, notwithstanding their weakness or errors.—The peace and edification of the Church are to be sought at all sacrifices, except those of truth and duty; and the work of God is not to be destroyed or injured for the sake of any personal or party interests.—An enlightened conscience is a great blessing; it secures the liberty of the soul from bondage to the opinions of men, and from the self-inflicted pains of a scrupulous and morbid state of moral feeling; it promotes the right exercise of all the virtuous affections, and the right discharge of all our duties.—H. B. RIDGEWAY, on vers. 22, 23: The reason that the Church is so cold in her devotions, and so little comparative success attends her evangelizing efforts, is, that her confidence in God's promises and methods is paralyzed by a self-accusing consciousness of delinquency. There cannot be an overcoming faith in the people of God, except the Spirit of Him who fulfilleth all righteousness breathes and works in their hearts and lives.

[HOMILETICAL LITERATURE on ver. 17.—A. BURGESS, *Spiritual Revivings*, part i. 123; J. ABERNETHY, *Of the Kingdom of God, Sermon*, vol. iv. 155; S. CLARKE, *In what the Kingdom of God Consists, Sermon*, vol. vii. 233; H. WHISHAW, *The True Nature of the Kingdom of God, Sermon*, vol. ii. 91; S. BOURN, *On the Nature of the Christian Religion Disc.*, vol. ii. 259; L. HOLDEN, *Righteousness Essential to True Religion, Sermon*, 314; J. DODSON, *Joy in the Holy Ghost, Disc.*, 152; JAMES FOSTER, *The Kingdom of God, and the Dispensation of the Gospel, Sermon*, vol. ii. 313; BISHOP SHIPLEY, *Sermon*, Works, vol. i. 265; JOHN VENN, *The Nature of*

True Religion, Sermon, vol. iii. 132; I. B. S. CARWITHEM, *The Brakminical System in its Operations on the Intellectual Faculties, Bampton Lectures*, 218; T. DWIGHT, *Joy in the Holy Ghost, Theology*, vol. iii. 208; JOHN GARNONS, *True Religion, Sermon*, vol. ii. 15; R. P. BUDDICOM, *The Inward and Spiritual Character of the Kingdom of God, Sermon*, vol. ii. 234; BISHOP JEBB, *Sermon*, 71; H. WOODWARD, *Essays*, &c., 467; R. MONTGOMERY, *The Church, Viewed as the Kingdom of the Spirit, God and Man*, 118.—J. F. H.]

CHAP. XV. 1-4.

Let us bear the infirmity of the weak without pleasing ourselves; for in this: 1. We seek to please our neighbor for his good, to edification; 2. We herein choose Christ as our pattern, who did not please himself (vers. 1-4).—For what purpose should the strong use the infirmity of the weak? 1. To humble himself; 2. To please his neighbor; 3. To imitate Christ (vers. 1-4).—On pleasing ourselves. 1. In what is its ground? *a.* In a man's regarding his views as the most correct; *b.* His efforts as the best; *c.* His words as the wisest; *d.* His deeds as the most godly; *e.* And, consequently, himself as insurpassable. 2. How is it shown? *a.* In the severe condemnation of the weak; *b.* In immoderate self-praise; *c.* In pretentious manners in society. 3. How is it to be overcome? *a.* By discipline in bearing the infirmities of the weak brethren; *b.* By an honest effort to please our neighbor for his good, to edification (comp. 1 Cor. x. 33); *c.* By a believing look at Christ, who did not please himself, but bore the reproaches of His enemies (vers. 1-4).—The blessing of the Holy Scriptures for our inward man (ver. 4).—The Holy Scriptures a fountain of hope (ver. 4).—Examples of patience and comfort, which the Scriptures present to us for awakening joyous hope: 1. From the Old Testament; 2. From the New Testament (ver. 4).

ROOS: Bearing the infirmity of the weak is an exercise of meek love, which neither lightly esteems him who is weak, nor would seek to change him in a rough, vehement manner. To please ourselves, means to act according to our own views, whether another can be offended at them or not; or to so conduct ourselves as if we were in the world for our own sake alone, and not also for our weak brother's sake (vers. 2 and 3).

GERLACH: The Apostle here sets up Christ not merely as a pattern, but as a motive, and the living Author and Finisher of our life of faith (ver. 3).

HEUBNER: The reason why a man does not place himself under restraint, is pleasure with himself; and this hinders all peace, destroys the germ of love in the heart, and is a proof of spiritual weakness, prejudice, and a corrupt heart. He is not strong who cannot bear with others near him, nor tolerate their opinions (ver. 21).—The Bible is the only real and inexhaustible book of comfort; Paul said this even when there was nothing more than the Old Testament.—The Bible is not merely a book to be read, but to be lived [*nicht Lese-, sondern Lebebuch.*], Luther, vol. v., pp. 1707 (ver. 4).

[JEREMY TAYLOR: There is comfort scattered up and down throughout the holy book, and not cast all in a lump together. By searching it diligently, we may draw our consolation out of: 1. Faith; 2. Hope; 3. The indwelling of the Spirit; 4. Prayer;

5. The Sacraments.—BURKITT: The great end for which the Holy Scriptures were written, was the informing of our judgments, and the directing of our practice, that, by the examples which we find there of the patience of holy men under sufferings, and of God's relieving and comforting them in their distresses, we might have hope, confidence, and assurance, that God will also comfort and relieve us under the like pressures and burdens.

[HENRY: Christ bore the guilt of sin, and the curse for it; we are only called to bear a little of the trouble of it. He bore the presumptuous sins of the wicked; we are called only to bear the infirmities of the weak.—There are many things to be learned out of Scripture; the best learning is that which is drawn from that fountain. Those are most learned that are most mighty in the Scriptures. As ministers, we need help, not only to roll away the stone, but to draw out the water; for in many places the well is deep. Practical observations are more necessary than critical expositions.

[SCOTT: Many venture into places and upon actions against which their own conscience revolts; because they are induced by inclination, or emboldened by the example of those who, on some account, have obtained the reputation of pious men. But they are condemned for indulging themselves in a doubtful case. In order to enjoy freedom from self-condemnation, we must have: 1. A sound judgment; 2. A simple heart; 3. A tender conscience; 4. Habitual self-denial.

[ROBERT HALL: Paul enjoins the practice of forbearance, on the ground of the conscientiousness of the parties concerned, on the assumption not only of their general sincerity, but of their being equally actuated, in the very particulars in which they differed, by an unfeigned respect to the authority of Christ; and as he urges the same consideration on which the toleration of both parties rested, it must have included a *something* which was binding on the conscience, whatever was his private judgment on the points in debate. The Jew was as much bound to tolerate the Gentile, as the Gentile to tolerate the Jew.

[HODGE: The desire to please others should be wisely directed, and spring from right motives. We should not please them to their own injury, nor from the wish to secure their favor; but for their good, that they may be edified.—BARNES: Christ willingly threw himself between the sinner and God, to intercept, as it were, our sins, and to bear the effects of them in His own person. He stood between us and God; and both the reproaches and the Divine displeasure due to them met on His sacred person, and produced the sorrows of the atonement.—His bitter agony in the garden and on the cross. Jesus thus showed His love of God in being willing to bear the reproaches aimed at Him, and His love of men in being willing to endure the sufferings necessary to atone for these very ones.

[HOMILETICAL LITERATURE on ver. 4: BISHOP LATIMER, *Sermons of the Plough, Works*, vol. i. 59; *Seven Sermons*, *Ibid.*, vol. i. 85; BISHOP PATRICK, *The Use of the Holy Scriptures* (London, 1678); W. WOTTON, *Sermon* (1722); JOHN GUYSE, *Sermon* (1724); *Dispositions for Reading the Scriptures*, PITMAN from OSTERWALD, 1st Course, vol. i. 15; J. BRAILSFORD, *Revelation of a Future State in the Scriptures, an Argument for Comfort and Patience*, *Sermon*, 247; THOMAS ADAM, *Works*, vol. iii. 334; H. DRAPER, *The Authority, Excellence, and Use of*

the *Holy Scriptures*. On the *Collects*, vol. i. 24; JOHN HEWLETT, *Things Written Aforetime for our Learning*, *Serm.*, vol. iv. 209; *The Duty of Studying the Holy Scriptures with Patience*, *Ibid.*, vol. iv. 227; *The Patience, the Comfort, and Hope to be Derived from the Holy Scriptures*, *Ibid.*, vol. iv. 246; R. L. COTTON, *Study of the Scriptures*, *Serm.*, 376; W. MACDONALD, *The Scriptures*. *Plain Sermons*, 24; C. GIRDLESTONE, *Holy Scripture*. *Farewell Sermons*, 165; G. R. GLEIG, *Sermons for Advent*, &c. 39; T. BOWDLER, *The Scriptures Given*

for *Comfort*. *Sermons on Privileges, &c.*, vol. i. 48; F. E. TUSON, *The Blessings and Importance of the Written Word of God*, *Serm.*, 110; ARTHUR ROBERTS, *The Uses of God's Word*. *Plain Sermons*, vol. i. 12; J. W. DONALDSON, *The Patience and Comfort of the Holy Scriptures*, A. WATSON, 2d Series vol. i. 26; J. GARRETT, *Christ Speaking in Holy Scripture*. *Christ on Earth, &c.*, vol. i. 30; BISHOP MEDLEY, *The Old Testament in its Relation to the New*, *Serm.*, 121; ISAAC WILLIAMS, *The Scriptures Bearing Witness*, *Serm.*, vol. i. 12.—J. F. H.]

SIXTH SECTION.—*Exhortation to unanimity on the part of all the members of the Church, to the praise of God and on the ground of God's grace, in which Christ has accepted both Jews and Gentiles. Reference to the destination of all nations to glorify God, even according to the Old Testament, and encouragement of the Roman Christians to an immeasurable hope in regard to this, according to their calling.*

CHAP. XV. 5-13.

- 5 Now the God of patience and consolation [comfort] grant you to be like-minded [of the same mind] one toward another according to Christ Jesus:
- 6 That ye may with one mind *and* one mouth [with one accord ye may with one mouth] glorify God, even the Father [*or*, the God and Father]¹ of our Lord
- 7 Jesus Christ. Wherefore receive ye one another, as Christ also received us
- 8 [you],² to the glory of God.³ Now [For]⁴ I say that Jesus [*omitted* Jesus]⁵ Christ was [hath been made]⁶ a minister of the circumcision for the truth [for the sake of God's truth] of God, to [in order to] confirm the promises *made*
- 9 unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written,
- For this cause I will confess [give thanks] to thee among the Gentiles,
And sing unto thy name.
- 10, 11 And again he saith,⁷ Rejoice, ye Gentiles, with his people. And again,⁸ Praise the Lord, all ye Gentiles;
And laud⁹ him, all ye people.
- 12 And again, Esaias [Isaiah] saith,¹⁰
There shall be a root of Jesse,
And he that shall rise [riseth] to reign over the Gentiles;
In him shall the Gentiles trust [hope].
- 13 Now [And may] the God of hope fill you with all joy and peace¹¹ in believing, that ye may abound in hope, through [*et*, in] the power of the Holy Ghost.

TEXTUAL

¹ Ver. 6.—[On the two renderings given above, see the *Exeg. Notes*.

² Ver. 7.—[The *Rec.*, with B. D¹. *ἑνός*; N. A. C. D². F. L., most versions and many fathers: *ὁμοῦ*. All modern editors adopt the latter. Besides the overwhelming MS. support, there is the additional reason, that *ἑνός* might so readily enter as a correct gloss, since the reference is undoubtedly to both Jewish and Gentile Christians. See the *Exeg. Notes*.

³ Ver. 7.—[The *Rec.*, on very insufficient authority, omits *τοῦ* before *Θεοῦ*; inserted in N. A. B. C. D. F. G.

⁴ Ver. 8.—[Instead of *γὰρ*, which is found in N. A. B. C. D. F., versions and fathers, the *Rec.* (with L, and Pesluto) reads: *ὅτι*. The latter reading probably arose from a misunderstanding of the connection (Alford), or because *ὅτι* is so common with Paul (Meyer). The former is now generally adopted (from Griesbach to Tregelles). Philippi thinks a decision impossible!

⁵ Ver. 8.—[D. F., Syriac versions, *Rec.*, insert *Ἰησοῦ* before *Χριστόν*; some authorities (including Vulgate), after *Χρ.*; omitted in N. A. B. C., fathers; rejected by Lachmann, Tischendorf, Dr. Wette, Alford. The variation in position is decidedly against it, making an interpolation extremely probable. Dr. Lange thinks the connection favors the omission.

⁶ Ver. 8.—[N. A. C³ D³ L., many fathers: *γεννηθεῖς*; adopted by De Wette, Philippi, Meyer, Alford, Lange, B. O¹. D¹. F.: *γεννηθείς*, adopted by Lachmann and Tregelles. The former is to be preferred, because the *γε-* was likely to be omitted and the latter might have been substituted as a correction.

⁹ Ver. 10.—[From the LXX., Deut. xxxii. 43. The Hebrew text is: *וְיִרְנְנוּ בְּיָמֵינוּ*, literally, *Rejoice, O ye nations, His people*. It is not necessary, in order to defend the rendering of the LXX., to suppose that they read *וְיִרְנְנוּ* or *וְיִרְנְנוּ* (although the last has been found). They could find the sense they have adopted in the Hebrew text as it stands, by simply repeating the imperative (in thought, before *וְיִרְנְנוּ*. See Philippi *in loco*, and Hengstenberg on Ps. xviii. 50.

¹⁰ Ver. 11.—[B. D. F. read *ἀγαπᾷ*; omitted in . A. C. L., fathers. It was easily inserted from ver. 10. Lachmann adopts it, but it is generally rejected.—The order of the *Rec.*: *τὸν πατέρα πάντα τὰ ἔθνη* is probably a correction to conform with the LXX. N. A. B. D., Vulgate, Syriac, &c.: *π. τ. ἔθ. τὸν πατέρα*. So Lachmann, Tischendorf, Alford, Tregelles.

¹¹ Ver. 11.—[N. A. B. C. U.: *ἐπαυσεῖσθαι*. So Lachmann, Tischendorf, Meyer, De Wette, Alford, Tregelles, Lange. *Rec.*, F. 1., versions: *ἐπαυσεῖσθαι* (so LXX., although the MSS. vary). Philippi adopts the latter, but he is conservative as respects the *Recepta*.

¹² Ver. 12.—[The LXX. (Isa. xi. 10) is followed here. It differs somewhat from the Hebrew, which reads .

וְיָחִיד בְּיָמֵינוּ יְהוָה יִשְׂרָאֵל אֲשֶׁר עָמַד לְנֶס לְפָנֵינוּ אֲלֵינוּ יְהוָה יִשְׂרָאֵל.

Literally: "And in that day shall the root of Jesse which (is) standing ~~for~~ set up be for a signal to the nations; unto Him shall the Gentiles seek" (J. A. Alexander). But the LXX. only strengthens this into a form well suited to the Apostle's purpose.

¹³ Ver. 13.—[F. G. read: *ἀγαποῦμαι ὑμᾶς πάσης χάρις καὶ εἰρήνη*. So B., inserting *ἐν* before the datives. N. A. C. D. L.: *ἀγαπῶμαι ὑμᾶς πάσης χάρις καὶ εἰρήνης*; accepted by most editors.—R.]

EXEGETICAL AND CRITICAL.

The positive destination of the Christian Church at Rome.

Ver. 5. Now the God of patience, &c. [*ὁ δὲ Θεὸς τῆς ὑπομονῆς, κ.τ.λ.* "God, who is the author of patience," &c. So Hodge, Meyer, and most. Luther: "*Scriptura quidem docet, sed gratia donat, quod illa docet.*" Comp. Calvin on the patience of the Christian. De Wette, Meyer, and others, understand by *ὑπομονή*, constancy. Hodge takes *consolation* as the source of patience.—R.] God is the common, inexhaustible source of all the matured patience of the New Testament, and of all the preparatory comfort of the Old Testament; and it is from Him that believers must derive the gift of being of the same mind one toward another according to Christ Jesus (not according to His example and will merely, but according to His Spirit).*

Ver. 6. It is only in this path of self-humiliation that they shall and can attain to the glorious way of glorifying the God and Father of our Lord Jesus Christ—Him who has glorified Jesus as Christ, after Christ passed through the Jesus-way of humiliation, and whom they glorify in the anticipation that He will glorify them with Him, as He has already glorified them in Him. The terms *Christ Jesus* and *Jesus Christ* are here reversed with remarkable acuteness and effect.—With one accord, *ὁμοθυμαδόν*, is not explained by the phrase: *with one mouth* [*ἐν ἐνὶ στόματι*], but the former is the source of the latter, as Meyer has correctly observed, against Reiche. ["When God is so praised that the same mood impels every one to the same utterance of praise, then party-feeling is banished, and unanimity has found its most sacred expression" (Meyer).—R.]

The God and Father of our Lord Jesus Christ [*τὸν Θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*]. He is not only the Father, but also the God, of Christ, in the highest specific sense (thus Grotius [Bengel, Reiche, Fritzsche, Jowett], and others, in opposition to Meyer). Comp. Eph. i. 17.

* [With this accords the view of Dr. Hodge: "The expression, *to be like-minded*, does not here refer to unanimity of opinion, but to harmony of feeling; see chap. viii. 5; xii. 3." The context favors this very decidedly.—Meyer thinks "the example of Christ (ver. 3) is still the ruling thought;" but it is certainly not the exclusive one. The verb *ἐφ' ἧ* is the latter Hellenistic form for *ἐφ' ἧς*.—R.]

[God, even the Father, &c. The E. V. thus renders, disconnecting "of our Lord Jesus Christ" from "God." So De Wette, Philippi, Meyer, Stuart, Webster and Wilkinson. Hodge, Tholuck, and Alford, leave the question undecided. It would seem that either view is admissible grammatically; *καὶ* is often used exegetically, *even*, and the article (standing before *Θεοῦ* only) may merely bind the two terms, "God" and "Father of Christ" (Meyer). At the same time, the article *might* be looked for before *πατέρα*, were *καὶ* explicative. Nor is there any doctrinal difficulty occasioned by either view. The only reason in my own mind for preferring the interpretation of the E. V. is, that those exegetes, who are most delicate in their perceptions of grammatical questions, adopt it. See Meyer *in loco*.—R.]

Ver. 7. Wherefore receive ye one another [*διὸ προσλαμβάνεσθε ἀλλήλους*]. In the intensive sense. An exhortation to both parties.

As Christ also received you [*καθὼς καὶ ὁ Χριστὸς προσέλαβετο ὑμᾶς*. See *Textual Note* 1.] This is more definitely explained in vers. 8 and 9.

To the glory of God [*εἰς δόξαν τοῦ Θεοῦ*]. See *Textual Note* 1.] This must be referred to Christ's reception of them, and not to the exhortation: *receive ye one another*, according to Chrysostom, and others.* *That God might be glorified*. Not immediately, in order that we may share the Divine glory with Christ (Grotius, Beza, and others), although the glorification of God shall consist in that. As the self-humiliation of Christ, which was proved by His receiving men into His fellowship, led to the glorification of God (see John xvii.), so also, according to the previous verse, shall the same conduct of self-humiliation on the part of Christians have the same effect. But how has Christ received us into His fellowship? Answer:

Ver. 8. For I say [*λέγω γάρ*. See *Textual Note* 4.] The Apostle now explains how Christ received the Jewish Christians and Gentile Christians into fellowship with himself.—That Christ

* [Dr. Hodge seems to prefer the other reference, while Dr. Lange really adopts both in his further remarks. Dr. Hodge does not decide which reading he adopts. *ὑμᾶς* is *ὑμᾶς*; but says that, if the former be the true reading, Paul is "exhorting the Gentile converts to forbearance toward their Jewish brethren." This view is rejected by most of the later commentators, for both parties are addressed, as the context shows. Because Paul often means Gentiles when he says *ὑμᾶς*, we need not hold that he always uses it in this sense.—R.]

[Χριστόν. See *Textual Note* *.] The reading *Christ*, as a designation of God's Son, in view of the incarnation. In this view He hath been made a minister of the circumcision [διδάκονον γιγνῆσθαι πιστοῦς. See *Textual Note* *]. Dr. Lunge, in his German text of this verse, thus explains this phrase: "from a higher, Divine-human, ideal point of view, receiving the Jews into His fellowship, by submitting himself to circumcision."—R.] His concrete incarnation as a Jew, in which He became subject to the Jewish law (see Phil. ii. 7; Gal. iv. 4), must be distinguished from His incarnation in the more general sense. By this means, He, as the heavenly Strong One, through voluntary love entered into the fellowship of the infinitely weak in both a human and legal sense, and accordingly received them into His fellowship. It seems far-fetched to regard the circumcision here (with Meyer [Philippi, Hodge], and others) as an abstract idea for the circumcision.* The circumcision denotes the law; and as He freely became a minister of the law, He also became a ministering companion of the Jews; Matt. xx. 28. Therefore it is not the theocratic "honor of the Jews" which is emphasized here (Meyer) [Philippi], but the condescension to serve them. [So Hodge, διδάκονον is in emphatic position. The view of the emphasis taken by Meyer seems confirmed by what follows, which sets forth an advantage of the Jews.—R.]

For the sake of God's truth [ὑπὲρ ἀληθείας Θεοῦ. *For the sake of the truthfulness of God*, in order to justify and to prove it by means of the fulfilment of the promises of the Old Testament.—R.] This undoubtedly seems to express the advantage of the Jews; but it also indicates their perilous condition. His condescension had a twofold cause: God's mercy, and His promises resting upon it. Principally, His mercy took the precedence; but historically, the promise preceded. The truthfulness of God had to be sealed; He must confirm the promises given to the fathers by fulfilling them, however unfortunate the condition of the posterity; must confirm them in a way finally valid, for, as such sealed promises, they still continue in force, according to chap. xi., especially to believers (see 2 Cor. i. 20; Rev. iii. 14).

Ver. 9. And that the Gentiles, &c. [τὰ δὲ ἔθνη ὑπὲρ ἑλλένος δοξάσαι τὸν Θεόν.] Christ had to receive the Jews, acting as a minister to them through His whole life; and He had to confine himself to historical labors among them, not so much because they were worthy of it, as to fulfil the promises given to the fathers. But the Gentiles were now the object of utterly unmerited mercy. The thought that Christ has redeemed the Gentiles through pure mercy, which was not yet historically pledged to them (for the promises in the Old Testament in relation to the Gentiles were not pledges to the Gentiles themselves), now passes immediately over into the representation of the fact that the Gentiles have already come to glorify God as believers, in which they have an advantage on their side also. The meaning of ὑπὲρ ἑλλένος is, that mercy could not help satisfying itself for its own sake, by redemption. The δοξάσαι has been translated by Rückert [De Wette, Hodge, Alford], and

others: *have glorified*; by Köllner [Calvin, Tholuck], and Philippi: *should glorify*. See Meyer on this point, p. 517.* The aorist says, at all events, that they have *decidedly begun* to glorify God.

For this cause I will give thanks to thee, &c. [διὰ τοῦτο ἐξομολογήσομαι σοι, κ.τ.λ. Verbatim from the LXX., except that κύριε is omitted here. On the verb, see chap. xiv. 11, p. —R.] Meyer aptly says: "The historical subject of the passage, *David*, is the type of *Christ*, and the latter (not the Gentile Christian, with Fritzsche; nor the collective term for the Gentile apostles, with Reiche; nor any messenger of salvation to the world, with Philippi) is therefore, in Paul's sense, the prophetic subject; Christ promises that He will glorify God among the Gentiles (surrounded by believing Gentiles) for His mercy (διὰ τοῦτο = ὑπὲρ ἑλλένος). But this is the plastic description of glorifying on the part of the Gentiles themselves, which takes place in the name of the Lord Jesus, and through Him (Col. iii. 17)."

Ver. 10. Rejoice, ye Gentiles, with his people [Ἐθροῦνθητε ἰσθνη μετὰ τοῦ λαοῦ αὐτοῦ. See *Textual Note* *], for the Hebrew text.—R.] Deut. xxxii. 43. From the LXX., which reads μετὰ τοῦ λαοῦ αὐτοῦ for מִיִּשְׂרָאֵל, "probably following another reading: מִיִּשְׂרָאֵל;" Meyer. On the impossibility of understanding, by Golin, the single tribes of Israel, which De Wette does, comp. Tholuck, p. 730. [Also Philippi, whose remarks on this citation are unusually full and valuable.—R.] According to the theocratic idea, the definitions: *rejoice to his people*, or rather, *make his people rejoice* (הַרְגִּיזוּ), *ye Gentiles*, and *rejoice with his people*, amount to the same thing.

Ver. 11. Praise the Lord; Ps. cxvii. 1. [An exact citation from the LXX. See *Textual Notes* * and †, however.—R.] A prophecy of the universal spread of salvation.

Ver. 12. And again, Isaiah saith. [See *Textual Note* *.] In chap. xi. 10: According to the LXX., which, however, has translated the original text so freely that the twofold dominion of the Messiah is indicated, on the one hand, over the Jews (as the root of Jesse), and, on the other, over the Gentiles.

A root of Jesse [ῥίζα τοῦ Ἰσασαί]. See Isa. xi. 1. The tree of the royal house of David being cut down, the Messiah arose from the root of the house, which is symbolized by Jesse. In a higher sense, Christ was indeed the holy root of Jesse, and of the house of David itself.

* [The aorist infinitive δοξάσαι has occasioned some trouble among the grammarians.

1. It has been taken as dependent on λέγει (ver. 8). So Winer, p. 811, Hodge, Alford, De Wette, Philippi; but in different senses: (a) I say that the Gentiles *have* praised God (at their conversion). So Alford, Hodge, De Wette. But this is both contrary to the usage with the aorist infinitive, and introduces a thought that does not seem to belong here naturally. (b) I say that the Gentiles *ought to* praise God (Calvin, Philippi, Tholuck). But there is no idea of obligation introduced in ver. 8 which is parallel to this. (c) I say that the Gentiles praise (indefinitely). So Winer, Fritzsche. But to this there are grammatical objections. Besides this, all these involve an incorrect view of the dependence of the infinitive.

2. The simplest, most natural view, is that of the E. V., Meyer, &c. The infinitive stands next to a clause where there is also an aorist infinitive (βαπτίζονται); it is therefore coördinate: with this, depending also on ἐξ, though expressing the more remote purpose: Christ was made a minister, &c., in order to confirm the promises, and as a result of this, that the Gentiles might praise God for His mercy.—R.]

* (This view can scarcely be deemed "far-fetched," when it is so readily suggested by the antithesis, ἰσθνη (ver. 9), and when Paul so frequently uses the term in this sense (comp. chap. iii. 20; Gal. ii. 7 ff.; Eph. ii. 1; Col. iii. 11).—R.)

Ver. 13. And may the God of hope. A grand description of God here, where the object is to remind the Roman Christians to lead a life in perfect accordance with their universal calling. To this also belongs the duty of looking confidently and prayerfully to the God of hope, the God of that future of salvation which is so infinitely rich, both extensively and intensively.

With all joy and peace. From that hope, the highest possible evangelical, saving joy, shall spring; the result of this shall be the richest measure of peace, and the harmony and unanimity of faith. This shall take place in **believing** (πιστεύων, it is not by unbelief, or by abridging our faith, that the unity of Christianity should be sought), and accordingly these two spiritual blessings shall ever produce a richer hope, not in human power and according to a human measure, but in the inward measure and divine power of the **Holy Ghost.***

Therefore the realization of hope should not be striven for by the aid of earthly and even infernal powers: one shepherd and one fold! According to Grotius, the end of this hope is harmony; according to Tholuck, the immediate end is the gracious gifts of God's kingdom; while the ultimate end is the *regnum gloriae*. However, there lies just between these the end which the Apostle here has in view—that by the aid of the Church at Rome, in their fellowship with Paul, all nations shall be brought, by the spread of faith, to glorify God; Eph. i. 18 ff.

DOCTRINAL AND ETHICAL.

1. The great grounds of the profound and perfect harmony and unanimity of Christians. *a.* God as the God of patience and comfort; that is, as the God of the infinite power of passive and active love; *b.* The pattern, the spirit, the power, and the work of Christ; *c.* The design that Christians, by being like-minded, and by aiming at *substantial* fellowship in God and in Christ (as created and redeemed), should find also the *ethical* fellowship of harmony and unanimity.

2. The universal fellowship into which Christ has entered with humanity, and the special fellowship in which He has pledged himself to the Jews, constitute the basis for the most special and real fellowship into which He, through His grace, has entered with believers. But it is a grievous offence to refuse communion with him whom Christ, by the witness of faith and of confession, has communion, or to abridge and prejudice hearty intercourse with those whom God, in Christ, deems worthy of His fellowship. [Ver. 7 seems to be a *dictum probans* for what is termed "open communion."—R.]

3. On the antithesis: *Christ Jesus* and *Jesus Christ*, see the *Exeg. Notes*.

4. It is also clear here (see ver. 8) that we must

* Meyer renders: *in virtue of the (inworking) power of the Holy Ghost*. Our E. V., usually so apt, is peculiarly unfortunate in its treatment of the preposition *ἐν*, which it renders *through* in this case. The later revisions have *by*. But it is to be doubted whether *ἐν* ever has a strictly instrumental force. The peculiar meaning, *in*, always remains in it. So here, in *believing, in the power of the Holy Ghost*; the former expressing the *subjective*, and the latter, the *objective* means, yet the former sets forth the status, in which (*ἀδούχησιν*) they are, and the latter an *inworking power*. Comp. Philippi.—R.]

distinguish between the *ideal* incarnation of Christ in itself, and His concrete incarnation in Judaism, and, generally, in the form of a servant.

5. God is free in His grace, and yet also bound in His truth, for He has bound himself to His promises. But this obligation is the highest glory of His freedom. His truthfulness had to satisfy His word, but His mercy had to satisfy itself.

6. The riches of the Old Testament in promises for the Jews, and the high aim of these promises—a world of nations praising the Lord.

7. The God of *patience, comfort, hope*. All such terms define God to be infinite, and infinite as a fountain, as self-communicating life, and archetype of life. So also is the Holy Spirit defined as the Spirit of truth, &c. See the beautiful remark of Gerlach, below. But the highest thing for which we can praise God, according to ver. 6, is His being the God and Father of our Lord Jesus Christ. Not only is He His Father in the specific sense, but also His God; the glorious God of His consciousness and life is the true God in perfect revelation, and consequently shall become our God through Him.

8. On the development of hope, within the sphere of faith, into joy and peace, and, by means of peace, into an ever richer hope, see the *Exeg. Notes*. It is only in this way that irenics can be conducted in the power of the Holy Ghost, and not with the modern artifice of attempting them outside the sphere of faith, beyond all creeds, and with the theory of unconscious Christianity, or even with the violent measures of the Middle Ages. The Apostle says: *In the power of the Holy Ghost*.

HOMILETICAL AND PRACTICAL.

Jewish and Gentile Christians should agree for Christ's sake, who has received them both.—Christian harmony. 1. It comes from the God of patience and comfort; 2. It is shaped according to the pattern and will of Jesus Christ; 3. It expresses itself in harmonious praise of God, the Father of our Lord Jesus Christ (vers. 5, 6).—A harmonious and fraternal disposition is a source of the joyous praise of God, which is not disturbed by a discordant note (vers. 5, 6).—Jesus Christ a minister of the circumcision. 1. Why? For the truth of God, to confirm the promise. 2. How? In obedience to the Divine law, for freedom from the law (ver. 8).—Receive one another, as Christ also received us, to the glory of God. Every thing to God's glory, and not to our own (ver. 7).—The praise of God out of the mouth of Gentiles: 1. Established in God's mercy; 2. Resounding in many tongues; 3. Ascending to heaven (ver. 9).—God's mercy toward the Gentiles: 1. Present from the beginning; 2. Declared by the prophets; 3. Manifested in Christ (vers. 9-13). Ver. 13 is an appropriate text and theme for addresses on occasions of confirmation or marriage.

STARKE: In Christ, souls are worth so much that God receives them, just as men hoard gold and silver, pearls and gems; Isa. xliii. 4 (ver. 7).—MÜLLER: Patience does not increase in the garden of nature, but it is God's gift and grace; God is the real Master who creates it (ver. 5).—Because Christ is a root, He must vegetate, bloom, and bring forth fruit in us (ver. 12).

GERLACH: God is the source of all good things

and since He not merely has them, but they are His real essence; since He does not have love and omnipotence, but is actually love and omnipotence themselves, so can He be denominated according to every glorious attribute and gift which He possesses. The advantage which the Gentiles thought that they possessed in their polytheism, when they, for example, worshipped a deity of truth, of hope, &c., is possessed in a much more certain and effective way by the believing Christian, when he perceives, in a vital manner, that the true God is himself personal faithfulness, hope, and love, and thus has all these attributes just as if He had nothing else but them (ver. 5).

HEUBNER: The harmony of hearts is the real soul and power of worship (ver. 6).—Christ is the centre of the Holy Scriptures (ver. 8).—Christ is the bond of all nations (ver. 12).—God alone is the source of all life and blessing in the Church. The means is faith, as the ever new appropriation of saving blessings; from this arises the enjoyment of peace and of all blessed joys—an overflow of hope. But every thing is brought to pass by the Holy Spirit (ver. 13).

BEASER: The Scriptures are a book of patience and comfort (ver. 5).—Every thing which is true joy in this life, is a foretaste of the joy of eternal life—joy in the Lord and His word, joy in all His blessings, which make body and soul happy, &c. . . . All true peace in this world of contention and anxiety, is a preliminary enjoyment of the peace in the kingdom of glory.

SCHLICKERMACHER: The limitation in the labors of our Saviour himself, when we look at His person, and the greater freedom and expansion in the labors of His disciples. 1. Treatment; 2. Application (vers. 8, 9).

VERS. 4-13. THE PERICOPHE for the Second Sunday in Advent.—SCHULTZ: On the likeness of Christ and His redeemed ones. 1. In what respect has Christ become like us? 2. In what respect should we become like Christ? *a.* In patience and humility; *b.* In the respect and love with which He treated all men; *c.* In the joyful faith and peaceful hope with which He overcame the world.—RIEMER: What must there be among Christians, in order that the Church of Christ may stand? 1. One foundation; 2. A harmonious mouth; 3. A common bond.—BRANDT: To what does the season of Advent exhort us? 1. To the industrious examination of what has been written; 2. To the unanimous praise of God, the Father of our Lord Jesus Christ, for all that has been already fulfilled; 3. To an attentive waiting for the future coming of God's kingdom.—HEUBNER: The unity of the Christian Church. 1. In what does it consist? 2. What binds us to it?—The Bible the bond of the Christian Church. 1. Proof: It is the bond, *a.* In faith, or in doctrine; *b.* In the holy sense, or in love; *c.* In worship; *d.* In daily life. 2. Application. *a.* A warning against despising the Bible, and an admonition to maintain its authority; *b.* A dissemination of its use; *c.* Our own proper use of it.—The Bible the treasure of the evangelical Church.—The inward unity of true Christians amid outward diversity.

[BERRITT: The Christian's hope: 1. God is its object, and therefore the sin of despair is most unreasonable; for why should any despair of His mercy who is the God of hope, who commands us to hope in His mercy, and takes pleasure in them that do so? 2. The grace of hope, together with joy and

peace in believing, are rooted in the Christian's heart, through the power of the Holy Ghost—that is, through the sanctifying influences of the Holy Ghost—enlightening the understanding, inclining the will, rectifying the affections, and reducing all the rebellious powers and faculties of the soul in concurrence with our endeavors under the government and dominion of reason and religion.

[HENRY: The method of faith is: 1. To seek Christ as one proposed to us for a Saviour; 2. And, finding Him able and willing to save, then to trust in Him. They that know Him will trust in Him. Or, this seeking Him is the effect of a trust in Him, seeking Him by prayer and pursuant endeavors. Trust, is the mother; diligence in the use of means, the daughter.—What is laid out upon Christians is but little compared with what is laid up for them.—DODDRIDGE: Nothing can furnish so calm a peace and so sublime a joy as Christian hope.—That is the most happy and glorious circumstance in the station which Providence may have assigned us, which gives us the greatest opportunity of spreading the honor of so dear a name, and of presenting praises and services to God through Him.

KOLLOCK, *Sermon on the patience of God.* I. The nature of this patience, or slowness to anger (1.) It is a modification of the Divine goodness; (2.) It is not the result of ignorance; (3.) It is not the result of impotence; (4.) It is not the result of a connivance at sin, or a resolution to suffer it with impunity; (5.) But it is grounded on the everlasting covenant, and the blood of Jesus. II. Some of the most illustrious manifestations of it. III. The reasons why God exercises it: (1.) He is patient because of His benignity; (2.) In order that this perfection may be glorified; (3.) In consequence of the prayers of pious ancestors; (4.) Because the wicked are often mixed with the pious, and nearly related to them; (5.) The number of His elect is not yet completed; (6.) The measure of the sins of the wicked is not yet filled up; (7.) That sinners may be brought to repentance; (8.) That sinners who continue impenitent may at last be without excuse; (9.) That His power may be displayed; (10.) That He may exercise the trust of His servants in Him. IV. The effects that the belief and knowledge of it should produce upon our hearts and lives: (1.) Because of God's patience we should love Him; (2.) We should repent; (3.) We should imitate Him; (4.) His patience should be our comfort; (5.) We should grieve at the reproaches and insults cast upon God.

[HOMILETICAL LITERATURE on ver. 13: HUGH BINNING, *Works*, vol. iii. 249; R. LUCAS, *Joy, Peace, and Hope, the Christian's Portion Here, Sermon* (1709), vol. ii. 119; BISHOP MOORE, *Excellency of the Christian Religion, Sermon*, vol. ii. 291; JAMES CRAIG, *Sermon*, vol. ii. 355; J. DODSON, *Joy in Believing, Disc.*, 184; DANIEL DE SUPERVILLE (*le fils*), *Les Fruits consolans de la Foi, Sermon*, vol. iii. 328. R. MOSS, *Nature and Qualification of Christian Hope, Sermon*, vol. vi. 325; PRICE, *Peace of Conscience, Hope, and Holy Joy, Berry St. SS.*, vol. i. 419; S. OGDEN, *The Being of the Holy Ghost, Sermon*, 157; W. MASON, *The Effects of the Divine Spirit, Works*, vol. iv. 147; H. HUNTER, *The Belief of the Gospel a Source of Joy and Peace, Sermon* (1795), vol. i. 227; DAVID SAVILE, *Present Happiness of Believers, Disc.*, 401; W. GILPIN, *Sermons*, 165; C. SIMON, *The Holy Ghost the Author of Hope, Works*, vol. xv. 553; G. D'OULY, *Joy and*

Peace in Believing, vol. i. 385; W. BLACKLEY, *Hope, Plain Sermon*, vol. ii. 80; H. GOODWIN, *The Script. Teaching*, 263; W. GRESLEY, *Joy and Peace*, *Young Man in Religious Difficulties*, *Four Sermons in Believing, Practical Sermon*, 41; E. BLENCOWE, 35.—J. F. W.]

SECOND DIVISION.

THE CALLING OF THE APOSTLE TO A UNIVERSAL APOSTLESHIP, AND HIS CONSEQUENT RELATION TO THE ROMAN CHURCH, AS THE POINT OF DEPARTURE FOR HIS UNIVERSAL APOSTLESHIP IN THE WEST.

CHAP. XV. 14-33.

- 14 And I myself also am persuaded of you, my brethren, [Now I am persuaded, my brethren, even I myself, concerning you,] that ye also [yourselves] are full of goodness, filled with all knowledge, able also to admonish one another.
- 15 Nevertheless, brethren, I have written the more boldly unto you [Howbeit, I have written more boldly^a unto you, brethren]^a in some sort [measure], as putting you in mind, because of the grace that is given to me of God, That I should be the [a] minister of Jesus Christ [Christ Jesus]^a to the Gentiles, ministering the gospel of God, that the offering up [offering] of the Gentiles might be acceptable, being sanctified by [ἐν, in] the Holy Ghost. I have therefore whereof I may glory [I have therefore my boasting]^a through Jesus Christ [in Christ Jesus] in those things which pertain to God.^a For I will not dare to speak of any of those things which Christ hath not wrought [did not work] by [through] me, to make the Gentiles obedient [in order to the obedience of the
- 19 Gentiles], by word and deed, Through mighty [In the power of] signs and wonders, by [in] the power of the Spirit of God [Holy Spirit];^a so that from Jerusalem, and round about unto [as far as] Illyricum, I have fully preached the gospel of Christ. [;] Yea, so have I strived [Yet on this wise making it my ambition]^a to preach the gospel, not where Christ was [already] named, lest I should [that I might not] build upon another man's foundation: But as it is written,

To whom he was not spoken of, they [They to whom no tidings of him came] shall see:

And they that have not heard shall understand.

- 22 For which cause also I have been much [for the most part]^a hindered from coming to you. But now having no more [no more having] place in these parts, and having a great desire these many years [having these many years a longing] to come unto you; Whosoever I take my journey into Spain, I will come to you [omit I will come to you]:^a for^a I trust to see you in my journey [as I pass through], and to be brought on my way thitherward [to be sent forward thither] by^a you, if first I be somewhat [in some measure] filled with your company.
- 25 But now I go unto Jerusalem to minister [ministering] unto the saints.
- 26 For it hath pleased them of Macedonia and Achaia [Macedonia and Achaia thought it good] to make a certain contribution for the poor [among the] saints which are at Jerusalem. It hath pleased them verily [For they thought it good]; and their debtors they are. For if the Gentiles have been made partakers of [have shared in] their spiritual things, their duty is [they owe it] also to minister unto them in carnal things. When therefore I have performed this, and have sealed [i. e., secured] to them this fruit, I will come [return]^a by you
- 29 [through your city] into Spain. And I am sure that, when I come unto you, I shall

come in the fulness of the blessing of the gospel [omit of the gospel]¹ of
 30 Christ. Now I beseech you, brethren,² for the Lord Jesus Christ's sake [by
 our Lord Jesus Christ], and for [by] the love of the Spirit, that ye [to] strive
 31 together with me in *y-ur*³ prayers to God for me; That I may be delivered
 from them that do not believe [the disobedient] in Judea; and that my service
 [ministration]⁴ which I have [is] for Jerusalem may be accepted of [prove
 32 acceptable to] the saints; That I may come unto you with [in] joy by the will
 33 of God,⁵ and may with you be refreshed.⁶ Now the God of peace be with
 you all. Amen.⁷

TEXTUAL.

¹ Ver. 14.—[Instead of ἀλλήλους (N. A. B. C. D. F.), adopted by modern editors generally, ἑαυτοῦ is found in L., many cursives, versions, and fathers. As an alteration to strengthen the sense, or an error of the transcriber, it is readily accounted for. The list of cursives given by Dr. Hodge adds little to the support of this reading.—The καὶ is also omitted, and ἀλλήλους put before συνάμενοι, in some authorities. These are evidently corrections, to avoid repeating καὶ for the third time.]

² Ver. 15.—[A. B.: ὑποπορεύεσθαι. Evidently a gloss, since the adjective is used adverbially.]

³ Ver. 16.—[N. A. B. C. omit ἀδελφοί; rejected by Lachmann, Tischendorf, Tregelles. It is found in N. D. F. L., Vulgate, &c.; adopted by Philippi, De Wette, Meyer, Lange; bracketted by Alford. The omission can be accounted for by the interruption of the word made in the connection, while there is no good reason for its insertion, save its genuineness.]

⁴ Ver. 16.—[Rec., D. L., some versions and fathers: ἰπποῦ Χριστοῦ. N. A. B. C. F.: Χριστοῦ ἵπποῦ; so Lachmann, Tischendorf, Alford, Tregelles.—The same order is found in ver. 17, on the authority of all MSS., but the E. V. has transposed, as it too frequently does.]

⁵ Ver. 17.—[B. C. D. F. G., and some cursives: τὴν καύχην; so Lachmann, Tischendorf, De Wette, Alford, Tregelles, Lange. Omitted in the Rec., N. A. L., by Philippi. The article not being understood, it was omitted.—Hence my boasting.]

⁶ Ver. 17.—[The Rec. omits τὸν; but the MSS. all insert it.]

⁷ Ver. 19.—[(1) The Rec. (with N. D. L.) inserts Θεοῦ after πνεύματος. So most cursives, some versions, and fathers. But it is defended by no critical editor of the present day. Philippi, who is perhaps the most conservative of critics, with respect to the *Recepta*, only places this reading beside the one mentioned next. (2) A. C. D. F., most versions and fathers: πνεύματος ἁγίου. So Griesbach, Lachmann, Scholz, Tischendorf (ed. 1, not since), Hodge, Philippi, De Wette, Wordsworth, Tregelles. (3) B., Pelagius, have πνεύματος only. So Tischendorf, Meyer, and Lange. The reason urged in favor of (3), which has so little MS. support, is the difficulty of accounting for it otherwise, and the strong temptation to explain it by ἁγίου or Θεοῦ. But this is hardly a sufficient reason. Tregelles, the most careful of English editors, especially about inserting the longer of two readings, adopts (2.), and Alford puts it in brackets.]

⁸ Ver. 20.—[N. A. C. D. L.: φιλοτιμούμενον. B. D. F. (Lachmann, Tregelles): φιλοτιμούμαι. There are other variations, all of which indicate that the original reading was one occasioning grammatical difficulty. Hence the first reading is generally adopted, and the other considered a grammatical correction.—The E. V. requires emendation, both on account of the participial form, connecting this verse with the preceding one, and in order to bring out the force of φιλοτ. The revision of Five Ang. Clergymen is followed. *Emulous* (Amer. Bible Union) is objectionable in a popular version. Dr. Lange: *So aber ichs für Ehrensache halte; But so, that I held it for a matter of honor.* This gives the exact force of the verb. See the *Exeg. Notes*.]

⁹ Ver. 21.—[An exact citation from the LXX., Isa. lii. 15. The Hebrew reads: וְאֵלֶּיךָ לְאֹהֲבֵיךָ לְאֹהֲבֵיךָ לְאֹהֲבֵיךָ. The E. V. (Isa. lii. 15) gives an accurate rendering. The LXX. adds, with sufficient ground in the context: καὶ αὐτοῦ, referring to "my servant" (ver. 13).]

¹⁰ Ver. 22.—[B. D. F. Lachmann: πολλάκις, which is probably a gloss. N. A. C. L.: τὰ πολλά. So Tischendorf, Philippi, Meyer, De Wette, Alford, Tregelles.]

¹¹ Ver. 24.—[Rec., with N. L., inserts ἐλεύσομαι πρὸς ὑμᾶς. Omitted in N. A. B. C. D. F., many versions and fathers; rejected by Griesbach, Lachmann, Meyer, Philippi, Alford, Tregelles. Tischendorf has adopted this reading in ed. 2; De Wette prefers it; Lange adopts it. It is better to reject, since, on many accounts, it is the less difficult reading, and likely to be added.—The real critical difficulty lies in the question respecting γάρ (see note 13).]

¹² Ver. 24.—[N. A. B. C. D. L. insert γάρ. Omitted in F., versions and fathers. The mi or authorities for the omission are much the same as in the case of the preceding variation (hence Dr. Hodge says most of these authorities omit γάρ); but the MS. authority is as decidedly in favor of γάρ as it is against ἐλεύσομαι πρὸς ὑμᾶς. The editors differ: Griesbach and his followers, Philippi, Hodge (apparently), Meyer, reject it; Lachmann, Tischendorf, De Wette, Alford, Wordsworth, Tregelles, Lange, retain it. Meyer thinks its presence in the early uncials shows, not that the whole disputed passage was original, but early inserted, and then partially corrected, thus leaving γάρ. This is very improbable, since this reading is so difficult; besides, there is no evidence whatever supporting it. Many, for convenience sake, reject γάρ. Lachmann puts from ἐλθὼς to ἐμπλησθῶ in parenthesis, connecting closely with ver. 23; but this connection is unlikely.—The reader can consult Meyer, Philippi, and critical editors, on the whole question. A careful consideration of the case impels me to retain γάρ, putting a period or colon (as in E. V.) after ἔπειτα; as to accept an anacoluthon, or aposiopesis, and to take the participles of ver. 23 as verbs. This is the most defensible position, but further reasons cannot be added here. See the paraphrase in the *Exeg. Notes*.]

¹³ Ver. 24.—[Rec., with N. A. C. L.: ὅς ὑμῶν; B. (dub) D. F.: ὅς ὑμῶν. The former is adopted by Philippi, Tregelles; the latter by Lachmann, Tischendorf, Meyer, De Wette, Alford, Lange.]

¹⁴ Ver. 28.—[Ἀπελεύσομαι, I will proceed, with a primary reference to the point of departure (ἀπὸ), but followed by εἰς, it points to the terminus ad quem. Neither come (E. V.) nor go (Amer. Bible Union) exactly meets the case. Return, in this case, is peculiarly appropriate; return from Jerusalem and go to Spain. So Five Ang. Clergymen.—The labors of the learned authors have been freely used in this section.]

¹⁵ Ver. 29.—[The words τοῦ εὐαγγελίου τοῦ (inserted before Χριστοῦ, in N. L. Rec., versions and fathers) are now considered a gloss. They are not found in N. A. B. C. D. F., are rejected by the Latin fathers, and by all modern critical editors, also Philippi and Hodge, who are least disposed to vary from the *Recepta*.]

¹⁶ Ver. 30.—[B. omits ἀδελφοί, and the variations in position are numerous. Alford accordingly brackets it, but it is received by most editors without question.]

¹⁷ Ver. 30.—[D. F. G. insert ὑμῶν (similarly some editions of the Vulgate). A correct gloss, hence the more suspicious.]

¹⁸ Ver. 31.—[B. D. F. G. read δακρυόφιλία. But N. A. C. D. L., most versions favor δακρυία, which is adopted by most later editors. So Tischendorf, Meyer, Philippi, Tregelles. Lachmann prefers the former, which, however, seems to have been substituted as an explanation.—On the same authority, ἡ εἰς Ἱερ. is to be preferred to ἡ ἐν Ἱ (Lachmann).]

¹⁹ Ver. 32.—[Instead of the well-sustained and generally received Θεοῦ (Rec. N. A. C. D. L., most versions and fathers), we find κυρίου Ἰησοῦ (B.), Χριστοῦ Ἰησοῦ (N. L.), Ἰησοῦ Χριστοῦ (N. L.). The uncial authority is decisive. Besides, Paul always says: θέλημα Θεοῦ, never Χριστοῦ (so Meyer, and others).]

¹¹ Ver. 32.—[Lachmann and Tischendorf omit καὶ συγκαταστήσατε ὑμῖν, on the authority of B. The words are found (with variations) in (K.) A. C. (D. F.) L., and are adopted by Meyer, De Wette, Philippi, Tregelles, Alford brackets. Notwithstanding the variations, there is no motive for insertion which would justify us in rejecting the clause.

¹² Ver. 33.—[A. F. G. omit Ἄμην; found in K. B. C. D. L., versions and fathers. Bracketted by Tregelles, but generally received. The word is always open to some suspicion, as a liturgical addition, at the close of a benediction.—R.]

EXEGETICAL AND CRITICAL.

The following section is termed an *Epilogue* by Tholuck and Meyer. But this view does not correspond with the purpose and construction of the Epistle. The Apostle now comes to the last design of his Epistle, which is, to make Rome the principal station for his missionary labors in the West. See Schott, *Der Römerbrief*, p. 314, and elsewhere.

Summary.—A. The Apostle explains, almost apologetically, that his addressing the Romans was the result of his call to make the Gentiles, in priestly labor, an acceptable offering to God; and he gives information respecting the general completion of his work in the East (to Illyricum), and the results of the same; vers. 14-19.

B. *His principle*, not to invade the sphere of the labor of others (conduct the very opposite of that of all sectaries). The consequent impediments to his coming to Rome, where Christian congregations already exist. The desire, that nevertheless arose in harmony with his calling, to take this step. His hesitation not being fully removed, he describes his intended visit to Rome as a sojourn to gain strength for his further journey to Spain—that is, to the limits of the West; doubtless in the expectation that the Church will welcome him, and commit itself to his direction; vers. 20-24.

C. The last hindrance from his journey to Rome. The mention of the collections a proof of his love for believing Israelites, an expression of the proper conduct of Gentile Christians toward Jewish Christians. A further announcement of his journey through Rome, and of his visit, in the spirit of apostolical refinement. A *foreboding* reference to the obstructing hostility of the unbelievers in Judea, and a request that the Roman Christians should pray for the fulfilment of his purpose of coming to them; vers. 25-33.

A. Vers. 14-19.—Ver. 14. **Even I myself**; ἑγὼ ἐγώ, chap. vii. 25. He himself, *the same*, who has admonished them, has also this conviction. Thus he is not in antithesis to *others* (Tholuck),* but he, *as the one persuaded*, is in antithesis to *his admonition*. This is favored by the following verse. Ritzsche, De Wette, Philippi [Stuart, Alford], explain similarly.

[Ye also yourselves, καὶ ἄλλοι. "Without any exhortation of mine" (Alford).—R.]—**Are full of goodness** [μιστοὶ ἔστε ἀγαθῶν ὑμῶν]. In the foregoing section the ἀγαθὸν was to be understood particularly of humility and self-denying love, as the key-note of Christ's feeling; accordingly, it must also here be construed as substantive. (Meyer: "That ye are also of your-

selves very excellent people.") [Hodge: "Full of kind and conciliatory feelings; or, taking ἀγαθὸν εἶναι in its wider sense, full of virtue, or excellence." This last is adopted, apparently, from Meyer; it is so wide as to seem almost too complimentary.—R.]

With all knowledge [ἰσῶσεως. We reject the article, which is found only in K. B.—R.] The Apostle very willingly refers the γνώσις particularly to the universal destination of Christianity; comp. Eph. i.—**Admonish**, νοιθετεῖν. Strictly, to direct with brotherly feeling. To set the heart right is not a human affair; but when the heart is properly disposed, the νοῖς (or even the head) can be placed right.

Ver. 15. [**Howbeit I have written more boldly unto you**, τολμηρότερον δὲ ἔγραψα ὑμῖν]. The adjective is used adverbially. Meyer insists upon this comparative sense. [The verb ἔγραψα is the epistolary aorist, *I have written*; hence the Amer. Bible Union, *I wrote*, is a slavish following of the rule which makes the Greek aorist equivalent to the English past tense. The authors of that version unfortunately ignore all exceptions.—Brethren, ἀδελφοί. See *Textual Note*.—In some measure, ἀπὸ μέρους. This qualifies ἔγραψα: *I have written boldly in places* (so De Wette, Meyer, Lange); not the adverb: *I have written somewhat; i too boldly* (Peshito, Grotius, Hodge). Hence the E. V. does not convey the meaning correctly.—R.] The boldness consists in his having spoken to them as to his own church, although he is not, strictly speaking, its founder, and refers, for the most part, to chap. xiv. ff. Meyer enumerates, in preference, a number of other passages: chap. vi. 12 ff., &c. [viii. 9; xi. 17 ff.; xii. 8; xiii. 8 ff.; xiv. 8 f. 10, 13, 15, 20; xv. 1.—R.]

As putting you in mind. He can say this in a general sense of the Christian state of development, which he presupposes in them, and, in a special sense, with reference to his many friends in Rome, who were not only his disciples, but also his helpers.

Because of the grace, &c. [διὰ τὴν χάριν, κ.τ.λ.] The following verse explains the sense in which he means this. Because his great and gracious call impels him to go far beyond Rome, he must first of all arrange matters perfectly with them. [The common interpretation: "My apostolic office was the ground and reason of my boldness," does not exclude the special reference suggested by Dr. Lange.—R.]

Ver. 16. **That I should be a minister** [εἰς τὸ εἶναι με λειτουργόν. The purpose of the grace given to him.—R.] The λειτουργός denotes, not only according to the immediate connection, but also according to the character of the whole Epistle, the minister in public worship; Meyer: the *sacri- ficing priest*; Heb. viii. 2; Phil. ii. 17.

Christ Jesus [Χριστοῦ Ἰησοῦ. This reading seems most accordant with the context, since the priestly service under Christ, the King, is referred to.—R.] Reiche: Christ is the offering brought; Rückert, very properly, says: Christ is the *High-Priest*; against which Meyer strangely

* (Meyer (followed by Hodge in last edition) understands it to mean: "I of myself, without the testimony of others." He urges the emphasis which he thinks rests on καὶ ἑγὼ. Were the meaning that suggested by Dr. Lange, the form would be καὶ ἐγώ. But the view of Dr. Lange corresponds best with that taken of the same expression, pp. 243, 244. Hence we alter "I myself also" into *even I myself* (so Five Anz. Clergymen). Lange: *Ich — auch als einer und derselbe*.—R.)

urges, that this is not an idea of Paul, but of the Epistle to the Hebrews. [De Wette, Meyer, Fritzsche, and Philippi, think that Christ is represented here as Head and King of the Church, which is perhaps preferable.—R.]

Ministering (as a priest in) the gospel of God [ἰεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ. Performing a priestly office with reference to the gospel.—R.] Explanations: 1. The gospel is the offering (Luther). 2. The office of the gospel is his priestly office (Erasmus, Tholuck, &c.). As the law was the basis of the Old Testament *cultus*, so the gospel is the basis of the New Testament *cultus*. Hence the meaning is: Explaining, as ministrant to the High-Priest, Christ, the gospel in its liturgical character, and transforming the knowledge of God contained in the gospel into evangelical praise of God (thank-offering); see chap. i. 21. [A slight modification is necessary, if Christ be represented here as King. Estius: "*Administrans evangelium a Deo missum hominibus, eoque ministerio velut sacerdotio fungens.*"—R.]

The offering of the Gentiles [ἡ προσφορά τῶν ἔθνων. Genitive of apposition.] Not the offering which the Gentiles bring, but which the Gentiles themselves are (burnt-offerings).

Being sanctified in the Holy Ghost [ἡγιασμένην ἐν πνεύματι ἁγίῳ. 'Εν seems to be instrumental, and yet may well indicate the element in which they were sanctified, purified.—R.] In the real New Testament mode, not in the merely typical sense of the consecration in the temple.*

Ver. 17. I have therefore my boasting in Christ Jesus [ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ. See *Textual Note* *.] We take ἔχω as emphatic, and in connection with the words *Christ Jesus*. His glorying (the act itself) in his great calling, he, as the minister of Christ, holds within the bounds of the fellowship and Spirit of Christ. [He incidentally opposes any suspicion of his glorying himself, but the main emphasis does not rest on this. De Wette, Alford: "I venture to boast." *En*, not *through* Christ (E. V., Stuart).—R.]

In those things which pertain to God [τὰ πρὸς τὸν Θεόν]. According to the context, the restoration of the real worship of God in the world is meant. [Philippi, De Wette, Alford: "My above-named sacerdotal office and ministry."—R.] Meyer says, however: "My boasting is something which belongs to me in virtue of my connection with Christ, in relation to God's cause." Reiche: "My glorying consists in my glorying of Christ. [Dr. Hodge mentions another: "I have offerings for God—i. e., Gentile converts." Too far-fetched.—R.]

Ver. 18. For I will not dare, &c. [οὐ γὰρ τολμήσω, κ.τ.λ.]. The γὰρ explains how he meant the foregoing expression in ver. 17. But ver. 17 refers to ver. 16, in proof that he knows that he is placed, as a minister, completely under the direction and operation of the Spirit of Christ, the High-Priest. Thus Paul speaks, and thus John speaks; but modern criticism, on the other hand, boldly maintains the contrary—that Paul corrected

the Ebionitic form of Christ, and that then ("pseu do") John again corrected Paulinism.—The constant purpose was to call the Gentiles to the obedience of faith. Tholuck, and others, here accept a reference to the experiences which Paul had suffered in Corinth from the Judaists. But his purpose is, to show to the Romans that he comes to them simply as an instrument of Christ.

[The emphasis rests on οὐ κατιργάσατο, did not work. Hodge, following Theodoret, and others, places it on *Christ*, so that the antithesis is what he did, or could do, of himself. But the view taken of the verse by most commentators will appear from Alford's paraphrase: "I have *real* ground for glorying (in a legitimate and Christian manner); for I will not (as some false apostles do) allow myself to speak of any of those things which (or for *me*, ἑαυτῶν, ἃ) Christ did not work by me (but by some other) in order to the obedience (subjection to the gospel) of the Gentiles (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done by me toward the obedience of the Gentiles,' he proceeds) by word and deed." This last phrase is to be joined with ver. 19.—R.]

Ver. 19. In the power of signs and wonders [ἐν δυνάμει σημείων καὶ τεράτων]. Thus the ἔργον of Paul is explained. Comp. the Acts of the Apostles.—But he refers every thing, word and work, signs and wonders, in a more special sense (in signs the miracle refers to the coming renewed world, and in τέρας to the astonishment of the old world) to the power of the Spirit, the spiritual life in which the Holy Spirit has become one with his spirit.* These "wonders" are incidentally a confirmation of the accounts of similar import in the Acts of the Apostles, and are therefore very uncomfortable to Baur, and others; comp. 2 Cor. xii. 12.

From Jerusalem. After the intensiveness of his labors, he comes to their extensiveness. Three points must be here observed: (1.) From Jerusalem; (2.) κύκλῳ; (3.) To Illyricum. As for (1.), the Apostle has reckoned his stay in Arabia and Damascus among his years of instruction, and not among his years as teacher. Likewise Jerusalem, where he first entered upon his apostolical labors, was not only the starting-point of the mission of all the apostles, but especially of his (see Acts ix. 28, 29; xxii. 18.).

Round about [καὶ κύκλῳ]. This does not mean in an arc (from Jerusalem by way of Asia Minor, Macedonia, and Greece, to Illyricum; Theodoret, Flacius, and others), but round about; † in which, indeed, points forming a circle come into consideration, though the expression must not be pressed geographically.

As far as Illyricum [μέχρι τοῦ Ἰλλυρίου καὶ οὐ]. The later expositors generally regard Illyricum as the terminus (see Tholuck); but Meyer, on the contrary, is of the opinion that this view subjects the Apostle to the suspicion of boasting; and

* [Should πνεύματος be accepted as the correct reading, then, of course, πνεῦμα may be taken in the second sense (see p. 235); yet this is not absolutely necessary since Meyer rejects the longer reading, and at the same time refers πνεύματος to the Holy Spirit. But the reading πνεύματος ἁγίου is more probably correct; see *Textual Note* *.—R.]

† [De Wette, Philippi, Alford, and others, join this with "Jerusalem," taking it as = and the neighborhood. It does seem to be connected with the starting-point, and yet Dr Lange rightly includes the intermediate journeyings, &c.—R.]

* [This verse, instead of supporting the idea that the Christian ministry is a priesthood, virtually opposes it. Had the Apostle laid claim to actual and special sacerdotal functions, it is very unlikely that he would have kept the claim so constantly out of sight in his Epistles. In this passage, the offering is a figurative one, the priestly function is also figurative. The silence of the rest of his writings of itself proves that this must be regarded in another than a literal sense. See *Doctr. Note* *.—R.]

probably, therefore, that he made an excursion into Illyricum, "possibly to the journey narrated in Acts xx. 1-3." But *μέχρι θαλάσσης* means to the sea, not into the sea. In Acts xx. 1-3 there is no trace of a journey by way of Macedonia and Greece to the West.

I have fully preached, *πῆλιν ῥησέναι*. [Literally: *have fulfilled*; but the E. V. conveys the meaning quite accurately.—R.] Not completely discharged the office of the gospel (Beza, Bengel, and others), but completely spread the gospel. The expression, therefore, does not mean: accomplished every thing with the gospel (Luther), or, perfectly declared the gospel (Olshausen). See Meyer [p. 527] for other explanations. The difficulty disappears if we appreciate the circumstances and method of the apostles. They had neither time nor calling to perform missionary labor in every village; they understood their calling in a universally historic and dynamic sense, and, consequently, when they had once conquered the fortresses, they had also conquered the surrounding country.

B. Vers. 20-24.—Ver. 20. Yet on this wise making it my ambition [*οὕτω δὲ φιλοτιμούμενον*]. See *Textual Note* 8. The verb means: to make it a point of honor. Alford thinks, however, that it loses its primary meaning here, which is doubtful.—R.] See the Lexicons. The *φιλοτιμούμενον*, as an accusative dependent on *με*, see 2 Cor. x. 15.

Was already named [*ὄπον ὀνομάσθη*]. Has been named according to His name.—This principle [which must not be deemed an attempt to avoid opposition (Reiche, and others).—R.] was in harmony with the labors of the apostles everywhere, because they had to lay the foundation. But it had a special meaning for Paul—that he had to establish the gospel in its full and most universal diffusion, and therein would not collide with the often nationally qualified, though evangelically free, missionary methods of the other apostles (see Gal. ii.). The subsequent settlement of John in Ephesus was the result of a call to lay an ideal and unifying foundation, by means of which even the work of Paul could be carried further forward; besides, the labors of John embraced many churches which had arisen after Paul's labors in that region.

Ver. 21. But as it is written. [See *Textual Note* 9. *Ἀλλὰ* introduces the positive explanation of *οὕτω*, on this wise; not where others had preached, but according to this rule of Scripture.—R.] Isa. lii. 15, according to the LXX. Meyer says that the subject is the (there mentioned) *ἔθνη*, not the *nationes*. Not at all, even if the subject be violently rent asunder into two parts. The universal impulse of the gospel to go farther and farther into every land, was already expressed in prophecy.

Ver. 22. For which cause also I have been for the most part hindered [*διὸ καὶ ἐντοπτόμην τὰ πολλά*]. Because he had to carry on his missionary labors now here and now there in the East. According to Meyer, Paul would say: By this means I have been hindered in most cases (*τὰ πολλά*), besides other instances. Undoubtedly the Apostle knows also other instances of hindrance; see 1 Thess. ii. 18.*

* [Philippi, Hodge, and others, adopt this view of τὰ πολλά as = *perumque*, for the most part—i. e., this was the principal reason. Alford follows Schott and De Wette, who understand it to mean: these many times—i. e., so often.

Ver. 23. No more having place [*μηκέτι τόπον ἔχων*]. Meyer, following Luther: *space, scope*. [Philippi, De Wette, Alford: *opportunity, occasion*.—R.] But the Apostle's scope was conditioned by a standing place, a central point; and here it is most natural to think of such a place. Tholuck: "The apostles were accustomed to carry on missionary labor in the metropolitan cities, leaving the further extension of the gospel to the churches established there, and therefore, after all, to let the *pagan* remain heathen."

Ver. 24. Whenever. The *ὡς ἄν* [instead of *ὡς* (Rec.).—R.]: *quandocunque*.—Spain [*Σπανία*]. Usually called Iberia by the Greeks. The Roman *Hispania*. According to Meyer, this plan for his journey was not fulfilled; according to Tholuck, the question depends on whether we accept a second Roman captivity, and this again on the evidence of Clemens Romanus. See the *Introduction* to this Epistle [especially Dr. Schaff's note on p. 11], as well as the *Introduction* to the Pastoral Epistles. Neander, i., p. 525; Wieseler, *Chron. des apost. Zeitalters*, i. *Excursus*. As a church already exists in Rome, although not established by an apostle, the Apostle cannot designate Rome as his principal object before Rome had met him in this respect; but as ancient Spain embraced the whole Pyrenean peninsula, it undoubtedly has for the Apostle the still further significance of a symbol of the whole West extending beyond Rome. To him, Spain meant the Western world. But Spain itself was a proper object, because there the two preliminary conditions of missionary labor already existed: Jews and Jewish synagogues, and Grecian and Roman civilization. It does not follow, as Meyer supposes, that Paul gave up his plan of going to Spain after receiving the news, in his first captivity, on the state of things in the East, and thought chiefly of a return; Phil. ii. 24.

[I will come to you. This clause is retained by Dr. Lange. See *Textual Notes* 11 and 12. Rejecting it, we paraphrase: But now I have no longer a central point for labor in these parts, and (as I am seeking to begin labor in the extreme West) I have had a desire to see you for many years while on my way to Spain. For (now that there is some hope of my starting for Spain, and as you are the Christian church nearest that region) I trust, &c.—R.]

And to be sent forward (on my journey) thither by you [*καὶ ὑμεῖς ἰμῶν προπεμφθῆναι*]. The *ἀπό* denotes not merely *by them*, but *from them*, as a new point of departure.—R.] The expression *προπεμφ.* not only expresses a real attendance, such as Paul generally received from the churches for his further journey, but also the friendly furtherance of his journey, or even the friendly dismission; Acts xxi. 8.—In some measure [*ἀπὸ μέρους*]. Grotius: "*Non quantum vellem, sed quantum licebat*.—R.] An expression of the high regard in which he held their fellowship.—Filled, *ἐμπλησθῶ*, by spiritual satiation.

C. Vers. 25-33.—Ver. 25. But now I go. He regards this new official hindrance as the last.—[Ministering, *διακονῶν*]. Present participle, not the future; the journey is part of the ministry, the whole action is already begun. This is lost sight of in the E. V.; Amer. Bible Union: "I am going

Stuart calls attention to *καὶ* as indicating the impossibility of his coming hitherto.—R.]

to Jerusalem to minister," is even more objectionable.—R.] On the collection mentioned, see 2 Cor. ix. 1, 2; Acts xxiv. 17. Origen is of the opinion that he wished to bring this collection home to the hearts of the Romans too.* He had time enough still for this.

Ver. 26. **For Macedonia and Achaia thought it good** [εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα. Dr. Lange: *were joyfully willing*. The above rendering is perhaps scarcely strong enough, but is taken from later revisions. It seems best to preserve the personification of the original.—R.] The translation: *they have wished*, does not at all do justice to the εὐδοκ.

A certain contribution [κοινωνίαν τινα. Literally, a certain communion or participation. As used here of a contribution, "*honesta et equitativa plena a peltatio*" (Bengel).—R.] As the symbol and expression of the *κοινωνία*, it is itself *κοινωνία*. The later giving of alms, and particularly that of the Middle Ages, has not kept this meaning in view. *Τίνα* softens the force. Meyer says: "There is no further trace in the Epistles of Paul of the community of goods." We might add: There is no trace from the outset of a legal[†] carried out community of goods!

Ver. 27. **[For they thought it good, εὐδόκησαν γὰρ.** The γὰρ introduces an explanation of εὐδόκησαν (ver. 26). The clause is = *for they thought it good being their debtors*.—R.]—**In spiritual things.** A statement of the cause of the propriety of this relief in temporal matters.—**[To minister, λειτουργήσαι.** The figurative priestly service is still in mind, and to it belongs the privilege and duty of providing for the poor saints. Who, then, cannot be Christ's priest, so long as we have Christ's poor with us?—R.]—**In carnal things.** The σαρκικά denote, in a general idea, external things; σὰνξ is the external, material, and finite side of human life, of life in general. Conclusion a *majori ad minus*.

Ver. 28. **And have secured to them. Σφραγίσθαι.** Luther [marginal reading]: "Truly and faithfully preserved to deliver up." To this belongs also here the full spiritual meaning and effect. Strange view: *When I have brought over to them the money, sealed* (Erasmus, and others). Still more strange: *When I have safely effected, with letter and seal, the proper delivery of their collection.* It may be that, by sealing, the Apostle alludes to the usual method of the world in the management of money affairs, as, for example, in Phil. iv. 15. Meyer: Vouched for; that is, corroborated as the fruit ripened for them.—**[This fruit, τὸν καρπὸν τοῦτον; i. e., the amount of the collection.** There seems to be no reference to the fruit of love or faith, still less of Paul's activity.—R.]

Ver. 29. **And I know, &c. [οἶδα δέ, κ.τ.λ.** See *Textual Note* ¹⁴.] A text applicable in many ways for installation sermons.

Ver. 30. **Now I beseech you.** The Apostle's wonderful presentiment of what he has to experience in Jerusalem; see Acts xx. 22; xxi. 10 ff.

By our Lord Jesus Christ. *Αἰά*, see chap. xii. 1.—**By the love of the Spirit.** Meyer: The love effected by the Holy Spirit. As this is self-evident, Paul means a love extending itself with

the Christian spirit, so as to embrace in its universality the entire kingdom of God, which can pray for all affairs of the kingdom and its administrators and overflows the whole earth.

In your prayers. Codd. D. E. [F. G.] add the proper gloss *ὑμῶν*; Col. iv. 12. [See *Textual Note* ¹⁵.] It is not genuine, though correct.—R.]

Ver. 31. **[The disobedient, ἀπειθοῦντες.** Either *unbelieving* (E. V., Hodge, De Wette, and others) or *disobedient* (Philippi, and others). The two ideas are intimately related in the New Testament, but the latter seems the prominent one here.—R.] The Apostle describes the unbelieving Jews as disobedient. Those were, in a special sense, rebels against the Messiah, who refused the obedience of faith.—**My ministration** [ἡ διακονία μου]. Meyer: My rendering of service designed for Jerusalem.—**[May prove acceptable.** Of this he had doubts, and with good reason.* Yet he adds: **to the saints**.—R.]

Ver. 32. **That I may come unto you in joy** [ἵνα ἐν χαρᾷ κλῆθω πρὸς ὑμᾶς. In the element of joy; the emphasis rests on this phrase.—R.] As if he had, to a certain extent, forebodings that he might come to them in sad circumstances, as a captive.

And may with you be refreshed. By spiritual interchange. [Alford: "That we may mutually refresh ourselves; I after my dangers and deliverances, you after your anxieties for me." See *Textual Note* ¹⁶.—R.]

Ver. 33. **Now the God of peace.** It is very natural for him here to call God the God of peace, in consequence of his conflicts and their difference. Grotius accepts the latter alone; Meyer, the former alone; Philippi, the peace of reconciliation; Fritzsche, salvation in a general sense; Tholuck, "different occasions;" see chap. xvi. 20; Phil. iv. 9; 1 Thess. v. 28; Heb. xiii. 20.

DOCTRINAL AND ETHICAL.

1. On the great importance of this section, see the *Introduction*, the *Arrangement*, and the *Summary*.

2. On ver. 14. The church of that day at Rome, compared with that of the present day.

3. On ver. 15. The sense of the calling and the duty of the calling embolden. The Apostle's sense of his great calling.

4. Grand view of the conversion of the whole world. An offering in which the nations are offered to God. Christ, as the High-Priest, has brought a propitiatory sacrifice; now the ministers, as subordinate priests, must present the thank-offering and burnt-offering. But what a source of worship, and of the elevation and purification of worship, has proceeded from the ministerial service of Paul in both an extensive and intensive respect: churches, church-towers, hymns, prayers, festivals without number, and praising Gentiles (vers. 10, 11). The antiphony of praising Gentiles (ver. 11) responds to the extolling intonation of the Apostle (ver. 1c).

* [The existence of a coolness between Paul and the Christians at Jerusalem, perhaps the great body of them, is evident from the Epistle to the Galatians and the Acts of the Apostles. But this by no means implies either a want of unity among the apostles personally, or different gospels. See Lange's *Comm. Galatians*, pp. 40, 63; Lightfoot, *Galatians*, Dissertation iii. pp. 263 ff., St. Paul and the Thrice.—R.]

* [A most gratuitous assumption is that of Schott, that these collections were to win favor, and protect him during his absence in the extreme West. Decidedly unpauful! —R.]

Hodge: "In this beautiful passage we see the nature of the only priesthood which belongs to the Christian ministry. It is not their office to make atonement for sin, or to offer a propitiatory sacrifice to God, but, by the preaching of the gospel, to bring men, by the influence of the Holy Spirit, to offer themselves as a living sacrifice, holy and acceptable to God." *Comp. Calvin.—R.*

5 Paul's missionary sphere. See his *Life* in the *Introduction*.

6. Paul's principle in ver. 20; a principle of genuine churchliness in contrast with hierarchical and sectarian propagandism. [The term used by the Apostle belongs to the sphere of minor morals, to "a point of honor," indeed. Yet the principle is not unimportant. Men may be Christians, and disregard it, but not *Christian gentlemen*, not men possessed of that delicate sense of propriety which no rules can impart. Besides, such efforts at proselytizing generally ignore the essential graces of Christianity: humility, self-abnegation, charity. He who insists on missionary efforts among Christian people, is necessarily uncharitable. Sects whose main efforts are in this channel, will not be celebrated for the *graces* of Christianity. Moreover, Christian ethics have so far informed the world, that ungodly men recognize the necessity of "honorable" conduct in Christian workers, and can sneer at the unseemly "competitions" of much that is called pious zeal. This does not prove that the world's sense of honor is higher than that of the Church, but that the standard of sectarian proselytists is far too low. That a man can be a zealous missionary and not be a meddlesome propagandist, is evident from the case of this Apostle.—R.]

7. On ver. 23. The thoroughly dynamical view which the apostles had of the world, is reflected even in their thoroughly dynamical missionary method, according to which they conquered the capital and central points of the ancient world.

8. Vers. 26 ff. The idea of fellowship in its full universality. The sacred method in the matter of collections: (1.) An assignment of reasons (debtors); (2.) Voluntariness; (3.) Authentication; (4.) Connection with the purposes of God's kingdom.

9. Spain, as the representative of France, Britain, Germany, and Scandinavia. [And of America, too! For from the neighborhood of the pillars of Hercules, toward which Paul's missionary zeal led him, the voyager sailed who discovered the new world.—R.] How does the matter stand now? Paul through Rome to Spain—this has again become a prospect of the present day, or a *pium desiderium*. [From Spain to Rome seems the likelier course; yet, where Spain has long held her hand, how strong is the rule of Rome!—R.]

10. On the Apostle's great anticipation, see the *Exeg. Notes*.

11. Prayer a wrestling and striving. See the history of Jacob at Jabbok. The Israelites = God's warriors. Christians at Rome must now help the Apostle to fight against the schemes of degenerate warriors of God.

12. *The God of peace*. As an infinite source of peace, as if peace itself constituted His divinity. So the *love of the Spirit*; the whole Spirit which in Christianity is poured out over the earth, must be regarded as a breath of Love and of Spring exhaling over the earth.

13. *Amen*. See the Lexicons, the Concordance, and the Catechisms. Also the conclusion of chap. xvi.

HOMILETICAL AND PRACTICAL

CHAP. XV. 14-33.

The good testimony which Paul gives to the Christians at Rome (ver. 14).—The Apostle's call as the Apostle to the Gentiles. 1. From whom did he receive it? From God, who gave him this *grace* (*comp. chap. i. 5; xii. 3; Gal. i. 1*). 2. How did he regard it? As a priestly employment in the sanctuary of the New Testament. 3. What blessing did he derive from it? He brought the Gentiles to obedience to the gospel. 4. By what rule did he administer it? To preach the gospel only where it was not yet known (vers. 14-21).—The proclamation of the gospel regarded as a priestly service (ver. 16).—The task of the missionary to the heathen. 1. What is it? To administer the gospel among the heathen; that is, to declare it with priestly consecration, devotion, and patience. 2. What should be its constant end? To labor that the heathen may be an offering, *a. acceptable to God; b. sanctified by the Holy Ghost* (vers. 16, 16).—The most beautiful and best glory is, when we can glory of serving God (ver. 17).—The right means for conversion (vers. 18, 19).—Paul's great field of labor (ver. 19).—The *first* missionary sphere among the Gentiles (ver. 19).—From East to West! That was the course of the gospel in the first period of the Christian Church. But it has subsequently come to be from West to East! (ver. 19).—To build on another man's foundation, a mark of sectarianism (ver. 20). Common nowadays.

The Apostle Paul's plans for his last journeys. 1. They bear witness to his enterprising spirit, which continued fresh in Christian joy even to his old age; 2. But they are accompanied by anxious forebodings, that lead him to request the intercession of others (vers. 22-33).—Christian collections. 1. How must we regard them? As a service rendered to the saints; either, because, *a. spiritual gifts* have been received from a certain quarter, for which service in temporal goods is willingly shown; or, *b. because brotherly love* always requires us to do good to every man, but especially to those who are of the household of faith (Gal. vi. 10). 2. How must they be taken up? *a. In such a way* that no moral compulsion be exercised; *b. But so* that all givers can bring their gifts willingly (vers. 26-28).—Only he who can say, with Paul, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," can cheerfully respond to a call to preach to another congregation (ver. 29).—The fulness of the blessing of the gospel of Christ. It consists: 1. In unconverted people being won to the kingdom of God; 2. In converted people being furthered in knowledge, faith, and holiness (ver. 29).—The Apostle's request for the intercession of the Church at Rome in his behalf. 1. *Motives*: The Church should intercede for him: *a. For the Lord Jesus Christ's sake*—that is, for the sake of the Lord's honor; *b. For the love of the Spirit*—that is, on account of the fraternal fellowship effected by the Holy Ghost between the Apostle and the Church. 2. *The object of the intercession*: *a. On the one hand*, the deliverance of the Apostle from the unbelievers in Judea; *b. The friendly reception of his service of love* (the collection) by the saints there. 3. *The desired result*: *a. That he should come to Rome in peace; b. And might be refreshed with the Church in Rome* (vers.

30-32).—The God of patience and comfort is a God of hope, and the God of hope is a God of peace (ver. 32; comp. vers. 5, 13).

LUTHER: On vers. 14, 15: This is, though you do not need my writing, yet I am urged by my office, which I have by God's grace, to teach and to admonish every one of you.

STARKE: Blessed be the land which is full of the gospel of Christ! That is more than if it were full of gold and silver (ver. 19).—Do not remove from one place to another without necessity and a good cause; remain in your country, and live honestly (ver. 23).—**HEDINGER:** Notice that Paul will not build on any other man's foundation; but now it is nothing new in the Church for one to take from another his good ground, Christ, by clamoring, exciting suspicion, and other forms of wickedness (ver. 20).—What does love for Christ not do? What a journey to Rome and Spain? Friend, are you not an official successor of Paul, a pastor, and a shepherd of souls? How many miles do you have to go on the way to the preaching stations, the school, or the private house of one of your hearers? How often, and how willingly, do you make the visit? (ver. 24).—Praying is the same as fighting. It is greater labor than ploughing. But how indifferently do you regard it! (ver. 30.)

SPENNER, on ver. 29: Such confidence of the preacher in the fellowship of his flock effects much good, for it proves love. A want of confidence, on the other hand, destroys much edification.—To the ministerial office there belong: 1. Teaching; 2. Care for the poor; 3. Admonition of the hearers to prayer (vers. 14-33).—He is not worthy to be in Christ's kingdom and to enjoy it, who does not daily pray that it may be extended (ver. 30).

GERLACH: Paul regards himself as a priest, who, by the preaching of the gospel, prepares and presents to God the offering of the whole Gentile world.

HEUBNER: Paul's solicitude lay: 1. In the office which was given to him, with which he also received strength; 2. In the holy love which he had. Where both of these exist, admonitions are never wholly fruitless (ver. 15).—A minister who is merely a preacher, becomes a talker; but, reversely, the priest should always be a preacher, or else he will be merely a Japanese bonze (ver. 16).—Christian love has regard for the rights of others (ver. 20).—The highest service of missionaries is, that they must begin from the very start, and labor with the rough material (ver. 21).—The change in the circle of operation.—The journeys of the Apostles, which were holy, abundant in blessing, and full of suffering (ver. 24).—Spiritual benefactors are the highest, and though temporal blessings cannot perfectly requite their spiritual benefits, we should nevertheless repay even with them (vers. 26, 27).—Christians should not come empty to each other, but with spiritual blessings (ver. 29).—The power of Christian intercession (ver. 30).

BESSER: The Apostle's official seal to the Epistle to the Romans (vers. 14-33).—The pure sacrificial vessel is the gospel of God; the Gentiles, brought by faith in this vessel, are an acceptable offering, sanctified by the Holy Spirit, who is the sacrificial fire from heaven (1 Peter i. 12), who continues the holy burning by which Christ has sancti-

fied himself for a burnt-offering for all (ver. 16).—*Miracles* in themselves are no proof of truth; but as signs of the real Christ, the miracles of the Apostles imprint a seal upon their doctrine for the joy of believers and for the judgment of unbelievers (vers. 18, 19).—The fight of faith is fought by him who prays, seeing and feeling the opposite of his hope, and seeking the concealed face of God, who is a God of hope (ver. 30).—God gives peace everywhere and in every manner (2 Thess. iii. 16): Peace in believing on His grace (chap. v. 1), peace in reliance on the love of His government (chap. viii. 28), peace in the certainty that Christ reigns over His enemies (chap. xvi. 20), and peace in the love of the Spirit (ver. 33).

[**BURKITT:** As we honor the God of peace, whom we serve; as we love the Prince of peace, in whom we believe; as we hope for the comfort of the Spirit of peace, and as we cherish the success of the gospel of peace, let us preserve it where it is, and pursue it where it flies from us.—**HENRY:** The blessing of the gospel is the treasure which we have in earthen vessels. When ministers are fully prepared to give, and people fully prepared to receive, this blessing, both are happy. Many have the gospel who have not the blessing of the gospel, and so they have it in vain. The gospel will not profit, unless God bless it on us; and it is our duty to wait upon Him for that blessing, and for the fulness of it.]

[**DODDGE:** Let us adore the God of grace and peace, who works the most important ends by methods unthought of by us; and let us be very cautious that we do not rashly judge that He hath rejected our prayers, because we do not see them answered in that particular way which might have been more agreeable to our own wishes.—**CLARKE:** Beware of contentions in religion; if you dispute concerning any of its doctrines, let it be to find out truth, not to support a preconceived and preestablished opinion. Avoid all polemical heat and rancor; these prove the absence of the religion of Christ. Whatever does not lead you to love God and man more, is most assuredly from beneath. The God of peace is the author of Christianity; and the Prince of peace, the priest and sacrifice of it; therefore love one another, and leave off contention before it be meddled with.]

[**HONER:** As oil poured on water smooths its surface and renders it transparent, so does kindness calm the minds of men, and prepare them for the ready entrance of the truth. Besides these qualifications, he who admonishes others should be entitled thus to act. It is not necessary that this title should rest on his official station; but there should be superiority of some kind—of age, excellence, or knowledge—to give his admonitions due effect.—**BARNES:** The success of a minister is not for his own praises, but for the honor of God; not by his skill or power, but by the aid of Jesus Christ.—God may disappoint us in regard to the mode in which we purpose to do good; but if we really desire it, He will enable us to do it in His own way. It may be better to preach the gospel in bonds than at liberty; it is better to do it in a prison, than not at all. Bunyan wrote the "Pilgrim's Progress" to amuse his heavy hours during a twelve years' cruel imprisonment. If he had been at liberty, he probably would not have written it at all.—J. F. H.]

THIRD DIVISION.

THE COMMENDATION OF COMPANIONS AND HELPERS IN A SERIES OF SALUTATIONS WITH WHICH IS JOINED A WARNING AGAINST SEPARATISTIC FALSE TEACHERS (JEWS AND GENTILES), WHO COULD HINDER AND EVEN DESTROY ROME'S DESTINY AND HIS APOSTOLIC MISSION. YET THE GOD OF PEACE WILL SHORTLY BRUISE SATAN (JUDAISTIC AND PAGANISTIC ERRORS) UNDER THEIR FEET.

CHAP. XVI. 1-20.

A. Phebe of Corinth.

- 1 I commend unto you Phebe our sister, which [who] is a servant [deaconess]
2 of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath [may have] need of you: for she [too] hath been a succourer of many, and of myself also.

B. Roman friends.

- 3, 4 Greet Priscilla [Prisca]¹ and Aquila, my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks,
5 but also all the churches of the Gentiles. Likewise greet [salute] the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia [Asia]² unto Christ. Greet [Salute] Mary, who bestowed much
6 labour on us [or, you].³ Salute Andronicus and Junia [or, Junias],⁴ my kinsmen, and my fellow-prisoners, who are of note among⁵ the apostles, who also were in Christ before me. Greet [Salute] Amplias, my beloved in the Lord.
8 Salute Urbane [Urbanus], our helper in Christ, and Stachys my beloved.
9 Salute Apelles [the] approved in Christ. Salute them which [who] are of Aristobulus' household [the household of Aristobulus]. Salute Herodion my kinsman. Greet [Salute] them that be of the household of Narcissus, which
12 [who] are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which [who] laboured much in the Lord.
13, 14 Salute Rufus [the] chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes [Hermes, Patrobas, Hermas].⁶
15 and the brethren which [who] are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which [who] are with
16 them. Salute one another with a holy kiss. The [All the]⁷ churches of Christ salute you.

C. Warning against false teachers.

- 17 Now I beseech you, brethren, [to] mark them which [those who] cause divisions and offences contrary to the doctrine [teaching]⁸ which ye have
18 [omit have] learned; and avoid them. For they that are such serve not our Lord Jesus [omit Jesus]⁹ Christ, but their own belly; and by [their] good words and fair speeches¹⁰ deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad [rejoice] therefore on your behalf [over you]:¹¹ but [omit but] yet I would have you wise unto [concerning] that which is good, and simple [harmless] concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen [omit Amen].¹²

TEXTUAL.

¹ Var. 3.—[Instead of Πρίσκα (Rec., versions and fathers), we find Πρίσκα in K. A. B. C. D. F. L., omitted in universally received now.

² Var. 5.—[Rec., with D³ & L, Syriac versions, and fathers: 'Achaia. K. A. B. C. D¹. F., most versions, Latin fathers: 'Asia. De Wette defends the former on the authority of the Peshito, and also because of the difficulty arising

from 1 Cor. xvi. 16, where Stephanas is called the first-fruits of *Achaia*, might have occasioned the change into *Achaia*. But the probability is rather that the parallel passage was written on the margin, and thus crept into the text; and as the Epistle was written in Achaia, the error was readily retained. The reading *Achaia* is accepted by most modern editors and commentators.

⁸ Ver. 6.—(*Rec.*, *Ct. L.* versions and fathers: ἡμᾶς; *D. F.*: ἐμᾶς; *N. A. B. C.*, versions and fathers: ἐμᾶς. The reading last mentioned is adopted by Griesbach, Lachmann, Meyer, Alford, Tregelles; that of the *Rec.*, by Tischendorf (ed. 2), De Wette, Philippi, Lange. The internal evidence is strongly in its favor. See the *Eng. Notes*.—*Rec.*, with *N. D. F. L.*: μαρμα; *A. B. C.*, Peshito: μαρίαν. The latter is preferred by Lachmann, Tischendorf (ed. 2), Alford, Tregelles.

⁹ Ver. 7.—(See the *Eng. Notes*.)

¹⁰ Ver. 7.—(*Among the apostles* is ambiguous. It may imply: among the apostles, as of their number, or simply that the apostles held them in high repute. The latter is decidedly preferable. See the *Eng. Notes*.)

¹¹ Ver. 14.—(*N. A. B. C. D. F.*, most versions, sustain the order: Ἐμὴν, Παρροβαν, Ἐμὴν; adopted by Lachmann, Tischendorf, Meyer, and most modern editors. That of the *Rec.* is supported by *D. L.*, some Greek fathers

¹² Ver. 16.—[The authority for *αἰσας* is overwhelming (*N. A. B. C. L.*, most versions and fathers). The omission arose from the question as to whether the Apostle could speak for all the churches.

¹³ Ver. 17.—[O. teaching in preference to doctrine, see chap. x. 17, p. 212, and the *Eng. Notes*.]

¹⁴ Ver. 18.—[The *Rec.* inserts ἱεροῦ, but it is not found in any of the known uncial MSS., and is omitted in a number of versions.]

¹⁵ Ver. 18.—[*D. F.* omit καὶ ἐλλογίας; found in *N. A. B. C.*, most versions. Probably omitted from the transcriber's mistaking the end of the previous word for that of ἐλλογίας. So modern editors.]

¹⁶ Ver. 19.—[The *Rec.* has: χαίρειν ὅν τὸ εἶναι, which is sustained by a number of versions, and by *N.*; the order is found in *D. F.*, which omit ὅν, however. *N. A. B. C. L.*: εἶναι ὅν χαίρειν; adopted by Lachmann, Tischendorf, Meyer, Alford, Tregelles. De Wette and Philippi retain the order of the *Rec.* Besides the preponderant uncial authority, it is properly urged against the reading of the *Rec.*, that it gives the more usual order, hence likely to be an alteration. Dr. Lange calls it a correct exegetical gloss.]

¹⁷ Ver. 20.—[None of the uncial MSS. now known support the *Ἀσπ* of the *Rec.*, which is accordingly rejected by all critical editors.—Alford, Tregelles, and others, bracket *Χαιρεῖν*, which is not found in *N. B.*; but it seems best to retain it.—*R.*]

EXEGETICAL AND CRITICAL.

Summary.—A. Commendation of Phebe the deaconess; vers. 1, 2.—B. The salutations to his Roman friends and companions in their household churches, and the commendations therein expressed; vers. 3–16.—C. Warning against false teachers, who create dissension. Benediction; vers. 17–20.

In the Apostle's salutations he does not merely take cognizance of friendly relations in a good-natured way, but rather designs, with a distinct section of his Epistle, and in the wise and sincere form of his salutations, to awaken in the Church at Rome the consciousness that, in its principal elements, it is indirectly a Pauline church—that is, one appropriated by him in his universal efforts.* Comp., on this point, the *Introduction*, p. 33, and the construction of the Epistle. It is characteristic, that Aquila and Priscilla stand at the head of those whom he salutes; by their settlement in Ephesus they had already prepared for his connection there, just as they now had done in Rome, and afterward do again in Ephesus; 2 Tim. iv. 19. And so there are many among those saluted who have preceded him, as his precursors. The whole body of those greeted is made up of different classes. Some are helpers of his missionary labors, who have labored with him, and part of whom have exposed themselves to dangers for him: Prisca, Aquila, Mary, Andronicus, Junia, and Urbanus. A number of them are his

relatives, such as Andronicus, Junia, and Herodion; or very near friends, as Rufus and his mother. Besides, there are those whom he can distinguish as disciples converted through his instrumentality, or well-known friends: Epenetus, Amplias, Stachys, Apelles; perhaps also Tryphena, Tryphosa, and Persia. We can further distinguish companies, a church in the house of Aquila, an assembly at the houses of Hermes, Hermas, and their companions; at the houses of Philologus, Julia, and their companions. Perhaps the believers in the households of Aristobulus and of Narcissus also form separate divisions of the Church.

A. Vers. 1 and 2.—Ver. 1. I commend. [Both an introduction and a commendation are implied. The description consists of two parts: First, she is a sister, which is the general ground for welcoming her; then, more specially, she is a deaconess, who had faithfully discharged her duty (ver. 2). The name is derived from *Ἀπόλλων*, Phœbus (Apollo), but there is nothing remarkable in this, since the etymology would be as little recalled then, as now, in the case of proper names.—*R.*] See 2 Cor. v. 12. Phebe is usually regarded as the bearer of the Epistle.

Who is a deaconess; δακονος. On the institution of deaconesses, comp. Church History and the Pastoral Epistles. Meyer furnishes the special literature on p. 539. [The word *διακονισσα* occurs frequently in later ecclesiastical Greek. Pliny, in the celebrated letter to Trajan, says: "*Necesse-rium credidi, ex duabus ancillis quæ MINISTRÆ dicebantur, quid esset veri et per tormenta querere.*" Their duties were, to take care of the sick, poor, and strangers in the female portion of the Church. "This office was the more needful on account of the rigid separation of the sexes at that day, especially among the Greeks" (Schaff). Meyer refers to Bingham, *Orig.* i. pp. 341–366; Schoene, *Geschichte der Kirche über d. Kirchlich. Gebräuche*, iii. pp. 102 ff.; Herzog, *Encycloped.*, iii. p. 368; Nander, *Pflanzenz.*, i. p. 265 f. The last named argues that the deaconesses must not be confounded with the *ὑπηρέται* of 1 Tim. v. 3–16. See, however, Lange's Comm. in loco. We may add: Schaff, *Apostolic Church*, § 185; Suicer, *Thesaurus*, sub voce. Of Phebe, Conybeare says (*St. Paul*, ii. p. 154): "She was a

* [Ford: "Some persons, regarding this chapter as containing little more than a register of names, treat it with comparative indifference; thereby defrauding their souls of much good. St. Chrysostom, in his day, had cause to complain of the same neglect shown by many to the conclusion of this Epistle. Hence he bestows special pains in explaining it. "It is possible," he writes, "even from bare names to find a treasure;" and then he at once proceeds to disclose what the treasure is." The list of names shows: (1.) Paul's personal regard; (2.) The high place he accords to women; (3.) The constitution of the Roman Church; (4.) The great influence he exerted, if so many friends could be found in a church he had never visited. (5.) The endearing name received from his friendly mention, is a type of the eternal blessing which belongs to those whose names are written in the Lamb's Book of Life. Evidently there are not many rich or great in this list—few of whom we know any thing save what is here hinted; yet these names abide, while those of the wealthy and honored have been forgotten. Even Horace and Livy give no such extended fame as Paul has done to his friends and acquaintances at Rome.—*R.*]

widow of consideration and wealth, who acted as one of the deaconesses of the Church, and was now about to sail to Rome upon some private business, apparently connected with a lawsuit in which she was engaged." He adds: "She could not (according to Greek manners) have been mentioned as acting in the independent manner described, either if her husband had been living or if she had been unmarried."—R.]

Cenchrea. The eastern seaport of Corinth (see the Encyclopædias).

Ver. 2. That ye receive her in the Lord. She should be received with Christian interest.—**And that ye assist her** [καὶ παραστήτε αὐτήν]. The verb is frequently used as a legal term, hence the conjecture of Conybeare, that her business at Rome was connected with a lawsuit.—R.] It is hardly probable that the early Church employed deaconesses to travel in the discharge of official business; the business of Phebe seems to have been of a personal character.

[For she too, καὶ γὰρ αὐτή. She herself also, not αὐτὴ (this one).—R.] The reason why the Romans should zealously support her in her affairs does not lie in an official call to Rome, but in her services for the churches at home, and for the Apostle in particular. *ἱεροστάτης* is a specially honorable designation. [It may refer to her official duties, but not necessarily so. The idea it implies is of service bestowed by a superior on inferiors.—Of myself also. "When and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging;" Alford.—R.]

B. Vers. 3-16.—Ver. 3. Prisca. [This is the real name; *Priscilla* is the diminutive, according to the common mode of forming such appellations.—R.] She belonged, like Phebe, to the women who were prominent because of the energy of their faith, and deserved the honorable position before the name of her husband, Aquila (comp. Acts xviii. 2). See 2 Tim. iv. 19. [The frequent sneers at Paul about his views respecting the female sex and their prerogatives might be spared us, were this chapter carefully read. The order here is a sufficient answer: the wife's name first, because she was foremost, no doubt. The standard is, after all, capacity, not sex. Both are called "my helpers," and it would seem that, as such, they were both engaged in spiritual labors, which term includes vastly more than public preaching.—R.]

Ver. 4. Their own necks. Meyer translates the *ἐπιθήκων* literally: have laid under, under the executioner's axe. But there has been no mention made in Paul's previous history of the executioner's axe. Even Meyer himself doubts whether we should take the expression in its exact meaning. Since Paul was a member of their family, they were answerable for him in the tumults that arose in Corinth and Ephesus (Acts xviii. 12; xix. 23).—What they did for the Apostle, was done for all the churches of the Gentiles.

Ver. 5. Likewise salute the church that is in their house [καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν]. The definite prototype of an apostolical household church, the type of the later parish. At the same time, the single household churches in Rome are already connected by the bond of fellowship into one spiritual church. Accordingly,

the church in the house is almost = the assembly in a certain house.* Tholuck: "In the metropolis, which was at that time about four miles in circumference, there were not less than five of them (comp. Kist, in Ilgen's *Zeitschrift für hist. Theologie*, ii., 2d part, p. 65)."

Epenetus. "Unknown, as all the following ones to ver. 16. (Rufus may be the son of Simon Mark xv. 21.) The legends of the Fathers made the most of them martyrs and bishops, and the *Synopsis* of Dorotheus misplaces the most of them among the seventy disciples;" Meyer.

The first-fruits of Asia [ἀπαρχὴ τῆς Ἀσίας. See *Textual Note**]. *Asia proconsularis*. The reading Achaia is less authenticated, and creates difficulty, inasmuch as, in 1 Cor. xvi. 15, Stephanas is mentioned as the first-fruits of Achaia. On the solution of this difficulty (by supposing that Epenetus was a member of the household of Stephanas, now in Rome), see Tholuck, p. 738.—[*Εὐχριστόν.* Meyer, Philippi: with reference to Christ; De Wette, Lange: for Christ. The meaning obviously is: first converted to Christ.—R.] The first-fruits, or those first converted, were generally the natural leaders of the incipient churches.

Ver. 6. Mary. Not more definitely known. There is no need of explaining that the reading, *bestowed much labor*† on us, is much more natural than the other, on you, for elsewhere the Apostle always brings out prominently the relations of the persons saluted to his own labors. [See *Textual Note**.—R.]

Ver. 7. And Junia (or Junias). The word has often been taken, and by Chrysostom [Grotius] among the rest, as a feminine noun, Junia; it seems more probable that it is Junias, an abbreviation of Junianus (see Tholuck, p. 739). [If feminine, it is the name of the wife or sister of Andronicus; the *Rec.* accents thus: *Ἰουνίας*, which indicates the feminine. Most editors (not Tregelles): *Ἰουνιᾶν*. It is as impossible as it is unnecessary to decide the question, though Meyer thinks the added description favors the masculine form.—R.]

My kinsmen. The expression *συγγενεῖς* has been understood by Olshausen, and others, in the broader sense of *fellow-countrymen*; against which it has been remarked that, in that case, others than Jewish Christians have received this designation.

* [Dr. Hodge suggests that, as a tent-maker, Aquila had better accommodations for such an assembly than most of the Christians. See Alford *in loco*, where he quotes Justin Martyr's statements about these assemblies. Certainly there is no warrant for supposing that only the household servants, &c., are meant.—It is clear that the early Church was formed quite as much upon the household model as upon that of the synagogue. No form of church government should ignore this, nor can Christianity make true progress at the expense of the family. As the religion of Jesus Christ has sanctified household relations, and elevated them all, how far is the Church responsible for the manifestations of moral decay in social life? May not the schisms in families, produced by sectarian propagandism, so far interfere with any thing akin to these household churches, as to exercise a deteriorating influence? Certainly it is difficult to conceive, that any Christians at Rome would lay in wait for Prisca's children, to decoy them with presents to some other assembly. Yet that is a recognised form of ecclesiastical (I will not say Christian) effort in these days!—R.]

† [The verb *κομίζω*, when not followed by *ἀλλοιῶ*, refers to practical activity, not to preaching and teaching. Here probably some acts of womanly kindness are intended, such as Paul would be more likely to have received than the whole Roman Church. Hence "us" is more probably correct than "you." Besides, why should Paul add this description, were she so well known to that Church?—R.]

nation, besides the three thus denominated. Dr. Baur finds in these kinsmen not only a mark of the unauthenticity of chap. xvi., but even of the unfairness of the author, who, by this fiction, would make for the Apostle the favorable appearance of having sustained a more intimate relation to the Jewish-Christian Church in Rome.

My fellow-prisoners [συναγχαλωτοὺς μου]. Further particulars are not known. But as, according to Acts xxiii. 16, the Apostle had a nephew in Jerusalem who took a deep interest in his cause, and as it is said of Andronicus and Junias, or Junia, that they were before him in Christ—that is, were believers—so it is natural to make a family from the names of Andronicus, Junias, or better, Junia and Herodion, and to suppose that these, as the early converted kinsmen of Paul, had already made an impression in Jerusalem upon the unconverted Paul, and, after his conversion, had taken an interest in him in his captivity. Then, these were specially adapted, like Aquila and Priscilla, to prepare the way for him in Rome. This would also give a simple explanation to among the apostles, ἐν τοῖς ἀποστόλοις. They were highly respected as believers among the apostles in Jerusalem. So also Meyer: "distinguished—that is, most honorably known to the apostles. Thus Beza, Grotius, and most others; De Wette, Fritzsche, and Philippi. They take the right ground, for ἀπόστολος is never used by Paul in the broader sense (as Acts xiv. 4-14), and therefore cannot be explained, with Origen, Chrysostom, Luther, Calvin, &c., and Tholuck: among [i. e., among the number of] the Apostles."* See Meyer for hypotheses respecting their conversion.

Ver. 8. **Amplias.** An abbreviation of Ampliaton.—[Beloved in the Lord, "beloved in the bonds of Christian fellowship" (Alford).—R.]

Ver. 9. **Urbanus—Stachys.** The Apostle's distinctions result from an exact view.

Ver. 10. **Apelles.** This has been confounded (by Origen, and others) with Apollos, but without any ground whatever. [Comp. Horace, *Sat.*, i. 5. 100. Supposed to be a freedman, but the name was common among this class (Meyer, Philippi). There are various conjectures about the grouping of freedmen and slaves in these verses.—R.]

The approved [τὸν δοκιμὸν]. A predicate of tested steadfastness in faith.—**Who are of the household of Aristobulus.** That is, the Christians in the household, probably slaves of Aristobulus. See the additional ἐν κυρίῳ in the following verse. [Alford: "It does not follow that either Aristobulus or Narcissus were themselves Christians. Only those of their familia (τοῖς ἐκ τῶν) are here saluted who were ἐν κυρίῳ; for we must understand this also after Ἀριστοβούλου."—R.]

Ver. 11. **Narcissus.** Grotius, Neander, and others, have regarded him as a freedman of Claudius (Sueton., *Claud.* 28). [This freedman, however, was

put to death two or three years before this Epistle was written. It is possible that the salutation is addressed to his family, known thus after his death.—R.]

Ver. 12. **Persia.** [The name is derived from Persia, as the native country of the bearer; but it is not known that it was borne for this reason in this particular instance.—R.] She is thus candidly distinguished from the two just named.

Ver. 13. **Rufus.** See *Commentary*, Mark, p. 151.—**The chosen.** A very expressive distinction. [Not merely "elect in Christ," but a chosen man, a distinguished Christian (Hodge).—R.]—**His mother and mine** [καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ]. "His mother by nature, mine by maternal kindness" (Webster and Wilkinson).—R.] Fervid expression of gratitude for the enjoyment of friendly care.

Ver. 14. **Hermas.** This verse contains a numerous group, probably intimately associated, and less known to the Apostle. Hermas has been regarded by Origen and Eusebius as the author of the work: Ὁ ποιμὴν. But this author belongs to the middle of the second century.—**The brethren who are with them** [τοὺς σὺν αὐτοῖς ἀδελφοὺς]. This, as well as the expression in ver. 15: *All the saints who are with them*, has been understood as referring to a household church. Incidental hypotheses: (1.) Christian associations for common business pursuits, &c. (Fritzsche, Philippi). (2.) Missionary unions (Reiche). [The latter is quite improbable.—R.]

Ver. 15. **Julia.** Probably the wife of Philologus; for, in what follows, she is distinguished from the sister of Nereus.

Ver. 16. **With a holy kiss.** Ἐν φιλήματι ἁγίῳ, 1 Thess. v. 26. Comp. 1 Peter v. 14: ἐν φιλήματι ἁγίῳ. "In Tertullian, it is the osculum pacis; the fraternal kiss after the finished prayer in the assemblies of the Christians is mentioned by Justin Martyr (M. Apol. 1. Op. 65);" Tholuck.—For further particulars, see Meyer and Winer. The continuance of this Oriental Christian custom of connecting the salutation and the kiss as an expression of fellowship and of common festival, is known in the Greek church (see Luke vii. 45).

All the churches [αἱ ἐκκλησίαι πάσαι. See *Textual Note*]. As Paul has made known in many churches his intention of going to Rome, and because of this opportunity had received many salutations for Rome, he regarded himself sufficiently warranted to greet Rome in the name of all the churches, particularly of those which he had established. Grotius limits the expression to the Grecian churches; others, in other ways. [Stuart, Olshausen, to the churches in Corinth and vicinity; Bengel, to those he had visited.—R.]

C. Vers. 17-20.—Ver. 17. **Now I beseech you, brethren.** A warning against those who cause divisions and variances is very properly connected with the hearty and solemn injunction for the universal preservation of unity and harmony. See an analogous instance in Eph. vi. 10 ff. This section is, therefore, by no means "supplementary," as Meyer holds it to be. On the contrary, it is observed, by both him and Tholuck, that it may be inferred from the position of the Apostle's words (at the conclusion), and their brevity, that the false teachers here designated have not yet found entrance into the Church. He already knew that they exist

* [Luther: welche sind berühmte Apostel. Yet even so high an Anglican as Dr. Wordsworth accepts the view of Meyer and Lange. An able defence of the less restricted use of the term ἀπόστολος will be found in Lightfoot, *Quintians*, pp. 92 ff. Still, in every case where Paul uses the word, it can be referred to others than himself and the Twelve only by catachresis. In 2 Cor. vii. 23, the article is omitted, and the word has obviously no ecclesiastical sense. Alford thinks the meaning adopted above "would imply that Paul had more frequent intercourse with the other apostles than we know that he had." Yet how strange that "noted apostles" should require this certification from Paul.—R.]

ed, and that they increased both intensively and extensively; therefore he could—as he subsequently did in his farewell address at Miletus, when setting out for Ephesus—here definitely predict their presence in Rome. Carpzov has had in mind the differences in chaps. xiv. and xv.; Clericus, and others, the early heathen philosophers. In both, the idea of Christian false teachers is wanting. Others have decided them to be Libertines. That the Apostle, at all events, had in view, besides the future Judaizing and Ebionitic zealots for the law, the gnosticoizing and antinomian spirits of the future, is proved on looking at the arrangement for the reception of both these tendencies, which he, according to chaps. xiv. and xv., unquestionably found already in the Church. According to De Wette, the kind of false teachers here mentioned cannot be more specifically determined; according to Tholuck, with reference to Phil. iii. 2, &c., the zealots of the law are meant.

[Alford says: “Judging by the text itself, we infer that these teachers were similar to those pointed out in Phil. iii. 2, &c.: *unprincipled and selfish persons, seducing others for their own gain*; whether Judaizers or not, does not appear; but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it.”—R.]

To mark [σκοπεῖν. To notice carefully; used in Phil. iii. 17, with reference to those who should be imitated; more intensive than βλέπειν (Meyer).—R.] This, and the avoiding of them, Krehl thinks can be referred only to present false teachers, which is very properly opposed by Tholuck.—[Divisions and offences, τὰς διχοστασίας καὶ τὰ σκάνδαλα. The articles point to known divisions and scandals, whether Paul referred to any particular persons or not. Dr. Hodge seems disposed to refer the first word to doctrinal divisions, the latter to moral offences; so Webster and Wilkinson. Philippi and Meyer seem to refer the first to divisions, however occasioned, and the latter to temptations to depart from the gospel ground of faith and life. The objection to the former distinction is, that the “divisions” hinted at in the Epistle were mainly of an ethical rather than a doctrinal origin.—Contrary to the teaching, παρὰ τὴν διδασκίαν. On the preposition, see Gal. i. 8, Lange’s *Comm.*, p. 19. Most German commentators are disposed to reject at least the exclusive reference to doctrinal instruction. As our English word *doctrine* suggests *dogmatic theology*, we substitute *teaching*, which includes all instruction.—A commendation of their teachers is implied, which hints at the indirect Pauline origin of the Church.—Avoid them, ἐκκλίνατε ἀπ’ αὐτῶν. There is no reference to official excommunication, but to personal treatment of those who might or might not be church members.—R.]

Ver. 18. Serve not our Lord Christ [τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν. See *Textual Note* *]. See chap. ii. 8; Phil. iii. 19; 2 Cor. ii. 20. Fanaticism, by its confusion of spiritual and carnal affections and motives, degenerates into disguised sensualism.—Their own belly [τῇ σαυτοῦ κοιλίᾳ]. This is a symbol of their self-interest, selfishness, sensuality, and of their insa. aiming at a mere life of pleasure; comp. 1 Tim. vi. 5; Titus i. 11.

And by their good words and fair speeches [διὰ τῆς χρηστολογίας καὶ εὐλογίας. See *Textual Note* *]. Comp. 2 Cor. xi. 14. By

good words they represent themselves in a rosy light, and by flattering speeches, their hearers. For further particulars, see Tholuck, p. 741. Melanchthon understands, by εὐλογία, religious blessings and promises; for example, those of the monks. [Hodge takes the two words as synonymous. Meyer thinks the former characterizes the *tenor*, and the latter the *form*, of their words. Χρηστ. is found only here in the New Testament. The view given by Dr Lange is quite tenable.—R.]

The simple [τῶν ἀκάνων. The unwary]. Those who, as such, can be easily deceived. [How many were deceiving and deceived, appears from Phil. i. 16, written from Rome a few years after ward.—R.]

Ver. 19. For your obedience [ἣ γὰρ ὑμῶν ὑπακοή]. The γὰρ is explained in different ways:

1. It implies, indirectly, that they also are not free from this ἀκανία (Origen, Fritzsche). [Dr. Hodge takes obedience as = *obedient disposition*, and, with others, regards this as implying a liability to be led astray. But “obedience,” without further definition, would mean the “obedience of faith,” in this Epistle at least; besides, this view implies that their obedience was not altogether of a commendable character.—R.]

2. It implies an antithesis; as for the Roman Christians, he knows that they, as being obedient to the gospel, cannot be so easily deceived (Chrysostom, Theodoret, Meyer).*

3. The γὰρ specifies a second ground for ver. 17 (Tholuck, De Wette, Philippi). [So Alford. But Meyer correctly says, that γὰρ is never repeated thus in a strictly coordinate relation. Alford finds also a slight reproof here.—R.]

Explanation (1.) is, as it seems to us, very aptly modified by Rückert. Since they succeeded in deceiving the simple, they will *think* that they can also easily find an entrance to you, for they regard your obedience, which is everywhere known, as that very simplicity. [This avoids the objection to which the view, as held by Dr. Hodge, is open. Still, Meyer seems nearest the true explanation.—R.]

I rejoice therefore over you [ἐφ’ ἧμῖς οὖν χαίρω. See *Textual Note* *]. The emphatic position of ἐφ’ ἧμῖν favors Meyer’s view of γὰρ while the next clause, with its adversative δέ, seems to introduce the real warning.—R.] It is, at all events, desirable that they allow themselves to be warned, according to the rule which the Apostle lays down.

Wise [σοφοὺς. A. A. C., *Rec.*, insert *μὲν* which seems to be an interpolation on account of δέ, which follows.—R.] They should be receptive inquirers after what is good. But, on the other hand, they should be as unresponsive of, and unteachable in, what is bad, as if they were simple-hearted people.—Harmless. [Dr. Lange renders: *ungelehrn, einfältig, simple*, as in E. V. But *harmless* seems to be preferable, especially as another

* [Meyer finds the ground for this antithesis in the position of ἀκάνων . . . ὑμῶν, and paraphrases: “Not without ground do I say the hearts of the simple; for you they will not seduce, because you do not belong to the simple; but you are so noted for your obedience (to the gospel), that it is everywhere known; about you I am therefore glad, yet I would have you wise and pure,” &c. “An elegant mingling of the warning with the expression of firm confidence.” This view is now favored by Philippi, and is no open to the objection urged against (1.), nor does it present any grammatical difficulty whatever.—R.]

Greek word has been rendered "simple" just before (ver. 18).—R.] Meyer explains ἀκραιβους by *pure* [i. e., unmixed with, free from, evil], which does not make an antithesis to the foregoing (comp. 1 Cor. xiv. 20). Matt. x. 16, on the contrary, constitutes a harmonious antithesis to the whole passage. For different expositions of the ἀκραιβους, see Tholuck. [Dr. Hodge: "Wise, so that good may result, and simple, so that evil may not be done;" so most commentators.—R.]

Ver. 20. **And the God of peace, &c.** [ὁ δὲ θεὸς τῆς εἰρήνης, κτλ.] In the divine power of the Spirit and Author of peace. It is just as the God of peace that He will bruise Satan, who, by his false doctrines, causes divisions, and rends the Church asunder. The συντρίψει, shall bruise, is the prophetic future; but not optatively, according to Platt [Stuart] (see 2 Cor. xi. 15). The expression is an allusion to Gen. iii. 15.

The grace, &c. This is the usual concluding benediction (see 2 Cor. xiii. 13). In 2 Thess. iii. 16, 18, a concluding salutation also follows the benediction. [The presence of the benediction here has led to various conjectures: that Paul intended to close, but afterward added the salutations; that ver. 24 is not genuine, since it only repeats this doxology, &c. But the text is well sustained here, except the final Amen (see *Textual Note* 13); and certainly no one has a right to say that Paul shall always close his Epistles in the same way, or to impugn either the genuineness of the text or the inspiration of the author, because he does not conform to a certain mode (however customary with him).—R.]

DOCTRINAL AND ETHICAL.

1. We become best acquainted with the nature of the office of deaconess in apostolic times from the Pastoral Epistles. From these it is evident, first of all, that this office was not of a missionary character, but a local service in the Church, springing from Christian consecration, and more exactly defined, by the restraint then placed on women, by the general destination of the sex, as well as by age and character. This form of the office in the early Church was succeeded, in the Middle Ages, by the

religious orders, which assumed, besides, a qualified missionary function. Recent times have attempted glorious things in relation to this office, and have accomplished great results; but the full development of the matter from the idea of a local evangelical service, into which, in its wider sense, all the female members of the Church are called, remains a grand problem for the Evangelical Church. [Woman's work in the Church *diaconal*, not *ministerial*.—All Christian women called to a diaconal service; some to a more special, and perhaps official, service of this nature.—The danger of the mediæval extreme best avoided by regarding the Church as founded upon the family; not intended to override it (see the household churches named here). How are we Protestants ignoring this idea?—The diaconal service a priestly one (chap. xv. 27); noble, however humble it appears.—R.]

2. The commendation of Phebe, a model for Christian commendations.

3. The Apostle's salutations. Christianity is as intensively personal in a holy sense, as actually free from the ungodly respect of persons. The Apostle's friends as preparers of his way, and witnesses of his greatness and humility. His brief descriptions of them are models of a proper estimation of persons, free from all flattery. A group of constellations in the apostolic age, as a segment of that spiritual starry sky which eternity will reveal.

4. The warning against the false teachers. See the *Exeg. Notes*.

5. The Apostle's glorious prophecy opens a still greater future for Rome. We also read, in Matt. xiii., that it is Satan who sows the tares among the wheat, and thereby causes offences. False teaching seems here to be a ground of divisions and offences. The first practically evil effect proceeds outwardly, the other comes inwardly.

6. It has been said, that the Apostle has pronounced too hard a sentence on his opponents. But the Apostle had established the great festival of peace, and therefore he must regard the enemies of God's Church of peace as just what they really are—the demoniacal disturbers of the institution of a heavenly life on earth.

(The Homiletical and Practical Notes are at the end of the chapter.)

CONCLUSION.

THE GREETINGS OF THE PAULINE CIRCLE TO THE CHURCH AT ROME, AND THE INVOCATION OF BLESSINGS BY PAUL HIMSELF. HIS DOXOLOGICAL SEALING OF THE GOSPEL FOR ALL TIME BY A REAL ANTIPHONICAL AMEN.

CHAP. XVI. 21-27.

A.

21 Timotheus my workfellow [saluteth you], and Lucius, and Jason, and Sosi
22 pater, my kinsmen, salute you [omni salute you]. I Tertius, who wrote this
23 [the] epistle, salute you in the Lord. Gaius mine host, and [the host] of the

whole church, saluteth you. Erastus the chamberlain [treasurer] of the city
 24 saluteth you, and Quartus a [our] brother. The¹ grace of our Lord Jesus
 Christ be with you all. Amen.

B.

25 Now to him that is of power [who is able]² to stablish you according to my
 gospel, and the preaching of Jesus Christ, according to the revelation of the
 mystery, which was kept secret [in silence] since the world began [during eter-
 26 nal ages], But now is made manifest, and by [through] the Scriptures of the
 prophets, according to the commandment of the everlasting God, [is] made
 27 known to all nations for [unto] the obedience of faith: To God only wise, be
 glory through Jesus Christ for ever [To the only wise God, through Jesus
 Christ; to whom be the glory for ever].³ Amen.

[TO THE ROMANS.]⁴

TEXTUAL.

¹ Ver. 21.—[The *Rec.*, with D⁸. L., and a few minor authorities, reads: *ἀειδόμενος*. K. A. B. C. D¹. F.: *ἀειδόμενος*; adopted by Lachmann, Tischendorf, Meyer, Alford, &c., since the alteration to the plural (from the number of persons named) was so likely to occur.—The E. V. must therefore be amended as above.

² Ver. 24.—[This verse is wanting in K. A. B. C., and in other important authorities. In some cursives, and in some copies of the Peshito, it is found after ver. 27. D. F. L., Greek and Latin fathers, insert it here. It is rejected by Lachmann, Koppe, Reiche, Tregelles; bracketed by Alford; accepted by Meyer and Lange (Tischendorf varies). It was not inserted to form a proper ending to the Epistle, since the authorities which omit it have the concluding doxology; but was probably omitted on account of the unusual combination of the benediction and doxology. So Dr. Lange, who makes the doxology a liturgical antiphony, expending the "Amen" of this verse, and of course retains vers. 24-27 in this place.

³ Ver. 25.—[The emendations are from the revisions of the Amer. Bible Union, Five Ang. Clergymen, and Noyes. Dr. Lange's rendering is, in some respects peculiar: "But to Him, who can make you strong (chap. i. 11): According to (as an antiphony to) my gospel and the preaching of Jesus Christ,—according to the revelation of the mystery; that was kept in silence since eternal ages; but that has been now made manifest, as through the prophetic Scriptures;—according to the command of the everlasting God, made known among all nations for the purpose of their obedience of faith:

To the only wise God—
 Through Jesus Christ, whose is the glory—
 Into eternity an (accordant) AMEN."

It will be noticed that this differs from the usual view, in some of its details as well as in the liturgical view it presents. See further the *Exeg. Notes*.

⁴ Ver. 27.—[On the concluding *Doxology*. (1.) Vers. 25-27 are found here, in K. B. C. D., Vulgate, Peshito, and other versions, in some fathers. So the *Rec.*, Erasmus, Besa (eds. 3-5), Bengel, Koppe, Lachmann, Scholz, Fritzsche, De Wette, Ruckert, Philippi, Tischendorf, Tholuck, Ewald, Meyer, Alford, Tregelles, Lange, and many others. (2.) They stand after chap. xiv. 23 in L., nearly all cursives (Alford says 182), in the Greek lectionaries, in Chrysostom, Theodoret, Theophylact, &c. This position is accepted by Besa (eds. 1, 2), Grætius, Mill, Wetstein, Paulus, Eichhorn (and most of those who deny the integrity of the Epistle), but not by the latest critical editors. (3.) They are found in both places in A. and a few cursives, which is indefensible. (4.) They are omitted in 1⁸. (or rather marked for erasure by the corrector) F. G. (both, however, leaving a space in chap. xiv., as if intended to insert there). Marcion, some manuscripts in Jerome. Schmidt, Reiche, Krehl reject them as not genuine.—We inquire, then:

I. Is this *Doxology* genuine? A careful scrutiny of the external authorities as given above justifies the opinion of Alford: "Its genuineness as a part of the Epistle is placed beyond all reasonable doubt." The few authorities which omit it altogether, seem to have done so with no intention of rejecting it. The variation in position is so readily accounted for, as to cast little doubt on the genuineness. Nor is the internal evidence against it. The style is Pauline. Though the other Pauline doxologies are simpler, this was the close of the greatest Epistle. Reiche thinks that, owing to the personal character of chaps. xv., xvi., the public reading closed with chap. xiv.; that then a doxology was spoken, which crept into the text at that point, and afterward was transferred to the close. But this is mere conjecture. (See Meyer.)

II. What, then, is its *true position*? We answer, without hesitation, at the close of chap. xvi. (1.) The weight, if not the number of diplomatic authorities favors this position. (2.) In accounting for the variation, it is much easier to account for the change from this place to chap. xiv., than for the reverse. The doxology forms an unusual conclusion; it was preceded by the usual closing benediction; the words *ὑμᾶς σπριγας* would seem to point to the "weak" (chap. xiv.). Other theories are advanced, but this seems the simplest explanation of the change.—The repetition in some authorities is easily accounted for, since the early criticism could not decide where it properly belonged, and yet feared to reject; the omission arose from the same doubt (since F. G. both have a blank space in chap. xiv.).—Dr. Lange's view of the connection renders extended critical discussion unnecessary.—R.]

* [Subscription. That of the *Rec.* is probably correct, but not genuine. K. A. B¹. C. D. G. have: *πρὸς τοὺς Ῥωμαίους*; to this B². and others add: *ἐπὶ τῇ ἐκκλησίᾳ καὶ τοῖς Ῥωμαίοις*; G.: *ἰερὰ ἐκκλησία*.—R.]

EXEGETICAL AND CRITICAL

A. The salutations.—B. The doxology, in conformity with the fundamental thought of the Epistle, in the form of a liturgical antiphony. The everlasting Amen of the Church as a response to the everlasting gospel of God, as an Amen: 1. To the proclamation of the gospel in general; 2. To Paul's proclamation of the call of the Gentiles; 3. To

God's command to bear the gospel forth unto all nations, for the consummation of which our Epistle is designed.

A. Vers. 21-24.—Ver. 21. *Timotheus*. See Acts xx. 4; also the *Encyclopedias*.—*Lucius*

* [Comp. Van Oostersee (Lange's *Comm.*), 1 *Timoth.* introd., § 1.—R.]

Not Luke (Origen, and others). "It is uncertain whether this is the Lucius of Cyrene in Acts xiii. 1."—**Jason.** Comp. Acts xvii. 5.—**Sospater.** Acts xx. 4. The identity is, at least, by no means improbable. [In regard to these three persons commentators differ. All three *may* be identical with those mentioned in the Acts, yet all the names were common, while Sospater and Sopater (Acts xx. 4) may be the same name, without the identity of persons being thereby established.—**My kinsmen,** οἱ συγγενεῖς μου. See vers. 7, 11. It seems probable that some relationship more close than that of fellow-Jew is here referred to.—R.]

Ver. 22. **Tertius.** Probably an Italian (he has, without any ground, been identified with Silas; * see Meyer). The writer of this Epistle, which Paul dictated to him. On other untenable hypotheses (a clean copy; a translation into Greek; see Meyer. It was natural that he should present his own salutation. [Tholuck considers this irregularity a corroboration of the genuineness of the chapter.—R.] Groundless suppositions: 1. Paul wrote from ver. 23 with his own hand (Rambach); 2. From ver. 23, Tertius wrote in his own name (Glückler). ["Entirely groundless also is the view of Olshausen: Paul wrote the doxology immediately after ver. 20, but on a special and small parchment, the vacant side of which was used by the amanuensis, Tertius, in order to write vers. 21-24 in his own name;" Meyer. The internal evidence is altogether against this.—**In the Lord,** ἐν κυρίῳ. Wordsworth follows Origen in joining these words with what immediately precedes, as implying that the work of an amanuensis, not less than that of an apostle, is done "in the Lord." Most commentators connect it with ἀσπάζομαι, which is preferable.—R.]

Ver. 23. **Caius.** Caius. See the Lexicons on the frequent occurrence of the name. The identity with the Caius in 1 Cor. i. 14 is very probable; perhaps he is also the same person as the Caius in Acts xx. 4. Paul was now lodging with him, as he had already done with others.—Probably also a household congregation gathered in his house. [Or he may have been universal in his hospitality to Christians (Alford).—R.]

Erastus. The city treasurer. The same name in Acts xix. 22 and 2 Tim. iv. 20 does not seem to denote the same person, unless, as Meyer remarks, Erastus had given up his position.—**Quartus** [Κουάρτος. This shows how the Greeks transferred the sound of the Latin *Qu* into their language.—R.] A brother in a general Christian sense.

B. Vers. 25-27.—Ver. 25. **Now to him who is able to establish you** [Τῷ δὲ δυναμένῳ ἱκανῶς στηρίξαι. To this dative, that of ver. 27 corresponds, all that intervenes being dependent in some way upon δυναμένῳ. The real grammatical difficulty is therefore in ver. 27.—R.] Στηρίξαι. See chap. i. 11; 1 Thess. iii. 2; 2 Thess. ii. 17. He is very solicitous that the Church in Rome be steadfast and faithful. He clothes his solicitude in the form of a liturgical antiphony, in which he again takes up the first Amen, in order to say Amen to the three solemn representations of the gospel of God, in the name

of the Roman Church, and of all God's churches in general. Comp. the liturgical meaning of the Amen in 1 Cor. xiv. 16.

According to my gospel [κατὰ τὸ εὐαγγέλιόν μου]. According to this view of the doxology, we do not explain κατὰ in reference to my gospel, but according to my gospel, as an antiphony to my gospel—and, mentally, for the first, second, and third time. If we mistake this liturgical form, this doxology becomes a network of exegetical difficulties. The first κατὰ is explained by Meyer: may He establish you in relation to my gospel, that you may remain perseveringly true to my gospel. For other explanations, see the same author, p. 551 f. [Philippi, Alford, and others, agree, in the main, with Meyer: in reference to—i. e., in my gospel; He can establish you, or, "in subordination to, and according to the requirements of" (Alford), my gospel. Dr. Hodge prefers *through*, which is scarcely defensible lexically. Dr. Lange's view of the proposition depends on his view of the doxology as a whole.—R.]

And the preaching of Jesus Christ [καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ]. As it is not only spread abroad in his gospel, but also outside of it, in all the world. Explanations: 1. The preaching concerning Christ (Luther, Calvin, Tholuck, and Philippi); 2. The preaching which Christ causes to be promulgated through him (Meyer, and others); 3. The preaching of Christ during His stay on earth (Grotius).*

According to the revelation [κατὰ ἀποκάλυψιν. The κατὰ is taken by Meyer, and others, as coordinate to the former one, and dependent on στηρίξαι; by Tholuck, and others, as dependent on the whole opening clause, in the sense of *in consequence of*; by Alford, and others, as subordinate to κήρυγμα.—R.] This is the specific designation of the universality of the gospel according to Paul's view; Eph. iii. 3, 9; Col. i. 26, &c.—**The mystery** relates particularly to the freedom or national enlargement of the gospel. [Philippi, and others, unnecessarily limit *mystery* here to this enlargement of the gospel. It seems best to take it in its full meaning. See chap. xi. 25.—R.]

Ver. 26. [But now is made manifest, φανερωθέντος δὲ νῦν. This is obviously in antithesis to the latter part of the preceding verse. The question respecting the relation of the clauses is, however, a difficult one. Beza, Flatt, Meyer, De Wette, and others, join these words closely with ver. 25, making the rest of this verse subordinate to γνησθέντος. They render somewhat thus: "But which is made manifest in the present age, and by means of the prophetic Scriptures, according to the command of the everlasting God, is made known unto all nations, in order to lead them to the obedience of the faith." Hodge, Alford, and others, join together the first part of the verse as far as "the everlasting God;" while Dr. Lange takes the third κατὰ as coordinate to the first and second. Besides, there is room for a great variety of opinion in regard to the relation of the different phrases.—R.]

Through the Scriptures of the prophets [διὰ τῶν γραφῶν προφητικῶν. The presence of τῶν seems to favor the connection with what follows, but Dr. Lange renders "as through," &c.,

* [The ground of this supposed identity is that the Hebrew word answering to the Latin *Tertius* (תרתי) sounds like Silas. But the latter is a contraction from *Silvanus*.—R.]

* [Of these, (3.) seems most untenable. (1.) makes this phrase an extension of the preceding one; (2.) an explanation of it. They are not, however, contradictory of each other. Dr. Lange seems really to combine them.—R.]

thus adopting the other view.—R.] By this addition, Paul proves that this present revelation, whose special organ is Paul himself, is not neologically new, but according to the analogy of faith. *Through the Scriptures of the prophets* means, that their sense has now become fully clear.*

According to the commandment of the everlasting God [κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ. See *Textual Note*†, on Dr. Lange's rendering.—R.] Here Meyer's view of the construction of κατὰ does not hold good any longer, and therefore he makes the third principal proposition as a supplement to the second: *and by means of the prophetic writings according to the commandment of the everlasting God, &c.* This commandment is the last form, the last word, because it brings very near to the Church at Rome the obligatory duty of interesting itself in the work of the world's conversion. The commandment of the eternal God should, as an injunction continually resounding, find an eternal echo in the Amen of the Church.†

Ver. 27. *To the only wise God, &c.* [μόνον σοφῷ Θεῷ, κ.τ.λ.] Meyer: "To the only wise God through Jesus Christ."† Curious words! Better: To the only wise God be the glory through Christ (Luther, Beza [E. V.]). Yet the ὁ opposes this view, if we refer it to Christ. The ὁ, indeed, has been cancelled by Beza and Grotius, according to cursives 33, 72, and Rufinus; but it stands firm, and is also no obstruction to the proper construction of this doxology. For by all means there belongs to Christ, or the Lamb, the honor of unsealing the book of God's mysteries, and in eternity the Church can utter thanksgiving and praise to Him for it in the Amen of the Church. Comp. Rev. v. 12. [It must be added, however, that while the glory may be very properly ascribed to Christ, it is grammatically harsh to refer the relative ὁ to Christ, since Θεῷ is the leading word in this verse, and by implication throughout.—R.]

Because the force of the last Amen was mistaken, many supposed that the Apostle was gradually led, by the parentheses, from the doxology to God, to the doxology to Christ (Tholuck, Philippi). Such a great obscurity would be a bad crown to his grand and clear work. Besides, the previous repetition μόνῳ σοφῷ Θεῷ is against it. Other suppo-

* [The sense is accordingly much the same, whether this phrase limit "made manifest" or "made known." In the former case, the thought is supplementary: "It is made manifest in these gospel times, and that, too, by means of the prophetic writings;" in the latter, more emphasis would rest upon it. It is objected to the latter, that the writings of the prophets were not actually the means employed in the universal diffusion of the gospel; to the former, that there is an incongruity in thus speaking of a mystery "kept in silence," and yet made manifest now by writings of the earlier date. Either of these may be readily met. On grammatical grounds the preference should be given to the connection with what follows, unless Dr. Lange's syntax be adopted, which, by taking the following κατὰ as coordinate to the previous ones, precludes this view.—R.]

† [If Dr. Lange's view be not accepted, then Meyer's is to be preferred: This general making known took place: (1.) By means of the prophetic Scriptures; (2.) According to the command of God; (3.) For the establishment of the obedience of faith; (4.) Among all nations. So most commentators.—The word αἰωνίον, everlasting, has been deemed superfluous; yet it seems specially appropriate.—"The first εἰς indicates the aim—in order to their becoming obedient to the faith: the second, the local extent of the manifestation" (Alford).—R.]

‡ ["To God, who through Christ appears as the only wise; so wise, that, in comparison with Him, the predicate wise can be attributed to no other being, the absolutely wise;" Meyer. This view now meets with much favor.—R.]

sitions—that the ὁ is a pleonasm, standing for αἰωνῷ*—as well as the proposed supplements, prove only that there must be a mistake in the whole conception of the doxology. We may regard it as removed by the liturgical construction of the conclusion corresponding to the fundamental liturgical thought of the Epistle. The Amen of eternity shall again ascend to God through Christ, just as the eternal gospel has come from God to man through Him. But we do not read τὸ ἀμήν, because the conclusion is not didactic, but a prayer.

[Dr. Lange thus avoids an anacoluthon, by making a double doxology, as it were—to God an eternally accordant Amen, to Christ the glory. It must be confessed that this view is novel, with scarcely an analogy in the New Testament or elsewhere; yet it is beautiful, poetic, and appropriate. For the Apostle, in closing such an Epistle as this, must have been filled with thoughts not less grand than these. Still, should we accept the view of Meyer, the thought remains grand, Pauline, and appropriate. (See Winer, p. 528, on the anacoluthon.) For he who had dived so deeply into the riches of the knowledge of God in Jesus Christ, might well close by declaring that God was revealed as *absolute wisdom* in Jesus Christ, and ascribe to Him, as such, the glory forever. And when, through the preaching of Jesus Christ, according to this gospel, the mystery of God's love in Jesus Christ shall be made known to all nations, and they, through the knowledge of the revealed Scriptures, become obedient in faith, then to Him, whose wisdom shall be thus revealed, be all the glory. The true antiphonal AMEN is pronounced by those who labor for and await that glory, who to-day, with uplifted heads, expect the final triumph, not less than he who closes his great Epistle in such confidence.—R.]

DOCTRINAL AND ETHICAL.

1. See the *Exeg. Notes*.

2. The doxology is presented to God, as the only wise, in the same sense as His wisdom, in the economy of salvation, is glorified at the conclusion of chap. xi.

3. On the liturgical meaning of the AMEN, comp. Deut. xxvii. 15 ff.; Ps. cvi. 48; 1 Chron. xvi. 36 1 Cor. xiv. 16; but especially Eph. iii. 21.

HOMILETICAL AND PRACTICAL.

CHAP. XVI. 1-16.

The abundance of apostolic salutations (vers. 1-16).—The Apostle's good memory of his friends (vers. 1-16).—Phebe, a pattern for every Christian deaconess. 1. Every one, like her, should minister to the poor and sick in the Church of the Lord; 2. Every one, like her, should not *teach* God's word, but *bring it over*, as Phebe brought the Epistle to the Romans to Rome (vers. 1, 2).—The evangelical office of the deaconess arose from living faith: 1. In the apostolic Church; 2. In the Middle Ages; 3. At the present time.—How should our churches act toward the deaconesses?—He who exercises love may also lay claim to love (ver. 2).—Aquila and

* [Hodge: "To the only wise God, through Jesus Christ, to Him, I say, be glory forever." So Stuart, taking φ in the demonstrative sense.—R.]

Priscilla, a Christian couple of the apostolic age; comp. Acts xviii. 2, 26 (vers 3, 4).—Aquila and Priscilla contrasted with Ananias and Sapphira; comp. Acts v. 1 ff.—The Christian Church originally a household church (ver. 5).—The family, the birthplace of Christian service in the Gentile world; comp. Acts x. 17; xvi. 34, 40; xviii. 7; 1 Cor. xvi. 19 (ver. 5).—The Marys of the New Testament. 1. Mary, the mother of our Lord; 2. Mary, the sister of the mother of Jesus; 3. Mary of Bethany; 4. Mary Magdalene; 5. Mary, the mother of John Mark; 6. The Roman Mary (ver. 6).—See the Concordance.

The Marys of the New Testament grouped in pairs. 1. Two of them belong to the immediate family of Jesus; 2. Two are friends of our Lord; 3. Two are protectresses of His apostles (ver. 6).—The various yet well-considered designations of the individuals saluted by the Apostle: Helpers in Christ (ver. 3); well-beloved, my beloved, beloved (vers. 6, 9, 12); beloved in the Lord (ver. 8); approved in Christ (ver. 10); chosen in the Lord (ver. 13); sister (ver. 1).—The salutation with a holy kiss (ver. 16).—The holy kiss of fraternal fellowship, and the Judas-kiss of the betrayer (ver. 16).

LUTHER, on ver. 17: This is said against all doctrines of men.

STARKE: Christianity does not abrogate worldly transactions and external business, but rather directs them aright, and brings a blessing upon them (ver. 2).—HEDINGER: How beautiful! Pious women in the service of the Church, taking care of widows, children, the poor, and the sick! Oh, how sadly has this zeal died out in the Church; every one is for himself in his own house! Yet who does not see the footprints of a God still living? (ver. 2).

SPENER: We see, at least, that women are prohibited from no spiritual employment, with the exception of the public office of the ministry (ver. 2).—With a *holy kiss*, without any wantonness, actual or imagined (ver. 16).

HEUBNER: Commendations of the Christian are very different from merely worldly ones, for they have a holy cause and a holy purpose (vers. 1, 2).—Natural weakness, strengthened by grace, accomplishes much (ver. 6 ff.).—The true Christian must read all these names with hearty interest, even though we know but little or nothing of their works. Their names stand in the Book of Life.—Celebrity, so called, is something very ambiguous; the lowest faithful servant of Christ is more than the most admired worldly hero.—Pious souls can even wish to remain concealed, *λαθεῖν βούλας* (vers. 5, 6 ff.).—The kiss can be most unholy and most holy (ver. 16).

[BURKITT, on vers. 5-7: O happy houses, and thrice happy householders, whose families are little churches for piety and devotion!—Observe: 1. That seniority in grace is a very great honor: and to be in Christ before others, is a transcendent prerogative. 2. That God will have the good works of all His saints, and the services especially which are done to His ministers and ambassadors by any of His people, to be applauded, valued, and recorded.

—HENRY: In Christian congregations there should be lesser societies, linked together in love and converse, and taking opportunities of being often together.—DODDRIDGE: Many women have been eminently useful. The most valuable ministers have often been assisted by them in the success of their work, while their pious care, under the restraint of

the strictest modesty and decorum, has happily and effectually influenced children, servants, and young friends; yea, has been the means of sowing the seeds of religion in tender minds, before they have been capable of coming under ministerial care.—SCOTT: We should hope the best of others, and commend what is good in their conduct.—HUGO: The social relations in which Christians stand to each other as relatives, countrymen, friends, should not be allowed to give character to their feelings and conduct to the exclusion of the more important relation which they bear to Christ. It is as friends, helpers, fellow-laborers in the Lord, that they are to be recognized.—BARNES: Religion binds the hearts of all who embrace it tenderly together. It makes them feel that they are one great family, united by tender ties, and joined by peculiar attachments.—J. F. H.]

VERS. 17-27.

Warning against disturbers of the Church. The Apostle pronounces against them: 1. With all frankness, designating them, *a.* as those who cause divisions and offences; *b.* whom the others should avoid, because they are not in Christ, but serve themselves, and deceive simple hearts by honeyed words and false speeches. 2. With all confidence in the members of the Church at Rome; because, *a.* their obedience is come abroad unto all men; *b.* he himself is glad on their behalf; *c.* but desires that they be very careful, wise unto that which is good, and simple concerning evil. 3. With the strongest hope in the God of peace, who he expects will shortly bruise Satan under the feet of believers (vers. 17-20).—On divisions and offences in the Church (ver. 17).—We can cause offence, not only by a bad life, but also by bad teaching (ver. 17).—Good words and fair speeches very easily deceive simple hearts (ver. 18).—Not every thing which tastes sweet is healthy, nor is every thing which has a pleasing sound true (ver. 18).

Wise unto that which is good, and simple concerning evil! Comp. Matt. x. 16; 1 Cor. xiv. 26 (ver. 19).—The God of peace conquers, Satan is trodden upon (ver. 20).—To God alone be glory through Jesus Christ forever! Amen (vers. 26-27).

STARKE, HEDINGER: Christians are not dumb blocks (Ps. cxix. 100, 104); but industrious, wise, zealous in that which is good, full of excellent counsel and wise execution. But it is owing to their godly simplicity and love that they do not understand wickedness, intrigues, and all kinds of low tricks (especially when men make themselves pleasant, according to the flesh, by shifting about, talking politics, and flattering with the cross of Christ), and are often deceived (ver. 19).

SPENER: A lie cannot stand long, but must finally be exposed (ver. 20).

BENGEL: In this whole Epistle the Apostle mentions *the enemy* but once; in all his Epistles he mentions *Satan* nine times, and the *devil* six times (ver. 20).

LISCO: Warning against deceivers. 1. Import; 2. Description of false teachers; 3. Ground of warning; 4. Comfort (vers. 17-24).—The ascription of praise to God, and the wish for His blessing. 1. The subject of the ascription of praise; 2. Its ground (vers. 25-27).

HEUBNER: The holiest union can be dissolved

by evil desire and unbelief; the purpose of the evil spirit is always separation and destruction (*Divide et impera*). This takes place especially by means of false teachers (vers. 17, 18).—The world is wise in doing evil, and unskilful in doing good (ver. 19).—By God and His Spirit we can conquer Satan and his works. Christ has begun to destroy the works of Satan, though the task is not yet finished (ver. 20).

[FARINDON, on ver. 20: If the devil inspire evil thoughts, God is both able and willing to inspire good; and in all our trials, in all time of our tribulation, and in all time of our wealth, in the hour of death and in the day of judgment, His "grace is sufficient for" us.

[JEREMY TAYLOR: All people who desire the benefit of the gospel are bound to have a fellowship and society with these saints, and communicate with them in their holy things, in their faith, and in their hope, and in their sacraments, and in their prayers, and in their public assemblies, and in their government; and must do to them all the acts of charity and mutual help which they can and are required to; and without this communion of saints, and a conjunction with them who believe in God through Jesus Christ, there is no salvation to be expected: which communion must be kept in inward things always, and by all persons, and testified by outward acts always, when it is possible, and may be done upon just and holy conditions.

[BURKITT: God is only wise, because all wisdom is derived from Him; all the wisdom of angels and men is but a ray from His light, a drop from His ocean. Let the wisdom of God, in all His dealings with us and ours, be admired and adored by us; for all His works of providence are as orderly and perfect as His works of creation, though we perceive it not.

[HENRY: Mark those that cause divisions; mark the method they take, the end they drive at; there is no need of a piercing, watchful eye, to discern the danger we are in from such people; for commonly the pretences are plausible, when the projects are very pernicious. Do not look only at the divisions and offences, but run up those streams to the fountain, and mark those that cause them; and especially that in them which causes these divisions and offences; those lusts on each side, whence come these wars and fightings. A danger discovered is half prevented.

[SCOTT: In order to maintain communion with the Lord and with His saints uninterrupted, avoid, with decided disapprobation, those persons who aim to prejudice believers against each other, to draw them off from faithful pastors, or to seduce them

into strange doctrines, contrary to the simple truths of God's word.

[CLARKE: The Church of God has ever been troubled with pretended pastors, men who feed themselves, and not the flock; men who are too proud to beg, and too lazy to work; who have neither grace nor gifts to plant the standard of the cross on the devil's territories, and, by the power of Christ, make inroads upon his kingdom, and spoil him of his subjects. By sowing the seeds of dissensions, by means of doubtful disputations, and the propagation of scandals; by glaring and insinuating speeches—for they affect elegance and good breeding—they rend Christian congregations, form a party for themselves, and thus live on the spoils of the Church of God.

[HODGE: However much the Church may be distracted and troubled, error and its advocates cannot finally prevail. Satan is a conquered enemy with a lengthened chain.

[BARNES: Let men make peace their prime object, resolve to love all who are Christians, and it will be an infallible gauge by which to measure the arguments of those who seek to promote alienations and contentions.

[M'CLINTOCK: There is nothing in religion incompatible with the natural affections. Nay, you will find that he who loves God most, has the strongest and most trustworthy love for kindred and friends. The human affections are purged of all dross by the fire of love to God. A heart full of charity prompts to all good and kind actions, just when they are called for. It will give tears, when tears and sympathy can bless or save; it will give sacrifice, when sacrifice can help or save some suffering soul. Earnest love to God must display itself in tender attributes, in good, kind, and gentle ministrations—in all forms of benevolence and personal sacrifice. And these things become the more easy, the more we know of the love of God.

[HOMILETICAL LITERATURE on ver. 17: JOHN READING, *Serm.* (London, 1642); G. CROFT, *The Evils of Separation, Bampton Lect.*, 168; JOHNSON GRANT, *The Primitive Church, Disc.* (1843), 204.—On ver. 19: JOHN JORTIN, *Religious Wisdom, Serm.*, vol. i. 300; BISHOP HURD, *Sermons, Works*, vol. vi. 215; JOHN MORLEY, *Disc.*, 99; JOSEPH HORDERN, *The Christian's Wisdom and Simplicity, Serm.*, 199; A. N. DARNELL, *Serm.*, 247; C. SIMMONS, *Practical Wisdom Recommended, Works*, vol. xv. 592.—On ver. 27: CHARNOCK, *The Wisdom of God, Works*, vol. ii. 146; DANIEL WHITEBY, *The Wisdom of God, Sermon on the Attributes of God*, vol. i. 226; G. BURDER, *The Wisdom of God, Village Sermons*, vi.—J. F. H.]



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

32101 063611600

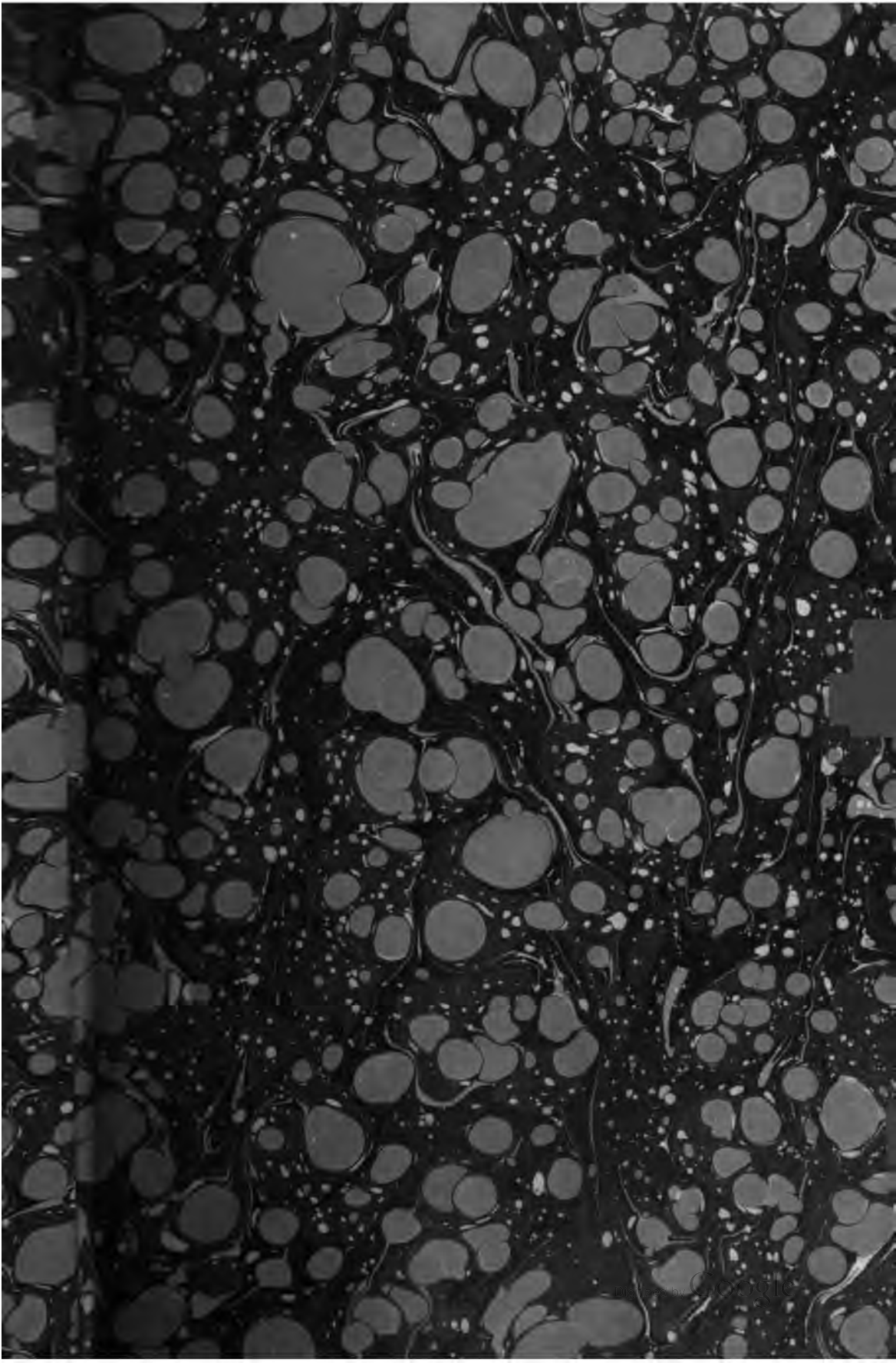
Library of



Princeton University.

Presented by

ARTHUR WELLMAN BUTLER
CLASS OF 1892



A
COMMENTARY
ON THE
HOLY SCRIPTURES:

CRITICAL DOCTRINAL AND HOMILETICAL,
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS,

BY
JOHN PETER LANGE, D.D.,
'''
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

BY
PHILIP SCHAFF, D.D.,
IN CONNECTION WITH AMERICAN DIVINES OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. VI. OF THE NEW TESTAMENT: CONTAINING THE TWO EPISTLES OF PAUL TO
THE CORINTHIANS.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1870.

THE
FIRST EPISTLE OF PAUL
TO THE
C O R I N T H I A N S.

20 172-
23 5-1

BY
CHRISTIAN FRIEDRICH KLING,
DOCTOR OF THEOLOGY, AND LATE DEAN OF MARBACH ON THE NECKAR.

*TRANSLATED FROM THE SECOND REVISED GERMAN EDITION,
WITH ADDITIONS,*

BY
DANIEL W. POOR, D.D.,
PASTOR OF THE HIGH ST. PRESBYTERIAN CHURCH, NEWARK, N.J.

FOURTH EDITION.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1870.



ENTERED, according to Act of Congress, in the year 1868, by
CHARLES SCRIBNER, & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

JAS. B. RODGERS,
ELECTROTYPES,
52 & 54 N. Sixth St., Philadelphia.

PRESS OF
THE N. Y. PRINTING COMPANY,
81, 83, and 85 Centre street.

TRANSLATOR'S PREFACE.

AFTER nearly four years of labor, remitted at intervals by reason of ill-health, I am able to lay before the public Dr. Kling's able Commentary on the First Epistle to the Corinthians in something of an English dress. The difficulties of translating his involved and scholastic style, designed only for German students, into readable English, suited for the public at large, can be known only by such as have attempted a like task. To have translated literally, and have strictly followed his method, would have been to make the work a comparative failure. By the consent, therefore, of the principal Editor, Dr. Schaff, I have, without altering the meaning, introduced such modifications of method and style as seemed necessary to give the Commentary the widest circulation. The changes made have been mainly, in substituting an English text for the Greek, excepting where the latter was absolutely required to render the comment intelligible,—in intercalating this text through the body of the Commentary instead of putting a few catch-words at the head of the paragraphs,—in breaking up the majority of the ponderous sentences into their component parts (a few being left as specimens here and there to show what a German scholar is capable of in this direction),—and in omitting some portions of the homiletical and practical sections which seemed to be needlessly extended. The parts added by me, are all inserted in brackets, with the exception of the text in black letter, and the headings under the caption "Doctrinal and Ethical" which are italicized. All matter thus enclosed, which is not accredited to particular authors, must be ascribed to me. This general acknowledgment of responsibility I have preferred to make here, rather than insert Tr. or D. W. P. all down the page—say, as a whim of my own. The additions made by me, it will be seen, amount to over one quarter of the whole Commentary. The authors consulted have been mainly Alford, Stanley, Wordsworth, Hodge, Robertson, Bloomfield, Barnes, Poole, Scott, Whitby, Meyer, de Wette, Olshausen, Bengel, Calvin, and Chrysostom. Such portions of their several works as seemed calculated to shed light on the text, or to illustrate the course of Biblical Criticism, I have freely used. These frequent citations, while they have served to enrich the body of thought, naturally tended to break up the logical structure of the paragraphs; but the lack of continuity, wherever seen to exist, will be tolerated for the sake of the benefit derived.

To the homiletical sections I have added the plans of such sermons as I have found in my library, not being in circumstances freely to consult any other as I would gladly have done.

In consequence of my ill-health, Dr. C. P. Wing, who has been pleasantly associated with me in preparing the Second Epistle, kindly consented to assist in furnishing the critical notes on the text from chapter VII. to the end. In this he has been far more full and painstaking than I was in the earlier chapters; for which scholars will thank him. The portions added by him are very properly distinguished by his initials C. P. W.

RECAP
5201
52561
N. 7-6
J. 6

With these explanations I submit the work to the candid judgment of the Christian public, in the hope that they will find it a serviceable addition to the abundant and exceedingly valuable Commentaries that have been already issued on this portion of the New Testament. If it will aid in leading any to the better understanding and appreciation of this most important portion of Scripture, giving them a tithe of the benefit I have enjoyed, it will be the largest count in my recompense for the labor spent on it. Severe criticism on the style of the translation I must deprecate in advance. If I have succeeded in putting Dr. Kling's exceedingly involved, prolix, cumbrous, yet thoughtful style into readable English, it is more than I dared to hope for after having enlisted in the work and clearly apprehended the nature of the task before me. In consequence of being obliged to recast the whole of the exegetical and critical part, and, as it were, work myself into a new method, some slight errors of punctuation and lettering will be found in the earlier chapters, for which I ask the reader's indulgence.

With the ever-growing conviction that no Commentary of uninspired man can ever exhaust the fullness of meaning contained in the Scriptures, and deeply conscious how far short this new effort falls below the attainable standard, I with diffidence present it to the Church as a tribute of humble reverence and affection for the Word of God, and a token of sincere desire that this Word may be more and more known, felt, and enjoyed by all believers, not only in its obvious scope and more general meaning, but also in the subtler implications and suggestions of its moods and tenses, its particles and order of language, being all informed by the Spirit of the Living One who is the Sum and Source of all Beauty, Goodness, and Truth.

D. W. POOR.

NEWARK, *March* 21, 1868.

The translation of this part of the *Biblework* is made from the second German edition, 1865, as revised by the Rev. Mr. HAUFF, of Gmünd, an intimate friend of Dr. KLING, who died a few weeks after the date of his preface to the first edition (March 1, 1861).

P. S.

BIOGRAPHICAL SKETCH OF DR. KLING.

BY

THE AMERICAN EDITOR.

FRIEDRICH CHRISTIAN KLING, D. D., the author of the Commentary on the Epistles to the Corinthians in Dr. Lange's *Bibelwerk*, was born Nov. 4, 1800, at Altdorf, in the kingdom of Württemberg, and died at Marbach in April, 1861. His father was a clergyman of the Evangelical Lutheran Church, and destined him for the same calling. Young Kling passed through that thorough systematic course of classical, philosophical and theological training for which the Gymnasias, the lower Seminaries (Maulbronn, Schöndal, Blaubeuren and Urach), and the University of Württemberg are unsurpassed even in Germany. After graduating in Tübingen he went to the University of Berlin, which was then at the height of its fame in the theological department. He attended chiefly the lectures of Schleiermacher and Neander, and enjoyed their personal friendship. His theological views were moulded by these celebrated divines, especially by Neander; but like most of their pupils, he advanced beyond them in the direction of a positive evangelical orthodoxy.

On his return to Württemberg in 1824 he spent a few years as *Repetent* in the theological Seminary at Tübingen—an honorable position of tutor and assistant professor, to which a few of the best scholars of each graduating class are appointed, with the additional advantage of a literary journey at the expense of the government. In March, 1826, he was elected deacon (*i. e.* assistant minister) in the town of Waiblingen, where he spent six useful and happy years. He was married to a grand-daughter of the celebrated philosopher, Fr. H. Jacobi. While faithfully discharging his duties as pastor, he furnished frequent contributions to leading theological Reviews, which made his name favorably known throughout Germany.

In 1832 Dr. Kling received and accepted a call as professor of theology in the University of Marburg, where he labored successfully and acceptably for ten years. In 1842 he followed a call to the University of Bonn, and taught there till 1849 alongside of such eminent colleagues as Drs. Nitzsch, Bleek and Sack. The state of his health induced him to withdraw from the academic career to which he had devoted seventeen of his best years, to the more quiet and simple life of a country pastor at Ebersbach, in his native Württemberg. When his health was restored, he entered upon a more extensive sphere of labor as Dean of Marbach on the Neckar (the birth-place of Schiller). His leisure hours he devoted to theological study till his peaceful death.

Dr. Kling was a gentleman of great simplicity and purity of character, plain and modest in appearance, gentle and amiable in temper, kind and affectionate in disposition, decidedly evan-

gelical, yet liberal in his views, of solid learning, sound and sober judgment, sincere and humble piety. As a pupil of Schleiermacher and Neander, he retained from the former a lively interest in the systematic arrangement and speculative construction of the doctrines of Christianity from the Christological and soteriological principle; while with Neander he shared a love of Scriptural simplicity, and taste for history and held to the motto: *Pectus est quod facit theologum*. He was no creative genius, opening new avenues of thought, but followed in the track of great and good men, yet with fine discrimination and independent judgment. He was not brilliant either as a lecturer or preacher, but very instructive, sound and winning, and was highly esteemed and beloved by all who knew him. I spent several days with him in the family of Dr. Krummacker at Elberfeld (now at Potsdam) in 1844, where, together with Dr. Krummacker and Dr. Sander, he assisted at my ordination on the eve of my departure for America; and I met him afterwards at Stuttgart and at a missionary festival at Basel in 1854. I well remember the impression which his sweet and lovely spirit, his simplicity and humility made upon all on those occasions, and how he reminded us of the beloved disciple.

Dr. Kling commenced his literary career in 1824 by publishing from manuscripts, at the suggestion of Neander, the sermons of Bertholdt, a powerful Franciscan revival preacher of the 13th century, who is said to have addressed crowds of from 60,000 to 200,000 people, hungry for the bread of Life. This work was favorably reviewed by the celebrated German philologist, Jacob Grimm, and opened a mine of theological lore which lay buried among the German writers of the middle age. Since that time he prepared no extensive work except the Commentary on the Epistles to the Corinthians, to which he devoted the last years of his life. He wrote the Preface a few weeks before his death. He had repeatedly lectured on these Epistles while professor at Marburg and Bonn, and published comments on the more difficult sections in the *Studien und Kritiken*. He laid himself out mainly in the exegetical and doctrinal sections, while the homiletical hints are mostly gathered from older sources. This Commentary was well received for its solid learning and Christian spirit; but the style is somewhat heavy and diffuse. Hence I allowed the translators full liberty to reproduce it freely in justice to the English idiom as well as the thoughts of the original. It is no disparagement of the author to say that the American translators have greatly improved his work by condensation and valuable additions and adaptation to the English reader. Every page gives proof of their independent scholarly labor. The German edition contains 417, the English 596 pages, and a good deal of the new matter is in very small type.

Dr. Kling was also a constant and highly esteemed contributor to the first theological Reviews of Germany, such as the *Studien und Kritiken*, the *Tübinger Zeitschrift für Theologie*, the *Deutsche Zeitschrift*, etc., in which he took an active part in the leading exegetical, critical and doctrinal questions of the age. His essays and reviews were always marked by conscientious care, solidity, sound sense, and justice to all who differed from him. Among the many elaborate articles and discussions of his industrious pen we may mention those on Clement of Alexandria, Hasse's Anselm of Canterbury, the early life of Neander, Baur's view on the Epistle to the Romans, on several passages in the Corinthians, on Schaff's History of the Apostolic Church, on the relation of philosophy and theology,—all in ULLMANN AND UMBREIT'S *Studien und Kritiken*. He also furnished the articles on "Athanasius," "Augustine," "Bertholdt the Franciscan," "Hilary of Poitiers," "Marheinecke," "Möhler," "Christianity," "Conversion," "Justification," and other important subjects for HERZOG'S "*Theological Encyclopædia*," but he died before the completion of this work, and found an honorable place in a supplementary volume (XIX. p. 704-706) of this great storehouse of the modern evangelical theology of Germany.

P. S.

THE EPISTLES OF PAUL THE APOSTLE TO THE CORINTHIANS.

INTRODUCTION.

§ 1. THE POSITION AND SIGNIFICANCE OF THESE EPISTLES.

The Epistles to the Corinthians occupy the second place in the series ascribed to Paul, according to the order of Scripture. Preceding that to the Romans in the order of time by nearly a year, they rank next to it in importance, as it respects both their *contents*, and the *Church addressed*.

I. As to their contents. These are mainly of a practical kind. Unlike what we find so abundantly in the other Epistles of our author, we encounter here no discussions on the cardinal questions of Christianity, whether dogmatical or apologetic. Nothing is here said of the need of salvation, felt by the ancient world; nor of the supply of this need through Christ; nor of the relations of Christianity to the elder dispensation; nor of the nature of the Gospel salvation; nor of the way it fulfilled the law and the promise; nor of the great plan of God's kingdom in relation to both Jews and Gentiles; nor of the part these were to bear in successively drawing each other to a participation of divine grace. Topics of this sort here give place to others, more particularly called for by the peculiar condition of the Corinthian Church. Taking occasion from the circumstances immediately in view, Paul, in these Epistles, labors rather to exhibit the bearings of Christianity upon human conduct in its several relations to the church, to the state, to society in general, and to domestic life. And first of all, he begins with setting forth the varied condition of things in the Church, especially in their moral form and aspect. Under this head he treats of the position which church-members hold to their teachers; of their worthy maintenance of the grace which they have received; and of their high calling, both towards those who are Christians and those who are not,—alike at home and abroad,—but, above all, in the assembly of the saints, whether convened in solemn festival, or for general edification. In short, Paul here solves the problem of preserving and restoring the purity of the Church as a body consecrated to God in Christ, by setting at work brotherly love, as well in the mutual furtherance of each other's spiritual welfare—especially through the right use of spiritual gifts, as in the friendly balancing of all inequalities of outward condition, by a ready generosity on the part of the rich. From this he goes on, taking occasion from the attempts of his opponents to undermine his Apostolical character and influence, to give various expositions of an apologetic and polemic kind respecting the Apostolic office, its value, and the proper recognition of it, especially in reference to himself and his position. One doctrinal question only is directly and thoroughly handled,—that of the resurrection of the dead (1 Cor. xv.); and this is so done that its connection with the fundamental

facts of Christianity, and its bearing upon the whole body of Christian truth, as well as its ethical elements, is made to appear in the clearest light.

That Epistles of so preëminently ethical a character (whose teachings are, however, every where made to rest on their proper doctrinal basis) should be made to follow an Epistle like that to the Romans, was perfectly proper—all the more so, because of their importance in a twofold respect: 1. *Historically*, as illustrating to a remarkable degree the condition and circumstances of the Christian churches in the midst of the pagan world; 2. *Normally*, inasmuch as the Apostle so portrays the proper demeanor of a Christian Church and of those holding office in and for it, that churches and office-bearers may here find a mirror for themselves for all time to come.

II. Looking at the relative importance of the two churches (at Rome and at Corinth), it must be conceded, that the church of the former city, as being the capital of a world-wide empire, and furnishing the largest opportunity for the spread of the Gospel, stands preëminent. Yet the church at Corinth, too, possessed a high degree of consequence, derived from the peculiar position and character of the city in which it was planted. Corinth, as is well known, was the metropolis of Achaia—a province that embraced in its bounds Hellas and the Peloponnesus. Situated on a narrow isthmus which just parted the Ionian Sea from the Peloponnesus, it commanded two celebrated harbors—the one looking toward the East, and the other toward the West. It thus became the centre of an extended and varied commerce. The arts and sciences also flourished there in unrivalled splendor. It was noted, too, as the centre of religious worship for the whole Greek nation. In it was gathered a population numbering from 400,000 to 500,000—comprising people from all parts of the world. Of these a large portion were Latins, the descendants of that colony which had been sent here by Julius Cæsar, about a century and a half previously, for the purpose of recovering it from the desolation and ruin which had been brought upon it by Mummius. An illustration of Paul's estimate of the importance of the place we have in the fact, that he labored here no less than a year and a half for the establishment of a church. In his view, it was a fit point from whence the Gospel might be made to diffuse its rays far and wide over the world, and where a church, once planted, might stand forth as an example for other churches scattered over the globe, whose members would naturally cluster here upon the errands of trade and commerce. And for this there were peculiar facilities arising from the manifold activity and cultivation of the people generally, which gave promise of a spiritual development no less rich and varied. But while Corinth presented peculiar advantages for a church, it also abounded in peculiar perils. No place was so noted for its luxury and licentiousness as Corinth. The infamous goddess Aphrodite was here worshipped with sensual rites of the grossest kind, having no less than three thousand priestesses of loose character ministering at her shrine. Indeed, so notorious was the dissipation of the people, that the word Corinthianise (*κορινθιάζειν*) was used to express conduct the most voluptuous and debauched. There was danger therefore lest in such a place the development of a Christian church would be obstructed by prevailing immoralities. No less great an evil was to be apprehended from the peculiar proneness of the Greek mind to intellectual conceit and party strife. In short, it may be said that in this one city there were concentrated in the fullest degree all those dangerous and corrupting influences which proceed from a thorough-going epicureanism, at once the most vicious and the most refined.

A church occupying so important a position, and at the same time so beset with temptations, naturally required a special care on the part of the Apostle. Of this the two Epistles before us give abundant evidence. The nearer the Apostle stood related to this church, founded by his labors, and the more it threatened to deviate from its true course or actually went astray, the more was

he, as its spiritual father, constrained to exert himself in its behalf and give vent to his own deep emotions of concern for its welfare; and the more energetically, too, did he find it necessary to assert the consciousness of the position which he held towards them. In the first of these Epistles it is only here and there that he gives us a glimpse into his inmost thoughts and feelings on the subject. But it is from the second that we ascertain far more of the real traits of his noble character. For here it is, that, with the most unrestrained candor, and borne on by emotions which carry him beyond himself, he pours forth his whole soul, showing them with the utmost frankness how he had felt and acted, labored and suffered in their behalf. At the same time, also, in reply to the attacks of his foes, he so conducts his self-defence, that not only *what* he says of himself, but also *the way* in which he says it, vividly presents to our view abundant evidences of his rare fidelity and truthfulness, shining forth, as these traits do, both in his deep humility and in his lofty bearing, in his simplicity and in his honesty, in his self-denial and in his love, in his magnanimity and in his boldness, in his ardent devotion and in his deliberate demeanor, in his exaltation of soul and in his quiet, resigned cross-bearing.

‡ II. RISE AND DEVELOPMENT OF THE CORINTHIAN CHURCH.

Upon his second missionary tour, after a divine providence had led Paul from Asia to Europe (Acts xvi. 7-9), and he had here amid various fortunes established churches at Philippi and Thessalonica, and Berea, and finally at Athens had encountered Grecian philosophy, and pride of learning, with the doctrine of a heavenly wisdom, Paul came on his way, about the year 52, to Corinth. The city was then in the height of its prosperity, puffed up with the pride of wealth and the vanity of carnal science, and captivated by a fondness for sophistical dialectics and pompous rhetoric; and Paul entered it, not in the lofty consciousness of his own strength, but in weakness and fear and much trembling, (Acts xviii. 1; 1 Cor. ii. 3) and with an humbling sense of the inadequacy of his own abilities to the great task before him. And his resolve was not to oppose human wisdom and eloquence with weapons of like character, but with the simple preaching of Christ crucified, in order that the faith of believers might stand in the power of God alone (1 Cor. ii. 1, 5; 2 Cor. x. 3, 4).

For the sake of support, he first joined in company, as a tent-maker, with one Aquila, a Jew of Asia Minor, who had been banished from Italy in consequence of the decree of Claudius Cæsar which drove all Jews from Rome (Acts xviii. 2, 3). This co-partnership proved also a fellowship in the faith. But whether Aquila and Priscilla, his wife, were already Christians at that time, or were converted by Paul, it is impossible to decide. His first intercourse on the themes of the Gospel was also with the Jews. To them he was directed by the prophecy and the promise of which they were the bearers. Among them he obtained an entrance and foothold in the character of a travelling brother, and as one learned in the Scriptures. On entering the synagogue, it was expected of him, as was customary, that he would speak a word by way of edification; and he improved the opportunity to announce, and lay before them for suitable proof, the advent of the long expected Messiah. Here, too, he found certain Greeks who had attached themselves to the Jewish communion, or who, at least, came occasionally into the synagogues as hearers. These, by means of their social position and family connections, formed a bridge of access to the rest of the Gentile community. To convince both these parties of the truth which he had to impart was therefore his chief labor. But here again, as often before, only a small number believed. And when, by the arrival of his helpers, Silas and Timothy, Paul gathered fresh strength for his work, a fierce opposition arose, which so kindled the indignation of the Apostle

that, shaking off the very dust from his mantle, and casting on them the guilt of their exclusion from the promised salvation, he declared himself henceforth at liberty to labor with a pure conscience among the heathen. From this time onward he delivered his discourses in the house of a proselyte, Justus by name, who dwelt hard by the synagogue. Here Crispus, the ruler of the synagogue, joined him with all his house, and many others also, who believed and were baptized. But with the growth of the church, the opposition rose likewise, and waxed to such a degree that the Apostle began to despair, and needed a word of encouragement from the Lord. This was graciously vouchsafed him in a night vision—"Fear not, but speak boldly," &c. (Acts xviii. 9, 10). The result corresponded with the declaration. An attempt of the Jews to secure a judgment against Paul before the tribunal of the Proconsul Gallio so signally failed, that the accusers themselves were set upon and roughly handled by the Greeks without interference from the authorities. After remaining awhile longer in Corinth, Paul departed for Ephesus, attended by Aquila and Priscilla, whom he left behind at this latter place as he journeyed onward. These persons were destined henceforth to exert an important influence upon the development of the Corinthian Church. Meeting with the eloquent Apollos, an Alexandrian Jew, who had been a disciple of John and was well versed in Christianity, they took him and instructed him in the Gospel, and on his going to Corinth gave him letters of introduction to the disciples there. In this congenial sphere his talents soon found full scope, and by the assistance of divine grace he proved greatly useful to the infant Church through the skill with which he was able to convince the Jews, out of their own scriptures, that Jesus was the Christ (Acts xviii. 11, 28.). So far the narrative in the Book of Acts.

Our first Epistle gives us further glimpses into the after-condition and development of this Church. We here mark a gratifying progress on the whole. There appears among them a wealth of spiritual gifts, especially in the department of religious knowledge (chap. i. 5). But there is no steadfastness in the progress made. The old life of nature continues still to assert its power in various ways, and in different forms and degrees in different persons, according to their several peculiarities and relations, and that, too, to such an extent, that the Apostle denies them a proper spiritual character, and designates them as *σάρκιναι*: creatures of flesh, and *σαρκινίαι*: carnal.¹

One indication of this carnal temper was seen in the re-appearance of the old Greek *Party spirit*² under a Christian form. The Corinthian Church failed to abide unitedly in Christ. Following the fashion of the schools, they soon joined themselves to different human organs of the spirit of Christ, with a one-sided and exclusive devotion, maintaining and magnifying the peculiar excellencies of their favorite teachers in a contentious zeal, until at last they broke into factions, each separate tendency pushing itself to an extreme, and settling there.³

In chap. i. 12, four parties are enumerated,—those of Paul, of Apollos, of Cephas, and of Christ; and they are mentioned in the order of their rise. The occasion which gave them birth was the appearance of Apollos at Corinth. His mode of understanding and interpreting the Gospel was no doubt essentially the same as that of Paul. But while Paul made it a rule to preserve the utmost simplicity in his preaching, Apollos, on the contrary, gave full scope to his Alexandrine learning and to his well trained powers of eloquence and argument. These shining qualities so attracted a portion of the Church, that in their over-estimate of them, they exalted

¹ [The termination *σάρκιναι* denotes the material composition; *σαρκινίαι*, the moral quality.]

² [The tendency to faction had long characterized the Greek race, and has been stigmatized as the peculiar malady (*ψέσος*) of the old Greek commonwealths.—STANLEY.]

³ [These factions were, however, not separations from the Church, but divisions in it.—STANLEY.]

Apollos above Paul, as a teacher of superior education and culture. In opposition, however, to such pride of "wisdom," Paul insisted upon that "demonstration of the Spirit and of Power" (ii. 1, 4; 2 Cor. xi. 6) which characterized his own discourses. Thus an opposition was developed. Over against the adherents of Apollos, there arose a party for Paul, who applauded the founder of the Church as their master, and wished to make him their head. But while between these two parties there existed hardly any essential difference, and the issue respected only the relative worth of the two leaders, it was otherwise with those who professed to follow Peter. In this case the antagonism turned altogether upon a diversity of views both in morals and religion. Inasmuch as there is no proof that Peter himself was ever at Corinth, we must ascribe the origin of this movement to the presence of Judaizing teachers, who were interested in setting up a strictly legalistic party, and who appealed to Peter's authority, as an Apostle who had been directly called of Christ, and had enjoyed personal communion with him.

But what does the Apostle mean when he speaks of some as saying that they were "of Christ?" If the language here used indicates a vicious partisanship, as would appear both from the connection and from the order of the words, how are we to understand it? It were natural to suppose here, that in view of the devotion manifested by the several parties just mentioned towards their favorite leaders, there were still others who felt opposed to all adherence to men, and were resolved to exalt Christ alone as the Head to whom *they* belonged, but who did this in so exclusive and partisan a manner, that instead of proving a uniting element in the Church, they only made the rents worse. If, now, we may assume with Osiander, that under the opposers whom the Apostle assails 2 Cor. x., this party be meant (v. 7), we should detect in them a Judaizing clique, (chap. xi. 22) whose leaders, intruding into this Church, arrogated to themselves Apostolic authority, while they rejected that of Paul (2 Cor. xi. 5, 15; xiii. 11). That they are to be linked with the Petrinists, or are to be regarded as a modification of this party, is an unwarrantable assumption, since in 1 Cor. i. 12, they are co-ordinate with these as a distinct body, and in the Second Epistle throughout, no further allusion to Peter occurs.¹

As to the grounds on which they rested their special connection with Christ, opinions differ. No sufficient reasons exist for supposing with some that they appealed to a direct family relationship with Christ, or to an immediate personal acquaintance with him, or, with others (Schenkel, Dähne, Goldhorn), that they were a set of Gnosticizing theosophic mystics, who prided themselves upon visions and revelations which they professed to have received from God. Perhaps, with Thiersch, (*The Church in the Apostolic Age*, 2d ed. p. 144.) we might take them to have been personal disciples of Christ, tinged with Pharisaic notions, who had come from Palestine as well as from Rome to Corinth to exert here a dangerous hostility to Paul by stealing from him the hearts of the Church, but who had nevertheless so far unmasked themselves as to merit from Paul the epithets "false apostles" and "servants of Satan" (2 Cor. xi. 13.). But there is no evidence compelling us to such conclusions.²

¹This also tells against Lechler in his "*Apostolic and post-apostolic Periods*" 2d Ed. 1857, p. 386, who says of the Petrinists: "But at the same time they assumed to themselves a pre-eminent and exclusively closer right to Christ himself on the ground of a former personal acquaintance with Jesus." If 2 Cor. x. 7 refers to the Christ party, it follows only that their leaders were Judaizers from Palestine, who found adherents in Corinth, and who, in opposition to all other parties, the Petrine included, designated themselves as "of Christ."

²[In opposition to the prevailing views of German critics it may be well here to state the conclusions which Dean Alford has given of his investigations on the subject of the parties at Corinth. "(1.) That these designations (I. 12) are not used as pointing to actual parties formed and subsisting among them but (2.) as representing the spirit with which they contended against one another being the sayings of individuals and not of parties. ("Each one of you saith)," q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ to the exclusion of us his apostles.' (3.) That these sayings,

The "yet carnal" character of the Corinthian church showed itself also in an incapacity rightly to apprehend and apply Christian truth in its purity and power, and to enjoy Christian liberty in its laws and limitations. They were carnal in their boasting over the gifts of knowledge existing in the church, *i. e.* their *pride of wisdom*, their vain self-satisfiedness, and consciousness of perfected attainment (chap. iii. 4).—Carnal, too, in the grossest sense, was it *for a member of the church to hold concubinage with his own stepmother*; and the church betrayed a lack of spiritual life in so far as it was wanting in earnestness, power and courage, sufficient to expel this impure and all-defiling element from the midst of it.—It was carnal also, only in a different direction, for church members *to go to law* one with another, and that, too, before heathen tribunals (chap. vi. 1-8), since in this there was manifested not only a lack of that yielding brotherly love which prefers to suffer wrong than to do wrong, but also a defective sense of the high dignity of Christians who are called to share hereafter in the judicial functions of their Lord, when he shall sit to judge the world.—The immaturity of their carnal state, and their defective sense of Christian liberty and obligation, appeared also in *the sphere of the sexual relations*, developing themselves in two opposite directions. On the one hand, there were some who insanely held that Christian liberty involved the right to gratify the sexual impulse in promiscuous intercourse with those who prostituted themselves for money, after a fashion allowed and religiously consecrated among the Pagans (whoredom)—as if the Christian were free to dispose as he chose of that body which God had redeemed unto himself (vi. 12 ff). On the other hand, there were those so fettered by legal scruples as to maintain that even marital intercourse was inconsistent with the sanctity of a Christian life, and who therefore insisted not only upon the duty of celibacy, but also upon the cessation of connubial intercourse between parties already married, yea even upon the dissolution of the marriage tie, in case of one of the parties still remained unconverted. Such austere notions betrayed a lack of sound religious prudence, an ignorance of human infirmity, as well as of that divinely ordained diversity in human constitutions which rendered what might be possible and meet for one person wholly unsuitable for another. They also indicated a want of confidence in the power of Christianity to draw those, who consented to remain with believing companions in the closest intimacies of the natural life, into a fellowship of the spirit also. And last of all, they evinced a want of insight into the Gospel rule of abiding in the vocation wherein a person is called—a rule which ceases to be valid only in case the unbelieving party insists on a separation.

In contrast with such asceticism there existed also in some quarters an unrestricted desire

while they are not to be made the basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless hint at *matters of fact* and are not merely 'exempli gratia:' and (4.) that this view of the verse, which was taken by Chrys. Theodoret, Theophylact, Calvin is *borne out*, and indeed *necessitated* by ch. iv. 6, 'These things I have in a *figure* transferred to myself and Apollos for your sakes.' In answer, however, to the argument adduced in support of Alford's view from this last text, as if it implied that Paul had only used the names of himself and Apollos instead of the real names of unknown leaders, by way of accommodation, and to avoid all personal altercation, Stanley well remarks, "This would not apply to the use of the name of Cephas, and it is clear that the Apostle in this instance [ch. iv. 6.] merely expresses his intention of *confining himself* to those who called themselves after his name and that of Apollos, in order to show that his censure was aimed, not only against his Judaizing opponents, but against the factious spirit itself, by which those who claimed to be his partisans were no less animated than those who claimed to be his friends."

The opinion that Paul's language was intended to designate parties actually existing in the Church is confirmed by the testimony of Clement, who in writing to this same Church less than fifty years later says, "The blessed Paul wrote to you about himself and Cephas and Apollos, because, then as well as now, you formed parties." See Stanley. Among American commentators Hodge and Barnes substantially agree with our Author. The former says, "The idea that the names of Paul and Apollos and Cephas are used figuratively, when other teachers were really intended, is so unnatural and has so little to sustain it that it is now almost universally repudiated."

"It is a remarkable fact," writes Stanley, "that the factions, once so formidable, have never been revived. Never has any disruption of the unity of Christianity appeared of equal importance; never has any disruption which once appeared of importance (with the exception, perhaps, of the Paschal controversy) been so completely healed."

for marriage, as though celibacy were an evil and a disgrace. In reference to such a tendency the Apostle insisted only that in view of "the present distress" believers hold themselves free from earthly ties, and that in forming new connexions they take care to keep within the circle of Christian fellowship (chap. vii.).

A further antagonism of a similar kind was called for by the same cause in relation to *the use of meat that had been offered unto idols* (viii. ff.). On this point, likewise, two parties were formed; one strict, and the other liberal-minded. On the part of the former, there was a clinging to the external aspects of the act, or at least some remains of heathenish superstition in regard to an actual objective influence exerted by the idols upon the meats offered to them. On the part of the latter there was evinced indeed a more correct insight into the merits of the subject; but this was accompanied by an overweening pride, and a lack of self-denying love, which was shown in the reckless use they made of their liberty, by reason of which some were scandalized, and others were led to participate in heathen ceremonials in a manner utterly inconsistent with the proper observance of the most sacred feast of Christian worship. This lack of knowledge in regard to the privileges belonging to a Christian, as well as the lack of consideration and self-denial towards others, were alike indications of the "yet carnal" mind. In the one case faith was not live enough to beget a liberalizing knowledge; in the other case, it was not strong enough to produce brotherly love.

This same lack of decorum as well as of brotherly love, was also to be seen in the sphere of *public worship* (chap. xi.); the former, in that the women violated the custom, prevalent in the Churches of God, of appearing in the congregation veiled; the latter, in that the love-feasts to which the Lord's Supper was attached, were celebrated in a manner entirely at variance with the design for which they were instituted, which was to awaken and preserve a just sense of the unity and equality of all believers in Christ, for here the rich separated themselves from their poorer brethren, and kept the portions they brought, aside for their own use, so that the affluence of the one class and the poverty of the other were exhibited in painful contrast.

The "yet carnal" mind was furthermore manifest in relation to the *spiritual gifts* which abounded in the Church. There was a lack both of correct *insight* into the ground and purpose of these gifts and of determination to maintain a constant reference to this ground and purpose, in the use of them. In other words, there was wanting an humble recognition of dependence upon the one God, and Lord, and Spirit, for the existence of these gifts, and also a sincere and loving endeavour to employ them for the furtherance of the interests of the Church. Besides, there was mingled with this a foolish pride at the possession of such gifts, and an unreasoning over-estimate of those in particular which had in them something remarkable and astonishing, such as the gift of tongues. The ability to speak what was incomprehensible, except through an interpreter, in a state of ecstasy, was more highly prized than the ability to prophesy, even though this was better fitted for edification. It was also a token of carnal immaturity, that they were indisposed to repress the impulse to prophesy when it was operating to disturb the order of the congregation, and to hinder edification. With this there was associated also a display of vanity on the part of women in their desire to imitate the men in speaking in an inspired vein (chap. xii.-xiv.).

In addition to all these erroneous moral tendencies, there existed also a theoretic error, (easily passing over, however, into one of practice) which resulted from an adherence to the old heathenish habits of thought. It was an aversion to the doctrine of the glorification of the body (cf. Acts xvii. 32). There were persons in the Corinthian Church who denied the possibi-

lity of the resurrection of the dead, inasmuch as they could not see into the method of the process. (Chap. xv. 35). In this case they showed themselves guilty of gross ignorance, partly in relation to the consequences of such a denial (vv. 1-19), partly in relation to the whole system of God's counsels and ways, of which the resurrection formed an important part (vv. 20-28), partly in respect to the practical significance of the resurrection (ver. 29), partly in respect to God and His power (ver. 34), and partly in regard to the development of the life in Christ; which was in accordance with the analogies of the natural life, and with the precedent set by Christ himself (ver. 35 ff.).

§ III. LITERATURE.

Among the more general exegetical works on the New Testament, or on the Pauline epistles, must be mentioned first, the patristic commentaries of CHRYSOSTOM, THEODORET, THEOPHYLACT, and ORCUMENIUS; then, those of the Reformers CALVIN, BEZA, FLACIUS, and others; then those subsequent to the period of the Reformation by GROTIUS and his learned opponent CALOVIUS; and last of all, the later commentaries by FLATT, OLSHAUSEN, DE WETTE, MEYER, BURGER, NEANDER, etc., and, as especially deserving of consideration, that by OSIANDER (Stuttg. 1858). With these we have compared also the Roman Catholic exposition of the two Epistles to the Corinthians by BISPING (2d ed., 1863). Besides these, honorable mention must be made of MELANCTHON (1 Cor., and a few chapters of 2d Cor.), W. MUSCULUS, ARETIUS, BULLINGER, SEE, SCHMID, MOSHEIM, S. J. BAUMGARTEN, SCHULZ, MORUS, EMMERLING, KRAUSS, HEYDENREICH (on 1st Cor.), and BILLROTH. To these may be added the collective works: CRITICI SACRI; POOL's *Synopsis*; WOLF's *Curæ*; STARKE's *Bibel-Werk*; the BERLENBURGER BIBLE; C. H. RIEGER's *Observations on the New Testament*, which naturally connect in spirit with the excellent *Gnomon* of BENDEL; GOSSNER's *Spirit of the Life and Doctrine of Jesus Christ in the New Testament* (1818), drawn for the most part from the Berlenburger Bible and from Zinzendorf; HEUBNER's *Practical Exposition of the New Testament* (1858); W. F. BESSER's *Bible-Lessons* (8th vol. 1862). Important aids to the exposition of these Epistles are furnished by the treatises on the Apostolic period (HESS, NEANDER, SCHAFF, LECHLER, LANGE, THIERSCH, and others); upon the Apostolic and Pauline doctrine (MESSNER, LUTTERBECK, USTERI, DÄNE); upon the New Testament Theology (CHR. SCHMID and others). Comp. also BAUR, *The Apostle Paul* [2d ed. by Zeller, 1867, 2 vols.], and from the earlier time STORR's *Notitiae Historicae* (in his *Opuscula*).

[Among the English and American works, those possessed of distinguished merit are, H. HAMMOND's *Paraphrase of the New Testament, with Notes* (1684); M. HENRY's *Exposition of the Old and New Testament* (begun in 1704); D. WHITBY's *Paraphrase and Commentary on the New Testament* (1726); THOS. SCOTT's *Commentary on the Bible* (1821); A. CLARKE's *Commentary on the Bible* (1826); BLOOMFIELD's *Commentary on the New Testament, and Critical Digest* (1826); BARNES's *Commentary on the New Testament* (1837); HODGE's *Commentary on the Corinthians* (1862); ALFORD's *Greek Testament* (5th ed. 1865); STANLEY's *Epistles of St. Paul to the Corinthians* (3d ed. 1865); F. W. ROBERTSON's *Sermons on St. Paul's Epistles to the Corinthians* (1860); WORDSWORTH's *Greek Testament with Notes* (4th ed. 1866); besides *The Life and Epistles of St. Paul* by CONYBEARE and HOWSON (1853, and several editions since in England and America); EADIE's *Paul the Preacher* (1860); and HOWSON's *Hulsean Lectures on St. Paul*, for 1862.]

THE

FIRST EPISTLE TO THE CORINTHIANS.

§ I. ITS GENUINENESS.

The genuineness of this Epistle is undoubted. The witnesses for it stretch far back into the remotest antiquity; and among the earliest are Polycarp, Ignatius, Clemens Romanus, Irenæus, Athenagoras, and Clemens Alexandrinus, [Lardner adds Barnabas and Hermas].

[As specimens of the testimony they adduce, take the following furnished by Lardner and Alford:

Barnabas (A. D. 71) has the following evident allusions to 1 Cor. iii. 16, in his Epistle ch. vi.: "The habitation of our heart is an holy temple to the Lord;" and in ch. xvi. "God truly dwells in our house, that is, in us. This is the spiritual temple built unto the Lord."

Clemens Rom. (A. D. 96) in his Epistle to the Corinthians, ch. xlvii. writes: "Take into your hands the Epistle of the blessed Paul the Apostle. What did he write unto you at the first, in the beginning of the Gospel? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye did form parties." And then we have citations in xlviii. from 1 Cor. x. 24; in xxxvii. from 1 Cor. xii. 12; in xlix. from 1 Cor. xiii. 4; in xxiv. from 1 Cor. xv. 20.

Hermas (A. D. 100) in Sim. v. § 7 alludes to 1 Cor. vii. 11, "If therefore a man or woman perseveres in anything of this kind and repents not; depart from her, and live not with her; otherwise thou also shalt be partaker of her sin. *But it is therefore commanded*, that both the man and the woman should remain unmarried, because such persons may repent."

Ignatius (A. D. 107) in his Epistle to the Ephesians § 2. quotes from 1 Cor. i. 10, "That in one obedience ye may be perfectly joined together [in the same mind, and in the same judgment, and may all speak the same thing of the same thing"¹]. And in *ibid.* § 18 from 1 Cor. i. 18; in Epistle to Rome § 5 from 1 Cor. iv. 4; in Epistle to the Magnes § 10 from 1 Cor. v. 7; in Epistle to Ephesians from 1 Cor. vi. 9, 10, *etc.*

Polycarp (A. D. 108) in Epistle to the Phil. ch. xi. quotes from 1 Cor. vi. 2, "Do you not know that the saints shall judge the world? as St. Paul teaches. Another citation in ch. v. from 1 Cor. xi. 9.

Further illustration might be given, but the above are sufficient to show the strength of the evidence. Those interested in prosecuting the investigation are referred to Lardner and Tregelles and Alford].

The internal characteristics also allow no uncertainty on the subject. The boldest criticism of our day, that of the Tübingen school, has suffered it to go unchallenged, and puts these two Epistles beside those to the Romans and the Galatians as the genuine writings of St. Paul.

[The best exposition of these internal evidences is given us by Paley in his *Horæ Paulinæ*, ch. iii. Among these may be mentioned a minuteness of detail and characterization, also incidental allusions and omissions, such as could hardly be looked for in a forged document; and

¹ The part included in brackets Hefele rejects as spurious.

besides these numerous close, yet undesigned coincidences between the statements in the Epistle and portions of the narrative in the Book of Acts.

But aside from and beyond all these evidences is the style and tone of the Epistle itself. Its every line is instinct with the spirit of Paul. All the features of his great and unique character are too sharply impressed upon it to allow of any hesitation as to the authorship].

§ II. PLACE AND TIME OF WRITING.

The subscription purports that this Epistle was written at Philippi. But this is directly contradicted by Paul's own statement in xvi. 8, where he says that he would "Tarry at Ephesus until Pentecost." Michaelis thinks that the mistake must have arisen from a mis-apprehension of *διέρχουαι* in xvi. 5, which being read in the present was made to mean "I am *now* passing through Macedonia," thus indicating his whereabouts at the time of writing. All modern critics agree in taking xvi. 8 as deciding the point of place.

As to the time, there is not the same unity of opinion, though Conybeare and Howson assert that "its date can be fixed with more precision than any other." Kling says "about the close of Paul's well-nigh three years' residence at Ephesus, some time before Pentecost, and shortly before Easter, after he had sent away Timothy and Erastus (iv. 17; Acts xix. 22), and had himself resolved to go through Macedonia and Achaia. (Acts xix. 21; 1 Cor. xvi. 8)." The editor of the second edition singularly adds, without any apparent sense of the contradiction, "that it is not to be put before the month Tisri (Sept.), the beginning of the Jewish year, since the Apostle must certainly have followed the Jewish reckoning, and not the Attic-Olympian." Whatever may have been meant by this, Kling's view as to the season of the year (Spring) is accepted by the majority of recent critics. (MEYER, DE WETTE, WORDS., ALF., HODGE, etc.)

But not so agreed are they as to the year itself. Kling puts it at A. D. 58, and so also Meyer. De Wette says 57 or 58. Alf.: "It is almost certain that it was written before Pentecost A. D. 57;" and so also Pearson, Mill and Wordsworth. According to Lardner's computation it was in the year 56. This was also the opinion of the French commentators, L'Enfant and Beausobre. This variation of two years is however a very slight one. The judgment of critics preponderates in favor of the year 57].

§ III. THE OCCASION AND DESIGN OF THE EPISTLE.

From what has been said in the general Introduction it is easy to infer what prompted the Apostle to write to the Corinthians, and what object he had in view. The moving cause was the whole condition of the church as unfolded in this Epistle. And in view of the evils which had broken out among them he felt constrained to attempt their suppression without delay, and that, too, by writing, as he had good reason for not wishing to defer his work in Macedonia. The chief points he aimed at was to restore harmony, repress inordinate license, correct errors of faith and practice, and confirm them in their allegiance to their Divine Master. [To these we may add, to reestablish his own authority and vindicate his own character and style of preaching from the attacks of enemies who had crept into the church during his absence, and assailed his Apostleship].

Already before this had he learned of some of the excesses into which several of the converts had fallen, and in an Epistle (now lost) had warned them against keeping company with fornicators, and urged the expulsion of such members from their communion. (1 Cor. v. 9, 11). And now again he had received further information, through persons arrived from Corinth, of the party-strifes which had sprung up among them. Besides this he had received a letter from the church (also lost) propounding various questions on points at issue in regard to which he was asked to decide. [Reason enough therefore was there for his writing; and from the abrupt manner in which he enters upon the case in hand, after his calm opening, which is not without indications of restrained feeling, we see how thoroughly his whole soul was roused to his work, and how strongly he felt the necessity upon him for plain and decided utterances. The result was an Epistle which forms one of the most important portions of Sacred Writ. Thus man's evil occasions are God's grandest opportunities for good].

§ IV. ITS STYLE.

[On this point we can do no better than give entire the statements of Alford in his Introduction.

"This Epistle ranks perhaps the foremost of all as to sublimity and earnest impassioned eloquence. Of the former, the description of the simplicity of the Gospel in ch. ii.—the concluding apostrophe of ch. iii. from ver. 16 to the end—the same in ch. vi. from ver. 9 to the end—the reminiscence of the shortness of the time ch. vii. 29–31—the whole argument in ch. xv. are examples unsurpassed in Scripture itself; and of the latter ch. iv. 8–15, and the whole of ch. ix., while the panegyric of love in ch. xiii. stands a pure and perfect gem, perhaps the noblest assemblage of thoughts in beautiful language extant in this world. About the whole Epistle there is a character of lofty and sustained solemnity, an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle."

And all these qualities shine forth unconsciously, without effort, while in the earnest and direct prosecution of his purpose, yea, while entirely repudiating all attempts at rhetoric as utterly inconsistent with the simplicity of the Gospel. Here we have a beautiful illustration of the unconscious character of the truest eloquence.

"No Epistle," Alf. proceeds, "raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom he selected for the Apostle of the Gentile world, or shows us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people; example from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. [He is tender, sarcastic, ironical]. Where he strikes, he heals. His large heart holding all, when he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle—better perhaps than from any one other, because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men."

§ V. CONTENTS.

The main thought of this Epistle is to be seen in the object aimed at (§ 3); its organic unfolding in the General Introduction in the development we have given of the history of the Church (§ 2).

The entire contents of the Epistle revolve round the one purpose of leading the Corinthian Church to realize its true idea, and to set aside all those faults and defects in knowledge and practice which obstructed its proper growth.

I. To this end, after the benediction connected with the address, the Apostle first alludes to the good beginning which the Corinthians had, on the whole, made in a sound church life, thankfully acknowledging the divine grace which had been vouchsafed to them in this respect, and their spiritual good estate as established therein. To this he adds the hope, grounded upon the truth of God, that they would continue steadfast unto the end (vv. 4–9).

II. From this he turns to reprove their defects and discords of which he had been informed, first, by word of mouth from members of the Church, and then by letters of inquiry sent to him touching these things.

A. These defects were, *first, a lack of sound Christian community of feeling.*

1. As it respects the *position of Church members towards Christ and his organs* (i. 11, ff.–iv.). He begins with rebuking the party spirit which was manifested towards himself, who had given no occasion for it, and towards Apollos; mainly in so far as this grew out of an inordinate estimate of human wisdom, learning and eloquence, an estimate which was wholly

inconsistent with the plan of salvation, with the character of those called to participate in it, and with the style of that preaching which was to lay the foundation of the Christian life. (i. 17–ii. 5.). This preaching, however, he maintains, involved a high divine wisdom, which remained a closed mystery only to such as were not spiritual. (ii. 6 ff.). This declaration he then applies to the Corinthian converts as being not yet spiritual (iii. 1 ff.) and leads them to a right estimate of those who were revered as party leaders, and of their doings (5 ff.), warning them at the same time against all destructive violations of the Church, which was the temple of God. (18 ff.). From this he proceeds to instruct them in regard to the lofty claims of Christians to the several means and instruments of salvation (21 ff.) and exhibits to them the proper standard for measuring the worth of Christ's servants, a worth which was to be manifest in due time, and the manifestation of which therefore was to be waited for in suspense of judgment (iv. 1 ff.). After he had thus set before them the contrast between their imagined self-sufficiency, and the actual condition of the Apostles (6 ff.) he passes from the severe into a paternal tone, points out the difference between a mere teacher and a spiritual father, and rebukes their arrogance towards the latter, which seemed to proceed from the assumption that he was unable to punish (iv.). With this he proceeds to notice a further defect in Christian community of feeling.

2. As it respects the *discipline of unworthy and corrupt Church members* (v.).

He here insists upon the excommunication of a member who had disgraced the Church by gross immorality, and the toleration of whom hitherto was a just cause for deepest shame. In this connection he corrects a misunderstanding of what he had said in a former letter in regard to intercourse with immoral persons.

3. As it respects the *demeanor of Church members in their civil relations toward each other* (vi. 1 ff.).

He rebukes the practice of Christians going to law with each other before heathen tribunals, especially when they were in the wrong, since unrighteousness belongs to the sins which exclude from God's kingdom, and from which therefore they as Christians had been purified.

4. As it respects a *becoming Christian deportment in the sexual relations* as opposed to heathenish fornication (vi. 12 ff.).

That this practice was by no means one morally indifferent, is shown from the relation of the body to Christ as the head of the Church, from its character as a dwelling-place of the Holy Spirit, and from the price paid for its ransom.

5. As it respects their *views of marriage* (the foundation of all social life), *and the conduct of the several parties in this relation* (vii.).

One inquiry in the letter of the Church had touched upon the relations of the marriage and the celibate state. Marriage and the bed undefiled he advised as a safeguard against fornication and as a relief to incontinence. Otherwise, to remain single were a noble thing (ver. 1 ff.). But the dissolution of existing marriage relations is discountenanced except in cases where the unbelieving party insisted upon it (ver. 10 ff.). The general rule laid down is for a person to abide in the condition wherein he is called (ver. 17 ff.). But the unmarried are advised to remain as they are, both on account of the existing distress which demanded an entire freedom of the spirit in regard to all possession and enjoyments, and for the sake of a more entire devotion to the Lord and His will. Nevertheless, the contracting of marriage is not condemned as sinful, and in some cases is approved (ver. 25 ff.).

6. As it regards the *conduct of the strong and liberal-minded towards the weak* in things indifferent; that is to say, a defect in self-denying love (viii.–x.).

The discussion here, which was called forth by an inquiry about the eating of *meat offered unto idols*, proceeds on the assumption, that mere knowledge without love, so far from furthering the life of the Church, only begets a corrupting pride (viii. 1 ff.). He then gives them to understand that an insight into the nothingness of gods, so called, was not so general as to divest all persons of a conscious relation to the idols in the eating of the meat offered to them. Hence to lead such persons to eat of this meat by the exercise of a liberty conformed to such an insight, when the mere eating was of no moral worth before God, was in fact a betrayal into sin; and so a beguiling to perdition. And this was entirely contrary to the love of Christ, who had made the

greatest sacrifice in their behalf (ver. 5 ff.). Here the Apostle shows them, by his own example, that the surrender of an acknowledged right for the sake of furthering the cause of Christ was the proper boast of the Christian, and the condition of obtaining an indestructible crown (ix.). He then warns them against all false confidence, in supposing those once received into the communion of God's people, and into a participation of the means of grace, could ever fail, while at the same time he points them comfortingly to the faithfulness of God in keeping them from temptation (x. 1 ff.); dissuades them from participating at idol altar-feasts, as inconsistent with a participation in Christian solemnities (ver. 14 ff.) and finally exhorts them to follow the rule of love, and do what was for the glory of God. (ver. 25 ff.).

7. As it respects *their deportment at the assemblies of the Church.*

- a. Of women in the matter of dress. He pronounces the covering of their head in public as a custom that was in accordance with nature and suited to the position ordained of God for woman, while that of being uncovered was more suited to the man (xi. 1-16.).
- b. Of the rich towards the poor in the observance of the Lord's Supper. He reproves the custom of the two classes separating at the love feasts, as contrary to the nature of the institution, and calculated to draw down upon it the judgment of God, because of the unworthy communion it occasioned (ver. 17 ff.).
- c. Of the Church generally, and of those endowed with spiritual gifts in their improper estimate and use of these gifts (xii. to xiv.).
 - a In respect to these, he exhibits, first, their foundation and object and hence their unity in manifoldness, as designed for mutual helpfulness, suitably to the organic character of the Church (xii.).
 - β He next shows the measure of their worth and the rule of their use, viz.: Love which is described according to its qualities, and recommended and praised above all transient gifts, because of its eternal duration.
 - γ Finally, he compares the gifts of prophecy and of speaking with tongues in respect to their worth, as measured by their fitness to edify the Church; and sets forth the rules that are to regulate their use in accordance with their design and with what is seemly for the Church of God. (xiv.).

To these defects in true Christian community of feeling, there is added, still.

B. A defect in doctrinal knowledge and of steadfastness in respect to the article of the resurrection of the dead (xv.).

On this point the Apostle teaches them, 1. How the possibility of this fact is essentially presupposed in the resurrection of Christ, that well attested event on which the faith and hope of Christians rest (vv. 1-19); 2. What position it occupies in the carrying out of God's plan of salvation, (ver. 20 ff.); 3. What practical consequences its denial involves; 4. How the objections against it arising from its mode, and from the nature of the resurrection body, are groundless and irrational, (ver. 35 ff.); and 5. How it will be with those who survive at the moment of Christ's appearing (ver. 51 ff.).

III. The concluding portion of the Epistle (xvi.) is made up of instructions in regard to the collection for the Christians at Jerusalem; of intimations in regard to his approaching visit; and hints respecting the treatment they were to give his friends and helpers; and, finally, of greetings and parting wishes accompanied with earnest exhortation.

Obs. The survey above given of the contents of this Epistle finds its proper supplement in the attempt made in *Introd.* § 2. to refer back all its faults to the lingering carnality of the Corinthian Church. These are but the various points of view from which to consider and expound it.

How nearly the contents of this Apostolic letter touch our Christendom, and *what practical bearing* it has for us is well expressed by old HEDINGER in the following powerful language, which we may well consider (comp.) STABKE, EINL. § 12 "A Christianity decayed in all the duties of life and its several relations, may see itself distinctly mirrored in this Epistle, and may perceive how, with the Corinthians, all their mistakes and idle fancies about the nature of true blessedness have not yet entirely died out. How sadly is the Church of the saints still tormented with rationalizing spirits, and with falsely-famous worldly-wise ones, who intrude

upon others that are truly spiritual their own self-coined conceits and rules! To what extent are multitudes still corrupted from the simplicity of the faith! How boldly do people judge of spiritual things according to the crooked standards of a carnal or political wisdom! How conceited and puffed up are many pastors and teachers through their vain learning! How merciless toward the weak! How tender in rebuking distinguished sinners! How common has fornication become! How grossly and wickedly do many conduct themselves both in married and single life! How careless are people about winning their neighbor's regard! How often is the Lord's Supper dishonored and disgraced, as if it were a common meal, by the unbelieving, the hypocritical, and the godless! And such, forsooth, will still pretend to be Christians! God grant that by the frequent perusal of this Epistle, yea, of the entire Scriptures, they may reform betimes! Furthermore, we may learn from this Epistle: 1. In Paul, his love and patience as evinced towards the faults of the Corinthians; his wisdom and foresight in convicting and reproving; his zeal against open offenders; his care that a great evil might be warded off in season. 2. But in the Corinthians, (a) How a good beginning may not hold out, and how easily persons may be turned from the simplicity which is in Christ, if they do not keep a wakeful watch over themselves; (b) What damage is done, if a person yields too much to his own reason, or relies on his secular wisdom, or allows himself to be ensnared by the artful words of carnal learning. 3. What a blessing it is to have a faithful teacher. 4. How necessary and useful church discipline is. 5. How difficult it is steadfastly to refrain from sins to which a person has been accustomed, and which he formerly considered not sinful. 6. How high an estimate should be put upon every believer, and what care should be taken not to offend the weak. 7. That Satan regards nothing as too sacred to be turned by him to the advantage of his kingdom and to the injury of Christ's Church, as (*e. g.*) spiritual gifts. 8. How dangerous it is to err in fundamental truths and how necessary to instruct others concerning them."

COMMENTARY.

THE FIRST EPISTLE TO THE CORINTHIANS.

FIRST DIVISION.

THE GREETING; THANKS AND HOPE IN REFERENCE TO THEIR CHRISTIAN STATE IN GENERAL.

I. Greeting.

CHAPTER I. 1-3.

1 PAUL, called¹ to be an apostle [a chosen apostle] of Jesus Christ through the will
2 of God, and Sosthenes *our* [the] brother, Unto the church of God which is at Corinth,²
to them that are sanctified in Christ Jesus, called to be [chosen] saints,
with all that in every place [*om.* in every place] call upon the name of Jesus Christ
3 our Lord, [in every place³] both theirs and ours: Grace be unto you, and peace, from
God our Father, and from the Lord Jesus Christ.

¹ Ver. 1.—Κλητός: called or chosen is wanting in many good authorities (A. D. E. etc.) These, however, are not sufficient to warrant its omission, since it is more likely that the word was omitted as superfluous, in consequence of εἰς θεληματος θεου (as it is not found in like connection in 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1), than that it should have been inserted from Rom. i. 1. [Cod. Sin. has it. In the text we follow the version of our author and translate κλητός as a verbal adjective "chosen." This is the nearest equivalent in English. "Called" would be more correct; but this word is appropriated to another meaning, and would therefore be ambiguous.]

² Ver. 2.—[Our author inserts the clause "which is at Corinth" after "Christ Jesus," an unnatural order, authorized by B. D. E. F. G. It, and which he vindicates on the ground that it were more natural to suppose that the order of the Received Text was a supposed improvement by transcribers, than that the clause in question should have been placed by design or error in those manuscripts after "sanctified in Christ Jesus." The valuable Cod. Sin., however, agrees with the Received Text, and we adhere to this against the decision of Alford, Stanley or others.]

³ [We here conform to the unquestioned order of the Greek text, which alone yields the true meaning.—See below.]

EXEGETICAL AND CRITICAL.

VERS. 1-3. These opening verses, according to ancient custom, combine to present in advance the address and greeting; that is, the designation of the parties concerned in their mutual relations, and likewise the benediction.

VER. 1. PAUL.—Concerning his person and history, his importance to the Church and his labors, consult the general introduction to these Epistles [also Herzog's Real. Ency. art. Paul. Smith's Dict. of the Bible, do. Kitto's Bible Ency. do. Besser, "Paul the Apostle." Eadie, "Paul the Preacher." Howson, "Hulsean Lectures," for 1862. A. Monod, "Five Discourses on St. Paul." Ld. Lyttleton, "On the Conversion of St. Paul." Neander, "Planting and Training," etc.]

A chosen Apostle of Jesus Christ, by the will of God.—The ordinary rendering, "called to be an Apostle," does not give sufficient prominence to the leading thought here, which is shown by the order of the words to lie in 'Apostle.' The sense is,—an Apostle by virtue of his calling; and this calling was that given him by Christ (Acts ix. 22-26), having for its deeper ground the will of God (comp. Gal. i. 15 ff.). Hence, neither of these designations is superfluous. The fact of "being called" is insisted on in contrariety to everything like arbitrary assumption of honor, or unwarrantable intrusion into office. "Καλεῖν: to call, like קָלָה is used to denote the way in which God specially appoints men to any particular end." NEANDER. And this was a matter which, in view of the parties at Corinth who refused to acknowledge Paul's

apostleship, and sought to put him below the twelve, directly called by Christ when on earth, it was in point to bring prominently forward; and no less important was it to show that this calling came through (*διὰ*) the Supreme Will. And there was the greater necessity for this, inasmuch as the office of which he claimed to be the bearer was highest in the divine economy. It was that of an ambassador of Jesus Christ, whose business it was to represent his Master, whose words and acts were to be regarded as Christ's words and acts, the honoring or contemning of whom was to be looked upon as the honoring or contemning of Christ, who, as Christ's commissioner, appointed to organize and govern the Church throughout the world, wielded an all-embracing power, and exercised a far-reaching authority, and who agreeably with such an appointment and such plenitude of authority was endowed with a wealth of spiritual gifts, such as is ordinarily distributed among several persons in a less degree.*

And Sosthenes the brother.—Although conscious of his high and well established position, he nevertheless does not present himself before the Church alone; but he takes into company one who officially stood far below him. Him, however, he designates as an equal—as a brother both to himself and the Church, in the unity of Christian faith and hope. "The disposition on the part of Paul to send out his Epistles in the name of one or more of the brethren happening to be with him (Gal. i. 2), may be taken either to imply that the persons mentioned had aided in the upbuilding of the churches concerned, or as an expression of their perfect agreement with what he wrote. It certainly is, at any rate, a testimony to that fellowship in the Spirit, which Paul so often inculcated, and which he was ever diligent both to cultivate in himself and to inculcate upon his readers." BURGER. Whether this Sosthenes was the ruler of the synagogue mentioned in Acts xviii. 17,—supposing him to be then already inclined to the cause of Christ, in case it was by the Jews that he was beaten, or that he was violently opposed to this cause, in case he was beaten by Greeks, (the readings which indicate the one or the other are neither of them original),—cannot be accurately ascertained. In any case, he must have been known and esteemed in the Church, so that it was not without its influence with them that he expressed his assent to the contents of the letter, and represented them before Paul. That he must have written the letter himself under Paul's dictation, as some suppose (Billroth, Hodge) (comp. xvi. 21), does not necessarily follow from this connection. Perhaps we might infer that he had been an official assistant of Paul; but even this is not expressly denoted by the term 'brother.'

VER. 2. Names and characterizes the party written to.—**Unto the Church of God.**—"The congregation," or, 'the Church of God' is the Old Testament designation of Israel as a divinely gathered people. It means a people assembled before God and for God. The derivation of the

word *ecclesia* points out the mode of its gathering. It was by means of a 'calling,'—a spiritual instrumentality. Hence its members are designated as "the called." In this a personal independence is presupposed. Salvation is offered, not enforced, and it is shared only by those who voluntarily accept and enter into it. *Τῷ θεῷ*: of God—Gen. of possession. The Corinthian Church is hereby emphatically declared to belong not to any human leader, but to God alone. The Church is *His*.—**Which is at Corinth** [The local designation of the Church. Geographical divisions are in the Church the only ones recognized in the New Testament, and the Church in one place or city is always spoken of as a unit. Though consisting of one or more distinct congregations, it was regarded as an organic whole under one general superintendency. It was otherwise when a province was in view, *e. g.*, the churches of Asia.—"Church at Corinth" that wicked city! what a joyful and striking paradox." Bengel.]—**to them that are sanctified in Christ Jesus.**—By this the Church of God is distinctly characterized in its members as Christian. It is composed of persons who are sanctified, *i. e.*, separated from the mass of sinful humanity, the world, and devoted to the exclusive service of the true God [and whose guilt has been expiated by an atonement. Both ideas, those of consecration and expiation, are included in the word *αἱγιαίνω*: to sanctify]. This is not to be understood in a simply legal or theocratic sense (as in the case of the Jews, who were termed a holy nation because of their descent from Abraham and their divine government); nor yet in a purely objective sense, as implying the mere imputation of holiness; but in a real sense, as being the result of the operation of the Holy Ghost (comp. vi. 11; 1 Pet. i. 2). Yet this inward appropriation of salvation is not on this account to be considered as complete, but only as begun in its informing principle, and as existing in a germ which may be developed in various degrees.

In Christ Jesus.—These words denote the ground or soil whereon those who are sanctified stand, and from which they derive the power of sanctification. It is Jesus Christ, into whose fellowship they have entered by faith and baptism (comp. Gal. iii. 26 ff.; Rom. vi. 3), [and who is the only centre and bond of union for the Church]—**called or chosen saints.** This implies that they are consecrated to God and numbered among His peculiar people by virtue of a divine call, ["effectual call as distinguished from a merely external invitation." HODGE] (comp. Rom. x. 14; ix. 24, etc.); hence, that they, as well as the Apostle on his part (ver. 1), were also indebted for their high position to the Divine Will, which was made known to them in their call through the Gospel (Rom. x. 14; 2 Thess. ii. 14). "Paul here may have reminded them of their 'calling' as something which was alike for all, having in view already the parties whom he was soon to rebuke for giving undue prominence to the human instrumentality, and for insisting upon subjective diversities in a schismatic way." NEANDER. ["It is not to be inferred from this that the Corinthian professors were all true believers, or that these terms express

[* On the nature and extent of the apostolic office, consult articles under the word "Apostle," in Kitt's Enc., 2d ed.; Smith's Bib. Dict.; Herzog's Real. Enc.; also, Owen's Works, vol. iv. p. 437-446; Schaaf, Hist. of Ap. Ch., Book iii. chap. 2; Conybeare and Howson, Life of St. Paul, ch. xiii.; Litton, The Church of Christ, Book ii., Part ii. ch. 1.]

nothing more than external consecration. Men are uniformly addressed in Scripture according to their profession." *HOBAK*].

With all that call upon the name of our Lord Jesus Christ in every place.—There is a difference of opinion as to the connection of these words. They might be joined to those just preceding, *e. g.*, 'who are called holy, as are all who, etc.' So taken, they would serve to remind the Corinthian converts of their fellowship with Christians in all places. So Bengel. Or they may be construed as enlarging the circle of those whom Paul intends to address. The former construction would not be unsuitable, since it would furnish a fit antidote to the narrow-minded tendency to division which showed itself in the church. But the latter is favored by the similar passage in 2 Cor. i. 1, which at the same time more exactly defines and explains the general statement we have here: 'in every place.' Then we should have immediately joined to this, as belonging to it, the closing words—**both theirs and ours.**—To connect these [as the E. V. does] with "our Lord," *g. d.* "their Lord and ours," is hardly admissible from the order of the Greek text, and is also unsuitable, because in that case the word "our" as connected with "Lord" would be understood not simply of Paul or Sosthenes, but also of the recipients of the letter included with them as well. (Comp. 2 Cor. xiii. 18).—Referred to the daughter churches of Corinth in Achaia, as suggested by 2 Cor. i. 1, these words yield the sense: "in every place which belongs as well to them—the Corinthians as the mother church—as also to us, the Apostle and his companions." So construed, the Apostle will here be understood as, on the one hand, conceding to them the right of the mother church, and impressing upon them the duty of taking a deeper interest in the daughter churches, and, on the other hand, as indicating his interest in these, and so winning them also to the reception of his doctrine and exhortation. [But is it not more natural to refer "theirs" to "those who call upon, etc.," and to include under "ours" both the parties writing and the parties written to? So Alford. Another interpretation has been proposed. "The Epistle is addressed to all Christians in Corinth and Achaia, wherever they might be. Every place is at once theirs and ours—their place of abode and my place of labor." See Hodge. "These words form a weighty and precious addition—made here doubtless to show the Corinthians that membership of God's Holy Catholic Church consisted not in being planted or presided over by Paul or Apollos or Cephas (or their successors), but in calling on the name of our Lord Jesus Christ." *Alf.*].

Who call upon the name, etc.—*ἐπικαλεῖσθαι τὸ ὄνομα*. By this is denoted, not the *being* called by the name of the Lord, as if the Greek verb were in the Passive, but, as every where in the Old and New Testament, the *calling* upon the name of the Lord, especially the invocation of His help as Lord. It is, accordingly, an act of divine worship, [and in a more extended sense, denotes a life of reverence towards God, and of habitual religious faith]. The term Lord, answering to the Hebrew *יהוה* or

יהוה: Jehovah or Adonai, here applied to

Christ, indicates His plenipotence and truth, which is more fully set forth in Matth. xi. 27; xxviii. 18; John xviii. 2; and which rests partly upon His original sonship and His mediatorial agency in the creation (viii. 6; Col. i. 16 ff.; Heb. i. 2 ff.), and partly upon His redemptive office (vii. 22 ff.; Acts xx. 28; Tit. ii. 14).—The *name* indicates the being as revealed and known; hence the invocation presupposes faith—faith, preaching—and preaching, the word of God (Rom. x. 14 ff.). Those who called upon the name of Christ formed a contrast with those who blasphemed this name among the Jews. (Luke xxiii. 39; 1 Tim. i. 13; Acts xxvi. 9; comp. chap. xxii. 16). This same thought lies at the foundation even in places where instead of a name we have a mere description. The name of Jesus Christ expresses what He is, His entire personality together with His office and work. [On the import of names, especially as belonging to Deity: see Bush, *Com. Ex. iii. 13*; Hengst. *Com. Ps. viii. 2*; ix. 12; Whately, *Serm. Matth. i. 23*].

V. 3. The benediction, which elsewhere among the Greeks, and twice also in the New Testament (*Jas. i. 1*; *Acts xv. 23*) is woven with the address into one sentence, is here peculiarly extended.—**Grace and peace** constitute the sum total of Gospel blessings, the former being the ground and source of the latter. *Χάρις* properly denotes that which begets joy, viz. favor, grace, kindly feeling. It may be regarded either as a quiescent trait, the mere outshining of an inward goodness or amiability; or as an energy put in active exercise for the welfare of others. Among the Greeks the word was used also in connections which we should deem immoral. But in the language of revelation it denotes that supreme love and self-devotion which was manifested in its most perfect form by the Son of God. It is what we, in respect of the unworthiness of the object, denominate *grace*, by which is meant sometimes the mere feeling of kindness in the heart, and sometimes the beneficent act which is its result. Here, indeed, it means the peace of forgiveness and reconciliation, corresponding to the Hebrew *שָׁלוֹם* which includes

the entire welfare of the individual both spiritual and physical, and the root of which is inward peace, the repose of the spirit in the sweet consciousness of being reconciled to God, and in the blessed assurance that we have God for our friend and have to expect from Him good alone. (Comp. *Rom. viii. 1, 31-39*). ["The wish of peace has a peculiar bearing here in view of the dissensions at Corinth." *Olz.*].

From God our Father, and from the Lord Jesus Christ.—That this clause is not to be translated "from God the Father of us, and of the Lord Jesus Christ," is clear from *Gal. i. 8*; not to say any thing of the impropriety of thus putting Jesus Christ in a subordinate position.—The co-ordination of Jesus with the Father is to be explained on the ground that the office of mediating grace and peace rests upon His divine sonship, and so upon His equality with God.—This is a truth already indicated in the appella-

tion "Lord," and which is inferred from viii. 6, and from the whole Pauline system of doctrine. ["Here it is to be remarked, that God is called our *Father* and Christ our *Lord*. God, as God, has not only created us, but renewed and adopted us. God in Christ has redeemed us. He is our owner and sovereign, to whom our allegiance is immediately due; who reigns in us, and rules over us, defending us from all our enemies. This is the peculiar form which piety assumes under the Gospel. All Christians regard God as their Father and Christ as their Lord." Hodge].

DOCTRINAL AND ETHICAL.

1. From the fact that God our Father and the Lord Jesus Christ are exhibited to us as the *common source or sum total* of all the blessings of salvation, it is to be seen that the Apostle, even while subordinating Christ to God (iii. 23; xi. 8; xv. 28), yet maintains such a mediation through Christ of the Divine grace, and of the blessings flowing from it, as *presupposes in Christ the Mediator a divine nature*. How the two things, subordination and equality of substance, agree, is a problem for the science of Christology. This is the mystery of love, which in the Father flows out in the fulness of the divine perfections; which in the Son keeps itself evermore as consciously dependent and recipient, and, accordingly, both thinks, purposes and does every thing with sole reference to the Father.

2. The equality of Christ with God is also indicated by the *calling upon the name of the Lord Jesus Christ*. Both this invocation and that derivation of all the blessings of salvation from the Father and from the Lord Jesus Christ conjointly, can be made consistent with the Old Testament teaching respecting God, only on the supposition of the essential divinity of Jesus Christ and His true equality with the Father.

HOMILETICAL AND PRACTICAL.

1. The consciousness of *being called to the ministry through the will of God* (ver. 1) is: 1. the ground

of our confidence in appearing before a Christian congregation to instruct, exhort, reprove and comfort (comp. 2 Cor. iii. 4 ff.); 2. the spring of humble devotion to the service of the Lord, devoid of all arbitrary and self-willed activity, and in every thing observant of the Master's eye, and subject to His word; [3. an example for all engaged in any lawful vocation. The consciousness of being called to our work in the providence of God is necessary for the sanctification of our labors, by imparting to them a noble aim, a right impulse, and a true courage to do and endure valiantly for God, our true Master, in all things appointed unto us. After Robertson].

2. The main features of a true church (ver. 2) are, 1. that it is an assemblage before and for God; 2. that it consists of such as are consecrated to God in Jesus Christ; 3. that it is thus consecrated through the mighty creative will of God; 4. that its members are such as call upon the name of the Lord Jesus Christ; [5. that these things may exist in connection with many glaring faults in true professing believers, and with many false professions of faith, which yet do not necessarily vitiate the claim to be called a true church].

3. The proper fellowship between the office and the church rests, 1. in that the former works out for the latter the benefits of salvation which come from God and Jesus Christ in the way of blessing; 2. in that the latter receives these benefits from the ministration of blessing with earnest and hearty desires.

4. VRS. 2, 8: BESSER:—How must the Apostolic greeting shame many congregations who assemble to hear this Epistle read, and yet come there with discordant sentiments and divided tongues! "The name *ἐκκλησία*; church," says Chrysostom, "is a name not of separation, but of union and harmony."

[5. VER. 2. BENGE:—The consideration of the church universal frees the mind from party bias, and sways it to obedience.]

II. Gratitude and hope in respect to their Christian state in general.

CHAPTER I. 4-9.

4 I thank my God always on your behalf, for the grace of God which is [was'] given
5 you by [in: ἐν] Jesus Christ; That in every thing ye are [were] enriched by [in] him,
6 in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed
7 in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus
8 Christ: Who shall also confirm you unto the end, *that ye may be blameless in the day*
9 of our Lord Jesus Christ. God is faithful, by [through] whom ye were called unto the
fellowship of his Son Jesus Christ our Lord.

[Ver. 4. *δοθείς* was given, viz., at the time of conversion].

EXEGETICAL AND CRITICAL.

This opening, in which the Apostle expresses his *thanks* to God for the abundance of spiritual gifts possessed by the Corinthian Church, and his *hope* in their steadfastness and further prosperity in all good, should by no means be regarded as a simple rhetorical *captatio benevolentiae*, as a mere bit of flattery designed to win his readers, so that they might the better accept his subsequent exhortations and rebukes, and keep themselves well disposed in spite of the unpleasant things he had to say, and submit to be the more readily guided to the ends he had in view. What Paul here says is preëminently the truth. It comes from his heart. He does feel a sincere joy that so much good exists in the church and that it affords such ground of hope for the future. It is a conviction which proceeds from his fatherly disposition (comp. iv. 15). Nor are we to regard it as any self-deception or fond fancy of his. For however great may have been the faults of individuals, the work of Divine grace had nevertheless been begun in all the plenitude of spiritual gifts, and his confidence in the continued operation of the Lord confirming their hearts, and in the faithfulness of God towards them, was verily well grounded. Both these things are presupposed in his exhortation and rebuke. First, objectively: in so far as the expectation of any good results from his efforts rested only upon the existence of some good already in the church and upon God's faithfulness and coöperation. Again, subjectively: in so far as the acknowledgment of previous successes and the hope of yet greater ones, generally inspire confidence and render persons favorably disposed to receive exhortation and rebuke as given kindly and intelligently, and infuse into them courage to undertake the work of reform; and this courage is of the right kind since it refers all good back to God as the source. And in this style of address there is something more than cool human calculation. It is acting in perfect conformity with the true laws of the mind, and above all with the law of that love "which believeth all things and hopeth all things," but which nevertheless secures the same results that worldly prudence is wont to calculate for in a selfish way. "The Corinthian Church was well trained and instructed and established in the faith; but it was not yet entirely simple-minded and pure in heart; there was much worldly vanity and party spirit still among them. So in every church there is to be found a mixture of what is praiseworthy and blameworthy. The praise of the better class piques even the worse, and is a means of inciting them to merit that praise, too. And the reproof of the bad ought to affect the better class likewise, awakening in them regrets that there are such persons by their side and in their communion as deserve reproof, and it should prompt them to remove the evil. Every church is one organic whole, by reason of which the several members exert an influence upon each other and share in that which others have and are." Heubner, p. 213. "This introduction, breathing blessing and praise, gratitude and confidence, exhibits the spiritual shepherd in apostolic simplicity and

truth. All goodness in the church he denominates a work of grace, and he sets in prospect the consummation of the salvation begun as only grace likewise, and he does it in a manner at once humbling and animating. He looks at the church in its germ, in the strength of its better elements which may be rendered a source of blessing to others, and so, wisely preparing the way, he passes over from the bright to the darker side." Oslander.

VER. 4. **I thank.**—An expression of acknowledgment and joy towards God as the Author of all good.—**My God.**—As in Rom. i. 8 and elsewhere,—of course not in an exclusive sense, but as an avowal of his own personal communion with God and direct interest in Him; a personal attestation of his religious position, without any sinister design, but yet in a manner calculated to elicit respect and confidence in what he is about to say.—**Always.**—This cannot mean that he was always engaged in audible thanksgiving, or that this feeling of gratitude was also definitely present in his consciousness; but only that he bore this church perpetually upon his heart with grateful emotions to God—a meaning which the word in the Greek also carries.—**On your behalf for the grace of God.**—The personal object for whom and the reason on account of which the thanks were given. [*χάρις*: grace, the disposition in God, for *χαρίσματα*: the blessings flowing from it—"a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such."—Alf. Wordsworth, however, distinguishes here, *χάρισμα* is a special gift to be used for general edification. *χάρις* is grace generally for personal sanctification. Tongues, miracles, healing are *χαρίσματα*. *χάρις* is given in order that *χαρίσματα* may be rightly used."].—**Which was given you in Jesus Christ.**—Comp. also ver. 2.—Christ is here regarded, in a sort, as the place, where the grace of God is manifested (comp. 2 Cor. v. 19) so that he who enters there becomes partaker of it. But this entrance is faith, by which the believer is in Christ and comes into vital communion with Him.

VER. 5. Extends the thought and shows wherein the manifested grace consists.—**That ye were enriched in him**—i. e., as being in Christ and having constant communion with Him; and this enriching is the work of God's grace.—**In every thing.**—A general statement, which is at once more particularly defined and limited.—**In all doctrine.**—Thus ought *λόγος* to be translated with Luther [in which Calvin, Alf., de Wette, Billroth, Meyer concur, understanding by it: doctrine preached to the Corinthians], and not: "utterance," as though the reference were to powers of eloquence or the gift of tongues [so Bengel, Stanley and Wordsworth; "and which interpretation," Hodge says, "gives good sense and is the one generally adopted." Meyer: "All manner of external endowments for speaking;" excluding however any allusion to gift of tongues, as inconsistent with the subordinate value attached to this in chap. xiv. This view is sustained by xii. 8; 2 Cor. viii. 7; xi. 6. In this case *γνῶσις*; *knowledge*, would denote the inward endowment. The order of the words appears to support Kling's view. "Truth

preached, (i. e.) 'doctrine,' must precede 'truth apprehended,' i. e. 'knowledge.'" But the analogous passages in the two Epistles go to prove Meyer's view and the correctness of the English version also].—**In all knowledge.**—By this he means: the general acceptance of the doctrines that had been communicated to them on every side, and a comprehensive insight into their truth. This statement does not conflict with the fact of peculiar defects in individuals.

VER. 6. Further confirms and illustrates the foregoing. **Inasmuch as**—*καὶ ὅτι*: [not correlation: "according as," but as in appended clauses denoting explanation, *quoniam, si quidem*, since. Winer's Gr. LIII. 8].—**The testimony of Christ.**—Christ may here be taken either as the subject, the one testifying, or as the object, the one testified of. The one does not exclude the other. In the former case the phrase would mean, the proclamation of the Divine plan of salvation in all its parts (its grounds, aims and relations; its beginning, mediation, execution and consummation), obtained by a direct insight into the heart of God, into His inmost thought and purpose (comp. Jn. i. 18; vi. 46). But in this testimony of Christ, which sounded forth from the Apostles also, and so included their preaching, there is involved also the other idea, Christ's own personal testimony, and the testimony of His Apostles likewise, to His divine Sonship and His mediatorial office. It makes little difference whether we construe it in the one way or the other. ["The former is the higher and therefore the better sense. It is good to contemplate the Gospel as that system of truth which the Eternal Logos or Revealer has made known." HODGE. Yet, it must be said, usage favors the latter acceptance. "The testimony of Christ" is the witness borne concerning Christ by His Apostles of which the New Testament is the record, and in this instance by Paul. So Calvin, Alf., Stan., Meyer]. "That the word *μαρτυρίαν*, testimony, and not *διδασκαλία*, instruction, is here chosen, does not rest upon a simple Hebraism, but is well explained on the ground that the gospel has not to do first and primarily with a system of ideas, but with an announcement of facts, the power of which a person must experience in himself." NEANDER. The same expression occurs in 2 Tim. i. 18.—**was confirmed in you.**—Others render: 'was established among you' (Mark xvi. 20; Rom. xv. 8; Heb. ii. 4), whether it be by signs and miracles or by extraordinary operations of the Gospel.—Rückert: 'by its effects on you.' But this neither suits the connection with what precedes, nor what is afterwards (ver. 7) mentioned as the result of it. The former indicates that the testimony of Christ was confirmed in their hearts, inwardly rooted there. And this happens partly through a comprehensive knowledge, so that thus the words "in all knowledge" would be further illustrated, and partly as its presupposed condition, inasmuch as it is effected by faith, which is the root of all knowledge, and is to be regarded as a becoming fixed and remaining steadfast in the truth. Respecting their steadfastness in this respect see xvi. 1; 2 Cor. i. 24.

VER. 7. The consequence.—**So that ye come behind in no gift.**—The deep and fixed rooting

of the gospel in the soul results in a rich unfolding of spiritual life, of which he now proceeds to speak. By "gift" we are to understand a result of the operation of divine grace. Rom. v. 16 expresses by it the work of grace as a whole. Here we are to understand it of the particular operations by which the members of the Church were variously qualified to labor for the edification of the body of Christ, either by instruction, or exhortation, or rule, or service, inasmuch as the native talents of individuals requisite for such labors are awakened and sanctified by divine grace (comp. xii.). When such talents fall within the sphere of moral effort, and are exercised in furthering the welfare of the Church and in glorifying God, they acquire an ethical character, and the gifts appear as Christian virtues. That such were the gifts alluded to seems to be intimated in what follows.—**Waiting for the revelation of our Lord Jesus Christ.**—This constant expectation of our Lord's second coming (Rom. viii. 19 etc.), when He shall be revealed in his glory unto all (Col. iii. 4), is one of the characteristic features of primitive Christianity (comp. Phil. iii. 20; 1 Thess. i. 10; Tit. ii. 13; 2 Tim. iv. 8). Hence the clause has been taken as a simple paraphrase of the word: Christians. But this is by no means allowable here.—The connection of this participial clause with the preceding one has been variously interpreted. Luther somewhat loosely: "And are waiting," "only waiting" in the sense, that they were all ready; in which sense we might translate it: "And can wait" or: "can comfortably wait;" But this would conflict with the entire contents of the Epistle. To take it as ironical, (Mosheim) in the way of a slant at their self-sufficiency, would be inconsistent with the friendly winning style of the introduction. And no less so, to suppose that he intended to alarm, by the suggestion of a coming judgment (Chrysostom), or to rebuke the sceptics of whom mention is made in chap. xv. More correct it would be, undoubtedly, to adopt the closer connection and translate: "while ye are waiting," or, "ye who are expecting," etc. The train of thought is this, that they, in this state of waiting, did not cease to make advances in every Christian qualification. So considered, the fact of "not coming behind" obtains the sense of: not falling short from any lack of earnest moral endeavor. There was a self-cultivation on the part of the spiritually quickened in consequence of their establishment in the faith (ver. 6). [But it must be added also that in the very mention of their waiting attitude, a commendation is intended. For this very "waiting," as Alford well says, was "the greatest proof of maturity and richness of the spiritual life; implying the coexistence and coöperation of *faith*, whereby they believed the promise of Christ—*hope*, whereby they looked on to its fulfilment, and *love*, whereby that anticipation was lit up with earnest desire." But it may be asked, Were the Corinthians looking for Christ's second advent as an event likely to occur in their day, and which some of them might expect to witness? This question must be answered in the affirmative. As Trench has well remarked, "It is a necessary element of the doctrine concerning the second coming of Christ, that it should be possi-

ble at any time." And all the hints given us throughout the Epistles (comp. 1 Thess. iv. 13—v. 10; Phil. iii. 20; Tit. ii. 13; 2 Tim. iv. 8) show that the hope of seeing Christ appear, while yet in the flesh, was an influential and inspiring sentiment, pervading the whole early Church. It was a powerful motive to watchfulness and patient endurance. And that it should so operate was one design of the secrecy which veiled it. "*Latet ultimus dies, ut observetur omnes dies*" (Aug.). That such was the case with the Corinthians seems to be intimated in the use of the word expressive of their mental attitude, ἀπεκδεχόμενοι: waiting it out, as persons expecting to see what they are waiting for].*

The earnest endeavor of the Church (or at least its better portion, its kernel) just recognized, leads the Apostle, in spite of all existing defects in individuals, to cherish the hope which he expresses in

VER. 8. Who shall also confirm you.—To whom does the relative "who" refer? Most naturally to Christ, mentioned just before in ver. 7. But in this case it is remarkable that in the next clause instead of saying "in His day," he uses again the whole name and title of Christ. Hence the "who" might be referred back to "God" (ver. 9), whose gracious doings are spoken of in vv. 5 and 6, and to whom the confirmation in the faith is ascribed (2 Cor. i. 21; Rom. xvi. 25). The effect then of the Divine confirmation of the testimony of Christ in them would be regarded as awakening the hope also that God would establish them still further.† The reference however to Christ must still be maintained. The use of the full phrase "in the day of our Lord Jesus Christ," must be regarded only as the adoption of a solemn formula, elsewhere also employed, to designate the time of the second advent (comp. 2 Tim. i. 18). In 2 Thess. iii. 3 we have likewise the work of confirming believers ascribed to Christ. And this is mentioned here in correspondence with what is said of their not coming behind in any gift and of their patient waiting. It involves also what follows.—**Unto the end.**—i. e., as the connection requires, not the end of the present life of individuals, but the end of the present dispensation, which terminates at the second advent, when the new era (αἰὼν μέλλων) will come in.—**"Blameless."**—A short constructio pœgnans—εἰς τὸ εἶναι ὑμᾶς: that ye may be, [which is supplied in the E. V. "Compare the expressions διδάσκειν σοφὸν, αὐξάνειν μέγα, to teach a man so as to become wise, to increase him so as to be

great; Kühner, § 417, 3. This is called by grammarians a proleptic use of the adjective." Words. See Winer, Gram. Part iii. § lxvi. 3. g. j. By the term 'blameless' we understand such as are liable to no accusation; and this not simply putatively, but, since he is speaking of their condition at the appearing of Christ, in the sense of an actual or perfected holiness, so that the All-seeing Judge Himself will have nothing to lay to their charge (comp. Eph. v. 27). Meyer. "This blamelessness is conditioned upon perseverance in the faith by which our justification is appropriated, and therefore is imputed; nevertheless by virtue of the moral nature and power of faith, as well as by virtue of the sanctification through the Holy Ghost, it is entirely of a moral nature (Rom. vi. 1 ff.; viii. 1 ff.). Hence the person who is ἀνέγκλητος: blameless, appears at the revelation of Christ not indeed as ἀναμάρτητος: sinless, but as a "new creature in Christ" (2 Cor. v. 17) who having been Divinely restored (Eph. ii. 10) and progressively sanctified (1 Thess. v. 23) has worked out his own salvation in the moral power of a new life (Phil. ii. 12). [But here a question arises. Is this promise absolute or conditional? Conybeare and Howson add the gloss, "*He will do His part to confirm you.*" Hammond puts in the qualification, "God will make good His promise if you do not fail yourselves." A. Clark inquires "But can it be said that God will keep what is either not intrusted to Him? or, after being intrusted, is taken away?" But such limitations seem to take from the promise its blessedness and comfort, for if this promise be of any value, it is the fact that it furnishes a guarantee against that greatest of dangers, the fickleness of the human will. It is in view of this danger, so manifest in the Corinthians, that Paul expresses his assurance of their steadfastness as grounded in the confirming grace of God. It were better therefore to take the promise absolutely. "Those to whom God gives the renewing influence of the Spirit, He thereby pledges himself to save; for the 'first fruits of the spirit' are of the nature of a pledge." Hodge.]

VER. 9. Refers the hope expressed in ver. 8 to its deepest ground.—God is faithful.—He will not drop the work He has begun after the fashion of weak inconstant men; but persevering in love He will carry out that which was commenced in love, even unto its goal. (Comp. Phil. i. 6; 1 Thess. v. 24; 2 Thess. iii. 8; Rom. xi. 29).—["Here, on this fidelity of God, and not on the strength of the believers' purpose to persevere, nor on any assumption that the principle of religion in their hearts was indestructible, was the confidence of the Apostle in their steadfastness grounded." Hodge. This faithfulness of God is pledged in three directions: 1. to Himself in the purpose formed; 2. to Christ in the covenant made with Him, Is. liii.; and 3. to believers].—**Through whom.**—δι' οὗ: a popular expression. We can speak of God as a mediating as well as a principal cause. (Rom. xi. 36). His Providence it is that through a great variety of arrangements and coöperating circumstances mediates the call, viz., the presentation of the Gospel to them, and also its effect in their hearts.—**Ye were called unto the fellowship of His Son, &c.**—This calling of God is the com-

* Neander believed that in the minds of the Apostles, especially in Paul, a progressive development in Eschatology took place. The second advent at first seemed close at hand and possible in their day, but as they became more enlightened as to the future by the illuminations of the Spirit, it stood at a farther remove. Neander "Plant and Train, of the Christian Church," p. 434.]

† The reasons for referring "Who" to God, ver. 4, are well given by Stanley "1. καὶ βεβαιώσαι: also confirm, evidently refers back to ἐβεβαίωθη: was confirmed, in ver. 4." 2. "In the day of the Lord Jesus Christ," would else be: "in His day." 3. ὁ θεός: God is the general subject of the whole sentence, and therefore repeated in ver. 9. "God is faithful. For the sense comp. Phil. i. 6." To these may be added a 4. from Hodge: "vocation and perseverance are in the work of redemption specially referred to the Father." The same position is taken by Calvin, Alford, Billroth, Olshausen, de Wette, Oelander and others.]

mencement of His work. Its goal is a participation as a son in the glory of his Lord (Comp. Rom. viii. 21, 23; 2 Thess. ii. 14). The fellowship with Jesus Christ embraces our entire condition, into which we are transferred through the power of the word when heard and received, and through the sacraments, extending from childhood on until we come into the inheritance of the glory which is to be revealed in Him and in us also." Burger.

But does not ver. 9 compel us to take God as the subject in ver. 8? [Certainly; one would suppose so]. By no means [!]. The truth of God is a pledge that Christ will confirm us. For it is precisely because we have been called through the unchangeable loving will of the Father to have part in Him, the glorified Son of God, and therefore to be made conformable unto Him that He whose will is ever one with the Father can do no other than confirm us. [Rather far fetched].

DOCTRINAL AND ETHICAL.

1. That Jesus Christ is the living sanctuary, whence all the manifestations of Divine grace are made, and all gifts are imparted, rests upon the character of His person. In Him it pleased God that all fulness should dwell—yea, that the fulness of the Godhead should dwell in Him bodily (Col. i. 19; ii. 9). From this it follows that believers are complete in Him. (Col. ii. 10).

2. The actual participation in this fulness is conditioned on the confirmation of this "testimony of Christ" in the heart through a lively faith, which involves a union with Christ and results in energetic endeavors, awakened in prospect of Christ's glorious advent, to be behind in no gift, in order that the Church of Christ may become a well-equipped organic whole, and so ripen on to perfection.

3. To this actual confirmation of the truth in the heart there corresponds the work of Christ, resting upon the faithfulness of God who has called us unto the fellowship of His Son, for the confirmation of His own unto the end that they may be found blameless at His appearing, and prepared to participate in His glory as a bride adorned for the bridegroom (Rev. xxi. 2, 9; comp. 2 Cor. xi. 2; Col. i. 12).

[4. The nature of the believers' calling: 1. As to its *condition*. It is a fellowship with Christ through faith in character, in sufferings, and in glory. 2. As to its *permanence*, endurance unto the end; kept by the power of a faithful God. 3. As to its *activity*, a cultivation of Divine gifts in the service of Christ.]

[5. The second advent of Christ is possible for any generation, and ought constantly to be looked for, desired and prayed for.]

HOMILETICAL AND PRACTICAL.

1. A proper joy at the prosperity of a church: *a.* expresses itself in thanks to God, (ver. 4); *b.* is occasioned by the grace of God manifested to it in Jesus Christ; *c.* and should fill every minister's heart even as it did Paul's, compensating him for all the toil and suffering of his ministry].

2. The wealth of a church in doctrine, [or utterance] and knowledge, *a.* has its ground in Christ, (ver. 5); *b.* is obtained through the confirmation of his testimony in it.

8. The right waiting for the coming of Christ allows us to remain neither idle nor unfruitful, but inspires us with an earnest zeal constantly to appropriate and improve every spiritual gift.

4. Our hope for the perfection of Christians is our confidence in Christ [or God], who will confirm them blameless unto the end, and it is founded upon the faithfulness of God who has called us to the fellowship of His Son. (ver. 9.)

[5. The test of a true or false Christian is his waiting for or dreading the revelation of Christ. Bengel].

HEUBNER: VER. 4: 1. *Gratitude* is something more than prayer. He who does nothing but always pray, is and appears ever unsatisfied. 2. God must become *our God*, *i. e.*, we should not only acknowledge Him as God in general, but we should also recognize Him as our own God from all the experiences of life. This is true egotism. 8. A teacher has no blessing except what comes from God. VER. 5: 1. Wealth in that which is needful for salvation is true permanent wealth. 2. The amount the Apostles accomplished in their churches ought to shame us. They were obliged to quarry their churches out of the rough rock. We find Christians ready made to our hand, yet how little we achieve. VER. 7: Christian life in a church is to be known by the awakening of all good Christian energies. Every one should be ready to serve the holy cause of Christ with his gift. VER. 8: Unblamableness at Christ's judgment should be the goal of a Christian.

[VER. 4. There is a bright side even to the most disheartening circumstances of the church. It is our duty to consider these first and take courage].

[VERS. 4-9. The rebukes of a minister, when steeped in love and prefaced by commendation descend like an excellent oil that doth not break the head].

SECOND DIVISION.

REPROOF OF DEFECTS AND FAULTS.

I. Exhortation to unity and rebuke of party spirit.

CHAPTER I. 10-17.

- 10 Now [But¹] I beseech [exhort²] you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but [rather³] *that* ye be perfectly joined together in the same mind [*ᾠμῶν* sentiment]
- 11 and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which* [who] *are of the house of* Chloe, that there are contentions among
- 12 you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos;
- 13 and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for⁴ you?
- 14 or were ye baptized in [into: *εἰς*] the name of Paul? I thank God that I baptized
- 15 none of you, but Crispus and Gaius; Lest any [In order that no one⁵] should say
- 16 that I had baptized in [ye were baptized into⁶] mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other.
- 17 For Christ sent me not to baptize, but to preach the gospel:

¹ Ver. 10.—[“*δὲ*: but, introduces a contrast to the thankful assurance just expressed.”—Alf.]

² Ver. 10.—*παρακαλῶ*; “obsecro—a mixture of entreaty and command.”—Stanley.]

³ Ver. 10.—*δὲ*: but rather.—Hartung, *Parillekcher*, i. 171.]

⁴ Ver. 13.—[“Instead of *ὑπὲρ* some MSS. B. D.* have *ὑπὲρ*, but *ὑπὲρ* is in A. C. D.* E. F. G. I. and also in Cod. Sin.”—Words.]

⁵ Ver. 15.—[*ἵνα μὴ τις εἴπῃ*: *ἵνα* carries here a telic force.]

⁶ Ver. 16.—Instead of *ἐν ὀνόματι*, which is to be accounted for from its occurring in the next verse, Lachmann and Tschendorf [and Alford and Wordsworth] in accordance with the best authorities read *ἐν ὀνόματι*.

EXEGETICAL AND CRITICAL.

The connection may be understood thus: I thank my God for his work of grace among you, and in view of his faithfulness am confident that the work, Christ [or God's] has begun, he will perfect. You, nevertheless, I exhort, that ye consider carefully what is required for the fulfilment of this work, and remove whatsoever shall hinder it.

VER. 1. The Exhortation.—I exhort you brethren.—A friendly, winning address, which, as an evidence of his fellowship in the faith and his equality with them in it, imparts to his exhortation the character of an entreaty. This is also implied in the Greek *παρακαλῶ*. “Paul often adds the term: brother, when he has an earnest word to utter.” (vii. 29; x. 1; xiv. 20). MAYER. The *δε*: but, introduces the transition from his exhibition of the bright side of the church to the reproof of its dark side. It is as if he said: “For much in you I have to thank God, but there is much in you which I have to censure.” NEANDER.—By the name of our Lord Jesus Christ.—It is thus he strengthens his exhortation and presents a motive for compliance.—[“The name of Christ was the bond of union and the most holy thing by which they could be adjured.” STANLEY.] The force of it lay in this, that they all acknowledged Jesus Christ to be their Lord, and so professed themselves to belong to one and the same Master; and in this the obligation to unity was unmistakably indicated. Similar instances are found in Rom. xv. 80; xii. 1; 2 Cor. x. 1.—The contents and aim of the

exhortation are expressed in the several clauses which set forth the same leading thoughts in several relations [and they are introduced by *ἵνα*: in order that, which points not only to the import but also to the intent of the exhortation. See WINER, *LIII.* 6.]—That ye all speak the same thing.—By this he means: give expression to their inward accord and harmony of sentiment. It is precisely the opposite of the conduct mentioned in v. 12. They were with one voice to avow their allegiance to the one Lord, to the exclusion of all divisive party-watchwords. This is obvious from the following negative clause—that there be no divisions among you.—Inasmuch as he is not treating here of “dissensions in doctrine, but of divisions arising from adherence to different leaders, and from peculiar modes of apprehending and applying doctrine,” we are not to regard him as insisting upon “an exact uniformity of profession in the essential points of doctrine and life.” [The word used for divisions is *σχίσματα*, lit.: schisms. These, “in their ecclesiastical sense, are unauthorized separations from the church. But those which existed at Corinth were not of the nature of hostile sects refusing communion with each other, but such as may exist in the bosom of the same church, consisting in alienation of feeling and party strifes.” HODGE.]—But rather that ye be perfectly joined together in the same mind and in the same judgment.—The inward positive side implied in the previous negative one. [The original word for “joined together” is from *καταρτίζεν*: to repair, to mend, to reunite and make perfect what has been broken. It were natural therefore to suppose an allusion

here to the broken condition of the church which needed to be reunited and to translate the word as in the text literally. So Alf. and Hodge and Stanley, who says that "*καταγορεύω* was the acknowledged phrase in classical Greek for a reconciler of factions." Calvin takes the word to signify: "fitly joined together, just as the members of the human body are joined in most admirable symmetry," thus furnishing a picture of what the church should be. Kling however, following the Vulgate and Theoph. prefers the derivative sense of: perfect, and makes it=*τέλειος*.] That wherein they were to be united is given in two words *νοῦς* and *γνώμη*. The former "embraces that peculiar mode of thought and of viewing life which lays the foundations for the moral judgment and moral self-determination. So in 1 Tim. vi. 5; 2 Tim. iii. 8. Comp. BECK, *Bibl. Seelenlehre*, § 51; DELITZSCH, *Bibl. Psychol.* § 189. The latter is power of knowledge, understanding, spirit, also sense, disposition, as well as insight obtained, view, opinion, conviction, also resolve, design, aim; view expressed=counsel, proposition. The two must here be distinguished. Only it cannot be readily decided which denotes the side of thought and judgment, and which that of will and disposition. Since, however, *γνώμη* is used elsewhere in this Epistle to signify view, and counsel (see vii. 25, 40, also 2 Cor. viii. 10), perhaps it would be best to take it here also in a theoretic acceptance= view, conviction. ["In the New Testament it always means judgment and opinion. When the two words are used together, the former is most naturally understood of feeling, a sense in which the word *mind* is often used by us." HODGE. "Disposition and opinion." ALFORD].

VER. 11. Explains the occasion and motives for the exhortation, while the disgrace of it is softened by the fraternal address.—**For it hath been declared unto me of you, my brethren, by them of Chloe.**—Sad reports had reached him, and he names his authorities in advance. What relation these persons sustained to Chloe, whether children, or servants, or other members of her household, cannot be ascertained from the text, "Paul names his informants without reserve in order to obviate suspicion." BESSER. "Concealment and mystery sow distrust and destroy love." BURGER. This Chloe must at all events have been a woman well known to the Corinthian brethren, either as a resident at Corinth, so that her people had come from thence to Corinth, or as a resident at Ephesus, so that these persons had learned of the state of things at Corinth during a visit there.—**that there are contentions among you.**—*ἐριδεις*: discords, wranglings, which would inevitably lead to separations, to a rent in the Church, if not arrested in season. [Here he sets forth in severer phrase what he had more gently intimated in the word "schisms" above, and shows its evil and bitter character.]

VER. 12. Fuller explanation. **Now this I mean.**—*τοῦτο*: this, as commonly, points to what follows (vii. 29; xv. 50), not to what precedes. **That every one of you saith:** (*i. e.*) has one or other of the following speeches in his mouth. A like use of *ἐκαστος*; every one, appears in xiv. 26. [WINEB says, "There is no

brachylogy here. In these four statements Paul intended to comprehend all the declarations current in the chapter regarding religious partisanship. Each adherent of the respective sections used one of the following expressions"]. "Saith boastfully." BENGE. He here vividly sets before us the several partisans, as they step out side by side, or in opposing ranks, each announcing the name of the leader he followed. It is as if he saw or heard them thus arraying themselves "As they were wont to do at the school, so here they acted in the Church." BESSER.—**I am of Paul.**—(*i. e.*) I belong to him as my head or spiritual father. The Genitive of ownership or dependence. The order of mention is most readily explained by supposing it to correspond with that of the rise of the parties. According to NEANDER, Paul follows the order of particular relationship, since the Apollos-party was only a fraction of the Pauline. The idea of a climax (BENGE), Paul in his humiliation putting himself at the bottom, is superfluous and improbable. Altogether groundless, however, and without any indication in its favor, yea, directly contrary to ver. 14, is the opinion of the old expositors, that Paul used these names at random by way of a cover to the real leaders whom he had in mind. See the statement made respecting these parties and their rise in § 2 of the Introduction. The Pauline party naturally stands first, since the Church depended on Paul as its founder, and that portion which clave to Paul and his ways, (after a fraction had defected to Apollos), must be regarded as the original party.—**I of Apollos.**—(a shortened form for Apollonius). He was just as little disposed to act the part of leader, as was Paul. This may be seen from the fact that notwithstanding the urgent solicitation of Paul, he positively declined to visit Corinth at that time. This was no doubt with a view to avoid giving any fresh fuel to the strife which had already sprung up. (Comp. iv. 6; xvi. 12). Respecting him see Acts xviii. 24 etc.; xix. 1; also OSIANDER on our passage [and SMITH, *Bible Dict.*]. That he was a humble man, one who did not pride himself upon his culture, one of the few "wise after the flesh," who had been early called (i. 26) and "had sanctified their science by faith in Christ, to whom they made it subservient," is clear from his willingness to be instructed by those simple mechanics, Aquila and Priscilla. Far from wishing to outbid Paul for influence and popularity, he labored only to confirm believers by a cautious reference to the Prophecies of the Old Testament. We find him once more mentioned commendatorily in Titus iii. 18. Highly probable is the suggestion, first made by Luther, and afterwards ably advocated by Bleek, that he was the author of the Epistle to the Hebrews. Oslander calls this Epistle a most noble monument, both of his genius, which harmoniously combined human culture and Divine illumination, and of his style of doctrine, which was directed mainly to the work of atonement, and to the illustration of the fulfilment of the Old Covenant in the New, &c.—**I of Cephas.**—(*i. e.*) Peter, without doubt. It was his Aramean name, found also at ix. 5; xv. 5; Gal. ii. 9. Whether the party following him adopted this name, because they derived it through Jewish emissaries out of Syria, or be-

cause it seemed to them more sacred as coming from the mouth of our Lord (Jno. i. 42), or because the Shibboleth of a vernacular word sounded more imposingly, we are not able to decide. It is more probable that the Jewish name was the more common one with Paul. Only once in Gal. ii. 7 ff, do we find him using the Greek name: Peter.—I of Christ.—As a supplement to what was said in the Introduction on this point, see Meyer in loco. We here give the main particulars. First, according to a fair exegesis it must be maintained that the parties were four in number. Alike needless and inadmissible is the attempt to resolve them, either into two essentially identical pairs (as Baur does, who distinguishes between that "of Paul" and that "of Apollos" only in form, and takes that "of Christ" to be the same as that "of Peter," which only assumed this cognomen because it deemed a genuine Apostleship dependent on personal connection with Christ, or which, as Becker thinks, consisted of native Jewish converts connected with the Petrinists that had come in from abroad, but had called themselves Christians because they had been converted by Paul and Apollos); or into two main parties: that of the Apostles and that of Christ, the three first adhering to Apostles or Apostolic teachers, and the fourth going back immediately to Christ (as Neander and others do); or into three parties, in such a way as either to set that "of Christ" as the only rightly disposed one, in contrast with the others as sectarian, see iii. 23, (as Schott and the Greek expositors); or to assign the designation "of Christ" to the three parties in common who all professed themselves Christ's, but who desired to have their participation in him regarded as dependent on their connection with this or that teacher (as Rábiger: "I belong indeed to Christ, but it is as a Pauliner and am nevertheless a true Christian"). But Calovius hit the truth long ago, when he said "even those who called themselves Christians from Christ were guilty of schism, since they separated themselves from the rest in a schismatic spirit and insisted on appropriating this term to themselves alone." To this we may add what Flacius writes, "Under the pretext of Christ's name they scorned all teachers and would have nothing to do with them, pretending that they were wise enough for themselves without the aid of other instructors. For there was sin on both sides, either by exalting Church teachers too much or by appreciating them too little." As soon as the knowledge of Christ came to be established in the Church, there may have been persons, who, in opposition to an over-estimate of all human instrumentalities, held to an independent Christianity, and so were easily brought to look away from these instrumentalities altogether, and with utter contempt of their worth and authority, fell into the way of asserting their exclusive dependence upon Christ, and so, priding themselves on this point, got to regard themselves as his sole genuine disciples, and tried to pass for such. To seek for this class exclusively among Jewish or among Gentile converts ("the philosophically educated to whom Christ appeared like a second perhaps higher Socrates, and who, despising the Apostolic form of the doctrine of Christ, sought

to refine it by philosophical criticism." NEANDER) is altogether unwarranted. The few philosophically educated Gentile converts could easily have satisfied themselves with the tendencies of the Apollos party. Nor are we justified in tracing to these the beginning of Gnosticism or Ebionitism, or in charging upon them a looseness in morals and a denial of the doctrine of the resurrection. According to Roman Catholic expositors, the party "of Apollos" were in danger of falling into a false spiritualism which volatilized the positive contents of Christianity; the party "of Peter" contained the germs of the later sect of Ebionites; and the type of the party of Christ was an ecclesiastical liberalism.

VER. 13. The reproof, in the form of questions which expose the absurdity of the partisanship just charged.—Is Christ divided?—There is a doubt whether this should be read as a question or as a simple declaration. Meyer and others [likewise Stanley following Lachmann] take it as an emphatic assertion of the lamentable results of the aforementioned divisions: "Christ has been divided! torn up into various sect-Christians instead of being entirely and undividedly the Christ common to all!" Since each of the exclusive parties claimed to have him, their conduct was virtually a rending of Christ. But ever since Chrysostom, commentators have generally regarded the words as a question. This would be more conformable to the analogy of the other clauses, and be just as forcible. Besides the subsequent question is of different import, so that it is not to be expected he would connect the second to the first with an *or*, as in the case of the third which is but a correlate to the second. This is what BENGE means. "The cross and baptism claim us for Christ. The correlatives are, redemption and self-consecration."—To the sound consciousness of a true Christian who knows but one Christ, the bond of universal fellowship, such partisanship is a contradiction. It involves a division of Christ against himself, since the parties, who exclude each other, all think to have him. Hence the question, "Is Christ divided? Is there a Pauline, an Apollonian, a Petrine, a Christian Christ?" Thus we apply the question to all parties alike; and not merely to the fourth, as BAUR does, who takes Paul to imply, that the name of Christ employed as a party designation was the most significant evidence, that they, by their sectarianism, had rent Christ in pieces. Every party, he says, must still, as a Christian party, have thought to have Christ. If then there were but one proper Christ-party, it followed that the one Christ, in whom all distinctions ought to vanish, was rent asunder (Tüb. Zeitschrift, 1836, s. 4). It is clear in this case that the clause is not to be taken as a question. Under the term Christ, we are to understand not the Church as a mystical body of Christ (Estius, Olah.), still less Christian doctrine, the Gospel (Grotius), but the Person of Christ, as the Head of the Church, in opposition to all party leaders. This is evident from the following questions, in which the exclusive right of Christ as Lord over His redeemed ones, and their obligations to Him as having been baptized into His name, are set forth: Was Paul crucified for you?—Lit: Paul surely was not crucified

for you; was He? [The question is introduced here with the negative Particle *μή*. Meyer adduces this as an argument to prove that the previous clause which is without *μή*, is consequently to be read differently, as a declaration. To this Alford replies, "that the *μή* introduces a new form of interrogation respecting a new person, viz. Paul; and that it was natural for solemnity's sake to express the other question differently. In *μεμέρισται ὁ χριστός* the majesty of Christ's person is set against the unworthy insinuation conveyed in: "is divided"—in *μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*, the meanness of the individual Paul is set against the triumph of Divine love implied in "was crucified for you."] With the strictest impartiality, which here appears as the truest prudence, he rebukes first the partisan attachment to his own person, and makes those, who set him up as their leader, to feel his painful disapproval of their course. Such persons while boasting of their connection with him, were assigning to him a position which belonged to Christ alone. They were acting on the supposition that *he* had suffered for them, an act which was the ground of their belonging to Christ, who through His sacrifice for sinners had acquired the right to their undivided devotion (comp. 2 Cor. v. 15). [If (as Socinianism alleges) the sufferings of Christ were merely exemplary, there would be no such absurdity or simplicity, as St. Paul here assumes to exist, in comparing the sufferings of Christ to the sufferings of Paul" Words]. To this ground of *claim* there corresponds the question expressing and confirming their personal objection—**Or were ye baptized unto the name of Paul?**—That is: was the name of Paul called over you at your baptism, as though he were the person to whom you pledged yourselves, and in whom ye believed and whom you professed as your Lord and Saviour? This is certainly the sense, although "the baptism into the name" may be regarded primarily as submersion into it as a person's life-element; so also as an introduction into fellowship with the party named as into an essential ground of salvation; or as immersion in reference to him, so that the obligation to profess faith in that which is expressed by the name is indicated (comp. on Matth. xxviii. 19). "The fact that Paul puts his name for all the rest proves how ingenuously he was opposed to all this party spirit, and how humbly he was anxious that Christ's name should not be prejudiced through his own" NEANDER.

VERS. 14-16. I thank God that I baptized none of you.—The Apostle recognizes as a thank-worthy Providence that he had been kept, for the most part, from administering baptism, since he had thereby obviated all appearance of intention to bind the baptized to his own person, an appearance which certainly would have arisen had he here acted contrary to his usual custom elsewhere;—but **Crispus**, the ruler of the synagogue, converted through Paul (Acts xviii. 8),—and **Gaius**, certainly not the one of Derby (Acts xx. 4), but the same as that Gaius mentioned in Rom. xv. 23, a man of distinction, who entertained Paul, and with him the Church, either by furnishing his house as a place for meeting, or by receiving there such of the Church

as wished to visit Paul—in order that no one should say—By this is expressed not the design of the Apostle, but the *Divine intention* in ordering his conduct in such a way.—While writing he recalls another exception, "perhaps from information derived from Stephanas himself, who was with him."—**And I baptized also the household of Stephanas**—the family whom in xvi. 15 he calls "the first fruits of Achaia." *οἶκος* includes also the domestics. ["Under the old dispensation, whenever any one professed Judaism, or entered into covenant with God, as one of his people, all his children and dependents, that is, all to whom he stood in a representative relation, were included in the covenant, and received its sign. In like manner, under the Gospel, when a Jew or Gentile joined the Church, his children received baptism and were recognized as members of the Christian Church" HODGE]. In order to avoid all blame for want of frankness he adds, **besides I know not whether I baptized any other.**—"Inspiration, although it rendered him infallible, did not make him omniscient". It will be seen that he baptized only the first converts, afterwards, when these multiplied, he transferred the business to helpers, possibly also to deacons, to whose functions this in course belonged. In like manner Peter (Acts x. 48). On this point he next proceeds to explain himself more fully by stating the view he took of his office.

VER. 17. For Christ sent me not to baptize but to preach the Gospel.—*Ἐπεὶ ἐπελὲν* a plain allusion here to his office as *ἀπόστολος*. The appointment to this office did indeed include the work of baptizing (Matth. xxviii. 19). But in Mark xvi. 15, as well as in Luke xxiv. 47; Acts i. 8, and John xv. 27, the work of preaching, of bearing testimony concerning Christ, appears to be the chief calling of an Apostle. And so it was in the calling of Paul (Acts ix. 15; xxii. 15; xxvi. 16-18 comp. Gal. i. 16). The preaching which awakened faith, was the proper entrance upon the work of Christ, who indeed never Himself baptized but only through His disciples (John iv. 2). ["The main thing in the commission was to make disciples. To recognize them as such by baptism, was subordinate, though commanded, and not to be safely neglected. In the Apostolic form of religion, truth stood immeasurably above external rites. The Apostasy of the Church consisted in making rites more important than the truth" HODGE].—Whether we are to assume here, as Calvin does, an ironical hit intended at the opposers, who employed the easier function to gain adherents, may be doubted. The supposition that they did so, is, at least, uncertain. The word *εὐαγγελίζεσθαι*: to evangelize, in classic usage, and commonly in the Old Testament, like *בשר*

employed to denote the announcement of all sorts of good news, is in the New Testament used solely in regard to "the good tidings," by way of preëminence, the proclamation of salvation in Christ, and the fulfilment of the promises and the perfect revelation of divine grace before prepared (Is. xl. 9; lii. 7; lx. 6; lxi. 1, &c.—The contrast in "not,"—"but," is not to be weakened into a comparative, "not so much as." Baptism

was not the object of his commission, although it was allowed to him. (Acts ix. 16, 20; xxii. 16; xxvi. 16-18.)

DOCTRINAL AND ETHICAL.

1. The Church is essentially *one*, as a body subject to Jesus Christ, the one perfect Lord and Head, who has an absolute right over all its members by virtue of His complete self-offering in their behalf, and to whom they are absolutely bound by being taken up into fellowship with Him, as the element of their life and the sole ground of their salvation. It can properly be divided no more than Christ Himself can be divided. [This unity consists of oneness of sentiment, of conviction and of speech. That is, there must be an inward and an outward unity, an invisible and a visible unity; the former manifesting itself in the later, the latter sustained by the former. The pretence of the one is not sufficient without the other.—See this whole matter exhaustively discussed by BAXTER on "Catholic Unity," "Reasons for Christian Unity and Concord," "The Catholic Church Described," *Practical Works*, vol. iv.; LITTON "On the Church of Christ," B. ii. part ii. chap. 1; JOHN M. MASON, *Complete Works*, vol. ii. p. 265; *Emmon's Works*, vol. ii. sec. 13].

2. All *sectarianism* arising out of an inordinate preference for favorite teachers is a *sin*. It ruptures this unity by limiting Christ's right over us and our subjection to Him. It concedes to a mere man, to his peculiar opinions and ways and doctrines, something of that power and importance which belong to Christ alone; inasmuch as it binds men, and would fain bind all, to these objects, as if on these our whole salvation depended; causes them to move in these as the very element of their existence; draws to these their entire devotion, and so makes a human personality with all its individuality and singularity an essential mediator of spiritual life, which comes alone by truth and grace.

3. The proper view of Christ and of the instrumentalities He employs in their relation to Him is the true antidote against schismatical tendencies. Christ is the fountain-head of truth and grace, in whom all fulness dwells, and from whom all believers, whether teachers or taught, derive their spiritual excellencies. Where this truth is recognized, there there can be no inordinate devotion to human agencies. These agencies can be regarded only as the various imperfect rays of the One Light, which, so far from detaining us by themselves, should conduct us up to the source from whence they stream. Yet just as little does it become us to despise these human agencies, and withdraw into our own particular knowledge and experience of Christ, as though we were sufficient unto ourselves. Rather it must appear to us that, the more superabundant and glorious the fulness of Christ is, the greater must be the necessity for numerous and manifold vessels to take it up, from various sides and according to their several capacities, and to present it to others in ways suited to their manifold necessities, so that persons shall be most easily led, one through one and another through another, into a participation of the

riches of Christ, according to their several aptitudes and needs.

But the more this is done in truth the more open does a person gradually become to other aspects of Christ and to other organs of His. And this will lead us, on the one hand, to a just estimate of these organs themselves, and, on the other hand, to modesty of deportment and to a loving regard for such as were first led to Christ and edified by this or that teacher. And while the interested adherence to one particular aspect of Christ leads to a division of the one Christ in our feelings, and then to a rupture of the Church into parties, which deny to each other the full and proper enjoyment of salvation, and shut themselves up against each other in those aspects of the life and character of Christ which have been exhibited to them through the several organs they have chosen, the procedure we have been advocating conduces at last to a perfect unity of conviction and sentiment, which, precluding all division, makes itself known in unity of speech, wherein the manifold voices confessing the one all-embracing, all-sufficing Christ, blend in harmony. This is a catholicity which is to be found as little in Romish Christianity as in the coagulations of a Lutheran or Calvinistic speciality.

4. [*Sectarianism; its nature and origin; a historical survey of it in its existing aspects*]. "The tendency to sectarianism lies in human selfishness and stubbornness of opinion, in conceit and egotism. Sectarianism does not consist in holding fast to our profession for conscience sake, but in using our own form of doctrine or religion as a means for exalting ourselves and for ruling over or opposing others. And this is not confined to leaders alone. That sectary who does not feel strong or courageous enough to take the lead, will at least join himself with ambitious devotion to some other person better able to do it, in whose honor and glory he may share. But Christianity refuses to be sectarian at all. How then, it may be asked, do existing divisions comport with it? They arise, under the Providence of God, out of the diversity of human opinions. Only, these denominations ought not to hate one another, but they ought to plant themselves on the one common ground, Christ, and recognize each other there.—The one Christ can have but one doctrine and one church. But under the hands of men Christianity disintegrates into parties. From this arises a necessity for our choosing that party which seems to us the purest and most Christian. Parties were unavoidable. God suffered them that they might become instrumental in exciting Christians to greater zeal, to mutual purification, and to the exercise of kindly forbearance towards each other. Toleration is a word which should not be spoken among Christians; for toleration is a very proud, intolerant word." Heubner.

Our confessions (Greek, Romish, Evangelical, with all their divisions) are, on the one hand, historical necessities; they resulted from the gradual working out of Christian ideas or principles, such as the Theocratic, the Hierarchical, and the Protestant, which is the principle of freedom, subject only to the word of God. On the

other hand, they result from the disturbance occasioned by sin in the development of Christian truth and life. This is true even in respect to their national forms: the Greek, the Roman, the German, and the mixture of the latter with Roman and other elements. Hence the petrification of the first principle (theocratic) in the Oriental Greek Church; of the second (the hierarchical) in the Occidental Romish Church, so that the third (the Protestant) came to an independent form in the sphere of German life, differing itself only according to national peculiarities. In one place there was a rigid adherence to the letter, accompanied with great intellectual acumen and force of will; and in another larger freedom prevailed, associated with greater breadth and depth of spirit and sentiment. But on the part of both (the Reformed and the Lutheran) communions, the influence of the two first principles was again felt, and the result was a stiffening of life and form, which showed itself in the former case in an ever-increasingly superficial adherence to the letter of the Bible, and in the latter case in an external induration of a form of doctrine,—which was originally free, and which asserted the freedom of the religious personality (justification by faith),—until at last in both spheres a false freedom usurped the throne, a subjectivity emancipated from all obligations to the word of God; in other words, rationalism. And now the only proper return to unity can be effected by attaining unto the knowledge of the truth of the several principles above mentioned, and by fusing down in our living consciousness the stiff forms of the past, and with these the truth of all that has been transmitted to us, through a deeper penetration into the word, or rather into Christ Himself, who is the kernel and substance of the written Word; and through a more humble, self-denying appropriation of Him in our lives. Such a return is at the same time an advance towards the true union, which the spirit of God will create by the harmonious combination of diversities.

HOMILETICAL AND PRACTICAL.

1. *The Apostolic exhortation to unity*, addressed to a church torn by factions, and suited to Christendom at the present time. 1. Its matter: *a.* To speak the same thing, unity of confession; *b.* on the ground of unity of sentiment and views. 2. The motive of such unity: the name of our Lord Jesus Christ; a due regard for the interest all have in Him according as He has given Himself to be known, experienced and enjoyed by them (vv. 10–13).

2. *The wrong of parties in Christendom*; *a.* so far as they subordinate Christ to human leaders or put these literally into His place; *b.* so far as they are servilely dependent on such leaders and take pride in them; *c.* so far as they exclude, scorn and hate each other; *d.* so far as they boast of their partisanship in vain self-sufficiency, and seek to glorify themselves and their leaders in it (vv. 12, 18).

3. *The proper conduct of a teacher towards such as are devoted to him*: *a.* that he perpetually points them away from himself to Christ (v.

10), while he never forgets that he and they alike are indebted to Christ for everything (v. 13); *b.* that he ever keeps in view the main object of his calling, to preach Christ (v. 17).

VERS. 13, 14. As the Corinthians made it a matter of great moment *by whom* they were baptized, instead of considering *into whom* they had been baptized, so now multitudes put a greater stress upon the party *by whom* they are confirmed, than *into what* and *to what* they are confirmed. (*Bibl. Wörterb.*, II. § 79.)

STARKE: VER. 10. The noblest virtue which can befit Christians is brotherly union through the bond of love (Col. iii. 14), and this because of Christ's command (Jno. xiii. 34) and of his prayer (Jno. xvii. 11), after the example of the Apostolic Church (Acts iv. 32) and the manifold exhortations of the Apostles (Phil. ii. 1; 1 Pet. iii. 8; Eph. iv. 2). LANGZE:—The unity of the church is certainly much insisted on and very important. Yet we must take care not to prescribe one for another a form or a name according to our own opinions, especially in incidentals which do not belong to the fundamentals of faith. In these respects there must be variety of judgment. It is enough if we agree in all matters essential to salvation. HKD. (v. 11):—What a shame! Rending asunder the body of Christ! Who perpetrates the mischief? Not the peacemakers, not the confessors and friends of Christ, but the zealots without knowledge; those who love profane and vain babblings; impure spirits who preach Christ of contention. O man, study the precept which inculcates the restoration of the erring in a spirit of meekness (Gal. vi. 1) and exercise thyself therein. VER. 11.—Teachers should not believe every report, but should ascertain facts before they reprove. To give information at proper quarters from a desire to effect reform is no sin; only let care be taken not to exaggerate. VER. 12.—Honor is due to ministers, but they must not be served as lords. To call oneself Lutheran by way of distinction from the Papists or those belonging to other denominations, without adhering to Luther as authority, is not improper; but to do this in a sectarian spirit is just as wrong as it was for the Corinthians to say, "I am of Paul." VER. 13.—The death of Christ is alone meritorious; no saint can merit anything for himself, much less have his merits imputed to others. VER. 14, 15.—The care of God's Providence over us can best be recognized in the issues of events, which is then to be acknowledged with reverence and gratitude even in the smallest particulars.

VER. 10. BURGER: "Speak the same thing;" unnecessary, capricious deviation from the established forms of doctrine is a violation of the spirit of unity and love.

["There are many sore divisions at this day in the world among and between the professors of the Christian religion, both about the doctrine and worship of the Gospel, as also the discipline thereof. That these divisions are evil in themselves and the cause of great evils, hinderances of the Gospel, and all the effects thereof in the world, is acknowledged by all; and it is doubtless a thing to be greatly lamented that the generality of those who are called Christians are departed from the great rule of 'keeping the

unity of the spirit in the bond of peace.' He who doth not pray always, who is not ready with his utmost endeavor to remedy this evil, to remove this great obstruction of the benefit of the Gospel is scarce worthy the name of a Christian." JOHN OWEN.]

[VER. 18. CALVIN: "Paul crucified for you!"—This passage militates against the wicked contrivance of Papists by which they attempt to bolster up their system of indulgences. For it is from the blood of Christ and the martyrs that they make up that imaginary treasure of the church which they pretend is dealt out by means of

indulgences. Here, however, Paul in strong terms denies that any one but Christ has been crucified for us. The martyrs, it is true, died for our benefit, but (as Leo* observes) it was to furnish an example of perseverance, not to procure for us gifts of righteousness."]

VERS. 14-17. [If the doctrine of baptismal regeneration be correct, Paul was instrumental in saving but few souls. Certainly the commission of modern Romish missionary seems to read the reverse of St. Paul's. He is sent to baptize, not to preach the Gospel.]

II. THE TRUE METHOD OF PREACHING.

A. Repugnant to the predilections of both Greeks and Jews.

CHAPTER. I. 17-25.

17 Not with [in ἐν] wisdom of words, [discourse]¹ lest the cross of Christ should be made
18 of none effect. For the preaching [discourse] of the cross is to them that perish,
19 foolishness; but unto us which are saved, it is the power of God. For it is written, I
will destroy the wisdom of the wise, and will bring to nothing the understanding of
20 the prudent. Where is the wise? where is the scribe? where is the disputer of this
21 world? hath not God made foolish the wisdom of this² world [the world]? For after
that [since]³ in the wisdom of God the world by wisdom knew not God, it pleased
22 God by the foolishness of preaching⁴ to save them that believe. For [since both]⁵
23 the [om. the] Jews require a sign, [signs]⁶ and the [om. the] Greeks seek after wisdom:
But we [on the contrary]⁷ preach Christ crucified, unto the [om. the] Jews a
24 stumblingblock, and unto the [om. the] Greeks [Gentiles ἐθνῶσι]⁸ foolishness; But
unto them which are called, [these, the called]⁹ both Jews and Greeks, Christ the
25 power of God, and the wisdom of God. Because the foolishness of God is wiser
than men; and the weakness of God is stronger than men.

¹ Ver. 17.—[ἐν σοφίᾳ λόγου might be rendered: in philosophic discourse.]

² Ver. 20.—The τοῦτου of the received text is undoubtedly transferred from the preceding. Lachmann and Tischendorf reject it according to the best authorities.

³ Ver. 21.—[ἐπειδὴ is not temporal but illative.—Ait.]

⁴ Ver. 21.—[κηρύγματος: passive noun, the thing preached both in contents and in form.]

⁵ Ver. 22.—[ἐπειδὴ καὶ it may be rendered: "For both," but Kiling translates as above.]

⁶ Ver. 22.—The plural σημεῖα is better attested: whether it is internally the more probable may be doubted.

⁷ Ver. 23.—[ὁδὲ after ἐπειδὴ expresses contrariety.]

⁸ Ver. 23.—[ἐθνῶσι is decidedly better attested than the received Ἕλλησι which arose out of vers. 22 and 24.]

⁹ Ver. 24.—[αὐτοῖς δὲ τοῖς κλητοῖς; the αὐτοῖς serves to identify the called with the believers, ver. 21.—Ait.]

EXEGETICAL AND CRITICAL.

[The connection.—From the mention of his commission, especially to preach the Gospel, the Apostle takes occasion, as it were incidentally, to set forth the manner in which this work was to be done. The topic thus introduced has however a direct bearing upon the previous one, for he handles it in a way both to vindicate his own course to which some had taken exception, and also to rebuke those tendencies, which, in their antagonism to a pure Gospel, had engendered contention and schism. Of the mode of transition to this theme Bengel remarks: "I doubt whether it would be approved by the rules of Corinthian eloquence. Therefore the Apostle in this very passage is furnishing a specimen, so to

say, of apostolic folly, and yet the whole is arranged with the greatest wisdom."]

VERS. 17b-21. [The proper mode of preaching described first negatively].—Not in wisdom of speech.—οὐκ ἐν σοφίᾳ λόγου. It is better to join this clause to the word "preach" just preceding, than to the main statement "Christ sent me." [As to the meaning there are three distinct interpretations. 1. That of Calvin, and others, who place the stress on "speech," and understand by the phrase ornate and artificial discourse in contrast with plain homely speech. The objection to this is that it fails to give due weight to the word "wisdom," which is used by the Apostle in a strict sense throughout the chapter, and is the special object of his animad-

* Leo the great ad Palestinianos, Ep. 81. See the passage cited in full, Calvin's *Instit.* (Lib. III. cap. v. § 1.).

version. 2. That of Olshausen, who takes it to denote "word-wisdom," i. e., "a wisdom in appearance and not in reality," an interpretation which de Wette justly styles "sonderbar." 3. That of Storr and Flatt, de Wette and Hodge, who, taking the emphasis to be on "wisdom," and understanding it of the *subject-matter*, suppose the Apostle to be repudiating here all connection with heathen philosophy. But to this it may be replied that such repudiation was wholly gratuitous, for no one would imagine that in preaching the Gospel he would be likely to employ the speculations of a secular wisdom. 4. That of Meyer and Kling, who while emphasizing "wisdom," understand it as referring to the *form of discourse*. According to this, what the Apostle asserts is that he was not to preach the Gospel in a philosophical manner, making it a matter of science rather than a vital power for the heart and conscience. In such a case the Genitive would be used analogously to the Hebrew construction, where the first noun in construction qualifies the second. Hence "wisdom of discourse" would be=philosophic discourse. See Nordheimer *Heb. Grammar* B. III. ch. v. § 801. 2.] So Neander "Σοφία λόγου=σοφία ἐν τῷ λέγειν, not wisdom absolutely, but the wisdom of dialectic demonstration." Indeed it is not to be denied that in the course of this paragraph both σοφία and λόγος are used also in relation to the subject matter, and that this is always more or less affected by the mode of exposition. Unquestionably it makes a difference whether the subject matter is first vitally apprehended by the spirit and then creates its own form of expression for itself, or whether a form foreign and unsuitable is forced upon it, drawn from other spheres of life and thought; in other words whether the Gospel is proclaimed naturally in its divine excellence and simplicity, or whether, taken up under the conceptions of an alien philosophy, and arrayed in the rhetoric and dialectics of a people still unsanctified (like the Greeks for example), it be thus presented to the mind. An instance of the latter kind occurred not only in the Gnosis of the heretics, but also to a certain degree in that of the Alexandrian Church of a later period. And probably it was with an eye to the beginning of such a tendency in the party of Apollos that the Apostle affirmed that, according to the will of the Great Commissioner, it devolved on him not to preach the Gospel "in wisdom of speech." And the expression means nothing else than: not in the style of a philosopher trained in the rhetoric and dialectics of the schools, [but in that of a witness, bearing testimony to the great facts in and through which God had chosen to reveal himself. The reason for this was], **lest the Cross of Christ be made of none effect.**—Κενωθῇ, *become empty, void*; here according to the connection: be robbed of its power and influence. By "the Cross of Christ" we understand that death of Christ upon the cross by which we are redeemed and reconciled to God. This is the centre and kernel of all Gospel preaching, by the power of which sinners are delivered from the tyranny of sin, and restored to a new and divine life. And this cross, he says, would be bereft of all efficiency for such

results were it set forth in the forms of philosophy, inasmuch as in this way it would serve only to call out the assent of the intellect or awaken an aesthetic pleasure, while the flesh, that is, the corrupt natural life of the selfish heart, would remain unaffected. But let the cross only be held up before that heart in its divine simplicity, and it would then display an energy destructive of this life. Through it the flesh with its affections and lusts would be crucified. (Gal. v. 24). But although this blessed result is obtained by means of preaching or doctrine, yet it does not follow from this that we are to make "the cross" here equivalent to "the doctrine of the cross, or to the doctrine of Christ crucified." Rather the relation which this clause sustains to the foregoing implies that here we are to understand *the simple fact itself held up in its own native majesty and power*. [Whatever obscures or diverts attention from this deprives it to that extent of its power].

VER. 18. [The position thus taken he proceeds to explain and substantiate from obvious facts.—**For the preaching** (lit: word λόγος) **of the cross is to them that perish folly, but to those that are saved, ourselves, it is the power of God.**—Here the force of the argument is to be found in the second member of the antithesis. The first is introduced merely as a concession to a supposed objection. The Corinthians might retort, "The cross of Christ rendered without effect by wisdom of speech! Why, your method of preaching is not half so taking and effectual as the one you denounce." This the Apostle concedes, but limits its applicability only to a certain class, to those who are in the way of sin and are going to destruction. 'These,' he says, 'are blind. They have no sense of sin, and see not therefore the wisdom of the cross. To them it is folly. But while to them I acknowledged it is such as you say, yet to those who are in the way of salvation, the cross is a thing of power. They see its meaning. They feel its disenthraling and life-giving influences. And it is by what you see of its effect among these that you must judge of it'. Accordingly that to which this divine power is ascribed, "the word of the cross," must be regarded as Gospel-preaching in its simplest and most unadorned style, the earnest exhibition of the great act of redeeming love directly to the heart, without human accessories. It is not the *doctrine about the cross*, but the word which presents the cross itself in its concrete form and in its plain and pungent application to human conditions. It is of this he predicates a divine power. But this power is manifested only among such as are *saved*—a thought which is brightened by the foregoing contrast. In both clauses the sign of the Dative "to" means "in their judgment." But in the one case it is a judgment proceeding from a blinded mind, in the other a judgment founded upon blessed experience. In reference to the first see 2 Cor. iv. 3, 4; to both 2 Cor. ii. 15, 16. To the former it seems absurd to have the fact of Christ's death nakedly held before them as the ground of all salvation—to hear a voice from the cross calling unto them "Look unto me and be saved," because they see no rational connection between cause and effect here.

These are "the lost," i. e., they are excluded from all participation in the blessedness and glory of God's kingdom, and are doomed to bitter anguish and disgrace. (See 2 Thess. i. 9; Rev. xxi. 8; xxii. 15; Mark ix. 43). In contrast with this appears the state of salvation, that is, a deliverance from this doom, (see Luke vi. 9; Matth. xviii. 11; Jas. iv. 12) which includes also a share in the blessedness and glory of God's kingdom. (Comp. 2 Tim. iv. 18; Rom. v. 10; viii. 24). There are here, then, two classes of persons contrasted in relation to their final lot. For the purpose of designating them P. uses the present participles (*ἀπολλυμένοις*—*σωζομένοις*) as the ones best suited, since time is not taken into account. It is therefore not "the present for the future" for the purpose of indicating the certainty of the lot contemplated, nor yet does the present denote the progressive development in the condition of the parties. Nor yet would it be in place here to introduce the idea of predestination, as Rückert does, taking the terms to denote the divinely appointed destiny of two classes, for with Paul this idea never occurs in any such way as to exclude the idea of a free self-determination, (comp. 2 Thess. ii. 10; Acts xiii. 46) since to all profounder contemplation the work of God and the act of man in the genesis and development of faith are inseparably one. "This only must be conceded that the Apostle's mode of expression is grounded upon a *τρόπος παιδείας*; a mode of teaching peculiar to him. Paul delights to refer back everything at once to the divine superintendence. Only in this reference the human receptivity or non-receptivity is at the same time included." NEANDER. On "the power of God" see Rom. i. 8 where the Gospel is said to be "the power of God to every one that believeth." The contrast between "folly" and "power" is certainly not a strict one, but nevertheless a true one. As the former implies that the Gospel is, according to the judgment of those that perish, a weak thing, so does the latter imply that it is to the others, a manifestation of divine wisdom; or, as the idea of folly excludes that of power, so does the idea of power presuppose that of wisdom.

VER. 19. Confirmation adduced from Scripture. "For it is written ["This formula with its following citations is found only in those Epistles of Paul which were addressed to churches in which there was a large admixture of Jewish converts. It does not occur in those written to the Thessalonians, Ephesians, Colossians, Philipians, which were composed almost entirely of Gentile converts. This coincidence between the History in Acts and the character of the Epistles is evidence of the genuineness of both." WORDS.] I will destroy the wisdom of the wise and bring to naught the prudence of the prudent."—This Divine declaration is taken from a prophecy of Isaiah, which culminates in an announcement of salvation through the Messiah (Is. xxix. 14, comp. ver. 17 ff.), and, as the result and penalty of the hypocritical conduct of the Jewish people, proclaims the downfall of the wisdom of their wise ones and the vanishing of the understanding of the prudent, so that this wisdom and understanding should contribute

nothing towards their deliverance in the day of evil. This judicial threatening on the part of God was incontrovertibly fulfilled in the times of the New Testament. The wisdom of the ungodly proves unfit for apprehending the Gospel-salvation. In reference to this it loses all its availability and appears as nothing worth. The citation is not literal, though, according to the sense, exact. [It is taken from LXX. with slight variation: *ἀδελφὰς* for *κρίψω*, and *αὐτοῦ* omitted twice. "The prophet makes use of neuter verbs, while Paul turns them into the active form by making them have a reference to God. They are however perfectly the same in meaning. "Wisdom perishes," but it is by the Lord's destroying it. "Prudence vanishes," but it is by the Lord's covering it over and effacing it.—The application of this to the subject in hand is this: The Lord has been wont to punish the arrogance of those who, depending on their own judgment, think to be leaders to themselves and others; and if this happened among a people whose wisdom the other nations had occasion to admire, what will become of others?" CALVIN]. In reference to this subject see the words of Christ: Matth. xi. 25 ss.; also chap. xv. 7, 8.

VER. 20. [The Apostle's triumphant challenge for disproof of this declaration.—Where is a wise? where is a scribe? where is a disputer of this world?—The designations here are all anathrōus, and Meyer, de Wette, Kling, all translate as above. Alford, Stanley, Hodge, Barnes, insert the article. The difference in meaning is plain, though not important. In the one case the inquiry is after the person mentioned, *q. d.*, 'Where is a wise man to be found?' as though he were not. In the other the question is, 'What has become of him conceding that he exists?' The latter better suits the drift of the text.—There is a question also as to whether these words likewise are cited from the Old Testament. There is something like them to be found in Is. xxxiii. 18, uttered "in a burst of triumph over the defeat of Sennacherib," and Stanley considers them as taken from thence. But as the Apostle is here evidently speaking in his own name, we can regard his language as no more than an undesigned imitation of that of the Prophet—a lingering echo of it freely reproduced to suit a present purpose. He is here appealing in his own name to existing facts by way of confirmation. Where is the wise? etc. So CALVIN]. They have vanished. They pass for nothing in the Divine economy. So far as it is concerned, they are as if they had never been. His mode of challenge occurs also elsewhere with Paul (xv. 55; Rom. iii. 27, 29, 31).—The last attributive: "of this world," belongs, although not grammatically, (since the questions are rapid and abrupt), yet logically, to all the three terms, and describes those mentioned as belonging to the lower stage of human development, the Præ-Messianic period. This old world, so far as it seeks to maintain itself still, even after that which is perfect has come in Christ, shows itself to be perverse and at enmity with God; yea, as in itself evil, because pervaded with error and sin. Comp. Gal. i. 4, "from the present evil world." Here the term rendered "world" is *αἶών* and more properly denotes a period of time, an age of the world.

The antithesis to this is *αἰὼν ἕκτερος* or *μέλλων*: that age, or: the coming age. (חֲבֵל עוֹלָם). This is a course of existence founded on the redemptive work of Christ, and includes in itself all the impulsive forces and power of the new life. Until the end of "this age," the "coming age," will be in a germinal state, enclosed and restricted within the envelope of the present; but then it will burst into open manifestation as the sole reality. The *αἰὼν οὗτος*: *present age*, is identical with *ὁ κόσμος*: *this world*. The only distinction is that the latter designates the sphere of life itself as one essentially godless and corrupt in its on-goings, especially the human race as alienated from the life of God, while the former indicates the period of time through which it continues. Hence in Eph. ii. 2 we see the two united in one phrase. *αἰὼν τοῦ κόσμου τούτου*: the course of this world. The present age, as the period of the rule of sin and error, has for its god or governing principle the devil, as in 2 Cor. iv. 4 he is denominated 'the god of this world,' and in Jno. xii. 31 'the archer or ruler of this world.' In so far now as the Jews also in their hostility to the perfect revelation of God in Christ, by which they became blinded to the nature of earlier revelations, also (2 Cor. iii. 14 ff.) belonged to this corrupt age, and inasmuch as in the progress of this discussion the Jewish element also is brought up to view, we shall be obliged to understand by the "wise" here mentioned, Jewish as well as Pagan sages, (not the one or the other exclusively): and since the Apostle afterwards speaks of wisdom only, it may be well perhaps to take the term "wise" in a general sense as denoting all those who were devoted to the higher science, or at least pretended to be such; and the other two terms as specific, "the scribe" denoting the wisdom-seekers among the Jews—and "the disputer," the like among the Greeks. Such appropriation of the terms is supported by the fact that according to the uniform usage of the New Testament (Acts xix. 35 alone excepted) "scribe" is the designation of the Jewish learned class. But the other term, *συζητητής*, which is best translated: "disputer" (comp. *συζητεῖν* Mark viii. 11 ff.; *συζητήσις* Acts xv. 2. 7; xxviii. 29), and hence denotes a class of persons who make disputing their business and have facility in it, can be only incidentally applied to the Sophists then widely spread throughout the Hellenic world. So MEYER. But would it not be more suited to the rhetorical character of the passage to make no such disposition of terms, but merely to abide by the general fact that the Apostle had in his eye men who boasted of their learning and science and ready abilities, and as masters of the truth looked down contemptuously upon the masses—men who were to be found among the Jews as well as among the Greeks,—and that only in the word "scribe" there is a prevailing reference to the Jew? [Stanley, who takes ver. 20 as a modified citation from Is. xxxiii. 18, says "These expressions acquire additional force by a comparison with the Rabbinical belief that the cessation of Rabbinical wisdom was to be one of the signs of the Messiah's coming (see the quotations from the Mishna in Wetstein

ad loc.), and that this was expressly foretold in Is. xxxiii. 18. Analogous to this was the belief of Christians that the oracles of the heathen world ceased on the birth of Christ"].

The challenge is strengthened by a further question—**hath not God made foolish the wisdom of this world?**—i. e. actually demonstrated that it is not what it professes to be; but rather, folly—unreason, stupidity, incapacity for knowledge in relation to the highest matters. ["We must here carefully notice these two things that the knowledge of all the sciences is mere smoke, where the heavenly science is wanting; and man with all his acuteness is as stupid for obtaining of himself a knowledge of the mysteries of God as an ass is unqualified for understanding musical harmonies.—Paul (however) does not expressly condemn either man's natural perspicuity, or wisdom acquired from practice and experience, or the cultivation of mind obtained by learning; but only declares that all this is of no avail for acquiring spiritual wisdom.—We must restrict what he here teaches to the specialties of the case in hand." CALVIN].

VER. 21.—Shows why and how it was that God had made foolish the wisdom of this world. —For since in the wisdom of God, the world by wisdom knew not God, it pleased God through the foolishness of preaching [*κήρυγμα*, not *κήρυξις*, not so much the preaching as the thing preached, though not without an implication of the former] to save them that believe.—The relation of the premise to the conclusion is that of a sequence, divinely ordained in the way of punishment [rather of mercy], so that in the first man's guilt [rather guilty impotence, see below], is assigned as the ground of what is stated in the other. From this we perceive the incorrestness of Rückert's view, who, snuffing predestination everywhere, explains the phrase "in the wisdom of God" to mean: "in virtue of God's wisdom, its leading and appointment." Neither does it consist with the relation of the two clauses to explain it of the wisdom of God's plan of salvation in the Gospel (Mosheim and others); for the refusal to recognize this wisdom was not anything to which the divine determination spoken of in the second clause could be referred, as to something definitely concluded upon. To this it must be added that from the very beginning, before the disposition of men in relation to it could be ascertained, the preaching of the Gospel had for the world the appearance of folly. The case is entirely different in chap. ii. 6. Rather we must here understand a reference to something prior to Christ, to certain exhibitions of Divine wisdom previous to the revelation made in Christ, in and through which man could or ought to have discerned God,—to its way in nature and history, and indeed not merely to that revelation alluded to in Rom. i. 18 ff; Acts xiv. 17; xvii. 24 ff, but also to the ordinances of this wisdom in the guidance of the covenant-people, who, because of their unbelief (with the exception of the "election," Rom. xi. 7), belonged together with the world. Neander, on the contrary, discovers here only a contrast instituted between revelation and the religion of reason, and regards the wisdom of the Greeks as the particular object

of whose relation to Christianity the Apostle is treating. But this interpretation is opposed by the fact that in the vv. 22-24 closely connected by *ἐπειδή*: since, with v. 21, Paul three times expressly states that by "the world," in v. 21, not only the heathen but also the Jews are intended. But does not the declaration in reference to the heathen that, they "did not know God" conflict with Rom. i. 21 where it said that 'when they knew God they glorified him not as God?' We must here distinguish between that sense of a God forced upon the mind by a revelation of God, a merely passive religious notion, the ineffectualness of which is set forth even in the passage above referred to, and that living knowledge of God, which involves communion with Him, and which is the thing here denied of the world and which, had the world possessed, it would have qualified the world for the comprehension of that more perfect revelation in Christ which was to be the fulfilment and consummation of all that had gone before, so that had *this* knowledge existed such a decree of God as is affirmed in the second clause would not have been made, nor would the preaching of the Gospel have been to them foolishness. The "wisdom" then, "through" which the world knew not God (*διὰ τῆς σοφίας*), denotes that intelligence by means of which the knowledge of God ought to have been attained, but was not. It is the appropriate organ of the human mind, sharpened by culture, through which God is perceived and recognized as He displays Himself in His wisdom; in other words, the eye for discerning God's light. But this proved itself disqualified for its proper end, since the world, the possessor of this wisdom, had become alienated from the truth and love of God, and hence perverted and darkened by error and sin. The translation, "on account of their wisdom," as though this was the cause of their not perceiving God* would require the accusative (*διὰ τὴν σοφίαν*). It might still be questioned whether the phrase "through wisdom" does not refer like the previous one to the wisdom of God, so that it has its corresponding antithesis in the phrase, "through the foolishness of preaching." This is Bengel's view. "In the wisdom of God, i. e. because the wisdom of God was so great. By wisdom, namely, that of preaching, as is evident from the antithesis, by the foolishness of preaching." So, too, Fritzsche (Hall, Lit. Zeit. 1840). "After that, in the wisdom of God, i. e. while God allowed His wisdom to shine forth, the world did not recognize God, through the wisdom made available for them by God, then God resolved to choose means of directly the opposite kind. In setting forth the antithesis here, it occurred to him to emphasize strongly the wisdom of God, which failed of attaining its end." But all things considered, the view carried out by us merits the preference, and the repetition of "the wisdom of God" must always appear somewhat artificial.*

*[Kling has hardly done justice to the view which he calls Bäckert's, and stigmatizes as Predestinationism. There certainly is no little plausibility, and much fair ground in Scripture for interpreting, "In the wisdom of God," to mean "according to the wise ordination or arrangement of God." All the movements of the ante-Christian period were unquestionably so disposed by Providence as to prepare the way for the coming, and the reception of Christ. And why may it not have been a part of the Divine plan to allow the

The judgment [rather the merciful pleasure] of God towards a world not recognizing Him in consequence of its own sin, is introduced by the phrase *εὐδοκῶν ὁ θεός*,—God was pleased—hence "concluded," "determined." It indicates here not so much the freedom or pure favor, from which the resolve proceeded, as the suitability of his proceeding to the end contemplated, or to the circumstances of the case. We find it first among the later Scripture writers, and most commonly in the Sept. In the New Testament it occurs chiefly in Paul (Rom. xv. 26; Gal. i. 15 ff.). In reference to the expression and thought comp. Luke x. 21. The world had shown itself incapable of discerning God in His wisdom through its wisdom. Therefore God found it good no more to appeal to human wisdom by the manifestations of His wisdom, but by the foolishness of preaching to save them that believe,—i. e., by a proclamation, the contents of which carried the impress of folly, or must need appear foolish to the world as it was. This was to deliver from sin and wrath, and introduce to everlasting blessedness those who should believe in what was declared. In other words, the determination was, to appeal to faith instead of to reason. [So Hodge: "The foolishness of preaching means the preaching of foolishness, i. e., the cross." But is there not an allusion to the nature of the preaching itself as being distinct from philosophical disquisition in the simplicity of its method. Preaching is heralding, proclaiming facts and messages, a foolish matter for those who delight in the subtleties and arguments of philosophy.] From this it is clear [?] that the phrase "through foolishness of preaching" does not furnish, as might ap-

world to try its own wisdom, and test its capacities to the utmost, in order that its utter inefficiency for discovering God, and finding out a means of salvation, might be fully proved and thus that consciousness of ignorance and inability be awakened, which is one of the first conditions of simple faith in revelation? Paul hinted at this very truth in his speech at Athens (Acts xvii. 26, 27). "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after Him and find Him, though He be not far from every one of us." This interpretation carries therefore a legitimate and Scriptural sense, and it is preferred by Alf, Barnes, Poole, and most American sermonizers.

But there is still another interpretation, worthy of consideration, as having the advantage of giving to the important word "wisdom" a uniformity of meaning throughout the entire passage. What Paul is here controverting is the fondness for philosophic speculation as characteristic of the Greeks, and which in the Corinthian Church was threatening to destroy the practical nature of Christianity, and turn it into another scheme of philosophy. This tendency, or rather its products, the Apostle calls "wisdom" (*σοφία*), and it is, as he says, something he would not indulge in, however pleasing to the Corinthian temper. One reason for this was, the utter inefficiency of all philosophy in the matter of religion. He does not condemn it absolutely, but relatively to the ends in view. This, therefore, it became him distinctly to state, which he does in verses 20, 21, may be paraphrased thus: "For since in its speculations and philosophy did not know God, it pleased God through 'the announcement of the simple facts of the Gospel, which to a speculative mind seems like folly: to save those who accept them in mere faith.' We thus take *σοφία*—*φύλασσο*, make *τοὶ θεοὶ* the objective Genitive, and interpret the whole phrase "In the wisdom of God," as denoting the sphere of thought in reference to which the Apostle was speaking. This was in fact theosophy, a word compounded of just the ones here associated. The antithesis then in the two clauses would be between philosophy and preaching, between scientific knowledge and faith, accepting the simple proclamation of the Gospel].

pear to be the case at first sight, the contrast to the phrase "this wisdom,"* but to the other, "in the wisdom of God;" and the antithesis to "this wisdom" is to be sought in "them that believe." Faith is pure receptivity, and as such is directly the opposite of all endeavors after knowledge by the unaided powers of the intellect, such as are peculiar to human wisdom. It is the humble acceptance and appropriation of the testimony concerning Christ crucified, in spite of all the objections which the understanding of the natural man may urge against the doctrine of salvation, and in the utter renunciation of one's own opinions, and in the entire repudiation of predominant theories. In the act of believing there are united, therefore, both humility and courage. Finally, there is still another correspondence in the words "know" and "save." Knowledge ought to lead to salvation (comp. Jno. xvii. 3). Not knowing, therefore, hindered the obtaining of salvation.

VERS. 22-24. Mode in which the Apostle fulfilled the good pleasure of God expressed in ver. 21.—**Since both Jews require signs and Greeks seek after wisdom, we therefore on the contrary preach Christ crucified.**—[So KLING translates the passage. But there is a question here as to the construction. This verse, like the previous one, begins with *ἐπειδή*. It may therefore be taken as a parallel to that, (so Hodge, Meyer), resuming the thought and amplifying it (so Stanley), and like the preceding having a protasis † and apodosis (as Kling); or it may be joined by *ἐπειδή* directly to the previous clause, and regarded as explanatory of what is said of the "foolishness of preaching" being the means of saving believers (so Alford, Calvin, Rückert, de Wette). In this case the second clause instead of being an apodosis would be directly dependent on *ἐπειδή*, and the rendering would be:—**Since, or seeing that, while both Jews require signs and Greeks seek after wisdom, we on the other hand preach Christ, etc.**—This seems to us the most natural rendering. See Winer, P. iii. § lxx. 6. But Kling rejects it as "the less suitable." According to his view], what the protasis states is the result of "not knowing God" (ver. 21); what the apodosis states is the judicial procedure corresponding to it as carried out in "the foolishness of preaching," viz., a refusal to yield to vain demands for wisdom, and the counter preaching which appears to those making these demands as absurd, but which to believers proves to be the power of God and the wisdom of God. The *ἐπειδή* introduces a case well known and made out: *since indeed*; the *δέ* (after *ἡμεῖς*) is used also elsewhere in the apodosis after *ἐπεὶ* and *ἐπειδή* to make the antithetic relation of this clause the more prominent: *therefore, on the contrary* (comp. MEYER on this passage). This construction is favored by the par-

allelism between the protasis and apodosis in ver. 21, and those here found. The *καί*,—*καί*: *both*,—*and*, unite here classes alike in one respect, i. e., in the unwarrantableness of their demands, but otherwise diverse, and they belong not exclusively to the subjects mentioned (Jews and Greeks), but serve to connect the two clauses in one whole: "since it is so, that both Jews require signs and Greeks seek wisdom." Jews and Greeks here represent two classes of men according to their peculiar characteristics. Hence they are mentioned without the article. It is as if he said "since people like the Jews seek, etc." The Greeks here as in Rom. i. 16, and elsewhere, stand as *pars pro toto*, for the Gentiles generally, who, according to the most probable reading, are mentioned afterwards in ver. 23. They are the people who best represent the whole multitude of nations (*ἔθνη*) found outside of the covenant relation with God, and who, in respect of culture and language, prepared the whole civilized world for Christianity; just as the Jews, scattered among them all, did the same thing in respect of religion, being freighted with the promise which was to be fulfilled in Christ. It was among these two nations that Christianity had its first sphere of operations,—the Jews, who had the first claim to announce the fulfilment of that promise which had been preserved, and of that hope which had been awakened by them (comp. Acts xiii. 46; iii. 25; Rom. i. 16; xv. 8), and the Greeks, who had carried out the work of human culture in science and art, and had, as it were, taken the whole civilized world in possession, and so had furnished the most perfect form for the human appropriation of the truth of revelation, and so the richest receptivity for the life and truth which were in Christ, and which were fitted to ensure them the most perfect satisfaction. But in both alike did Christianity encounter peculiar obstructions. The Jews clung to the external form of revelation, the miracle; and they did this to such a degree as to insist on having it before their eyes in its most striking, dazzling form, as the condition of their acceptance of the truth. They thus betrayed their fundamental unbelief and disaffection for the truth which rebuked their sin, humbled their pride, and demanded of them entire self-denial. This is what is meant by their "seeking after a sign," or, according to another reading, "signs." (Comp. Jno. iv. 48; and Matt. xii. 38; xvi. 4; Luke xi. 16; Jno. ii. 18; vi. 80). (Meyer, Ed. 3.) "Signs, that is, miraculous tokens, by which Jesus, whom the Apostles asserted to be risen from the dead and ascended on high, should prove Himself to be the Messiah. These they still called for, inasmuch as the miracles of His earthly career had lost for them all evidencing power, in consequence of His crucifixion". The Greeks, on their part, had been captivated by the outward show and glitter of their civilization. Whatever did not appear before them under the name of a new philosophy (comp. Acts xvii. 19 ff.), or was not sustained by philosophic proof, or was not set forth with logical and rhetorical art, they refused to accredit; and by insisting on wisdom only in a form agreeable to them, they likewise betrayed their unbelief and their aversion to that Divine truth which re-

* One would suppose that the naturalness and indeed inevitableness of this contrast would have shown the incorrectness of Kling's interpretation. (See Winer, part iii. sect. 47. d.) Paul means here to set the simple "testimony of Jesus" over against "philosophy" or "wisdom," and the method of faith over against the method of reason. In all that follows he is correct.]

† Ro. i. in Lex. observes that *ἐπειδή* is never used in the protasis.]

quired a mortification of their vain self, with all its pride of science and art, and which demanded a humble surrender to a revelation in Christ that infinitely surpassed all their attainments. Thus on both sides, in modes diverse and conditioned by their peculiar histories, did the same opposition arise to the preaching of the Gospel which held up to their faith the one Christ, who was declared to have secured the salvation of mankind, and built up the way to regal glory, not through wondrous miracles, according to the demand of the Jew, nor through such wisdom as wisdom-seekers sought, but by suffering the shameful death of a malefactor. Thus did the preaching of the Apostles and their associates (*ἡμεῖς*) concerning a crucified Messiah, their public proclamation of this fact and its significance in all simplicity, prove for the Jews a **stumbling block**, i. e., an offence, a hindrance to faith, the occasion of a fall, something causing them to err (comp. *πρόσκομμα* Rom. ix. 32 ff.). A person hanging on the accursed tree presented such a contrast to all their desires for some glorious exhibition of power (such as destruction to their enemies, etc.), that they could do no otherwise than reject Him. ["They could have tolerated Christ on the mount, but not Christ on the cross."—A. BUTLER].—For the Greeks (**Gentiles**) foolishness.—That salvation could come to the world through a crucified Jew appeared to them plainly absurd. It was an instrumentality utterly inadequate to the end proposed. Thus while to the Jews such a person was an object of horror, as one accursed of God, to the Gentiles he was an object only for scorn and contempt. (Comp. Acts xxiii. 18-32; Luke xxiii. 36-41). To this, however, there is a noble contrast.

But unto these—the called—Christ the power of God and the wisdom of God.—This clause might be taken to depend on "we preach," so that this would be repeated in thought, and "Christ the wisdom of God" form an antithesis to "Christ crucified" with its adjuncts: We preach Christ as crucified, who for the Jew is a stumbling block, etc., but to those who are called we preach Christ as the power of God. **Bengel** appears to suggest this, when to "Christ" he adds "with his cross, death, life, kingdom," and says further, "When the offence of the cross is overcome, the whole mystery of Christ lies open."—But the course of thought would be more simple if we put "Christ crucified" directly in opposition with what precedes: "We preach a crucified Messiah who to the Jews is a stumbling block, etc.—but to them who are called, Christ—the power of God." By it then is signified, that He, the crucified one, at whom the Jews stumble, is to the called, the Anointed of God, (Messiah, Christ),—the One in whom the promise of a heavenly king is fulfilled, the Power of God, etc. This corresponds also to the expression respecting the "word of the cross" in ver. 18. The *αἰροῖς*: to these serves to give prominence to "the called" as the chief persons in the case, who occupy a positive relation to "the crucified," and enjoy an experience corresponding to it. It points at the same time to those already mentioned, to "them that believe," ver. 21, and to the "saved," ver. 18;

and while the first of these terms designates their subjective position towards the Gospel, the second shows the advantage they derive from it. The term "called" indicates the Divine ground on which they stand. (On *κληρονομή*: called, comp. ver. 2). By the addition of: **both Jews and Greeks** he gives us to understand that in the purpose of grace denoted in their calling the separation hitherto existing between these parties had been removed. (Comp. Rom. ix. 24 and x. 12).—**the power of God and the wisdom of God.**—Here we have the antithesis to "stumbling block" and "foolishness." While the Jews were asking how a person crucified and accursed could possibly be the Saviour of Israel, how one so utterly devoid of strength could be able to overthrow all hostile power, and the Greeks were deeming it absurd to expect salvation from one who came to so miserable an end, the chosen of God were, on the contrary, experiencing and confessing that from this very crucified Redeemer there issued a Divine power, the power of a heavenly life and peace, a renewing, sanctifying, beatific power, such as could be found in nothing creaturely, and that accordingly Christ was the possessor of such a Divine power, that in Him there existed a Divine wisdom that was capable of solving the hardest problems, of lighting up the darkness that rested on the ways of God, of fulfilling God's noblest purposes of bringing men back from all their wanderings into the path of life and of introducing them at last to their final destination.

VER. 25. A general proposition, substantiating what has just been said.—**Because the foolishness of God is wiser than men, and the weakness of God mightier than men.**—The phrase "foolishness of God" is not to be taken too abstractly, as if it meant the Divine folly. The Apostle is evidently here speaking from a human point of view and implies merely that which appears foolishness in God. He here has in mind God's dealings with men in the Gospel, such as the procuring of salvation through the crucifixion of Christ, and other things connected therewith, which in the judgment of self-styled wise men of this world, who measure every thing by the measure of their fancied wisdom, appeared contrary to reason. Now of this apparent foolishness of God he affirms that it surpassed in real wisdom all men however wise they seemed to be in their own sight, or were held to be by others, or whatever they might be able to reason out or imagine. In a similar manner we must interpret the following expression, **the weakness of God**—By this he means a Divine scheme which seemed weak to those who held merely to physical force and boasted in that (for instance, the procuring of redemption through one subjecting himself to the humiliation of death on the cross), but which in fact is **stronger than men**, i. e., exerts a mightier power than they with all their imagined strength and prowess. **Bengel** adds: "Although they may appear to themselves both wise and strong, and wish to be the standards of wisdom and strength." Thus interpreted, it would be needless to construe the words "than men" as involving a figure of speech in which a comparison instituted with a person or thing as a whole, properly applies only

to a part of it, or to some quality in it, as though they meant: "than the wisdom of men," or "than the strength of men." Both interpretations, however, amount to the same thing.—There is still another construction suggested by what follows, viz.: that by the foolishness and the weakness of God are meant the *persons themselves* who are "called" (ver. 24), who experience Christ crucified as "the wisdom of God and the power of God," so that they in consequence become Divinely wise and strong, and are thus enabled as the foolishness and weakness belonging to God to surpass men, i. e. that portion of the race who remain out of Christ in wisdom and power. "The thought is this—Human nature delights in doing great things. God, on the contrary, in His earthly dispensations always appears weak and small at the first, and not until afterwards reveals the overwhelming power that is concealed in His instrumentalities." NEANDER.

DOCTRINAL AND ETHICAL.

1. *Christ and His cross—Christ crucified.*—This is the clear light from Heaven, which comes to scatter all the darkness of man's sinful life. This is the key to all the riddles of a history that has been deranged and confused by falsehood and sin. All God's revelations in the Old Testament, his ordinances, institutions, promises, judgments and blessings here reach their fulfilment and find their real explanation. All the hints of truth current among heathen nations—all their sighing and striving after the knowledge of God and communion with Him, all attempts to get rid of the consciousness of guilt, to atone for sin and to effect a perfect restoration to Divine favor—all the labor of the wise to discover a clue for the great labyrinth of human life—in short every thing which glimmered as a ray of light here and there in this darkness, obtains in Christ its proper goal; and in so far as it at last leads to the apprehension of this perfect light and salvation, it has been not in vain. Here is the "*power of God*" which in place of a thousand-fold yet vain endeavor on the part of man is able to insure a true Divine life, an undisturbed peace, an all pervading sanctification—spreading from the inmost centre of a heart that embraces the holy, forgiving love of God,—and an invincible patience and steadfastness combined with the serenest tranquillity amid all the plagues, diseases, adversities and conflicts which may assail us from within and without. Here, too, is the *wisdom of God*. From this the deepest problems of human knowledge and human activity receive light, so that they can be recognized in their truth and in the goal to which they tend; and right methods of solution for them may be attained. Here the eternal thoughts of God, and the thoughts of man which spring up responsive to these out of the inmost truth of the human heart through the operation of the all-enlightening Logos, encounter each other. Here redeeming love with its wondrous plan of forgiveness and regeneration meets the manifold devices and strivings of man for the removal of guilt and, the acquisition of the chief good, and gives them a perfect satisfaction.

2. *Christ and His cross—as confronting the world.*—But the more this revelation of God in a crucified Saviour surpasses all the doings of man hitherto, the less can it be measured by the standard of truth and goodness existing among men, the less can it come within the scope of their ordinary conceptions. Where, therefore, the heart has not been renewed by a surrender to the truth foreshadowed by its mysterious need and corresponding to it, and so no change has been wrought in the whole course of thought, there this revelation remains an incomprehensible mystery; and where to the indolence, which refuses to stir out of the old beaten track, there is added an arrogant pride, which, with arbitrary exaggeration and embellishments insists on making what already exists the measure of the new and rejects whatever does not suit the demands thus originated, there, it is certain, that the revelation of God will be violently opposed. And this will be so much the more sure to occur, when, for the sake of presenting a contrast with the vain parade of carnal self in adhering to what is externally imposing and brilliant, and in cleaving to its own productions which seem so beautiful and fair, the revealed truth and grace are constrained to show themselves in an unpretending form, putting contempt upon the proud display of might by assuming a lowly aspect of weakness and setting at naught a lofty pretentious wisdom by wearing the guise of foolishness in order to lift humanity thereby out of the vanity of its conceited claims, and out of the arbitrariness of its own devices and endeavors, into the experience of a true divine power and wisdom.—But the cross and its preaching, which prove such a stumbling block and foolishness to those who are bound up in their vain conceit becomes to those who obey the heavenly calling in faith and who in the mortification of self with all its foolish conceits and pretensions yield themselves to the influences of the grace and truth in Christ, and in so doing experience its enlightening, sanctifying and beatific power, the wisdom of God and the power of God. Thus it happens that men with all their wisdom and power remain far inferior to what belongeth unto God, however foolish and weak it may seem.

3. "VERS. 22-24 afford us a *point of observation* which enables us to survey Church History in clearest light. The Apostles found two distinct tendencies setting in in strong hostility to the Gospel, the desire for miracles, and the conceit of wisdom. These two tendencies show themselves repeatedly through all times. A false, one-sided supernaturalism and a false one-sided rationalism are ever in rivalry with each other either to resist the Gospel in open enmity or to disturb and corrupt it by secretly insinuating themselves into it. It may be said that all external opposition and all internal peril to the Gospel resolve themselves at last into these two opposite principles. So long as a pure Gospel withstands and excludes these it will succeed in satisfying the genuine human needs lying at their foundation and in thus quieting them on both sides. This proves itself to be the true wonder-working power before which all other miracles must pale, and the true wisdom of God before which all other wisdom must be put to shame, and thus

does it exhibit itself in both ways as the absolute Religion." NEANDER.

4. [Since it is "to the called" that the Gospel proves "the power of God and the wisdom of God," by bringing them at last to believe and be saved, it follows that the difference in the effects produced by the Gospel, so that on the one hand it appears to some as an offence and to others as foolishness, but to others still as a means of salvation, is all owing to the calling of God—his effectual calling.]

HOMILETICAL AND PRACTICAL.

1. *The cross of Christ is made of none effect by cunning words or the wisdom of speech.*—For the wisdom of speech is 1, on the one hand scholastic wisdom which *a.* culminates only in knowledge, not in reformation; *b.* gives no satisfaction on the chief point, Religion; *c.* being in constant strife with itself evermore corrupts rather than improves; 2. On the other hand an artificial rhetoric, which springs not from the heart or from zeal for a cause known to be true, but aims only to dazzle and please, and by this means to persuade. But a mode of proceeding so altogether unworthy of heavenly truth robs the cross of Christ of its peculiar power; since *a.* the attention is turned away from the subject to the speaker, and so the heart is diverted and betrayed into vanity; *b.* and everything is viewed according to its fitness to delight; *c.* and the effect is ascribed not to the power of the truth presented but to the eloquence displayed. After HEUBNER.

2. *The preaching of the cross.* 1, *is foolishness for those who are lost.* *a.* Who are these? They are such as are hardened in their own guilt—such as follow their own perverted sense and will not accept of truth or consent to self-humiliation, so that humanly judging there is nothing to be hoped for from them. *b.* Why is the preaching of the cross foolishness for them? Because to the world, which insists on its own importance, everything appears absurd which tells its pride, destroys its meritoriousness and conflicts with its wisdom and righteousness. 2, *is a wisdom of God unto us who are called.*—The believer who permits himself to be saved, awakened and enlightened by the spirit of God, finds in the cross a divinely derived and divinely operating power, which draws the heart into peace with itself and with God, fills it with holy love, and strengthens it with a new power of life; and he recognizes therein a wisdom far surpassing all human thought and sense. After HEUBNER.

3. *The vanity of scholastic wisdom or the judgment of God upon conceited worldly wisdom.*—1. It effects nothing, because it aims only at show and not at improvement. 2. God allows it to be betrayed into folly and shame, because it seeks to be wise and strong without God, without prayer and piety. 3. Christianity exposes it in all its barrenness, since, while Christianity renews humanity, worldly wisdom perishes in its own schools, and is unable to maintain its own progress. After HEUBNER.

4. *The causes of the rejection of the Crucified.*—1. The Jewish desire for whatever was striking, imposing and externally mighty; 2. The Gentile

conceit of wisdom and a vain misculture; 3. The pride of both which sought to comprehend God, but which would not enter into the apparently weak and foolish ways and means of his economy. After HEUBNER.

5. *The preaching of the cross* has with those who are saved a *threefold* effect. 1. *It shames*, inasmuch as man crucified Christ with his sins; for a long time did not recognize him; did not honor or thank him; and was willing so long to tolerate the sins which nailed Him to the cross. 2. *It humbles*, by reminding us of Christ's own love, in that He, the Great God, died for us poor worms, and did so much for us when we were utterly worthless. *It inclines* us also to benevolence towards all men who differ from us only in this, that we are sinners saved, while they can and may yet be saved. 3. *It awakens*, gives power and life, so that we not only are ready and inclined, but also are enabled to love God, and to prove our love by works.

6. The Cross of Christ is *an offence* to all men who think that a good life will ensure them a happy end. These are the enemies of the Cross in the midst of Christendom. They worship it externally; they take pride in it, but in fact they hate the doctrine of the Cross. They cannot accept the truth that Christ has become our Redeemer and that we are saved out of sheer mercy, so that the holiest, the most pious, the most liberal, the most upright man is just as far from Heaven as the most miserable sinner, and that there is but one way for all. To the wise and prudent the cross of Christ is *foolishness*. The truth that Christ died for us they regard as a fable. There are persons even among [nominal] believers who take it as a compliment if they are said not to believe. Yet should one accuse them of holding the truth, and yet of living in untruthfulness, disobedience and ingratitude towards God, it would be the same as if he pronounced them deliberate villains. Oh! could they but once hear the Gospel in a way to pierce their hearts they would certainly ask, What shall we do? Let the doctrine of the Cross be once made vital in the soul, then would there be no need of exhortation, alarm and threatening in view of this or that judgment. It would be sufficient to say, "The Saviour died for me." If we are in trouble for our sins, and the hope of salvation vanishes, and the voice comes, "Christ has died and earned salvation for us," how the heart not only seizes but holds fast to the declaration! How the truth penetrates like a divine power into the soul which can never be lost or forgotten! Then are our sins buried in the depths of the sea; they can no more tyrannize over us. Then we need sin no more. Such is the effect of the Word of the Cross in them that believe. GOSSNER.

HEBINGER:—Power, wit, all human work and counsel corrupts faith, misleads in the church, and hinders the efficacy of the means of grace. In divine things, the more foolish anything seems to the world, the better it is. "Wisdom, wisdom, ready understanding, science, learning out of a thousand books!" Such is the cry of the world. An evil sound is it in the churches and in the schools. One thing is needful—one book, one Christ.

STARKE:—The Gospel has a differencing effect according to the character of the persons who hear and use it. Mankind are divided into two classes: 1. *Unbelievers*; they are such as live on, without caring for their salvation, either in security or hypocrisy; each word and work of theirs is a step toward Hell. 2. *Believers*; they are those who are in daily concern about their salvation; and this is with them so vital a point that even when unmoved by efforts from abroad, while in the midst of their labors or talk, they are not easily repelled from it (ver. 18). Wisdom is in itself something divine, and before the fall the image of God in man consisted in it (Col. iii. 10); and even now the inclination to know and learn something is a remnant in us of this divine image. But if our natural wisdom profits us but little now, and is every where scandalized, this is the fault, not of wisdom, but of our corrupted reason and understanding. None of the loftiest and most learned of this world ought to be ashamed of the simplicity of the Gospel, for God Himself, the highest and wisest of all, let Himself down to it. Sufficient is it for us that an infinite power resides in the Cross to deliver us out of all our deep depravity. (ver. 21).—God can never suit people. One will have it this way and another that. Shame on you! God does as it pleases Him (Matth. xi. 16 ff.). Men always delight in what is strange, lofty, conspicuous. Instead of desiring that God's name alone should be praised they seek themselves in every thing. They look either at power, wealth, faculty, or at learning, prudence, dexterity. Both are means to greatness, but they prove hinderances in the kingdom of God. (ver. 22).—God will remain unsurpassed in His words and works (Ps. lxxviii. 41), but their wisdom and strength are vain. The world makes wisdom to consist in much learning which secures honor and regard. But a believer considers it the height of wisdom to know that he is a poor sinner, becomes justified and saved only in deepest humility. The greatest power consists in being able to overcome ourselves and the kingdom of Satan. God can put to shame all the devices of the craftiest and all the might of the greatest in this world. Why wilt thou fear? Look to God! He can and will give thee enough for all things (ver. 25).

H. RINGER:—Let him who would even now, by the preaching of the Cross, awaken a sense of the Cross in the hearts of men, and thereby coöperate for their salvation, not seek for assistance from the fickle arts of worldly wisdom, but let him observe what renders himself humble and subdued, and what he can thus convey with a tender spirit to others, and let him shun every thing which on the contrary tends to puff himself up and wherewith he is tempted to court the favor of men.

[**SPENCER:** (ver. 21).—"Some Christian ministers sometimes think to do Christianity a very good service by philosophizing it to make it keep up with the times. In all this they do Christianity no other service than rob it of its power by robbing it of its peculiarity, and do no other service to the 'philosophic minds' which they say they would influence, than just to mislead them and keep them away from true faith in Christ and reliance on his great atonement.

Every thing is coming to be *philosophized*. Many a minister in the pulpit—shame on him—betrays his trust to the Bible and his God by teaching religion very much as if it were a new matter of reason, and human progress, and human discovery, instead of taking God's Word as his authority and instructor, and uttering in the ears of the people like the old prophets, *Thus saith the Lord God*. Beware of such proceedings. They tend to infidelity. Learn duty from God. The Bible is safe. Philosophy is blind."]

[**ROBERTSON:**—"Men bow before talent even if unassociated with goodness, but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul again stood firm. Not Wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love, he would have been the leader of a party, but then he would have been false to his Master—he would have been preferring self to Christ."]

THE TRUE METHOD OF PREACHING.

(CONTINUED).

B. As suited to the character of the called and the ends contemplated.

CHAPTER I. 26-31.

26 For ye [*om.* ye] see your calling, brethren, how that not many wise men after the 27 flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of

23 the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and [*om.* *yea*, and]¹ things 29 which are not, to bring to nought things that are: That no flesh should glory in his 30 presence [the presence of God].² But of him are ye in Christ Jesus, who of God [*om.* of God], is [has been] made unto us wisdom, [from God, ἀπὸ θεοῦ]³ and [both] 31 righteousness and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord.

¹ VER. 28.—The *καὶ* before *τα μὴ ὄντα* is not original. ["A mistaken supplement of the sense."—ALF.]

² VER. 21.—Instead of the rec. *αὐτοῦ* the best authorities read *τοῦ θεοῦ* which is repeated by way of emphasis.

³ VER. 30.—The best attested order of words is *σοφία ἡμῖν ἀπὸ θεοῦ*. That in the Rec. *ἡμῖν σοφία* is to be explained from the tendency to take *σοφία ἀπὸ θεοῦ* together in relation (Meyer). [See below].

EXEGETICAL AND CRITICAL.

[The connection. Kling here, as usual, follows Meyer in considering these verses as confirmatory of what immediately precedes ver. 24. It were better, however, with de Wette and Hodge, to regard the Apostle as introducing here a new argument in support of the general position taken in the previous section. It is an argument drawn from facts directly under their eye. In proof of what he had said of the true method of preaching and the utter vanity of the worldly wisdom they were tempted to prize, they could see for themselves what course the Gospel had in the main actually taken among them who were its converts and what were the ends subserved by this. Accordingly he begins by directing attention to the character of the called, first described negatively].

VER. 26. **For look at your calling, brethren.**—The verb *βλέπετε* may be taken in the Indicative [as in the E. V.]; but the Imperative corresponds better with the animated style of the Apostle (see x. 18; Phil. iii. 2). ["And is required by the emphatic position which the verb occupies in the sentence" ALF. So also Words., Wickliffe, Tyndale, and the Rheims version]. Nor is this at all inconsistent, as Bengel asserts, with the use of the "for," since this is to be found elsewhere also in imperative clauses. [*Βλέπετε*: "to consider, take to heart, is employed to express a more intent, earnest, spiritual contemplation than *ὁρᾶν*. The one denotes mental vision, the other bodily sight." W. WEBSTER]. (Heb. xii. 8). The "calling" which they are requested to observe is not their secular vocation, or their external circumstances [Olshausen], in which they were found when called of the Lord. Nothing is said of this in the subsequent context. Nor yet can we admit Bengel's explanation: "the state in which the heavenly calling proves an offence to you." This anticipates a thought which is not mentioned till afterwards. It is more correct to understand it of the Divine call, both as to the act itself, and the method God pursued in calling them, especially in respect to the persons whom he had chosen and their condition. [This is seen in the very use of terms. "He does not say *τὴν κλήσιν ὑμετέραν*, nor *τὴν ὑμῶν κλήσιν* but *τὴν κλήσιν ὑμῶν*: the calling of you." WORDS.]. What this was he proceeds to state—how that not many wise men after the flesh.—The "flesh" here denotes the purely human state or course of action, as utterly devoid of Divine influence or coöperation. It is the sensuous and

selfish life, possessed by sin. Hence a wisdom which is suited to this life, which moves according to its ways instead of after the methods of that Divine spiritual principle from which all true higher knowledge springs, is "a wisdom of this age," "of the world" (ver. 20), earthly, godless, and hostile to God. Such is its essential character. Yet without pushing the matter so far, we might simply abide by the idea of what is purely human. (Comp. *Herzog's Theol. Real. Ency.* under the word "Fleisch").*—To attach this qualification to the remaining predicates, would be superfluous. These of themselves indicate what is external, worldly, and belonging to the lower extra-christian life.—not many mighty, *δυνατοί*: persons of consequence in civil life, influential, powerful, whether it be by wealth or any other means,—not many noble, *εὐγενεῖς*: of distinguished descent, well-born. In highly-civilized, aristocratic Corinth, all this was regarded of great importance.—are called.—There is no verb in the original with which the above nominatives can agree, and it is best to supply the defect [as in the E. V.] "are called" from the word "calling" in the first clause. Others prefer "are," and take it either as the sole predicate of the clause: "There are not many wise, etc., among you;" or they unite with it the adjectives as predicates: "Many are not wise, etc." [Some of the Fathers thought that the persons employed to dispense this calling were here meant. So THEODORET. "God endorsed the nations in the evangelical net of Galilean fishermen." Also AUGUSTINE. "Christ caught orators by fishermen, not fishermen by orators." WORDSWORTH]. The supplying of "are called," suits as well with the preceding words, "your calling," as with the following, "hath chosen." "In the early centuries it was often flung at Christianity (by Celsus and others) that its converts were, for the most part, common people, women and slaves." Paul here not only confesses the fact, but also discovers in it one cause of glory for the Gospel; for it is precisely in this that the Gospel displays itself to be the power of God and the wisdom of God, that starting from such humble beginnings it had nevertheless both outwardly and inwardly overcome the world.

VERS. 27, 28. The positive aspect of the case. **But the foolish things of this world.**—Luther translates "in the eyes of the world," as though the Genitive in the original were that of

* [See also for a masterly analysis of the Ethical import of this word. Müller on Sin. 2 Book, 2 Chap. Also Sartorius, "Von der heiligen Liebe."]

estimation. But Paul is here speaking of things not as they *seem*, but as they *are*; and here, as well as in the subsequent Epistles, we have the actual quality indicated: "The foolish things" (*τὰ μωρά*), the neuter for the sake of greater generalization. We have here a strong contrast to "the wise," i. e. whatever is lacking in higher cultivation and insight, including, too, the additional thought of being deemed foolish, contracted and simple.—**hath God chosen**, an expression which is repeated three times with great emphasis. It denotes the Divine purpose which is made known in the calling; or that Divine decision in virtue of which a separation is effected among fallen mankind, and certain individuals are selected out of it to become a possession of God in Christ, and are so made blessed (comp. *ἐκλέγεσθαι* Eph. i. 4; Is. xv. 19). The expression belongs to the Theocratic language of the Old Testament (comp. כָּחַר Deut. xiv. 2 ff.). "Fore-

knowledge" and "Predestination" are cognate terms, Rom. viii. 29; 2 Tim. i. 9, yet so, however, that the word "choose" here designates the free, eternal gracious will of God, as carried out in time, and therefore includes the "calling" in itself.—The object of such a choice is to **confound the wise** i. e. the wise after the flesh. By the fact that He selected the "foolish," persons destitute of superior culture, to enjoy holy and blessed communion with Him, the wisdom in which "the wise" boasted, is exposed in all its insufficiency and worthlessness. Or we may say with de Wette, "the wise were put to shame by being compelled to see the foolish obtaining that which was denied to them." In the latter case, it is implied that "the wise" are conscious of the preference made, "and so were stung to reform" (Oslander). But this is not sustained by the context as the parallel expression "bring to nought" shows. The jubilant contrast proceeds.—**and the weak things of this world**, i. e. the weak of every kind, bodily, mentally, politically.—**God hath chosen to confound the things which are mighty**.—The antithesis here is introduced by the neuter: *τὰ ἰσχυρά*, denoting the category in general, although persons are meant. That any thing contemptuous was intended by this use of the neuter, is not probable, since he just before spoke of a kindred class, "the wise," in the masculine. The "confounding" is seen in the fact that "the weak things," by virtue of the indwelling "power of God," evince an energy and an overcoming power which is denied to the strong of this world.—In the third set of contrasts there appears an expansion of thought on the one side, with which there is nothing to correspond on the other.—**And the base things of the world, and the despised things hath God chosen—the things which are as good as not, in order that He may bring to nought the things that are**.—Here we have the antithesis only to the last expression of the first series: "the things that are" (*τὰ ὄντα*). [This is readily accounted for, if the omission of the *καὶ* as sustained by the best authorities (see critical notes) be correct. In that case the *τὰ μὴ ὄντα*: the things which are not instead of being an addition to the previous specifications, would stand

in opposition with them, as a sort of summary of their meaning, and so be the main word requiring the offset on the other side]. Observe also the order of thought in the specifications. "base things,"—*ἀγενῆ*: of low origin. To this is added as a natural consequence: "despised things"—*τὰ ἐξουθενήμενα*: regarded as nothing. Then below both, as putting the matter in its strongest possible aspect, there comes the *τὰ μὴ ὄντα* (to be distinguished from *τὰ οὐκ ὄντα* inasmuch as the *μὴ* is not an absolute, but a subjective negative. Winer, § 59, 3): that which in the opinion of men is as good as non-existent.—In the antithetic *τὰ ὄντα*, some would insert a *τί*, making it read: things that are somewhat, of some importance. But this we are as little warranted in doing as in making *τὰ μὴ ὄντα*—*τὰ μὴ ὄντα*: things which are of no account, are nothing. What Paul here sets in contrast with the former are things which have being, are real, which are regarded as existing, and "which continue to make themselves pass for sole realities." And for these things the verb "confound" would no longer suit. So we have another "bring to naught:" *καταργῆσαι* make null, *deprive of all validity*. This is a much stronger expression, and it puts its object, relatively to the highest good to be enjoyed, out of existence.* The truth of the assertion has been well brought out by Neander: "In its scorned professors, the Gospel has in fact displayed a power of action and endurance, which far transcends the measure of the natural man. They alone never bowed to the despotism of the Roman Emperor. To them also the Gospel has imparted a steadfastness of conviction, which the proud philosophy of the Greeks never possessed; and a Christian mechanic, as Justin Martyr and Tertullian have affirmed, was able to answer questions which the Greek philosopher asked in vain."

[* Whitby discovers an allusion in the above designations to the Jews and Gentiles. His observations are valuable. "The Jews looked upon themselves as the only *ἐυγενεῖς*, persons of true nobility, as being of the stock of Abraham. 'Even the poorest Israelite,' saith R. Akibah, 'is to be looked upon as a gentleman, as being the son of Abraham, &c.'; but the Gentiles they horribly despised, as the base people of the earth, not fit to be conversed with, they being styled in their law, *οὐκ ἔθνος*: not a nation; *λαὸς ὁ τεχθόμενος*, a people that shall be born, Ps. xxii. 31; ὁ κτεθόμενος, that should be created in the generation to come, Ps. cii. 19, and so yet had no being, Deut. xxxi. 21. *οὐ λαὸς*, not a people, Hos. i. 10; and it being said by the prophet, that all the Heathens are as nothing, and were accounted as nothing, Is. xl. 17, they still account them as such. Hence, Mordecai prays, Lord, give not thy sceptre *τοῖς μὴ ὄντι*, to them that are not, Esth. iv. 11; and Esdras. *As for the people which also came of Adam, thou hast said they are nothing*. And now, O Lord, these Heathens who have ever been reputed as nothing, have begun to be lords over us. 2 Esdras vi. 56-57. Thus Abraham is said to be the father of the Gentiles, before that God who calleth things which are not as if they were, Rom. iv. 17: and Clemens Rom. saith of the Gentiles, 'He called us who were not, and would that of no being we should have a being.' So filthy are the Gentiles represented here by things that are not, things base, things accounted as nothing. See also 1 Cor. vi. 4. And this is the ancient exposition of Origen, who, speaking of the rejection of the Jews, or the calling of the Gentiles, and God's provoking the Jews to jealousy by them that were not a nation, he confirms this from these words: 'God hath chosen the base things of the world, and things which are not, that he might abolish the things which were before, that Israel, according to the flesh, might glory before God.' *Philocal.* c. p. 3. Now, however much we may feel constrained to take these designations in question in their more natural and broader acceptation as above, it is very evident that they were derived from the Theocratic usages loquendi.]

VER. 29. The reason of the above mentioned peculiarity of God's procedure in "calling" men.—that no flesh should boast in the presence of God.—*μη κανχήσεται πᾶσα σὰρξ*, lit.: *that all flesh should not boast*. A Hebraism. The negative belongs to the verb, and —that all flesh should give up their boasting. The sense is: "no man should boast that he, out of his own endeavors, or position, or worth, had contributed anything to the great achievements of the Gospel." NEANDER. It is a question whether we are to take the word "flesh" as simply denoting humanity in general, or are to associate with this the ideas of guilt and transiency which are also conveyed by it. As a general rule the expression occurs in this way only when the one or the other of these ideas is implied in the context. "Flesh beautiful, yet frail" says Bengel.—["Here then we see that God by confounding the mighty, and the wise, and the great, does not design to elate with pride the weak, the illiterate, and the abject, but brings down all of them together to one level." CALVIN].

VER. 30. The ground in the Divine economy on which this end is obtained and the glory of salvation secured to God alone.—But of him ye are in Christ Jesus.—A two-fold construction and exposition is here possible. Either the first five words may be taken as a sentence by itself, stating the fact of their origin in God: "Of him are ye." The subsequent words, "in Christ Jesus," would then assert the ground of their being from God—of their Divine Sonship, and this too in such a manner as to carry the emphasis. Such a construction is supported by the fact that the important relative clause which follows is joined directly to it. Or the words "ye are in Christ Jesus" may be taken together as denoting their being in fellowship with Christ, and then "of Him" assigns the cause of this fact,—shows how they came to be in Christ. The latter construction is not contrary to usage, and at least is not more forced than to suppose the word "are" to be employed as a pregnant construction for 'have sprung' or 'been born,' as Osiander does. We might compare with this Eph. ii. 8, "And that," *to wit*, being saved, "not of yourselves," which is the same as 'and ye are not saved of yourselves,'—stated in the positive form, 'ye are saved of God,' *i. e.* He is the author of your salvation. So here: He is the author of your being in Christ Jesus. This is sustained also by the "from God" (*ἀπὸ Θεοῦ*) in the relative clause which evidently refers back to "of Him" (*ἐξ αὐτοῦ*) and imparts to the thought additional emphasis* by repetition. In relation to the truth conveyed see Jno. vi. 44, 87, 65. The preference accordingly is to be given to the second construction. In this way, on the one hand, we preserve the Pauline expression "to be in Christ," and avoid one which never elsewhere occurs—*ἐκ Θεοῦ εἶναι*: "to be from God." By this explanation we would be compelled to refer *ἐν κυρίῳ*: "in the Lord" (ver. 81), to God and not to Christ, contrary to Pauline usage. But this need present no difficulty, since these

words in ver. 81 are not Paul's, but a citation from the Old Testament.—Who was made wisdom unto us from God, both righteousness and sanctification and redemption.*—Here we have the rich treasure of blessings contained for us in Christ all laid open, revealing the largeness of our indebtedness to God, for what of real worth we have and are. "From God" is not to be connected with "wisdom" as indicating the source whence it came, but with "was made" as showing the author of the act. (*ἐγενήθη*, a later Doric form for *ἐγένετο*, not passive). This is the order of thought presented in the German [as well as in the English] version. The fact that Christ has been made to us "wisdom" depends on God; and not only "wisdom," but also the other particulars specified. Observe, too, he here passes over into the first person plural, "unto us," including therein himself as he frequently does elsewhere when specially moved by a sense of his fellowship with his readers in the salvation of Christ. The position of "wisdom," coming in as it does before the words "unto us from God," and thus separated from the remaining predicates, is not to be explained on the ground that "wisdom" is the leading thought to which the others are subordinated. Such a construction is neither called for by the *καί*, which only serves to connect "righteousness" and "sanctification" a little more closely, nor by the nature of the conceptions expressed by the other terms, which designate rather coördinate aspects of the one great scheme of salvation entirely distinct from wisdom, and therefore not capable of being included under it. Rather we may say that in consequence of the course of thought thus far pursued, the idea of "wisdom" pressed foremost upon his mind, and so came in where it did; or that he put the qualifying word common to the several members of the sentence right in among them as a word of connection (Osiander.) It is natural to look for some antithesis to what precedes in these four specifications, "wisdom," etc. But it can only be called a mistake in Bengel when he attempts to find a contrast, as in "wisdom" to "the foolish things;" so also in "righteousness" to "the weak things," in "sanctification" to "the base things," and in "redemption" to "the despised things."†—When it is affirmed

[* We have here given the exact order of the Greek in order to render the exposition more intelligible.]

[† We here insert the arguments in favor of the interpretation which Kling has simply set aside without refuting, and which seems worthy of consideration as best fitted to dispose of some of the difficulties under which his view labors—and also as fraught with valuable suggestions. This other interpretation has in its favor, that it takes in the thought as it flows upon the mind in the order of the words, "who is made unto us a wisdom from God—both righteousness and sanctification and redemption." In a collocation of words so peculiar, it was natural to take the last three terms as an after thought exegetical of the main one—and such an addition was needed. Wisdom was what Paul had been disparaging throughout this section. But it was the wisdom of man. Now he glories in Christ as having been made unto us wisdom. It was necessary therefore to difference this from what he had been condemning. So he adds *ἀπὸ Θεοῦ*—not *ἐξ*, as in the previous clause where he wishes to express the cause of an act; but *ἀπὸ*: from denoting derivation, showing whence this wisdom came. It is no objection to this that the article *τῆς* is not mentioned before *ἀπὸ*, since the omission is quite in Paul's style. Eph. iii. 13. (See Alf. also 15). Then to characterize this wisdom, to exhibit its distinguishing peculiarities as practical and suited

[* A question might then arise: why *ἐξ* was not repeated and instead we have *ἀπὸ*. See below.]

that "Christ was made to us wisdom," by this we are to understand that in Him, in His person, the fulness of which was unfolded in His history, the mystery of the Divine plan of salvation has been disclosed, and with this an insight been afforded us into the dispensations and judgments of God, and we are enabled to recognize and lay hold upon that which shall conduct us to the goal of our noblest longings (comp. ii. 7 ff.; Col. i. 9 ff.; 26 ff.; iii. 2; iii. 10; Phil. i. 9 ff.; Eph. v. 8 ff. etc.). As closely related ideas, "righteousness" and "sanctification" are so joined as to form a distinct whole: *δικαιοσύνη τε καὶ ἁγιασμός*. The first reminds us of 2 Cor. v. 21—"that we might be made the righteousness of God in him;" and of Jer. xxiii. 6—"The Lord our righteousness;" and also of the saying of Christ himself in Matth. iii. 15, as well as of Acts xiii. 38; Is liii. 11; Gal. ii. 16, 17; Rom. i. 17; iii. 21 ff. In the language of Holy Writ righteousness denotes that conduct which comports with the law of God or the disposition suitable to it. This existed in Christ in absolute perfection; and it existed in Him as the second Adam (xv. 4, 7), the son of man, the head representing the whole body, and in behalf of the entire sinful race, whose obligations to the law He had fulfilled by a life of perfect obedience, and whose debt to justice He has cancelled by submitting to the penalty threatened upon sin in a voluntary sacrifice of Himself even unto death, thereby complying with the behests of the Father and revealing His holy and compassionate love towards the fallen. In this way has He become righteousness for us, that we may be counted righteous before God and enter into the possession of the rights and privileges which belong to this state of righteousness—that is, be adopted into the Divine family. This, regarded as an act of God, is expressed by the terms *δικαίωσις δικαιοσύνης*: to justify, justification; and the pardon of sin, as the negative side of justification, includes also, for its corresponding positive side, God's cordial acceptance of us as pleasing in His sight. But in this judicial portion of Christ's redeeming work there lies also, at the same time, an element of moral change—of sanctification (*ἁγίασμός*), and the intimate connection between these two things is expressed by the *τε καὶ*. ("In this conjunction there is implied at once distinction and equality, an intimation of similarity, as though the one were consequent upon the other." OSIANDER. In order that the

for man's deepest deeds, instead of being merely speculative, he subjoins the three great points it contemplated. And here is where wisdom of the Gospel far surpasses that of secular philosophy. It gives him in Christ pardon, holiness, triumphant deliverance from woe to glory. Here then we find 1, an adequate reason for the order of the words; 2, not a repetition but a distinct thought in *ἀπὸ θεοῦ*, and so a reason for the change of preposition; 3, not a digression from the main course of thought as must be supposed in the other interpretation, which Stanley admits, but a glorious consummation of it, displaying the infinite superiority of the wisdom from God over all human wisdom; 4, an epexegetical quite in the manner of Paul. Rom. i. 12. Since writing the above I see that the view above given is adopted, though not argued out, by Butler in his sermons on our text. It is substantiated also by the Syriac, Vul., and Rheims versions. Neander's testimony may be added: "In these last three conceptions (righteousness, sanctification and redemption), there are presented to us the practical contents of the wisdom (from God), by which it is distinguished from the wisdom of this world"]

relation to God, in which our justification places us, may be subjectively sustained, so that we may say "the judgment of God is according to truth," there must be an inward connection between the Head and the members who participated in the righteousness of their Head. This connection is effected by the love of Christ awakening faith in us. This love at once destroys in the subject of it all disposition to live for himself, as the moving spring of his existence, all ambitious aspiring, and transports him into a state of mind that leads him to live and to become every thing in Christ alone. And this is *faith*, humble, earnest faith, that works in us repentance as its result. In this emancipation of the individual from the thrall of selfishness (an emancipation which is at the same time a deliverance from every thing to which selfishness binds us, even the idols of flesh and sense, and the world), and in this union to Christ as the sole worthy and worth-giving Saviour, lies the germ of our "sanctification." By this we understand becoming godly-minded—the consecration of our whole life in all its elements unto God—the offering up of self unto the Most High, so that all labor becomes a Divine service, the springs of which are joy in the Lord and the witness of the Spirit to our adoption and final salvation. This *ἁγιασμός*: holiness, may be regarded either as progressive—*sanctification*, or as a fixed quality—*sanctity*. The latter is the prevailing usage in the New Testament (Rom. vi. 19–22; 1 Thess. iv. 8, 4, 7; 1 Tim. ii. 15; Heb. xii. 14 etc.). It is to be so taken here. In reference to the thing itself see Jno. xvii. 19, and the juxtaposition of "ye are justified" and "ye are sanctified" in 1 Cor. vi. 11. But while all are agreed as to the meaning of these foregoing terms as a whole, it is not so in regard to the last one, "and redemption" (*ἀπολύτρωσις*). Are we (with Meyer) to take this as denoting the work of Christ through which our salvation is achieved (as in Rom. iii. 24; Eph. i. 7), so that it is for us an object of faith? or (according to the Catholic expositors) as our final deliverance from death and all the evils and temptations of sin (as in Rom. viii. 23; Eph. i. 14), and so as an object of hope? The latter interpretation corresponds better with the position of the word, since it will hardly do, after having mentioned "righteousness and sanctification," to go back again to the negative idea of deliverance from guilt, which is already involved in the term righteousness. On the other hand, its position renders the addition of any explanatory term like that found in Rom. viii. 23; Eph. i. 14; iv. 80, unnecessary. Comp. for a fuller development of the thought Rom. viii. 10, 11, and 21–24. —Here then is the final stage of our salvation a deliverance from the bondage of corruption unto the glorious liberty of the sons of God. That in this, as well as in the foregoing instances, Christ exhibits himself as the "power of God" victorious over the power of sin and its terrible consequence, death, is a proximate thought, so that here again those two chief predicates, "wisdom and power," recur to view, only the second with greater prominence. But in the case of "sanctification," as well as of "redemption," it is implied that Christ is in Himself what He has be-

come for us; that He in all His life and walk was entirely severed from all fellowship with sin and wholly consecrated to God, i. e. holy, and as such was the principle of our sanctification; that He arose victorious from the grave and the whole realm of sin, and at once ascended up on high, exalted over all, and as such carries in Himself the power by which our redemption is to be achieved. (Comp. xv. 26, 55; Eph. ii. 6).

VER. 31. The final cause of the peculiar method of God's call and the plan of His salvation by the free gift of an all-sufficient Saviour.—In order that, according as it is written, he that boasteth, in the Lord let him boast.—Here is where the argument conducts us. There must be a boasting, a glorying; not, however, in oneself before God, but in God as the author of all our advantages and blessings. And this boasting is the expression of a lofty emotion of joy and confidence. If by the term "Lord" Christ were meant, it should be explained as an exultation in His fellowship, in possessing a share in His salvation. But the relation to ver. 29 points rather to God, the original source of all salvation. And such an application would not militate against Paul's usage, because, as has already been remarked, the passage is a citation from the Old Testament (Jer. ix. 23), particular prominence being given to the chief thought by holding fast to the original form. Hence the *anacoluthon*, *ἡα—καυχᾶσθω*, instead of *καυχᾶται*. If anything were to be supplied it would be *γένηται*. For a similar case see Rom. xv. 3.

DOGMATICAL AND ETHICAL.

1. *God's thoughts and ways entirely unlike those of the natural man.*—What is great and glorious in the sight of men, God sets at naught. What men slight as mean and contemptible, God prizes, or makes it precious. Man's propensity is to exalt himself, and hold in honor whatever is the product of his own powers and bears the mark of mental or physical superiority, or can be used to personal advantage, or is of noble origin, while he treats all that is crude and powerless and vulgar, just as if it had no existence. God, on the other hand, in His work of redeeming vain man, especially at its very commencement, proceeds on methods quite the reverse. Here we see the Son of the Highest, who is in the form of God, the Fulness of Divine life and wisdom and power, and, as the perfect image of the Father, is infinitely exalted above the most eminent of created beings, yea, is the very substance and vital principle of all the excellence and power which these beings possess—we see Him emptying Himself of His glory, entering into a state of creaturely dependence, assuming the form of a servant, coming into association with a sinful race although Himself sinless, bearing in holy sympathy all their burdens and trials on His own heart, and sharing in their condemnation and suffering and death, even to the ignominious death of the cross. Thus, at the very start, did Divine Power and Wisdom and Holiness exhibit themselves as weakness, foolishness and sin; Life and Light, as death and darkness; Riches inexhaustible, as deepest poverty; the All in All,

as nothing; Essential Being, as not being. Thus in His fundamental act did God confront and confound the vain conceit of men who aspired to resemble Him in power, wisdom and blessedness. And this initial procedure has shaped the whole method of salvation ordained in the Gospel. As the condition of pardon and acceptance God requires of men the absolute renunciation of their own wisdom, power and sufficiency, and a disposition to ascribe all honor and glory unto God, who has thus manifested Himself to them in Christ, and to regard His workmanship in them as alone possessing worth. But since this requirement is exceedingly difficult for such as have distinction in this world, it happens that among the saved there are found not many wise, mighty and noble; but the Divine calling proves effectual rather in the sphere of the rude, the weak, the ignoble and the lowly, inasmuch as it is among these that the disposition to accept salvation exists in the highest degree or is most readily awakened. Thus it cometh to pass that while the wise and the noble and the mighty of earth are passed by and deemed unfit for heavenly honors, the foolish are lifted up into the light of Divine wisdom, the weak are clothed with Divine power, the ignoble are invested with the highest nobility, those who are as if they were not, attain consideration as the only real personages, and by the contrast the pomp and pride of earth are put to shame. The reason of this is that there may be no boasting before God. To this there is the opposite.

2. *Unto God the Lord be all glory*—He is the author of all benefits which come to us through Christ, and as He is the author so is He their final cause. Of Him and to Him are all things.

And these benefits appertain to all the aspects and relations of man's being and life as connected with God and His kingdom, viz. the intellectual, the legal, the moral and the physical. *First, Wisdom.* This in its highest form is the knowledge of God, and such a knowledge we have imparted in the revelation of His Gospel—a knowledge of His character, His works and ways, of the economy of His kingdom in its preparation, establishment, spread and final consummation, by means of which the thoughtful spirit may be led to choose the way of life, and to advance from the first appropriation of salvation in faith on to its full fruition in glory. Of this *wisdom* Christ is made to us the substance and the illuminating principle. The *second* is *Righteousness*, i. e., restoration of fellowship with God by the satisfaction of all the law's demand, and the cancelling of all obligations incurred, so that the sinner can on this ground, be accounted *righteous* in the sight of God, and be reinstated in his forfeited rights, and have free access to the Father as one of His family. This *righteousness* Christ has been made unto us by His having fulfilled all the claims of the law, both in doing and in suffering, both by yielding a perfect obedience and by assuming the curse out of His free, infinite love, so that we, being found in Him, may be made partakers of His merits. The *third*, inseparably connected with the preceding, is the *Sanctification* of human life in all its inward and outward movements so far as they

are determined by man's own will. This is effected by the shedding abroad of the love of God in the heart through the indwelling Spirit, who, consequent upon the work of Christ, comes to appropriate to us His righteousness and to assure us of his pardoning grace. And when, notwithstanding all past sins, we become thoroughly conscious of this love to us, there is awakened in our souls a love in return which shows itself in perfect confidence and in entire devotion to God, and in the utter renunciation of all selfish and worldly affections. And this is holiness. But this holiness perfects itself gradually, in the daily exercise of repentance and faith, and love more and more takes possession of the whole life to the complete regulation of all our faculties and relations, so far as they can be determined by it. And this Christ is made, unto us by virtue of His holiness passing over into our hearts through the Holy Ghost, whom He hath given unto us, and who transforms us into a likeness to His all-perfect character. *Finally, Redemption.*—This is the destruction of all our enemies, even to the last, which is death, so that not only is the *spirit* life because of righteousness, but God, who hath raised from the dead the Lord Jesus Christ, will quicken our mortal *bodies* through the Spirit that dwelleth in us. Thus is man, in respect to his entire organism, delivered from the bondage of corruption, and introduced into the glorious liberty of the children of God. And all this is done through the power and after the type of Christ, who, Himself victor over death, has become the principle of life eternal for all who believe in Him. As they die with Him, so also will they reign with Him. In this that profound saying is fulfilled, that corporeity is the end of the ways of God; in other words, that the deliverance of our whole organization from the ban of death, and our introduction into the fulness and power of an indestructible life is the consummation of God's work of restoring fallen man; a work which was begun in his deliverance from the condemnation of sin. Short and good, Olearius: *Christus est sapientia in verbo, quoad doctrinam, iustitia in merito, quoad fidem; sanctificatio in spiritu, quoad vitam; redemptio in novissimo adventu, quoad salutem eternam.*

3. [*The efficiency of faith in the matter of salvation.*—This consists not in any virtue or meritoriousness of the act itself but in the fulness of blessings contained in the Being whom it appropriates or to whom it unites us. It enlightens because it lets in the light of Christ's wisdom; it justifies because it appropriates the righteousness of Christ; it sanctifies because it puts us into fellowship with Christ's holy life, and it proves our victory over death and the grave by associating us with Him who, as the Captain of our salvation, has proved himself the mighty conqueror. Thus while the wisdom and the power of this world are limited, by the weakness and imperfection of human faculties, faith proves its superiority over both by taking to itself the fulness of Him who filleth all in all.]

4. [*Christ cannot be divided in the benefits accruing from Him.* We cannot have Him for our wisdom or for our righteousness without at the same time having Him for our sanctification and our redemption. The lack of any one of

these benefits proves the absence of them all.—Christ is a perfect whole, and His work a perfect whole, and to be accepted at all He must be accepted as a whole.]

5. [*The surpassing excellence of God's method of salvation is seen in the fact that he presents to us not a dead system of doctrines nor lifeless instrumentalities to be acquired and improved by us, but a living agency, a person, infinite, ever-present, ever-active, all-wise, all-powerful, all-good, who acts upon us while we act on Him, and saves us by an efficiency of his own.*]

HOMILETICAL AND PRACTICAL.

1. [*The method of preaching the Gospel must be adapted to the nature of the Divine calling.*—1. As to the subjects thereof. The preaching should be of such a kind, and be set forth in such a manner, as to reach the poor, the illiterate and the weak. One sign that the kingdom of God has come is that the poor have the Gospel preached unto them. As it was in the beginning so must it still be. God's calling has not changed its nature. But in thus suiting the Gospel to the humble, we are not to set aside the noble and learned as though excluded from salvation. At the manger in Bethlehem the worship of the shepherds was followed by the worship of the wise men from the East; among the disciples there was a Joseph of Arimathea; the vacancy in the Apostleship made by the fall of Judas was filled by a Paul; among the converts at Corinth was Erastus the chamberlain and the wealthy Gaius. 2. As to the ends it has in view, viz: the humbling of man's pride and the promoting of God's glory.—The aim at such an end must be seen in the style and manner of the preacher himself and in the effects which he seeks to produce. 3. As to its contents.—This must be Christ in all His fulness and in His manifold adaptations to the wants of the sinner; Christ Himself, not a system of doctrines, nor a code of precepts, but the living person.]

2. *The reason why not many wise are called.* 1. Not because God puts contempt on human wisdom, on rank or fortune, or upon man's natural faculties and powers, for these are His gifts and were designed for good, 2, but on account of men's guilt. They abuse these gifts into an occasion for withdrawing themselves from the grace of God, and setting up for themselves to the darkening of their own understandings and the ruin of all their own interests through their weakness and insufficiency. SPENCER in STARKE.

3. *Three classes of persons, the wise, the strong and the noble, are the special foes of God's kingdom, partly because they think that God's grace detracts from their power and consequence, and partly because they imagine themselves to be already in a blessed condition* (John ix. 39-41). STARKE.

4. The fact that a majority of its professors at first were of humble rank *redounds to the honor of Christianity.* From this it is seen: 1. That it esteems all men alike. 2. That it owes its rise and spread not to human might and art, but to God. 3. That it requires not learning but an honest heart that is anxious for its own salvation.

—A miserable hull often conceals a precious kernel. HUBNER.

5. *The obligations which spring from these truths.*—The poor and needy owe Christianity their profoundest gratitude for being so honored by it. [At the same time they must be careful not to arrogate any superiority in the sight of God over those who are above them in learning or birth or ability. Pride in ignorance and meanness is no less abominable in the sight of God than pride in greatness, wealth and learning.] On the contrary, the rich and the noble have occasion to humble themselves. Christianity owes them nothing, and they should be mindful of the danger of being beguiled from it.

6. *The proud and self-sufficient must be humbled.*—The Saviour did not become the Son of David until the princely glory of David's house had departed and his descendants had come to the saw-horse. This was to show that the loftiness of this world must be brought low, if it would enter the kingdom of God. [The heights of earthly promotion and glory lift us no whit nearer Heaven.—It is easier to step there from the lowly vale of humiliation and sorrow.] God's kingdom is a cross-kingdom. GOSSNER.

7. *Cheer for the lowly.*—What the world rejects that God lifts up and transforms into a sanctuary. Art thou small and despicable in the sight of men, rejoice at it and consider that God looks down especially upon thee (Ps. cxlii. 6-8 and cxxxviii. 6).

8. *Instruction for the high.*—To God belongs all the glory. If then God is to display his power in thee and make something out of thee, thou must consent to become as nothing. Everything in Christianity turns upon this one quality of humility. The blessedness of the children of God is that they possess nothing, the glory of which does not belong to God.

9. *What incomparable riches in Christ!*—Believest thou in Him? Then thou possessest Him. Let earth's trifles pass. Thou hast Christ, and with Him thou hast all things.—He is thine in all his offices.—As a Prophet, he is our wisdom; as High-Priest, he is our righteousness; as King, he is our sanctification; and in all three offices, he is our complete redemption. HEDIEGER.

10. J. SPENCER. VER. 21. *The superiority of Christianity over human science, on the subject of religion.* I. Demonstrated as to a. a future state; b. Human duty; c. The character of God; d. The pardon of the sinners. II. Application; a. Guard against a so-called philosophical style of reasoning; b. Cling to the great distinctive doctrines of the Gospel; c. Prize the pure Gospel; d.

Heedlessness of sinners, strange. J. BARROW. ver. 23. *The doctrine of the Gospel—the doctrine of the cross.* 1. As a suffering—in appearance criminal. 2. As most bitter and painful. 8. As most ignominious and shameful. 4. As agreeable and advantageous to the intents of the passion. 5. As completory of ancient significations and predictions. 6. As apt to excite devotion, and enforce the practice of duty. H. BUSHNELL. ver. 23. *The power of God in self-sacrifice.* I. God is morally possible; a part of His glory is to be compassionate. II. This compassion exhibited in Christ's passion on the cross. III. The power of it as seen in the effect it has to subdue enmity. It conquers evil by enduring evil.—C. H. SPURGEON. Vv. 23 and 24. *Christ crucified.* I. The Gospel rejected. II. The Gospel accepted. III. The Gospel admired. ANONYMOUS. Vv. 26-29. *The Christian calling.* I. Its nature; a. Not many mighty, wise and noble; but b. The foolish, the weak, the base, are called. II. The reason: a. Not that God is unwilling that the great, and wise, and noble should be saved; but b. Because the foolish, the weak, the base, are more ready to feel their need and accept grace; and c. that the glory of God may be the more signalized. III. In its bearings; a. Shows us the perilous position of the mighty, and noble, and wise; they are in danger of being passed by and confounded; b. Teaches us not to disparage the foolish, the weak and the base; c. The foolish, the weak and the base are not to be proud against the opposite class, as though any better in God's sight; d. The true preparation for God's kingdom is an entire emptying of self; e. The purport of the calling, the glory of God.—JON. EDWARDS. Vv. 29-31. *God glorified in man's dependence.* I. This dependence absolute and universal; a. As they have all their good of God; a. of his grace; b. of his power; b. As they have all through God; c. As they have all in God both their objective good and their subjective good. II. God is glorified in it. a. In that it affords greater occasion and obligation to take notice of and acknowledge God's perfections and all-sufficiency; b. In that it is hereby demonstrated how great God's glory is as compared with the creature's. III. Use of the doctrine: a. It shows us God's marvellous wisdom in the work of redemption; b. Those systems of doctrine, that are opposed to this absolute and universal dependence on God, do derogate from God's glory, and so thwart the design of the contrivance for our redemption; c. We learn the efficiency of faith; d. Our duty is to exalt God above, and ascribe to Him all the glory of redemption. A. BUTLER. ver. 80. *Christ the source of all blessings.*

C. As Illustrated by the Apostle's Example.

CHAPTER II. 1-5.

1 And I, brethren, when I came to you, came not with excellency of speech or of
2 wisdom, declaring unto you the testimony¹ of God. For I determined not to know²
3 any thing among you, save Jesus Christ, and him crucified. And I was with you in.

4 weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's [*om.* man's¹] wisdom, but in demonstration of the 5 Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

¹ Ver. 1.—Instead of *μαρτυρίαν*, others, according to good and ancient authorities [A. C. Cod. Sin. Syr.], read *μυστήριον*. But it is more probable that this arose from a gloss suited to ver. 7, than that *μαρτυρίαν* could have crept in here from 1. 6; at the same time only a few authorities read *μαρτυρίαν τοῦ χριστοῦ*.

² Ver. 2.—The received *τοῦ εἰδέναι* *τι* is not well authenticated, and the order *τι εἰδέναι* is confirmed by B. C. D. E. A. and many other decisive authorities. (Wordsworth says: "*τι*," which is emphatic, is rightly placed before *εἰδέναι* by B. C. D. E. and by Griesbach, Scholz., Lach., Alf., Meyer. Indeed *εἰδέναι* *τι* *ἐν* *ὑμῖν* would have been liable to an inconvenient interpretation: to know what is in you.")

³ Ver. 4.—The received *ἀνδραγαθίαν* has the balance of authorities against it [and is omitted by Griesb., Scholz., Lach., Tisch., Meyer.]. Other variations in this ver. (*e.g.* *καταβολήν* for *κτίσιν*, etc.), can hardly be regarded as any thing more than conjectures of an older or a later date. (See below.)

EXEGETICAL AND CRITICAL.

The connection.—Paul here affirms his own conduct to have been in strict accordance with the nature of the Divine calling. [His views were sustained by his practice and at the same time justified that practice.] "As the Lord chose no one among you on account of his wisdom, so I did not come to you with wisdom."—BURGER.

VER. 1. AND I.—*κἀγώ*: "I also." So God has dealt with you, and I have conformed to his method. [Or: "I also, like all true Christian preachers."—DE WETTE. Or: "I accordingly," consistently with the revealed purpose of God just mentioned."—HODGE.] The connection with the preceding paragraph is close and direct, though a remoter reference to i. 17, 23 is not thereby excluded.—on coming to you, brethren, came not.—He has in view here his first long residence at Corinth, although a second shorter visit had been paid them just before writing this Epistle. The repetition "coming," "I came," is not foreign to classic usage, nor is it mere tautology. The former expresses the fact of his appearing among them [or the occasion of which he was about to speak,] while the second with its qualifying adjuncts states the way and mode of his appearance.—with excellency of speech and of wisdom.—["As speech and wisdom (*λόγος* and *σοφία*) are here distinguished, the former probably refers to the manner or form, and the latter to the matter of his preaching. It was neither as a rhetorician nor as a philosopher that he appeared before them."—HODGE. In i. 17 what he disavowed was wisdom of speech (*σοφία λόγου*), the emphasis being on "wisdom." Here, the two are distinguished as separate elements, and the idea of rhetoric is added to that of philosophy.] This clause some make the sole adjunct to "I came," leaving the rest of the sentence distinct, as adducing the proof of his appearing as he did, *q. d.*, "I came to you thus and so, inasmuch as I proclaimed," etc. ["This mode is generally preferred not only because of the position of the words, but also because of the sense."—HODGE; and so Alford, Stanley and others.] But the whole clause is to be taken together, and the adjunct before us to be connected with—proclaiming to you the testimony of God.—The sense is 'I did not come preaching with highly wrought eloquence and philosophic subtleties.' To take the present participle here in a future sense is neither necessary nor suitable, since he is here speaking not

of intention but simply of his mode of conduct. The matter of his preaching is "the testimony of God." This is essentially the same as "the testimony of Christ," i. 6, and what was there said holds good also here. It is the testimony which God bears concerning Christ (1 Jno. v. 9), or the revelation of his plan of salvation which He makes out of His own consciousness, originally through Christ, and then through the Apostles. This is what it is incumbent on the servant of God simply to proclaim. In this work there is no need of rhetorical ornament and philosophic art. The very object of the proclamation itself precludes the applicability of eloquence and wisdom. (Comp. Osi.) ["The Gospel is in its essence not a theory, or an abstraction, or a comment, or an image of the fancy, but it is history, and indeed, Divine history. The preaching of the Gospel is therefore a proclamation of the doings of God, and especially of that one great act of love, viz., the sending of His own Son to die for the sins of the world. This may become a matter for theory and science in the bosom of the Church after faith in it has become established, but even then it is only as a development from faith. Science can never beget faith. Faith comes only through the regenerating power of God's Spirit, who reveals Himself efficiently and in the most direct manner through the proclamation of the Gospel story."—OLSHAUSEN.]

VER. 2. His conduct in the particular above-mentioned shown to be deliberate—the result of a settled purpose. For—confirmatory—I did not determine.—[The negative particle, by its position here, is more naturally connected with the main verb. So Alf., who interprets: "the only thing that I made it definitely my business to know, was;" and Meyer says that the common connection of the "not" with "any thing" (*τι*), as in our E. V., is contrary to the phraseology. But Stanley translates: "I determined to know nothing," making *οὐκ ἔκρινα* like *οὐ ἤμην*. The difference of import is somewhat. In the one case, Paul tells us how far his mind was made up, that his determination did not go beyond one point; in the other case, his determination was a positive one, covering the whole ground and excluding from that all but one thing.] *κρίνεν* with the inf.—to conclude upon, resolved, decide, as in 2 Cor. ii. 1; 1 Rom. xiv. 13.—to know any thing among you except Jesus Christ and him crucified.—i. e. to mingle any other sort of knowledge with the preaching of Christ. His one sole aim was to portray before their eyes this one person, and

that too in His deepest humiliation, as He had suffered for them the shameful death of the cross. [So far from seeking to conceal his ignominy, so offensive to the worldly spirit, he would make it prominent and glory in it.] Hence it was that he would not indulge in any rhetorical or dialectic arts, in any high-flown discourse or philosophic argumentation. In this way certainly he might fail to attract the educated classes, so called, but he would be the better able to bring to light men's actual religious needs and satisfaction. And this, with him, was the great point, for which he was willing to renounce every attainment in which he excelled, for he knew that those who wilfully neglected the revelation he brought could be gained by no reasonings from the light of nature. (See Bengel *in loco*.) [Furthermore, it must be observed, that it would be to mistake entirely the drift of the Apostle's discourse, were we to take the name of Christ here, according to the fashion of many divines, as put by metonymy for the whole system of divinity, or for the doctrine of the Atonement. The purpose of Paul here is to avoid theorising of all kinds, and to adhere rigidly to Christianity in its most concrete form as seen in the person and work of its founder. In his view, preaching was to act the part of a herald, to proclaim, not opinions, but the facts and messages as intrusted to him, and to let them speak for themselves. Hence we are here to take his language most literally. What he resolved on proclaiming to the Corinthians was Christ in His person and work, as the living revelation of the Father, as the Truth and the Life, as the One in whom were hid all the treasures of wisdom and knowledge, as the source of all salvation and blessing, whom to believe in, love and serve was life eternal. His Gospel was not theory or science, but history, and the glory of this history is, to use the words of Olshausen, that "it lives and repeats itself in the Church as a whole and in every member of the Church. It therefore never grows old any more than God himself can become antiquated; and it maintains itself to this day in all that fullness of power which it manifested in the first establishment of the Church."—"To know any thing." There is a force in the use of the word "know," instead of "preach," or "teach," which is not to be overlooked. It shows that his determination covered not only the range of his words and acts but also of his thoughts. He meant that Christ should fill his consciousness.].

VER. 8. "Describes the preacher, as the former verse did his theme." Bengel.—**And I was with you, ἐγενόμην πρὸς ὑμᾶς.** This might be rendered: I came to you, as 2 Jno. xii. (according to the better reading). But Paul is here speaking not of his coming, but of his residence among them (ver. 4). In like manner *γενέσθαι πρὸς* occurs also in xvi. 10. (*πρὸς*: before, in presence of, xvi. 6, 7; Gal. i. 18; Jno. i. 1.) How he was with them he proceeds to state in three substantives. *a. in weakness.* Since he is here speaking of his personal bearing, we are not to understand by this any physical infirmity, such as weak organs, or feeble chest, or ungainliness of form [as Stanley]; nor yet any sickness, or feebleness, bringing with it depres-

sion of spirits [as Rückert and Stier], though this would be more plausible; and, least of all, any thing happening from without, like persecutions, and sufferings inflicted by others [as Chrysostom], which would be inconsistent with the use of the singular number. In view of the expressions of Paul himself (2 Cor. x. 1, 10; xii. 10; iv. 7-12) it were better to refer this to inward weakness, but not so much to any sense of defect in science and education (so de Wette, Osi.), as to a feeling of utter inadequacy for the greatness of the work and for the resistance he would have to encounter (see Acts xviii. 9, ff.). [Bengel says: "opposed to power (ver. 4). We must not suppose that the Apostles were always in an agreeable frame of mind or quite free from perturbations.] *b. in fear and c. in great trembling.*—Terms expressive of great timidity as contrasted with a bold and confident demeanor maintained by the overweening consciousness of his own abilities, "such as appeared in the eyes of ancient Paganism to be the highest morality." NEANDER. It has been justly observed that such anxiety, arising from a sense of insufficiency for the work on hand, is a marked characteristic of the most distinguished servants of God (see Osiander). The interpretation of Olshausen and others is less consistent with the idea expressed in the foregoing term ("in weakness.") They understand Paul as intimating a modest fear lest he should corrupt the Divine truth with a mixture of human elements, and fail in the proper discharge of his duty. The sense of the phrase, "in fear and trembling," which is a proverbial one (Gen. ix. 2; Ex. xv. 16; Is. xix. 16) is determined by the connection. Elsewhere, as in Eph. vi. 5; 2 Cor. vii. 15, it denotes: *sollicita reverentia*; or, as Bengel: "A fear which abounds so as to effect even the body in its gestures and movements."

VER. 4. Describes the mode of preaching.—**And my speech and my preaching.**—The "and" in ver. 3 and the "and" in ver. 4 are not so related as to be rendered: "As well I myself—as also my speech." But the first of these conjunctions simply joins ver. 3 to the preceding, and the second, ver. 4 to ver. 3, putting the matters stated in harmonious connection. On account of the repetition of "my," we are not at liberty to take the two words here as identical, nor yet are they so related as to indicate the first the form and the second the substance of his preaching [so Stanley]. It were better to distinguish them as denoting, the first (*λόγος*), his private discourse, and the second (*κήρυγμα*), his public discourse [so Olsh., Rück., and most others]; or, the first, discourse in general, and the second, discourse in particular, *viz.*, the proclamation of the Gospel [so Hodge]. Less probable is the opinion of de Wette [adopted by Alf.], who takes the two words as designating the same thing but in distinct aspects; the former his style and course of argument, the latter his announcement of Gospel facts and conviction of their certainty.*—**was not.**—The verb here has to be supplied; either *ἐγένετο* for ver. 3, or

* [Why de Wette's view should be termed "less probable," when it is in perfect consistency with the use of the terms thus far, it is difficult to see.]

ἡν, meaning: was not furnished with (Luke iv. 32); or: did not consist in. The character of his speech and preaching is described, 1, negatively—not in the persuasive words of wisdom, *οὐκ ἐν πειθοῖς σοφίας λόγοις*.—[*ἀνθρωπίνης*: man's, is a gloss, inserted most probably through a failure to perceive that the word thus far has been used in a strict and single sense, and from the consequent opinion that it needed some qualification. "Wisdom" is, all through, "synonymous with philosophy."] The adjective *πειθοῖς* has, from the earliest times, proved a stumbling block. It is found no where else in all Greek literature, though its use is warranted by analogous forms, as *φειδός* from *φείδομαι*. But the explanation, which would take *πειθοῖς* as a substantive, in the sense of: *persuasions*, and put *σοφίας λόγοις* in apposition, is inadmissible, if only for this reason, that the plural of *πειθῶ* no where occurs. Hence have arisen manifold conjectures for changing the ordinary reading, none of which are well grounded, not even the suggestion so acutely maintained by Semler, Rincke, Fritzsche, that the original read thus: *οὐκ ἐν πειθοῖ σοφίας* in fitting antithesis to *ἐν ἀποδείξει πνεύματος*, since it is decisive against this, that this reading no where appears alone without *λόγοις* or *λόγων*. Even in the ordinary reading, "wisdom" may be regarded as expressing the main idea, inasmuch as ver. 5 demands this. *πειθός*, otherwise *πιθανός* [and as Meyer suggests, "probably a word in common, oral use."] =convincing, winning, enticing, comp. *πιθανογῶν*, Col. ii. 4. [*Corinthia verba, pro exquisitis, et magnopere elaboratis et ad ostentationem nitidis*. WETSTEIN *ad loc.*] 2, positively—but in demonstration of the Spirit and of power.—"Demonstration" stands in strong contrast with "persuasive words," since the word is often used elsewhere also to denote strong, cogent proof in opposition to winning speech. The way in which it is to be taken here, depends upon the manner in which we construe the associated genitives. These express either the object of the demonstration or its subject. In the former case the phrase would mean the practical exhibition of the spirit, as the source of spiritual life, renewing, enlightening and sanctifying, and of the power which resides in this spirit and which it imparts to man. In the latter case, the Spirit must be regarded as dwelling in the Apostle himself, and working through him, displaying His power in the facts he proclaimed, by rendering them effective to salvation. What ability he had to convince and convert would thus be ascribed to the living energy of the Spirit whose minister he was. In this way, as Neander says, "the demonstration furnished by the Spirit would be in contrast with that presented through words, and the demonstration of power with that of logical argumentation. It is the testimony of the Spirit which alone Paul admits as valid." This interpretation is to be preferred, since in the antithetic clause "wisdom" is to be regarded as the subject or source whence the persuasive words originate, or which begets and presents them. Hardly deserving of more than mention are expositions like that which takes "Spirit and power" as equivalent to: powerful spirit, or which explains the "de-

monstration of the Spirit" to consist in the proof afforded by prophecies, and that "of power" in the miracles Paul wrought (Origen and Grotius). Even were prophecy and miracle to be thought of in this connection still they could not by any means have been exclusively intended. In any case, the reference must primarily have been to that moral power from above which ever accompanied the preaching of the Apostle, and which acted upon the hearts and consciences of his hearers, awakening, agitating and quickening them to a new life. In all this there was a demonstration of a higher sort, more influential for faith than the strongest arguments of philosophy.

VER. 5. Expressive of ultimate intent both of God in sending Him to preach as He did, and of Himself acting in compliance with it,—that your faith should not stand in the wisdom of men, but in the power of God.—The end of preaching is faith in Christ. But if this faith was grounded upon human wisdom and its arguments and persuasions, which were only a superficial assent, then would the foundation be loose. It could remain only until assailed by strong arguments of a contrary sort. But if, on the other hand, faith rested upon a Divine demonstration, which while it convinced, converted also, and so took possession of the whole man, it was then fixed and immovable, and could victoriously withstand all the assaults of human power and art.

[“Longinus alludes to the abrupt and unsystematic style on which the Apostle prides himself. ‘Paul of Tarsus was the first who maintained positive assertion without elaborate proof.’”—STANLEY].

DOCTRINAL AND ETHICAL.

1. *The nature of faith in Christ.*—It is a trustful surrender of soul to Him; a conviction concerning Him, which involves at the same time a union with His person, even as He is offered unto us for our salvation—hence, with Him as "the crucified." It is a reception of Him in such a way that He dwells in us and we in Him. But this pre-supposes a renunciation of all self-confidence, and of all trust in any thing creaturely and human, whether it be in the line of action, or permission, or of suffering, as available before God for working out or earning salvation, or for establishing and restoring our fellowship with God. It is an act which can proceed only from a mind renewed and strengthened by the might of Divine love, since God's Spirit and power are operative in it, showing and convincing the sinner on the one hand of his own guilt and insufficiency for himself, and on the other hand of the holy and compassionate love of God, His saving righteousness and His almighty grace in Christ; and this, too, in a way to take down all boasting, and beget an implicit reliance upon God alone.

2. *The sole means to produce faith.*—This is a style of preaching which presents the great facts of redemption directly to the heart in their simple Divine energy, without the accessories of human science and art. In such preaching, God's Spirit and power can bear testimony, and glorify Christ, and bring to man's consciousness

the greatness, and holiness, and wisdom, and glory of His redeeming love in such a manner as to qualify the heart for an exercise of faith. Wheresoever, on the contrary, human rhetoric with its artifices, and human philosophy with its speculations, are mingled up with Gospel truth, there offered some obstruction is to the operation of the Divine power; there some purely human influence, such as the charm of style or of fine reasoning, it may be, supersedes the Divine influence, and we fail of being drawn into the sphere of the truth itself, "as it is in Jesus;" there human selfishness and pride still have free scope. As the result, we have instead of a firm and lasting faith, only a feeble, sickly *opinion*, which is ever ready to yield to counter-influences, or to changed humors, or to new systems of thought; which does not carry in itself the life of man in Christ, or of Christ in man; which is not heavenly, but earthly, not deeply rooted, but superficial, and ever ready to vanish away.

3. *The mood and attitude of the Christian preacher.* He who clearly perceives what faith is, and what is requisite for it, and what depends on it; who sees what barriers of every kind, especially of false culture and foolish pride, oppose themselves to it; who understands how the pure and artless preaching of Christ alone has power to awaken faith, and yet what prejudices there are against such preaching, and how little it is acceptable to men, especially to the highly educated classes, and to those who either practise or tolerate the grosser or more refined forms of wickedness, and how the whole life and being of a man strives against the truth which seeks to slay their selfishness and their sensuality,—a person who comprehends all this as he ought, will recognize and feel it to be a task transcending all human ability, and too difficult for him in the imperfection of his spiritual life, to go abroad into the world, especially into the circle of the refined and learned, as a simple preacher of Christ crucified, and there maintain his stand. The persons he there meets, seek their satisfaction in art, and science, and learning; they take delight in luxury and sensual enjoyment; and the knowledge of this fact abates confidence, takes away boasting, begets timidity, awakens anxiety, yea bows a man to the very dust with a sense of his own weakness. But for this very reason does he become all the more suitable an instrument for Christ. The more emptied he is of self, the more can God impart to him of His spirit and power, and work in him and through him, the more will he be disposed to cherish a holy courage and confidence in God. With "the foolishness of preaching" he will be ready to encounter a world full of obstacles, and find himself strong enough to overthrow all its bulwarks, while he will feel ashamed to resort to secular arts for gaining an entrance for himself. And the earnest endeavor of every one, through whom God achieves exploits, is to become just such a simple instrument of the Spirit in subduing the hearts of men through the word of truth, and winning them to Christ.

HOMILETICAL AND PRACTICAL.

[1. *Paul the pattern of an Evangelical preacher.* On entering Corinth Paul was confronting his

severest task. He had just left Athens, where, notwithstanding his brilliant audience and great speech on Mars Hill, he had met with comparatively small success. We read of no Church having been founded there. And now he is to offer the Gospel in a city that presented in many respects far greater obstacles than Athens did. In addition to the pride of philosophy there was to be encountered here a degree of luxury and vice no where else to be found. And if there was failure at Athens, how much more the likelihood of failure at Corinth? It is in view of these discouragements, that the picture which the Apostle has given us of himself obtains its peculiar interest. The main features of it are 1. His inward feelings. He is not bold, defiant, self-assured, as an earthly warrior pushing up to an assault. On the contrary, he is much cast down, conscious of weakness, full of fear. To the outward sight, there is every thing against him. But while the flesh trembles, the spirit has courage to go on, being trustful in God. 2. His determination as to the course to be pursued. *a.* He will not cater to the tastes of the Corinthians, and think to win them by gratifying these. Fine oratory and subtle philosophy, however capable of these, he lays aside. They are not the means for winning faith, for saving souls. *b.* He will simply proclaim the testimony of God, holding up Christ in all His glory, and in all His shame, as the only means which God hath appointed to make man wise and holy, believing that however much this might scandalize the natural heart, it was the demonstration of God's spirit and power which would alone prove mighty for the overthrow of Satan, and the setting up of God's kingdom. 3. His aim. The faith he might awaken should rest in nothing he might say or do of himself, but solely in the exhibition which God should make of Himself through the Son whom He had set forth, and whom Paul was intent on holding up before the minds of men even to the utter hiding of himself from view].

2. *HEUBNER:*—The Christian must first unlearn in order to learn. To preach Christ the Crucified is to put Him and His atoning work at the top, to set all truth in connection with these, and to derive all good from these (ver. 2). Self-diffidence in a preacher helps more than self-confidence. It is a great thing to stand in place of God and proclaim His word in presence of angels and men (ver. 3). Christianity is sufficient for itself and needs no adventitious aids. No preacher should so far humble himself as to seek these, nor should the people expect them. What is the demonstration of the Spirit and of power? (ver. 4). It is the conviction of sin and of the need of a Saviour, which the Spirit works in the heart through the Gospel. This is something which no man can effect of himself. Hence what the preacher has preëminently to strive for, is that the Spirit may operate through his word; and the hearers, that they may experience this heavenly power. In order that the preacher may make "demonstration of the Spirit," he must have the Spirit. A faith which rests upon regard for a philosopher is 1, impure—a man's name is put for Christ's; 2, unsafe and fickle—human systems crowd each other out; 3, inoperative—the Spirit of God is not its source; 4, not

genuine—science has no faith-begetting power. Therefore a Christian's faith should not rest upon scholastic wisdom, but on the power of God renewing the heart. What a person has experienced within cannot be argued out.

HEDINGER:—Christ Crucified the preacher's Alpha and Omega. Away with finery and feathers! Let the Spirit of God speak in thee. He knows how to hit the heart (ver. 2). Those conductors to salvation who have been proved in the furnace of affliction are the best approved. To the mariner on a wild sea, experience is every thing. To have only studied maps at school will prove of little account (ver. 3).

GOSSENER:—The death of Christ must be recognized and credited. This is what captivates the heart, and kindles the fire that burns. Faith in the Son of God is the greatest miracle of grace. It is a great consolation that here and there one soul that hears us is made to experience the power of Christ's blood for the forgiveness of sins. He who preaches Christ crucified must himself be ready for a crucifixion. Paul trembled while preaching that which blessed the world. Many false teachers, who betray the world and lull it into a death sleep, speak with bold front and without sense of danger.

RIEGER:—It is a question whether ministers do not try too much to conceal their weakness

and fear, and are not too assiduous in filling up the gaps and pauses with artificial efforts; whether they do not shrink too much from the criticism of the world, when it insists so strenuously upon calmness, fluency and ease in a speaker. But where there is life, there will be fluctuations. Living growth has to break through obstructions.

[CHALMERS:—A minister has no ground to hope for fruit from his exertions until in himself he has no hope; until he has learned to put no faith in the point and energy of his sentences—until he feel that a man may be mighty to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayers, and yet not mighty to the pulling down of strongholds].

[THOLUCK. VRS. 1-5. *Paul a type of the true preacher.* I. Contents of his sermon, ver. 2. II. Tone of the preacher. THEREMIN. ver. 2. *The knowledge of Christ the crucified.* It includes a threefold knowledge. I. What man is. II. What God is. III. What man should be. CHALMERS. vers. 4, 5. *The necessity of the Spirit to give effect to the preaching of the Gospel.* I. Success of the teacher dependent on God in the ordinary branches of learning. II. The specialty in the work of the Christian teacher.]

III.—THE GOSPEL, WHICH ABJURES HUMAN WISDOM, HAS NEVERTHELESS A WISDOM OF ITS OWN.

CHAPTER II. 6-16.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom [a wisdom not] of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of God [God's wisdom]¹ in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory; Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which² God hath prepared for them that love him. But God hath revealed *them* unto us³ by his⁴ Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth (*οἶδεν*) the things of a man, save the spirit of man which is in him? even so the things of God knoweth [*εἰδωκεν*]⁵ no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost [the Spirit]⁶ teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned [judged of]. But he that is spiritual judgeth⁷ [of] all things⁸, yet he himself is judged of [by] no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ⁹.

¹ Ver. 7.—[θεοῦ σοφίας, so in all the best authorities, A. B. C. D. E. F. Cod. Sin., instead of σοφίας θεοῦ. The emphasis being on θεοῦ. Then σοφίας ἐν μυστηρίῳ come together, forming one complex idea.]

² Ver. 9.—ἡ is better than σοφία [the former, as it is found in A. B. C. Meyer, Stanley and Lach. prefer. But the Text. Rec. is supported by D. E. F. G. Cod. Sin. and is adhered to by Words. and Alf.]

³ Ver. 10.—[The proper order, supported by all the best authorities, is ἡμῖν ἃ ἀποκαλύφθη ὑποφ. The emphasis is on the first words. "To us, however, hath God revealed them."]

⁴ Ver. 10.—Many good authorities omit *αὐτοῖς*: his. The omission is more explicable on the ground of what follows (*ὅτι γὰρ πνεῦμα*) than the omission of *αὐτοῖς*. [Yet it is omitted by A. B. C. Cod. Sin., doubted by Alf., rejected by Stanley.]

⁵ Ver. 11.—Instead of *οὐδὲν*. So the best MSS. and editions. ["There is a difference between the two words *οὐδὲν* and *ἐνθεν*." The former simply means "knoweth;" the latter "to know by acquisition." Words. Yet we have in III. 20 *οὐδὲν γινώσκον*.]

⁶ Ver. 13.—*ἅγιον*, holy, is not well attested. A Gloss. [Omitted by A. B. C. D¹. F. G. Cod. Sin. and rejected by Words, Alf., Meyer.]

⁷ Ver. 16.—*καὶ* after *ἀναπαύει* is not original: has been inserted on account of the *καὶ* in the following clause [yet it is found in B. D². B. J. Cod. Sin., and is retained by Words, De Wette.]

⁸ Ver. 15.—*τά* before *πάντα* is well supported. The omission is probably to be explained from the fact that some thought it necessary to take *πάντα* as accusative masc. in antithesis to *οὐδὲν*. (Some have it *πάντας*.) [*Τά* is not found in B. D². E. J. Cod. Sin.]

⁹ Lech. Instead of *χαρὰς* reads *εὐφροῦ*. This is neither paramountly supported nor internally probable. [So also Stanley; but Meyer, Alf., Words., sustained by A. C. Cod. Sin., adhere to the received text. Meyer regards it as a mechanical repetition of *τοῦ εὐφροῦ* above.]

EXEGETICAL AND CRITICAL.

[In this section we have the other side of the matter under discussion. In view of Paul's repudiation of "wisdom," it might be inferred by the Corinthians that Christianity was a narrow, partial, one-sided religion, suited only to one particular portion of human nature; that while it professed to be the friend of true piety and sound morals, it was at the same time a foe to science and free thought; yea, that it stood in entire antagonism to that which both universal opinion and the declarations of the Old Testament esteemed "more precious than rubies," and was the ally of ignorance and barbarism. Such inferences it was important to obviate for the credit of Christianity, and in the interest of truth. Hence the Apostle goes on to state that the Gospel, which ignored human wisdom, and in some of its aspects carried the appearance of folly, did not abjure all pretense to wisdom, nor put contempt on the human intellect. He shows furthermore that while he deemed it expedient to confine himself when with the Corinthians to simple preaching, there was a sermonizing which went beyond this, and before fit audience could expatiate largely on the deep things of God].

VER. 6. **Wisdom however we do speak.**

—[The *ὅτι* here as is in the E. V. is to be taken as strongly antithetic]. *Σοφία*—the higher religious wisdom of Christianity. By this we are to understand not what merely concerns the form of discourse, such as an inspired way of speaking; nor yet what concerns its subject matter, such as the future relations and events of the Kingdom of the Messiah, to which the immediate context is said to point. (Meyer). The correct view has been given by Osiander, and Bengel says: "Wisdom here denotes not all Christian doctrine, but its sublime and secret principles (*capita sublimia et arcana*);" he also puts *λαλεῖν*, to speak, in antithesis with *κηρύσσειν*, to preach, making the former to mean private instruction and the latter public speaking. But his interpretation of the word "wisdom" is too atomistic, and of the word "speak" too restricted. There is no reference here to any system of secret doctrine. [What he does mean will be more fully considered hereafter, when all the characteristics given of it have been surveyed]. But traces of this true wisdom are to be seen in several of Paul's Epistles, especially in those to the Romans, Ephesians and Colossians, also in 1 Cor. xv. Its foundation is Christ (i. 30; comp. Col. ii. 3).—**among them that are perfect**, *ἐν τοῖς τελείοις*,—the audience for this wisdom. The "perfect" stand opposed to the beginners, "the babes

in Christ" (iii. i.), and are identical with "the spiritual." He means that what he had not been able to deliver to the Corinthians in the immaturity of their Christian life, because they could not as yet apprehend it, he did announce among those of riper Christian experience. Thus we see that wisdom is the same as that which he calls "meat" (iii. 2) as contrasted with "milk." The same antithesis appears in xiv. 20; Eph. iv. 13 ff.; Heb. v. 11-14. To the Corinthians, as they were, he could only communicate what was suited to their yet weak powers of apprehension, viz., the great facts of redemption, with their immediate practical consequences, with their christological presuppositions and their theological foundations. And this was done in the simple form of preaching, or of bare statement that the things were so, or had been so, or would be so as declared, accompanied by Scripture proofs, such as are found in the book of Acts, and with applications to the inner and outward life of the hearers. But where, on the other hand, a greater maturity of Christian life and a capacity for the deeper comprehension of truth existed, there he was able to set all this forth in their fundamental proofs and in their intimate connections. There he was able to unfold the whole Divine economy in accordance with its eternal principles and its progress through time and its fixed laws and in relation to its final consummation, so that that which Grecian wisdom was in search of within its own sphere was actually attained in a way that was incomparably higher and Divine, and better fitted to satisfy the deepest needs of a thoughtful spirit.

The interpretation we have here given, which would seem to be decisively confirmed by what follows, is opposed by another on the ground, 1, that it is one entirely foreign to the Apostle, since he nowhere in his Epistle contemplated "the perfect" as his readers (but how of Phil. iii. 15: Let us therefore as many as be perfect, etc.)? 2, that it is in contradiction with ver. 2, (where, however, he is only speaking of the first proclamation of the Gospel); and the sense given is this: that the simple, scandalizing doctrine of Christ crucified contains in itself the profoundest wisdom, encloses a Divine mystery which is intelligible only to the perfect. But this explanation, which is conveyed also in Luther's translation, 1, has no sure grammatical support, since the preposition *ἐν* carries the idea of "in the judgment of," only when the persons are mentioned, who appear to decide a case by their own opinions (comp. Passow Wörterbuch, I. 2, p. 910), and especially in connection with such verbs as denote to be and to appear; 2, it

does not correspond with usage elsewhere to understand "the perfect" to mean true Christians who seek true wisdom in Christ, or as Calvin does: "those who possess a sound and unbiased judgment."—[The view just given is in the main that which is advocated by Calvin, Olsh. and Hodge, who in favor of it argues, "I. that those who regarded Paul's doctrine as foolishness were not the babes in Christ, but the unrenowned, "the wise of this world;" consequently those to whom it was wisdom were not advanced Christians, but believers as such. Throughout the whole context the opposition is between "the called," or converted, and the unconverted, and not between one class of believers and another class. 2. If "the perfect" here means advanced Christians, as distinguished from babes in Christ, then the wisdom which Paul preached was not the Gospel as such, but its higher doctrines. But this cannot be, because it is the doctrine of the cross, of Christ crucified, which he declares to be the power of God and the wisdom of God, i. 24. And the description given in the following part of this chapter of the wisdom here intended, refers not to the higher doctrine of the Gospel, but to the Gospel itself. The contrast is between the wisdom of the world and the wisdom of God, and not between the rudimental and the higher doctrines of the Gospel. Besides, what are these higher doctrines which Paul preached only to the élite of the Church? No one knows. Some say one thing and some another. But there are no higher doctrines than those taught in this Epistle and in those to the Romans and Ephesians, all addressed to the mass of the people. The New Testament makes no distinction between (*πίστις* and *γνώσις*) higher and lower doctrines. It does indeed speak of a distinction between milk and strong meat, but that is a distinction, not between kinds of doctrine, but between one mode of instruction and another. In catechisms designed for children the Church pours out all the treasures of her knowledge, but in the form of milk, i. e., in a form adapted to the weakest capacities. For all these reasons, we conclude that by "the perfect" the Apostle means the competent, the people of God as distinguished from the men of the world; and by wisdom, not any higher doctrines, but the simple Gospel, which is the wisdom of God as distinguished from the wisdom of men." The argument is not convincing. It seems obvious on the very face of his exposition, that the Apostle is here making a distinction between that simple "preaching" of Gospel facts which he had been adhering to among the Corinthians, and what he calls "wisdom" which he had thus far held in reserve at Corinth by reason of the incapacity of the converts there to apprehend it. And surely the distinction is one which is practically observed by all preachers. There is a Christianity embodied in facts which a child may learn and profit by; and there is a philosophy of Christianity, a system of doctrine, a theology, which is dispensed only to those of mature intellect and experience. And so far from admitting the custom of the Church in teaching children the Assembly's Catechism, which surely cannot be called "milk," as a valid argument in support of the exposition, it may be a question

whether the custom itself does not fall under condemnation through the Apostle's argument. The contrast is indeed between the wisdom of the world and the wisdom of God; but there is also another contrast indicated by the "however" with which the verse is introduced—a contrast between *κῆρυγμα* and *σοφία*, preaching and wisdom]. Accordingly we hold to the first exposition as the only one well established: "In order to obviate all misapprehension of his language, Paul here asserts that the Gospel does include in itself the true wisdom. It is altogether foreign to his intent to set up an opposition here between reason and revelation. On the contrary he here distinctly expresses the validity of a demand for a science that is to be unfolded out of Christianity; a science which must be the sole, true and all-satisfying science." NEANDER.—But a wisdom not of this world.—He here distinguishes that profounder development of the fulness of Christian truth designated as "wisdom" from all that which passes for such in the world without. It was not anything which sprang up in the natural progress of the race, either before or apart from Christ. The *ὅτι* as in Rom. iii. 22. "Like the German *aber*, it is used in particular when something is annexed in illustration as the complement of a sentence. That by "this world," he does not mean simply the great mass of mankind, the commonality only, but has in mind especially its leaders as those to whom this Christian wisdom was utterly foreign, is shown in the added words—nor of the princes of this world.—Does he mean by this the demons mentioned in Eph. vi. 12, as *κοσμοκράτορας*? Hardly. *Ἀρχων* with this sense appears only in the Sing. John xii. 81; Eph. ii. 2. And in any case these are not intended in ver. 8. According to Bengel the expression embraces the leaders both of the Jews and of the Greeks. Not simply influential, learned men, philosophers; also not merely the members of the Jewish Sanhedrim, but all those of high station in general, the multitude of those who bear sway either by their authority or by the respect which they command. These are described as persons who come to naught.—That is, they are bereft of all authority and consideration in the kingdom of God, in the world to come. He is not speaking here of their being overcome by the higher wisdom and power of Christianity, but of the utter destruction of their importance as leaders in that higher economy, at the institution of which everything which springs out of this lower order of things is done away, however respectable it may appear.

VER. 7. Now comes the positive part of the description, which is introduced by an emphatic repetition.—But we speak God's wisdom, i. e., a wisdom which He has, and which He has imparted to us.—In a mystery.—It is doubtful with what this should be connected. Certainly not with the following participle, "hidden," which would be hardly grammatical and also tautological, but rather either with "we speak" or with "wisdom." The first is to be preferred, because in connecting it with "wisdom" the article in the Greek should be put before it for the sake of distinctness; and then the sense would be: we speak the wisdom of God as a

mystery, i. e., as "something which does not proceed from the human understanding, but from the Divine revelation."—NEANDER. Or "handling it as a mystery."—MEYER. Not however in the sense of any esoteric communications analogous to the Grecian mysteries to which neither here nor yet in the expression "perfect" (= initiated) is any allusion to be sought. But does not the explanatory participle following, viz., "the hidden," which certainly relates to wisdom, require us to connect the words "in a mystery" with "wisdom?" The article after the anarthrous σοφία is neither necessary nor admissible if we translate it: "a wisdom consisting in mystery" [although, as Meyer says, "its omission would be at the cost of perspicuity." Paul would, in that case, have expressed himself ambiguously which he might easily have avoided by the use of the article." But, it may be asked, whether it is not quite in the Apostle's style to put nouns in relation through a preposition in this way? Is not the σοφία ἐν μυστήρῳ exactly analogous with σοφία ἀπὸ θεοῦ in i. 30. What is meant by "speaking a thing in a mystery," we cannot comprehend, unless it is speaking it secretly or in a dark and obscure manner. Such must be the meaning of the term when made to qualify a verb. But certainly this was not what Paul intended to say, nor is it in accordance with the use of the term in the N. T. Here "mystery" denotes not a quality or condition of obscurity but a fact or truth which is made known by revelation. Hence it would exactly express the very thing in which Paul's mission consisted, and instead of being connected with "speak" seems to us most naturally associated by the preposition "in" with "wisdom." This view would seem to follow from Kling's definition of the word "mystery." This in the N. T., and especially in Paul's phraseology, denotes something unknown to man—shut out from his comprehension, and which is made known only through Divine revelation. It is used in particular of the Divine purpose of redemption, especially in respect to the participation of the Gentiles in the salvation wrought by Christ (Eph. iii. 3 ff.; Col. i. 26 ff.) of the final restoration of Israel (Rom. xi. 24), and of the physical change which is to take place at the resurrection (1 Cor. xv. 51).—the hidden means either that which was concealed or is concealed. It is the first, when a statement is added of the thing having been made known as in Rom. xvi. 25; Eph. iii. 9; Col. i. 26. But it is the second, when it is meant, that the thing in question is withdrawn from human knowledge. In our passage, where the fact of concealment is first enlarged upon (ver. 8), and then afterwards a revelation to the elect of God is spoken of in contrast with a concealment from others, the latter meaning is to be preferred.—which God ordained.—This expression shows still more conclusively that "wisdom" is to be understood in an objective sense, not of the knowledge of the enlightened and of the doctrine flowing from it as such, but of its subject matter, that which elsewhere is called "a mystery;" the Divine plan of salvation itself, in reference to the wisdom revealed therein; or we may say, the work of redemption including in itself its chief end and the sure means of ac-

complishing it.—before the ages.—He here goes back to the original ground of this redemptive scheme in the eternal purpose of God formed before the world was (comp. Rom. viii. 29 ff; and Eph. i. 5). The supplying of "to make known," or "to reveal," for the purpose of filling out a supposed ellipsis, is not necessary. On the expression, "before the ages," compare the similar expressions in (Rom. xvi. 25; Eph. i. 4; iii. 9, 10; Col. i. 26; 2 Tim. i. 9). "God determined on redemption before creation, i. e., already at the very foundation of creation there existed a Divine purpose to establish a kingdom of God in the world and therefore He made it." NEANDER.—unto our glory.—From the eternal ground of salvation he here turns to its final end, which also stretches forward into eternity. The glory he here speaks of is not the glory of the Church of the New Testament as compared with the Old, but as everywhere with Paul, when discoursing of believers, it denotes their full restoration to the Divine image. It is the state of redemption completed, wherein the spiritual life shines out in the effulgence of an incorruptible state. (Comp. Rom. v. 2; viii. 18, 21; ix. 23; Col. i. 27; iii. 4; 1 Thes. ii. 12; 2 Tim. ii. 10.) What is said in 2 Cor. iii. 18 does not justify us in including here that inward glorifying of the soul which is involved in our regeneration, and which takes place in this life. If, with Meyer, we interpret the wisdom of God to mean "His spiritual philosophy which He has revealed to His ministers," then we must understand this clause thus: which God has fore-ordained so that it should redound to our glory. This glory, which stands in contrast with the utter evanishment of this world's princes, is supposed by some to be that destined to be revealed at the coming of Christ in which Christians are to be partakers through that Divine wisdom. But is this thought Pauline? It may be doubtful. Unquestionably, however, this thought is, that God's eternal purpose, which comprises His plan of salvation, or in other words His wisdom, which proposes salvation for its object and devises the best means for its accomplishment, has for its final end our glorification. (Com. Rom. viii. 29 ff.)

VER. 8. Shows more fully how thoroughly hidden this wisdom was—which none of the princes of this world (or age) knew.—[The relative "which" is taken by Billroth and Stanley and others to refer to "glory." "That which belonged to eternity and was before the ages, was not likely to be known to those who lived in time or in this age," and this is still further justified by supposing an allusion to this in the expression "Lord of glory." But we are neither compelled nor justified in adopting this construction. The main thought of the passage is "God's wisdom," and it is to this that the relatives refer both in this and in the previous verse. What the Apostle here brings to view is the concealment in which God's wisdom was kept, by showing how entirely it remained unknown and unsuspected by even the leaders of this world, who were deemed persons of keen insight and took the management of affairs, and the argument for this was,—they would not otherwise have crucified the Lord of glory.—For it was through Him that this Divine

wisdom, which devised the plan of salvation and aimed at the glorification of believers, was made known and carried out. And this, it were fair to suppose, they would not have done could they have seen the fulness of Divine wisdom and power which shone in him and which was flowing out upon others. "Paul here contemplates those who directly took part in the crucifixion as the representatives of that worldly spirit which was exhibited in the Greek philosophy. They acted in the name and in the entire spirit of the ancient world."—NEANDER. "The Lord of glory."—So also in Jas. ii. 1. This expression is not to be taken as equivalent to 'glorious Lord,' but, as in the analogous expressions, "Father of glory" (Eph. i. 17); "The God of glory" (Acts vii. 2); "The Lord is the possessor of glory." The genitive case used here in the Greek is the genitive of possession. "Lord of glory" is a title of Divinity. It means possessor of Divine excellence. "Who is the King of glory? The Lord of hosts, he is the King of glory" (Ps. xxiv. 10; Acts vii. 2; Jas. ii. 1; Eph. i. 17). The person crucified, therefore, was a Divine person. Hence the deed was evidence of inconceivable blindness and wickedness. It was one that could only have been done through ignorance. "And now, brethren," said the Apostle Peter to the Jews, "I wot that through ignorance ye did it, as did also your rulers," Acts iii. 17. The fact, that the princes of this world were so blind as not to see that Christ was the Lord of glory, Paul cites as proof of their ignorance of the wisdom of God. Had they known the one, they would have known the other. This passage illustrates a very important principle or usage of Scripture. We see that the person of Christ may be designated from his Divine nature, when what is affirmed of Him is true only of his human nature. The Lord of glory was crucified; the Son of God was born of a woman; He who was equal with God humbled Himself to be obedient unto death. In like manner we speak of the birth or death of a man without meaning that the soul is born or dies, and the Scriptures speak of the birth and death of the Son of God without meaning that the Divine nature is subject to these changes. It is also plain that to predicate ignorance, subjection, suffering, death, or any other limitation of the Son of God, is no more inconsistent with the Divinity of the person so designated, than to predicate birth and death of a man is inconsistent with the immateriality and immortality of the human soul. Whatever is true either of the soul or body may be predicated of a man as a person, and whatever is true of either the Divine or human nature of Christ may be predicated of Christ as a person. We need not hesitate therefore to say with Paul, the Lord of glory was crucified; or even in accordance with the received text in Acts xx. 28, "God purchased the Church with His blood." The person who died was truly God, although the Divine nature no more died than the soul of man does when the breath leaves his body."—HODGE].

VER. 9. Confirmatory citation.—But, as it has been written, what things eye hath not seen, and ear hath not heard, and into the heart of man have not entered, what things God hath prepared for them

that love Him."—[We have here given a literal translation of this passage as nearly as possible in the order of the Greek text]. The first point to be considered here is the connection both logical and grammatical. This has been attempted in various ways. One is, by supplying a supposed ellipsis after "but," either by inserting the words "it has happened," so as to make it read, "but it has happened as is written" (Bengel); in which case a demonstrative clause would have been required after the relative clause; or by inserting "we speak," taken from ver. 7. It would be more correct, however, without supplying any thing, to go back directly to ver. 7, and connect there, and to find in ver. 9 an expansion and enhancement of what is said in ver. 8. "which none of the princes knew," so that *ἀλλὰ* instead of being translated "but" might be rendered "yea, rather." [This rendering is adopted by Stanley]. The reading would then be, "we speak God's wisdom, which none of the princes knew, yea, which no eye hath seen." In this case the clause, "for if they had known they would not have crucified, etc." would be taken as a sort of parenthesis, in order to facilitate the connection with what precedes. We would then connect ver. 10, "but God hath revealed them to us" directly with the previous words, "what things he hath prepared," inserting only a comma after "him." In this case, only, the repetition of the name "God" would appear strange, and would have to be regarded as done for the sake of emphasis. If this does not suit, then we may either assume an anacoluthon, so that in this break the sentence would seem to lose itself in mystery and distance inaudible (so de Wette and Osi.), or we may find the sentence completed in ver. 10, the proper antecedent being introduced with *δὲ*, but, as in ch. i. 23, to signify the antithesis there to ver. 8. It would then read "but what eye hath not seen, etc.;" these, "on the contrary, God hath revealed to us" (so Meyer and Alford).—Since the last mentioned mode of connection seems forced, and the reason assigned for the anacoluthon is not very clear, we prefer to assume a climax as above stated, introduced by "yea, rather," without joining ver. 10 directly to the preceding clause. [Hodge prefers the anacoluthon, and very justly says, in reference to this citation and to that in chap. i. ver. 31, "in quoting the Old Testament the Apostle frequently cites the words as they stand, without so modifying them as to make them grammatically cohere with the context."].—There is yet another difficulty to be considered. Whence is the citation taken? Since no passage in the Old Testament is found exactly corresponding to it, the patristic expositors supposed that the words were taken, either from some Old Testament Scripture now entirely lost, or from some apocryphal prophecy; and Z. Chrys. asserts that he had read these words in the apocalypse of Esaias. Grotius, however, supposes that they were taken from the writings of the Rabbis who had preserved them out of an old tradition. But in opposition to these opinions it must be regarded as settled that Paul uses the formula "as it is written" only in introducing citations from the Old Testament. Accordingly Meyer has adopted the solution that Paul quoted an apocryphal passage

under the idea that the words were in the Old Testament. But before we resort to any such explanation, it is to be seen whether the dissimilarity between our passage and the Old Testament texts in question is so great, as to prevent us from supposing that he quoted freely here, as he has also done elsewhere, and as other New Testament writers have also occasionally done. Certainly Paul could hardly have had in mind Isa. lii. 15. "For that which hath not been told them should they see, and that which they had not heard, should they consider;" nor yet lxxv. 17; "For behold I create new heavens, and a new earth, and the former should not be remembered nor come into mind," unless perhaps the last clause, in the ring of the expression. But he may have had in mind Isa. lxxiv. 4, according to the original text: "For since the world have men not heard, nor perceived, nor hath an eye seen, O God, besides Thee; he will do it for him who waits upon Him"*—here there is a transition from the second person to the third, as is frequently the case in prophetic diction—since the formula, "as it is written," admits of a free quotation, and Paul is not always precise in adhering to the words (i. 19, 31; xiv. 21; Rom. ix. 33). We therefore unhesitatingly accord with Oslander in maintaining a reference here to Isa. lxxiv. 4. The sense common to both passages is, that God has prepared for His people who wait for Him, things far exceeding all human experience or observation. *ἐν καρδίᾳ ἀναβαίνειν*

Heb. **עֲלֶה עָלָי** *lit. to come upon the heart, to become a matter of experience and thought.*—In the word, "prepare" we have the carrying out of the "fore-ordination" mentioned in ver. 7.—But what does the Apostle mean by "the things prepared?" Meyer says the salvation of the Messianic kingdom (comp. Matth. xxv. 84.) Very well, but not simply in its future glories. What is intended is the whole work of redemption in all its essential particulars, from the foundation laid for it in Christ, on unto its final consummation. They are the benefits never before known or imagined, and far transcending all conception and surmise which are contained in God's revelation, and the glory aimed at and procured by it. "They are the gracious gifts and disclosures of blessedness, an insight into which, and an enjoyment of which are afforded us even here in faith, whose full fruition is reserved for a higher world." OSLANDER. That deliverance from exile to which the passage in Isaiah primarily refers,

is in truth only a faint image of that which is to be considered as the literal fulfilment of all such expression (comp. also Matth. xiii. 17).

Vers. 10-12. The revelation of this wisdom and its means.—**But to us God hath revealed them through His Spirit.**—"To us," that is, Paul himself and his fellow-Apostles; for of Christians in general he is not speaking. See vers. 6 and 16—also iii. 1. [So Hodge; Stanley, however, says "believers generally, but with a special reference to himself"]. The communication here is not of an external, but of an internal sort. (Comp. the expression, "to reveal in me," Gal. i. 15). This is clear also from the agency employed. This agency is the Spirit, who executes God's purposes of redemption and is the means of enlightening them in the knowledge of their nature. He does this work so far as He is "freely given of God," ver. 12. The possibility of this revelation by the Spirit is shown in the following words—for the Spirit searcheth all things, yea, the deep things of God.—"The Spirit" here is evidently, by reason of the connection, the same as "His Spirit" in the previous clause. Only there He is introduced as proceeding outwards and working ad extra, but here and in what follows as imminent or existing within the Godhead. An analogous expression occurs respecting the Son of God in Jno. i. 18, where the phrase "who is in the bosom of the Father" corresponds with "the Spirit searcheth all things," etc.; and the word "declare" with "hath revealed by His Spirit." The ability to make known the thoughts of God unto the Apostles is here grounded upon the knowledge the Spirit has of these things in their inmost source and profoundest depths. This is expressed by *ἐρευνᾶν* *lit. to explore, to search through and through*; but here, and wherever else it is used of Divine knowledge, it denotes the result of that exploring, i. e. a complete and thorough knowledge (comp. cxxxix. 1; Rom. viii. 27=καρδιογνώστης of Acts i. 24; xv. 8 and Rev. ii. 23. Chrys. ἀκριβὴς γνώσις κατὰληψις.) Βάθη θεοῦ: inmost recesses of God, the otherwise unexplorable depths where His thoughts and volitions have free play, the hidden mystery of His personality which correspond to those mysteries of His kingdom and of all His works and ways which the Spirit reveals. The image is drawn from the sea, whose depths are supposed to be unfathomable and bottomless. (Ps. xxxvi. 7; xcii. 6; Job. xi. 8). Meyer says: "The entire abounding fulness which God has in Himself, every thing which goes to make up His being, His attributes, thoughts, plans, decrees." (Not the latter exclusively). See also the phrase "depths of Satan," Rev. ii. 24. That such must be the office of the Spirit, and of Him alone, is now illustrated by an analogy.—Vers. 11. For who of men knoweth the things of a man, save the spirit of man which is in him? Even so the things of God no one knoweth save the Spirit of God.—The logic is this: "The Spirit and only He can know the depths of God. For as the spirit of man which is in him can alone know what is of him, so only the Spirit of God can know what is of God." The Apostle puts the first member of the comparison in the form of a question. "Who of men

[* The margin of the E. V. renders the last part of this verse, "neither hath seen a God besides Thee, that doeth so for him, etc." This version is given by Ewald, de Wette, and Lowth. It is found also in the lxx. Luther's version, following the Vulgate, gives it as in the English text. Unquestionably the former are correct in putting "God" in the accusative case. It is also noteworthy that the clause "nor perceived by the ear," is not in the lxx., and Lowth thinks either that this passage has been corrupted by the Jews, or that Paul quotes from some apocryphal book, either "The Ascension of Isaiah," or "The Apocalypse of Elias," in both of which the passage is found as cited by Paul. It will be seen, likewise, that this clause is omitted by Paul, and that he has inserted another phrase instead—"Neither have entered into the heart of man;" and these words are so similar to οὐ μὴ εἰσέλθῃ αὐτοῦ εἰς τὴν καρδίαν found in the lxx. Is. lxxv. 17, that one can hardly avoid the belief that the two passages were blended together in the Apostle's mind, and were freely quoted to suit his case.]

knoweth, etc.?" Here the gen., *ἀνθρώπων*, of *men*, is not superfluous. The ignorance here implied is not an absolute one, inasmuch as God is to be excepted from it (Osi.); or, we may say, it carries a prominent emphasis: "no *MAN* knows what is of man" (Meyer)—*τὰ τοῦ ἀνθρώπου*, not *βάθος*: "the things of a man" in general; not his "depths." According to the context, the things alluded to must be limited to those of his inner life, his secret thoughts and purposes. The "spirit" of man is the breath of God in him, "the candle of the Lord searching all the inward parts of his belly" (Prov. xx. 27), the inner eye or light (Matth. vi. 23), that whereby he becomes evident to himself, recognizes his own distinct individuality, is conscious of himself, and of his thoughts and acts as belonging to himself, the Divine image in man, the principle of his personality. (See Delitzsch, *Bibl. Psychologie*, S. 116 ff.; Beck, *Bibl. Seelenlehre*, S. 947). By the words "which is in him," the spirit, as the principle of self-consciousness, is distinguished from the spirit in others, as the principle of objective knowledge. A like additional qualification to "the Spirit of God" would be out of place, either because God is absolutely one, or because His Spirit is also dispensed to others, as seen in the next verse: "which is *from* God" (Meyer). De Wette says: "Paul conceives of the Spirit not as being in God, as though He were the principle of God's self-consciousness; but he very wisely says merely 'the Spirit of God' in order that he might thus hold the way open for saying afterwards 'the Spirit *from* God.'" The substance of the comparison is this: as the knowledge of the inward man is possible only through self-consciousness, so is the knowledge of God possible only through the consciousness of God obtained by means of the Holy Spirit. De Wette, however, overlooks an important element in the Apostle's course of thought, in that the Apostle makes the immanent beholding of the depths of God on the part of the Spirit the ground of his function as a revealer. But the Spirit of God (in accordance with the analogy of the human spirit which is derived from Him and is his image) is the principle of the Divine self-knowledge, the ground of God's life as a self-conscious existence—that whereby God is personal life, is the One who is eternally and absolutely cognizant of Himself in all His thoughts, volitions and decrees, in His doing and working,—the One who is revealed unto Himself and then reveals Him abroad to others—the One who sees through Himself and also shines through the human spirit and so qualifies it for looking into the work of God. ["The analogies of Scripture, however, are not to be pressed beyond the point they are intended to illustrate. The point here is the knowledge of the Spirit. He knows what is in God as we know what is in ourselves. It is not to be inferred from this that the Spirit of God bears in other points the same relation to God that our spirits do to us." HODGE.] Having thus shown the ability of the Spirit to reveal the things of God, he reaffirms and corroborates the declaration of ver. 10.—**Now we have received, not the spirit of the world, but the Spirit which is from God.**—The expression is antithetic. But what are we to understand by

"the spirit of the world?" Certainly not any mental peculiarity; as most imagine, (Beza: *ingenium humanum*, [Barnes and others]: *doctrina humana*; [de Wette and Stanley: spirit of human wisdom; Hodge: a paraphrase for human reason]), since the thing contrasted with it cannot be explained in this manner. Neither can it be construed ironically, as denoting an utter want of that which is spiritual, or that show of spirit which the world calls spirit (see Osi.), nor yet as the finite spirit, in so far as it sets up independently for itself (Billroth). But it means that principle which controls the world in its thought and volition, and which is elsewhere termed "the prince of this world" (Jno. xii. 31); also "the god of this world" (comp. Eph. ii. 2; vi. 11 ff.; 1 Jno. iv. 3; v. 19). Meyer says: "The diabolic spirit under whose control the world is held, and which profane humanity possesses." Osiander discovers in it "a demonic element, blending in with, however, and manifesting itself in connection with splendid natural powers—a principle of selfish curiosity which excites and stimulates the mental faculties to knowledge, but does not overcome their weakness, and which, while alienated from God, ever remains involved, not merely in weakness and ignorance, but also in perverseness and error."—**but**—Inasmuch as he is treating no more of operations imminent in the Godhead, but of acts of external revelation, the subject in contrast is denominated—**the Spirit which is from God.**—"He brings to view the spirit as having been already bestowed." NEANDER. This spirit, coming as it does from God, and the bestowment of which conditions the knowledge of Divine things, and which belongs only to the children of God (comp. Rom. v. 5; viii. 9 ff.; 14 ff.; Jno. xv. 26), is to be entirely distinguished from the "spirit of man" which belongs to us as men, and makes us akin to God (Acts xvii. 29), and which constitutes our personality (ver. 11), and which is the immediate organ of the Spirit of God, needing, however to be renewed, and, because of its weakness, requiring to be strengthened. (Eph. iv. 23; Rom. vii. 22 ff.; 1 Thess. v. 23; comp. Matth. ii. 15, 16). The object of the bestowment of the Spirit is—that we might know the things which are freely given to us by God.—These things are the same as those spoken of in ver. 9 as having been "prepared" for us (comp. i. 30; Rom. viii. 24; vi. 28; Eph. ii. 8, 9). *τὰ χαρίσματα*, (from *χαρίζεσθαι*, as Rom. viii. 32)—gifts of free grace. By these are meant the blessings of God's kingdom which Christians already possess in faith and hope, but which they will enjoy in full perfection when the kingdom of God has been set up in glory. [Hodge very singularly says: "not so. The connection is with ver. 10, and the subject is the wisdom of God, the Gospel as distinguished from the wisdom of this world." But what are the topics of this Gospel but the spiritual blessings here seen and known in part, but afterwards to be known as we also are known? A distinction here is untenable]. The persons to whom they are given (*ὑμῖν*) are Christians generally, as must appear from the very nature of the case [and the knowledge they obtain is "the assurance of confidence." CALVIN. Those who receive the Spirit

not only have a clear apprehension of the blessings God hath provided, but discern them as "freely given unto them." This must be so, as knowledge in the Scriptures is one with experience. There is no real perception without possession].

VER. 13. Having indicated the source of Gospel-wisdom, Paul proceeds to show how he proclaimed it, taking up the thought of ver. 4.—**Which things we also speak.**—That the *speaking* here is directly connected with the fact of having received of the spirit from the purpose of knowing and declaring, and proceeds from it, and is of a sort corresponding to the nature of the objects received, is shown by word, *καί*: "also." How he spoke is exhibited antithetically.—**Not in words taught of human wisdom**, *οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις*.—The Gen. here is governed not by *λόγοις* but by *διδακτοῖς*. (Comp. *διδακτοὶ θεοῦ*, taught of God, Jno. vi. 45). [Most of the older English versions and Calvin construe the other way. Wiclif: not in wise wordes of mannes wisdom. Tyndale: not in the connyuge wordes of mannes wysdome. Rheims: not in learned wordes of humane wisdom. Cranmer and Geneva translate very nearly as the authorized version]. He means not in an artificial style of discourse, fashioned after the rules of scholastic rhetoric and dialectics, but in those taught of Spirit.—*Πνεύματος* without the article as in ver. 4, because it is to be taken qualitatively as denoting a principle higher than that of human wisdom. We are not here to suppose that any actual dictation of the language is intended, but only an operation of the Spirit upon the mind, "which strongly pervades and controls even the speech and modes of exhibition:" in short a simple discourse which proceeds directly from a heart possessed by the Spirit of God. [Hodge says: "This is verbal inspiration, or the doctrine that the writers of the Scriptures were controlled by the Spirit of God in the choice of the words which they employed in communicating divine truth. This has been stigmatized as the mechanical theory of inspiration. It is objected to this, that it leaves the diversity of style which marks the different portions of the Bible, unaccounted for. But if God can control the thoughts of a man without making him a machine, why not also his language?—rendering every writer infallible in the use of his characteristic style? If the language of the Bible be not inspired, then we have the truth communicated through the discolored and distorting medium of human imperfection. Paul's direct assertion is that the words he used were taught by the Holy Ghost." Wordsworth adds: "Here is a sufficient reply to the assertions of those who allege that the inspiration vouchsafed to St. Paul was limited to a general perception of divine truth and that he was left himself without divine guidance as to the form in which that truth was to be expressed. A caution also is thus supplied against the notion that there are verbal inaccuracies, and blemishes, and defects in St. Paul's representations of the supernatural truths which he was commissioned to deliver. Comp. Hooker, II. viii. 6, and Serm. v. 4; also Routh, *Reliquiæ Sacræ*, Vol. V. pp. 836-841"]. This is

clear from the explanatory clause [which we render—**Combining spiritual things with spiritual**].—*πνευματικοῖς πνευματικὰ συγκρίνοντες*. The interpretation of this depends on the explanation we give to *συγκρίνοντες*. This signifies originally, to combine together with judicious selection, then to unite in general, to join, the opposite of *διακρίνειν*; with this then comes the idea to hold together, i. e., by way of comparison (2 Cor. x. 12), [this is the meaning adopted in the E. V.]; out of this there follows the idea of measuring, estimating according to something; and then of interpreting or expounding, as it is used in Gen. xl. 8 and Dan. v. 12 in reference to dreams, in which cases the signification to judge must be referred back to the idea of holding together the various elements of the process so as to get a proper view of them. At any rate there is nothing in these last passages to justify our taking the word in the text to mean unqualifiedly to explain [as Stanley does] whether we take *πνευματικοῖς* as Masculine [rendering as Bengel, Rückert, Stanley: "to spiritual men"] (which is by no means required by the ver. 14, since a new paragraph opens there), or as Neuter; rendering it "by spiritual things," meaning thereby either the Old Testament types used to explain the New Testament (as Chrysostom and others), or the testimonies of the Prophets, which, being inspired by the Spirit, are the fit illustrations of the things which Christ has revealed by His Spirit (as Grotius and others), both which ideas are remote from the connection, or "with spiritual words" (as Elsner and others). [Wordsworth interprets this clause comprehensively. "Blending spiritual things with spiritual," i. e., not adulterating them with foreign admixtures (2 Cor. ii. 17; 1 Pet. ii. 2) also "combining," for the purpose of comparing and explaining, e.g., the things of the New Testament by the Old Testament, or one spiritual truth by another]. Nor yet do we agree with Neander's view, "that which has been communicated to us by the Divine Spirit we explain in a form which is suited to that communication." The only correct interpretation is to take *συγκρίνειν* in its original import, and *πνευματικοῖς* as Neuter, and to render as above, carrying the meaning: uniting the spiritual matters which are the subject of our discourse (*λαλοῦμεν*, ver. 12) with words and forms that are taught of the Spirit. So Castalio, Calvin, Osiander, Meyer. [Hodge and Barnes]. Thus understood the clause serves to illustrate still further the suitableness of the style of discourse just before advocated, and as Osiander rightly observes, contains no tautology, since rather "the thought is here stated in the form of a fundamental principle, and is taken up and set forth with stronger emphasis."*

[* The view given, but not advocated by Bengel and Stanley, seems deserving of more attention than Kling has bestowed upon it, and may fairly dispute the ground with that he has given. *Συγκρίνειν*, whatever may be its classical meaning, is used in the LXX. in six places at least, with the unquestioned signification of: to explain, to make that which was mysteriously hinted in visions clear to ordinary minds. This was what Joseph did to the chief butler and chief baker, and to Pharaoh, and what Daniel did to Belshazzar. And Paul is here speaking of dealing with things of like nature, i. e., supernaturally revealed, which eye had not seen, etc. And what more natural than for him to use

VER. 14. [Explains the reason why this higher spiritual wisdom is not indiscriminately imparted, but "spoken only to the perfect." It is seen in the incapacity of multitudes to apprehend it, and to discern "the Divine impress it bears both on its contents and style of delivery." It is an inability arising from "their essential character, which is as opposed to the Gospel as it is in every respect harmoniously consistent with itself."].—**But the natural (or psychical) man.**—*ψυχικὸς δὲ ἄνθρωπος*. Here we have the character described. Luther explains it thus: "the natural man is one who, though he stands apart from grace, is still endowed to the fullest degree with understanding, sense, capacity and art." He is the opposite of "the spiritual man," see Jude ver. 19. *ψυχικοί, πνεῦμα μὴ ἔχοντες*, lit.: "psychical, not having the spirit." *ψυχή*: *Psyche*, soul, Latin, *anima*, is the intermediate between *πνεῦμα*, spirit, and *σῶμα*, body (1 Thess. v. 23). It is the personal life of the individual (*Ichleben*) arising from the entrance of the spirit into the earthly organ of the body as its breath of life, in which personal life the spiritual and the sensuous elements are combined, the one entering into the other. The spiritual element, by becoming psychical or natural, forms a power of consciousness and volition, sinks into the life of sensation and impulse and embodies itself in the man and becomes organic. The sensuous element on the other hand (which taken out of the world of sense the soul fills with its life of sensation and impulse), being possessed by the spiritual power, becomes itself spiritualized in conscious self-directed activity and made capable of intelligent knowledge and volition. By reason of this its double nature, the soul becomes dependent on springs of life that belong as well to the world of sense as to the spiritual world. But, with particular individuals, the soul exercises a free choice in regard to the degree and order in which from time to time these influences from

συγκρίνειν in precisely the same sense as in the former cases. The allusion is almost palpable. Rendering the word then *explaining*, the train of thought requires that we take *πνευματικοῖς* as Dative Mas: to spiritual persons. Here, then, we see the Apostle reverting back to the thought with which the paragraph opens, "that of speaking wisdom among the perfect." "The spiritual things" here are the contents of this wisdom, "the perfect" are "the spiritual." And thus we have a hinge on which the course of thought passes easily over into what follows, and the *δε* of ver. 14 has its natural antithetic force. "Explaining spiritual things to the spiritual, but the natural man," etc. This, it is interesting to note, is the first construction given of this passage in an English version. Wiclif renders: "Maken a liknesse of spiritual things to goostill men, for a bestell man persuyed not through thingis," etc. Here, however, we have a new meaning to *συγκρίνειν*, equivalent to: making spiritual things match with spiritual men. And is this the meaning of the Rhemish version: "comparing spiritual things to the spiritual?" This evidently is a literal transferring of the Vulgate "comparantes," which is derived from "compare," and has for its first meaning to *match* to *pair*. Calvin has still another interpretation: "adapting spiritual words to spiritual things," which Beza substantially adopts. Here there is simply an inversion of ideas.]

[† It is to be regretted that there are no adjectives in English which distinctly preserve the important distinctions observed in Scripture between body, soul, and spirit. Much obscurity oftentimes arises in consequence, and we fail to perceive the profound philosophy which underlies Paul's doctrine. The adjective corresponding to the noun soul our translators render "natural." This is not a bad translation if we bear in mind the equivocal use of the word nature: that it either may mean, the course of things as they are, or the course of things as they ought to be," and that it is in the former sense the text takes it.]

above and below shall be appropriated and employed. It depends on its pleasure whether it shall isolate itself, and, with this, sever its own spiritual part from the Divine life of the Spirit, or whether it shall receive this life into itself. Now in separating from the life of the spirit, man, as a natural or psychical creature, gets divested of his spiritual character and becomes fleshly. There is, indeed, in him still a spiritual element; but then it no longer rules as a controlling principle, regulating his impulses and desires. On the contrary, being in subjection to the soul (*ψυχή*), the spirit becomes more and more subservient to the soul's perverse and carnal tendencies, from whence there springs deceit, falsehood, defilement in spirit, through contact with corresponding evil, and also that earthly and worldly wisdom spoken of in Jas. iii. 15. The soul, in itself robbed of the spiritual element, as a personal life (as spirit), is also unable to work out the spiritual things into a clear, intelligent apprehension by a free conscious effort of its own. Hence the mere soul-man, in other words the psychical or natural man, has neither inclination nor eye for the spiritual. He is closed up against all higher wisdom as if it were but folly. (Comp. Beck, *Bibl. Seelenlehre*, § 14 ff, 33 ff; *Lehrweis*, §§ 207 and 213. From all this it will be seen that the translation "sensuous," "*sinnlich*," is not exhaustive. With this there is included also the idea of the selfish. Besides, both the intellectual and ethical aspects are also to be taken into account. See Osiander, *de Wette*, Meyer*.—The ethical side of "the psychical man," viz., his disinclination towards the higher sphere of life, appears in what is affirmed of him.—**receiveth not the things of the Spirit of God.**—For *δέχεται* here is not *to understand*, which thought is afterwards expressed by *γινώσκειν*, but it means: *to accept, to receive*, as always in the N. T. (Luke viii. 13; Acts viii. 18; xi. 1; xvii. 11; 1 Thess. i. 6; ii. 13, etc.). *οὐ δέχεται*—*ἀνυπόδετα*, Acts xiii. 46. "He will not accept them, although they are offered."—BENGEL. The phrase, "the things of the Spirit of God," combines what was distinguished in ver. 13, the Divinely spiritual both in form and substance. The reason of this rejection is explained,—**because they are foolishness unto him.**—"Whereas," adds Bengel, "he is seeking after wisdom." And these things seem foolish, because they conflict with his narrow, foregone conclusions and prejudices.—

[* See also Owen, vol. iii. p. 257, where, basing his exposition on 1 Cor. xv. 44, he says: "The *ψυχικός* (i.e.) the natural man, is one that hath all that is or can be derived from the first Adam, one endowed with a rational soul and who hath the use and exercise of all his rational faculties." He takes strong ground against those "who tell us that by this 'natural man' is intended 'a man given up to his pleasures and guided by his brutish affections and no other.'" See his citations from Augustine and Chrysostom to the same effect. A profound analysis of this important subject, in all its connections, is given also in Müller on Sin. vol. i. p. 457, vol. ii. p. 367. Calvin: "The natural man (i.e.) not merely the man of gross passions, but whoever is taught only by his own faculties." And Bengel quotes Ephraim Cyrus: "The Apostle calls men who live according to nature *natural, ψυχικός*, those who live contrary to nature, *carnal, σαρκικός*; but those are *spiritual, πνευματικοί*, who even change their nature after the spirit." An able disquisition on the "Tripartite Nature of Man," in all its bearings on Christian doctrine has lately been issued by Rev. J. B. Heard, of England.]

and he is not able to know them.—This clause is either to be joined to the previous one, as assigning an additional reason for the natural man's not receiving spiritual things, *q. d.*, "he considers it absurd, without being able to understand it" (Meyer, [Alford, Stanley, Tischendorf]); or to be taken as parallel to the clause, "he receiveth it not," and expressing the intellectual side of the case in an independent manner, so that the following words stand related to it alone ([Calvin, Hodge, Barnes, and others, in accordance with *l. e. v.*]). The first is the more correct. The natural man contemns spiritual things through prejudice and lack of apprehension,—because they are spiritually judged of.—The reason here assigned bears upon both the previous clauses which together explain why the Gospel is rejected. It appears all foolish and incomprehensible, alike from the fact that it requires to be looked at in a way for which the natural man is unfitted. ἀνακρίνειν, to judge of, as in *iv. 8*; *ix. 8*; *xiv. 24*. It denotes the result of investigation and proof, which it primarily in fact signifies (*Acts xvii. 11*; *iv. 9*; *xii. 19*.) πνευματικῶς: spiritually (*i. e.*) either by the spirit of man (not soul: ψυχή) quickened and filled by the Spirit of God, or in a spiritual manner, so that the Holy Spirit, whose are the things to be judged of, both as to form and substance, directs likewise in the judgment of them by His illuminating grace. In either case, the sense is essentially the same, although the latter comports better with the use of the word "spirit" in the context. [While it is the office of the Spirit to take of the things of Christ and show them unto us, it is His also to purge the mental vision so that it can see the objects presented, for the eye of the natural man is blinded by the god of this world, and to him, however presented, the Gospel is hidden. Hence the manifestation towards the man must be supplemented by a change in him, rendering him spiritually minded, and so producing "a congeniality between the perceiver and the thing perceived."]

Vss. 15. Presents a contrast.—But the spiritual man. *i. e.* he who, in conformity with the image of God (*Col. iii. 10*), has been renewed to an existence in the Spirit, Who, in turn lives in him as his life and to a constant exercise of his power in the strength of the Spirit; in other words, he who has the Spirit as rule, guidance and might (Beck, *Seelenl. S. 35 ff.*):—judgeth of all the things—τὰ πάντα [see *Crit. obs.*] all the things. By these we are to understand in accordance with the context, at least for the most part, or preeminently the things of the Spirit which the natural man is not in a condition to judge of. This reference is indicated yet more distinctly by the article τὰ: the [if genuine]. Besides the saying of Beck (*Lehrwiss. S. 210*) here holds good. "Only by being made spiritual is a man capacitated for the apprehension of spiritual objects. Such as God and Divine things, and only by the energy thus obtained is he able critically to test, and spiritually to govern all the remaining portion of his being as something inferior and subservient to the Spirit." So also Meyer (*ed. 3*) [only giving the passage a much broader scope, since he refers the "all things" not simply to those of the Spirit, but includes under it "all

objects which come within the sphere of his judgment"]. "On all this can the spiritual man pass a correct estimate by means of a judgment enlightened and controlled by the Holy Ghost." [In illustration of this, Meyer alludes to instances of Paul's nice spiritual discrimination, exhibited "in matters not belonging to doctrine, and under the most varied conditions, *e. g.* in his wise improvement of circumstances amid persecutions and prosecutions, and during his last voyage, *etc.* also in his judgments respecting marriage cases, judicial causes, slavery, and the like; in all which he understood how to place every thing under the level of a higher spiritual point of view with wonderful clearness, certainty and impartiality; also in his estimate of different personages, *etc.*"] But it may be fairly questioned whether Meyer does not here go beyond the proper scope of the passage. The object in view throughout the whole of it is a Divinely revealed spiritual "wisdom," which transcended the apprehension of "the natural man;" and it is not easy to see how affairs altogether prudential could be brought into the account]. The acceptance of πάντα as Acc. Sing. Masc. is against the previous context (see Meyer).—But he himself is judged of by no man.—The previous clause leads us to supply here, "who is not spiritual." For such as these the position of the spiritual man is too high. They cannot comprehend the inner life, or pronounce suitable judgment upon it. "Undoubtedly Paul said this with special allusion to such in the Corinthian Church as took the liberty of criticising him." NEANDER. Of course what is affirmed in this verse of the spiritual in general, must in particular cases be limited according to the measure and degree of perfection attained in the spiritual life (comp. Calvin and Osiander). One proof of the sense perverting exegesis of the Romish Church may be seen in their reference of this passage to the hierarchy and its judicial office in doubtful questions (*Corn. a Lapide, Estius*).

Vss. 16. Proof of the foregoing.—For who hath known the mind of the Lord, that he may instruct him?—The question is taken from *Is. xl. 13*; according to the *lxx.*, with the omission of the words καὶ τίς συμβούλος αὐτοῦ ἐγένετο "and who hath been his counsellor," which come in between the words "Lord" and "that." The "mind of the Lord" is here identical with "the mind of Christ" in the following clause. We might, indeed, on looking at the passage in *Isaiah*, refer it to God; but since the words are introduced freely without a formula of citation, there is no necessity for this, and the identification of them with "the mind of Christ," is more in accordance with the course of thought. The νοῦς, mind, is the spirit as the source of thoughts, counsels, plans. The spirit, not however, as shut up within itself, but, so far as what is contained therein, is imparted and operates abroad. Hence it is not absolutely the same as πνεῦμα, spirit (as Billroth and Neander). ["This is rather the substratum of the νοῦς,—mind, and which being imparted to the man, makes his mind one with the mind of Christ." MEYER. "Ὁς συμβιβάζει = ὅτε συμβιβάζειν [Buttmann, § 143, I., or Kühner § 884, 2]. Συμβιβάζειν, to bring together, metaphorically, to put one's self to rights, to

make oneself intelligible; and hence transitively, to prove, to instruct; elsewhere with $\tau\epsilon$, in the Hellenic idiom, also with a personal object; *to teach some one*. [This use of the word, Alford says belongs to the lxx; in the New Testament it means to conclude, to prove, to confirm]. The object in this case is not any spiritual truth, but the Lord,—but we have the mind of Christ.—[“We,” the Apostles, himself included, and in the view of his issue with the Church, perhaps emphasized. Of course other spiritual persons are not excluded, but they are not now brought into the account]. Hence, $\epsilon\chi\omicron\mu\epsilon\nu$, not—*perspectum habemus*. The word denotes that inward possession which is founded upon communion with Christ, upon having “put on Christ” (Gal. iii. 27).—The thought now brought out is this, the judgment of the spiritual man on the part of him who is not spiritual, would require such a knowledge of the mind of the Lord as would qualify a person to instruct the Lord Himself, since the persons who are to be judged are such as have the mind of Christ, inasmuch as His Spirit dwelling in them, and directing their thought, fashions them to His mind, and identifies their thinking with His thinking. [“Syllogistically stated, the argument would stand thus: no one can instruct the Lord. We have the mind of the Lord. Therefore no one can instruct and judge us.” HODGE.]

[Obs. We are now prepared to consider what this wisdom is, that is spoken of in this passage, according to the characteristics given by the Apostle. 1. It is a system of objective truth analogous to that taught by the Greek philosophers, and destined to supplant it: the true *σοφία* sent to supersede the false. 2. It is one that can be advantageously taught only to persons who by a practical faith in the rudimental facts of Christianity, have made some advances in the Divine life. 3. It is a wisdom beyond the reach of human reason or conjecture to discover—a veritable mystery preserved in God’s keeping until He should choose to make it known. 4. It is one which has been revealed by the Holy Spirit out of the depths of the Godhead; hence 5. It must comprise such things as are found there, and carry the mark of the Divine personality, viz.: the nature, attributes, and constitution of the Divine Being, His plans and purposes as Creator, His laws as the Supreme Ruler, His aims and methods, and decrees, and works as Redeemer; all these more particularly as bearing upon man, and shedding light upon his condition and destiny. And these are truths both ontological and ethical; truths for the intellect and moral sense at once; truths spiritual and eternal in their highest and broadest sense. 6. The forms in which this wisdom is communicated, are also Divinely cast. They are they the words and illustrations suggested to the minds of the Apostles by the Holy Ghost, who inspired them, and which must ever constitute the best statements of this wisdom. It is a wisdom whose truth and excellence are not directly obvious to the natural man. In order to discern intuitively its force and beauty, and to perceive its Divine character, there is required the spiritual eye that is conformed to the light of the glory of God as it shines in the face of Jesus Christ, and can by

direct vision recognize its truth and heavenly source.]

DOCTRINAL AND ETHICAL.

[1. *There is and must be a Divine philosophy in Christianity.* The historical facts on which the Gospel rests embody living and eternal truths, which it is the life and joy of the spiritual man to contemplate and explore. In Jesus, the Son of man, there is incarnated the Word of God the Logos, from whom emanate all those Divine archetypal ideas which inform and regulate the whole created universe. By Him all things consist. His province it is also, as the Son of God, the Father’s express image, to reveal that Father in the glory of His perfections, in His laws, purposes and workings, and thus to exhibit the principles on which the world is governed. Moreover, as the Son of Man, it is His office to show what man properly is in his true ideal, and what are the problems of his destiny. Still further, as the Son of God and the Son of man combined to constitute the mediatorial King, He becomes the centre of all human history, the Head of that kingdom with reference to which all things in the world are controlled and governed. Christianity, therefore, carries in itself the substance of all sound theology, and anthropology, and ethics, and historical science. Jesus Himself being the absolute Truth and Life, in Him there must be hid all the treasures of wisdom and knowledge, and these treasures it will be the province of an enlightened intelligence to explore, and bring forth, and make known to the apprehension of mankind as that which is alone worthy of study and fitted to nourish alike the mind and heart. Thus it will be found in the end that the researches of right reason are directly in the line of faith’s leading—that the scheme of Christianity as set forth in the doctrines of the Gospel is in accordance with true science—yes, its very substance—and that “religion passes out of the ken of reason only when the eye of reason has reached its horizon, and that faith is but its continuation,” revealing to the devout worshipper the things which eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive].

[2. *This Divine philosophy is distinctly apprehended only by a renewed sanctified intelligence.* Here life and light coincide. We believe in order that we may understand, and experience becomes the only fit guide and teacher. Sin and the remains of sin prove a disqualification for knowledge and beget folly. Hence it is that the communication of this Divine wisdom is suited only to such as have made attainments in piety, and must be measured out in proportion to their attainments by a wise economy. Christ being our light, so far as He is our life, it must follow] that with the unfolding of this new life in us, and to the degree in which the principle of this life, even the Divine Spirit, mortifies the works of the flesh and breaks down our narrow-minded selfishness, and clears our intelligence of all prejudices, and emancipates us from human authorities, and from our self-complacency, and from our delight in whatsoever flatters and pleases self, will this Divine wisdom dawn with

ever-growing clearness upon our apprehensions, and our understanding of God's thoughts and ways become enlarged, and our susceptibility for still further disclosures be increased. If on the awakened conscience of the sinner there arises at the start the light of God's pardoning and restoring grace beaming from the person of Christ evidently crucified before his eyes, and under its radiance he sees the follies of the past and the obligations of the future, and learns his indebtedness to redeeming love, and experiences its saving and gladdening influences, and feels in himself the quickening of a new and higher principle with all its uplifting powers and emotions, then in all this there will be laid the foundation of a knowledge of Christ, and what He is, and what is the nature of the life that proceeds from Him, to which each day's experience and reflection will constantly contribute. As his piety matures, the more he will come to understand something of the riches that are to be found in Christ—of His relations to the Godhead as the Eternal and Only-Begotten of the Father—of His relations to humanity as its Prince and Head—of the atonement founded upon the intimate union of His two natures—of the method and means by which His redeeming work was begun and is carried on and will be perfected at last—of the operations of the Holy Spirit in the instrumentalities of the Gospel—of the gifts of grace—of the foundation and increase of the Church—of God's superintendence over the race in guiding it to a participation in the blessings of his salvation—of the way in which these things condition each other, and how they all come to rest upon the decree of the all-wise and merciful God which infinitely exceeds all human imaginings, and to the realization of which the whole history of the race in all its main branches, both before and after Christ, must tend—of the manner in which God will consummate His redeeming work, both in its direct progress and in its remoter connection with what precedes, and in its resemblances to the work of creation (1 Cor. xv.), and finally of the immanent relations of the Godhead which lie at the foundation of this whole process. These are some of the truths which will gradually unfold their glorious meanings upon the mind of the growing Christian, making his path shine brighter and brighter until the perfect day. Mere beginners cannot be expected to comprehend them. They transcend the apprehension even of the most distinguished sages of the world, and range beyond the scope of man's natural experience and observation—yea, beyond the flights of human imagination and hope. But to the sincere believer they are made known with ever greater clearness through the illumination of the Holy Spirit.

3. *The office of the Holy Spirit as the revealer rests upon essential distinctions in the being of God.* His external operations and His indwelling in the hearts of men are owing to an earlier and independent existence in the Godhead, by virtue of which He is called "the Spirit of God" in a manner analogous to "the spirit of man which is in man." Hence he must be supposed to exist in God not merely as a power or an attribute, but as an essential life-factor in the Divine nature, maintaining at the same time that independence

which is already seen to follow from His independent activity abroad, and from the perfection of the Divine nature. He is *God's proper self*, as certainly as man's spirit is his own self; yet not however the entire God, just as the spirit of man is not the entire man. More exactly defined in the light of ver. 11, He is God as *looking through and recognizing Himself*, even as we may define the Logos to be God imaging and expressing Himself objectively. And if the Divine fiat which creates life abroad is, when contemplated inwardly as the Logos, a self-subsistent and creative Life, so is the Divine cognition which illuminates and creates truth abroad—when contemplated inwardly as Spirit, *an independent and creative truth or light*. God's being and begetting as Spirit, i. e., the Spirit in God and the Spirit from God, is Truth—is the Light and the Father of Lights. On the ground of these essential distinctions within the being of God, there is ascribed to the Spirit in ver. 18 a vision and a knowledge, which not only penetrates all God's works in their profoundest depths, and comprises in its scope all creaturely perception and all the mysteries of the kingdom of God (ver. 9), but also comprehends the inmost secrets of the Divine personality and most hidden attributes of God's own self. And precisely because He is this inwardly illuminated inmost self of God, and the all-penetrating vision of God, is He the Truth. Spirit is God (Jno. iv. 24) as being a personality which is in itself invisible, but which is conscious of itself in the whole circumference of its being and which thoroughly discerns and reveals every thing external to itself. And the Lord is that Spirit, in so far as He taketh away the veil from the heart and discloses His glory unto the believer, from one degree of splendor unto another, until the fulness of His light shines upon them (2 Cor. iii. 17 ff.; cf. iv. 6)." Accordingly inasmuch as God is throughout transparent to Himself, and manifest in His own peculiar and hidden self, shining through every thing, and glorifying all who are devoted to Him in Himself, He is Light in Himself, Light through Himself on all abroad, and Light to Himself. This is the inward significance of the Divine Spirit, and such is He in godlike self-subsistence as the living and creative truth," etc. (Beck, Lehre., S. 108 ff.).

4. While the psychical (*ψυχικός*) man imprisoned as he is in his own natural selfishness, living and moving ever outside of the sphere of God's enlightening Spirit, has no sense to receive the Divine spiritual communications so that they all appear to him irrational and absurd, the spiritual (*πνευματικός*) man, who has received the Spirit of God and is controlled by him, carries in himself a standard for determining that which is of the Spirit; so that he is able to estimate it, both according to its substance and its form of expression, and is therefore qualified to judge of everything which comes within his sphere, by this the highest measure of all true worth. But he himself is exalted above the judgment of the unspiritual. Persons of this sort are capable of comprehending or instructing him so far as he is governed in his conduct by the Divine spirit, about as little as they are in condition to know the mind of Christ, which the spiritual man hath,

and so to instruct Christ Himself. But the spiritual man judgeth of all things, because he hath received the anointing of the Holy One, even Christ, and knoweth all things (1 John ii. 21, 22). These are they who are "taught of God." (*θεοδιδασκoi*, Jno. vi. 45.) This exalted state is maintained in the same manner in which it is won, in true, humble self-denial, in poverty of spirit, in steadfast, determined mortification of all selfish desires and unrestrained devotion to do what is good and wise, and in that simple-hearted abandonment which allows the Spirit of God to work in the heart, to will and to do of his own good pleasure. So far as these qualities fail, and self is suffered to hold sway, the man is betrayed into spiritual pride and into gross errors which arise from commingling and confounding what is human with what is Divine.

HOMILETICAL AND PRACTICAL.

1. *Rieger: The great distinction between the wisdom of this world and the wisdom of God.*—1. *a.* The former changes its opinions and principles well nigh faster than its fashions. *b.* It is ambitious to give the tone to that which shall be esteemed proper and conducive to the public good, and to fill every sphere with its own taste and judgment so as to be in favor with the princes of this world. *c.* But, alas! those to whom it so devotes itself soon fade and pass away but too apparently. The greater part of them outlive their own credit for wisdom, and a false garnish of their youth is soon succeeded by the lustrelessness of an old age which is all the more wretched from the contrast. 2. *a.* The hidden wisdom of God emerges out of eternity, and is on this account liable to no change. *b.* Its benefits also stretch onward into eternity, and when the work of redemption shall be completed it will be found in glory long after the fashion of this world has utterly vanished. *c.* Its instruction flows with such purity that only those who lay the foundation for it in the fear of God are introduced therein, step by step, along the path of obedience. *d.* Against its demands the heart of man is so apt to be hardened that it is a rare thing for one of the princes of this world to attain unto the knowledge of it (vv. 6-8).

2. *The mystery of the Divine wisdom.*—What is here held up to faith transcends the sight and hearing, the knowledge and understanding of men (*s. g.*) the manifestation of the Son of God in this world, the mysteries of the kingdom of heaven declared by Him, His sufferings, death, and resurrection, the setting up of His Church through the power of the Holy Spirit dispensed in such lowly vessels, the ways and judgments of God with His people on earth hitherto and the numerous humiliations of the cross which yet issue in the clearer victory of the truth. Nothing of all this could have entered the heart of man, had it not been first declared by the Son, who is in the bosom of the Father, and afterwards more fully disclosed by the Spirit (ver. 9).

3. *The revelation through the Spirit of God.*—1. Its indispensableness to the knowledge of God, because God is alone, and is known only to Himself, therefore less capable of being "searched out" than men are by each other, since they

possess a common nature. 2. Its sufficiency; what the Spirit searches out and can consequently impart is perfectly substantiated, since He as certainly belongs to the being of God as our spirit belongs to our human nature, and knows every thing respecting God with as much certainty as our consciousness reports to us what is in us. 3. Its contents and operation; what God has in mercy ordained respecting us, the reason why He has made us His children, and what He prepared for us for all eternity, this we learn from the Spirit of God. He teaches it; He awakens also our desires for it; He works faith in us, and He establishes and quiets the heart in this knowledge (vv. 10-12).

4. *The preaching that is acceptable to God.*—*a.* Is one that follows the lead of the Spirit, and *b.* It is attainable by the diligent perusal of the words of the Apostle, learned from the Holy Ghost, by inquiring into their meaning, and also by submitting our hearts and minds to the discipline and guidance of the Spirit. In other respects at the same time we are not to omit reflection upon the suitable construction of the discourse and the right use of all human aids, yet aiming, however, always to keep aloof from all that is purely our own, or is prized by the world, or is extravagant in diction, and to bring forth whatever is impressive and soberly considered, according as the Spirit of God has expressed it to us in the Scriptures. *c.* But even for this reason, can the true preacher not expect to please every person; for in preaching spiritual doctrines he is obliged to direct his attention largely to the spiritually-minded, who are assisted in the apprehension of his message by the help of the Spirit working in them also (ver. 18).

5. *The natural man neither receives nor apprehends what the Holy Spirit teaches in the Gospel.*—Such is every person who rests in his own natural powers and has not bowed his heart to the influences of the Holy Ghost, since in his love of self he trusts too much to his own understanding, whose insight and evidence he over-values, and is thereby betrayed into an aversion to Divine things. But such corruption is not simply a bondage to carnal lusts. It is also a wisdom that is after the flesh (vv. 12, 18); and the words of human wisdom excite an opposition to the doctrines taught by the Spirit, as well as to the simplicity of preaching. But this has its degrees: *a.* strong prejudice even to the avowed rejection of Divine truths; *b.* neglect of spiritual things, so as not to deem it worth while to lay aside prejudices and candidly to confer with any one in reference to them; *c.* assent to the truth, but without any strong faith wrought by the Spirit of God to the entire change of mind, hence accompanied still by hostility to the light, and by an incapacity to judge spiritual things spiritually.

6. *The spiritual man: a, his ability to judge; b, his elevation above the judgment of others.*—*a.* He who has been brought by the Spirit of God to the knowledge, faith and obedience of the truth, and daily learns, under Divine tuition, the things which are given us of God, judges everything which is presented to him appertaining to the knowledge and service of God, not indeed with entire infallibility, yet according to correct grounds. *b.* But in this he

is neither subject to the judgment of any man, nor bound to allow himself to be governed by it. For with the force of the declaration, "Who has known the mind of the Lord? but we have the mind of Christ," he can swing himself clear of all human judgments and repose in that which Christ has revealed. But it must be remembered, that in order to be able properly to boast that we have the mind of Christ there must be in us daily communion with the word of God, an entire indifference to human glory, fervency in prayer, and a patient love towards others. O God, teach me by thy Spirit, for thus it is I live.

7. STARKER:—The longer and more truly a Christian serves God, the more spiritual wisdom he obtains (ver. 6). Christ and everything that is in and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe what is revealed to thee of it, and it is enough for thy salvation (ver. 7). Wonder not that the greatest in the world, the most gifted, the wisest, do not only not accept Christ, but on the contrary altogether torture and crucify Him. They understand no better, and think themselves able by means of their reason to comprehend the faith and religion of Christ, just as they do everything else (ver. 8). The royal dignity of the children of God is shown in the fact, that they perceive and spiritually judge all things, especially the internal state of the godless, while they themselves are wholly unknown to the latter; and hence it is that they will one day become, as it were, occupants of the great judgment seat as Christ's associate judges in the world's assize (Lg.). Oh, how unqualified is the unconverted teacher for the office of the Spirit, especially for judging correctly of the true state of the souls of his hearers (Lange), (ver. 15). The mind of Christ is the mind of the Father and of the Holy Ghost, and it is revealed in the Scriptures. Whoever then wishes to know the mind of Christ need not climb on high and seek it from far (Rom. x. 7), but let him hold fast to the revealed word. There he will learn what God means and what he intends to do with us (ver. 16).

8. HEDINGER:—Listen how a man ought to preach: Not in the stilted phraseology of romance, nor in the use of wretched wit; but he should utter the mysteries of God in the form of sound words (1 Tim. vi. 3), and as the Holy Ghost lays them to the heart and brings them to the tongue of His faithful servants (Matt. x. 20). (Ver. 13).—Is he that judges unregenerate? What better is he than a blind man undertaking to judge of colors? Is he regenerate? Then he has a mind akin to that he judges. And although opinions in reference to topics that are aside from Christ, the foundation (iii. 11), may be divided, yet will he pass no judgment on these contrary to love and mildness, much less set himself up to be the lord and judge of another's faith, in an arrogant, unbecoming manner (ver. 15).

9. GOSSENER:—It is not well to communicate everything to all. There are truths which can fitly be expressed only in certain circumstances and in certain degrees (ver. 6). Only to those who have come to the just consideration of their sin and misery will the Lamb of God, who taketh

away the sins of the world, become the foundation and centre from which everything proceeds and to which everything returns (vv. 7, 8). Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving and for every breath a song, until all come together at last, and we can praise our Redeemer for everything with one accord in the right place and in society of the right persons (ver. 9). A glance into the deep things of God might awaken in us proud thoughts, as if it were possible for us to scan the Divine Majesty. But within this depth there is nothing else to be discovered but infinite love; that love whereby God condescended so low and stooped to commune with wicked, fallen, degraded humanity. These are the deepest depths and the most indescribable mysteries of the Godhead. This is what the natural man cannot understand—that God should make Himself so small. A glance into this mystery therefore does not elate, but it humbles (ver. 10). As we are obliged to learn men through men, so can we learn God only through God, or through His Spirit (ver. 11). The spirit of the world is at bottom the evil spirit, Satan, the god of this world, who has his seat in the hearts of the children of disobedience, and rules the world from thence. He must be expelled by the Spirit of God. He who has this Divine Spirit knows out of his own experience and inward observation what is given to him of God. He believes not at random, but what he believes that he knows, possesses, and enjoys (ver. 12). If a preacher surrenders his whole heart and mind and conduct to God, he will become so possessed by the Holy Ghost that it will be obvious to all that the Spirit speaks through him (ver. 13). There are honorable people with whom we can converse on many truths of Christianity, such as the omnipresence of God, etc., and they will hear and understand gladly. But as soon as we speak a word concerning the Saviour and His meritorious sufferings and death, then they say: "Ah, that I don't understand; that is too high for me." This doctrine does not suit one who has not the Holy Spirit. To the old man in us it is only foolishness (ver. 14). If we "have the mind of Christ," think as He thinks, will as He wills, put all matters before us as He puts them, then will it be granted us to understand the mysteries of the kingdom of God (ver. 16).

9. HEUBNER:—The man who is enlightened by the Spirit is able to estimate and judge all things, even the moral worth of the principles and acts of the unconverted, and the vanity of the earthly mind with its pursuits, because he knows what sin is from his own experience, and has torn himself loose from it, and because in the knowledge of the will of God, the absolute Good, he has a standard to measure everything else according to its real value (ver. 15).

10. On vv. 10-12. Schleier. *Serm. 5th coll.* Vol. 2d. From what the Apostle has said of the inmost nature and origin of the Spirit of God, it follows 1. that the operations of the Spirit are unique in their kind; 2. that every thing which comes to us from the Spirit is perfectly certain and reliable; 3. that it is amply sufficient for all our spiritual needs. On 1. To all other mat-

ters the world arouses us by means of our common understanding; but to "search the deep things of God," and to cry "Abba Father," this is vouchsafed to us only by the Spirit when He descends into our spirits. On 2. Since the knowledge imparted by the Spirit, respecting what is in God is as eternal and unchanging as the Spirit of God Himself, the conviction thus obtained that "God is Love" becomes also the deepest and most reliable truth of our existence, etc. On 8. There is nothing wanting to our most blessed communion with God,—if only the Holy Spirit reveal to us the love of God as the innermost depth of his nature,—if only we are made to see that benevolent purpose of God, which has been actuating his paternal heart towards the race from the beginning,—if only it become evident to us that all the wounds of our nature may be healed through the fulness of the Godhead which dwells in Christ as He has become partaker of our nature,—and if only through Him the Spirit of God, who is poured out upon all who believe in Christ as a quickening and strengthening power, glorifies the Saviour in their view and causes them to realize the presence of Christ in Him.

11. [We must be cautious not to pervert these statements into arguments for the disparagement of human reason and learning in the matters of religion. See this point argued in extenso by Richard Hooker (III. viii. 4-11). So Wordsworth].

12. [THOLOCK. VERS. 6-13. *Apostolic Preaching*. I. Its source—derived: *a.* not from the teaching of men, but *b.* from the revelation of the Divine Spirit. II. Its form: *a.* not a demonstration of the human understanding, but a witness of the Divine Spirit; *b.* not the product of an acquired eloquence, but the offspring of a Divine necessity. Vers. 12-14. *Apostolic preaching*. I. It proceeds out of the Spirit of God in the preacher. II. It addresses itself to the Spirit of God in the hearer.—R. SOUTH. Ver. 7. *Christianity mysterious,* and the wisdom of God in*

making it so. I. The Gospel is the wisdom of God. II. It is this wisdom in a mystery. The reasons of the mystery: *a.* the nature and quality of the things treated of, being surpassingly great, spiritual and strange; *b.* the ends designed with relation to their influence on the mind in impressing with awe and reverence, and humbling pride, and engaging our closer search, and reserving fuller knowledge as a source of blessedness hereafter. Inferences: 1. The reasonableness of relying on the judgment of the Church and on spiritual teachers. The unreasonableness of making intelligibility the measure of faith. 8. The vanity and presumption of pretending to clear up all mysteries in religion.—J. SPENCER: Ver. 7. *Wisdom of God in mystery.** I. The matter of mysteriousness which the Apostle had in mind. *Christ slain for us.* II. This mysteriousness is wisdom, as being what might be expected in accordance with other mysteries, such as: *a.* Sin; *b.* Incarnation; *c.* Christ's person and history; *d.* The mode of God's treatment of Christ; *e.* The mode of the believer's restoration to God.—J. BARROW: Ver. 6. *The Excellency of the Christian Religion* as suited for "the perfect:" 1, in the character it gives of God; 2, in the description it gives of man; 3, in the rule it prescribes; 4, in the service it appoints; 5, in the living example it affords; 6, in the solid grounds it gives us to build on; 7, in the help it affords; 8, in the way it satisfies conscience; 9, in the simplicity of its communication.—F. W. ROBERTSON: Vers. 9, 10. *God's Revelation of heaven.* I. Inability of the lower parts of human nature, the natural man, to apprehend the higher truth: *a.* "Eye hath not seen"—not by sensation; *b.* "Ear hath not heard"—not by hearing; *c.* "Neither have entered the heart"—not by imagination or affection. II. The Nature and Laws of Revelation: *a.* by a Spirit to a spirit; *b.* on the condition of Love.—N. EMMONS: Ver. 12. The peculiar spirit of Christians. II. Describe the Spirit. II. Show the peculiar knowledge it gives.

[* An evident misapprehension of the word "mystery," as used in the text.]

[* A mistake, as above.]

IV. THE UNFITNESS OF THE CORINTHIANS TO RECEIVE TRUE WISDOM.

CHAPTER III. 1-4.

AND I, [I also¹] brethren, could not speak unto you as unto spiritual, but as unto 2 carnal, [fleshy²] even as unto babes in Christ. I have fed you with milk, and [om. and³] not with meat: for hitherto ye were not able to bear it, neither [nay, not even⁴] yet 3 now are ye able. For ye are yet carnal: for whereas there is among you envying, and 4 strife, and divisions, [om. divisions⁵] are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal [men⁶]?

¹ Ver. 1.—The Rec. has καὶ ἐγώ, but with the far better and preponderant authorities A. B. C. D. E. F. G. Cod. Sin. Lach. and Tisch. read ὅτις [which, as Words. says, "gives less prominence to the I, and accords more with the Apostle's humility"].

* Ver. 1.—The Rec. has *σαρκικοί* according to ver. 3, where a preponderance of authorities declares for *σαρκικοί*, and only a few, governed by the original reading in ver. 1, have *σάρκινοι*. Here as in Rom. vii. 14; Heb. vii. 16 we must read according to best authorities *σαρκικοί*. [So A. B. C. D. Cod. Sin.—followed by Gries., Lach., Tisch., Words., Alf., etc.].

* Ver. 2.—The *καὶ*, according to the best manuscripts [A. B. C. Cod. Sin.], is rejected by the great majority of translators and by the old church fathers.

* Ver. 2.—The Rec. *οὐκ* instead of *οὐδέ* is feebly supported and verbally incorrect.

* Ver. 3.—*καὶ ἁγιογραφία* is wanting in good authorities, A. B. [C. Cod. Sin.] and in the majority of versions and church fathers. Its omission is not to be explained. Probably inserted as a gloss from Gal. v. 20. [Wordsworth retains it].

* Ver. 4.—Rec. *οὐκ ἔσονται ἄνθρωποι ἵστε*. [Instead read *οὐκ ἄνθρωποι ἵστε* So A. B. C. Cod. Sin. Alf., Stanley, Lach., Tisch., etc.] *οὐκ* is better attested than *οὐκ* and *ἄνθρωποι* still better. The Rec. reading is probably taken from ver. 3.

EXEGETICAL AND CRITICAL.

VER. 1. As in chap. ii. 1, so here Paul turns from his more general exposition to the consideration of his own ministry at Corinth. The points of connection are furnished in ii. 6, 14. The communication of wisdom on the part of the Apostles belonged only to the sphere of the perfect, of the spiritual; it could not be extended to those who were natural psychical (Seelische) and unreceptive of that which was of the Spirit. As every other person must have done therefore, I also was obliged to treat you as persons of the latter class.—**was not able to speak unto you as unto spiritual, but as unto (merely) fleshy (persons), as unto babes in Christ.**—Instead of *ψυχικός*, natural, lit. *psychical*, Ger. *seelisch*, he now uses *σάρκινος* and *σαρκικός*, *fleshy* and *fleshy* or *carnal*, the ordinary antithesis to *πνευματικός*, *spiritual*. The sense, however, is not changed by this, for the natural or psychical man is also at the same time a “fleshy” and “carnal” man (comp. ii. 14), and we can neither say, with Bengel, that these latter expressions are milder, nor with Rückert, that they denote simple weakness, while the former implies hostile opposition; nor with Theophy. that they are stronger epithets than “psychical,” nor that the latter refers to the intelligence, while the former apply to the moral side of human nature, such as the desire and passions. Meyer 2d ed., “*ψυχικός* denotes the category to which *σαρκινός* and *σαρκικός* belong.” 3d ed., “*ψυχικός*: one who stands outside of the influence of the Spirit, who either has not received Him at all, or has been again deserted by Him.” Such a person is also *σαρκικός*. But not every *σαρκικός* as such is still a *ψυχικός*, because a *σαρκικός* may be also one who experienced the influences of the Spirit, but is not sufficiently actuated by his enlightening and sanctifying power to overcome the hostile power of the flesh; he still thinks, feels, judges, acts *κατὰ σάρκα* (according to the flesh). “He is here not speaking of Christians as distinguished from the world, but of one class of Christians as distinguished from another.” HODGE.—Again it is a question how *σάρκινος*, *fleshy*, and *σαρκικός*, *fleshy*, stand related to each other. The former elsewhere is used to denote *made of the flesh, carnal*. [Barytones in *ωος* denote the material of which a thing is made, *λίθινος* of stone, *ξύλινος* of wood, etc.]. The LXX. employs it to signify partly the earthliness and weakness of man in contrast with God (2 Chron. xxxii. 8), and partly what is tender and easily impressed in contrast with what is hard and stony (Ex. xi. 19; xxxvi. 26). In like manner it occurs in 2 Cor. iii. 3). But *σαρκικός* is used in the New Testament, and afterwards by the church fathers, to designate the disposition and character as

contrasted with *πνευματικός*. [Denominatives in *κός* express that which pertains to the noun from which they are derived, and are like our adjectives ending in *ly*]. Bleek in Heb. vii. 16 is of the opinion that in the first introduction of these terms they were used alike, and that it was not until later that the ordinary ethical signification was limited to the form *σαρκικός* which occurs but rarely in the classics. Meyer on the contrary sharply distinguishes. According to him *σάρκινος* designates the unspiritual state of nature which the Corinthians still had in their early Christian minority, inasmuch as the Holy Spirit had as yet changed their character so slightly that they appeared as if consisting of men flesh still. But *σαρκικός* expresses a later ascendancy of the hostile material nature over the divine principle of which they had been made partakers by progressive instruction. And it is the latter which, as he thinks, the Apostle makes the ground of his rebuke. In so far, however, as both epithets are of kindred signification, he could, notwithstanding the distinction between them, affirm, “for ye are yet carnal.” So Meyer. The distinction between an intellectual weakness and narrow-mindedness in the first beginnings of Christianity (to which also the parallel expression *νηπίους*, *babes*, refers), and a moral impurity and perverseness manifesting itself in the progress of Christian development, and involving also an intellectual incapacity for a true heavenly wisdom, is a distinction fully justifiable and consonant with the use of the terms *σαρκικός* and *σάρκινος* by the Apostle elsewhere. But that the term *σάρκινος* is to be here understood relatively, and as not denoting an entire lack of the *πνεῦμα* is clearly indicated by the phrase “as unto babes in Christ.” The time here referred to is that when they had just begun to receive Christian instruction, and were but recently admitted into fellowship with Christ by faith and baptism, and so become the children of God. They were of course then wholly immature and spiritually dependent, so that their conduct did not indicate the full impress of the Spirit. Their conscious will, the I, was still fettered by carnal and selfish habits, and their ability to comprehend the deeper grounds and relations of Christian truth was yet undeveloped. In short the allusion is to that crudeness which is seen in children. [And does not the word “fleshy,” seeing that the Apostle had in mind the image of babyhood, also clearly refer to the *appearance* of the babe also—a little lump seemingly of mere flesh, as yet evincing but little signs of mind or conscience, although containing these elements in the germ? One can hardly avoid discovering here one reason of the use of the word “fleshy” instead of *fleshy*, which is an opprobrious epithet, applicable only to later years. That mere animalness, which is one of the beauties of the babe,

becomes deformity and a disgrace in an adult. Hence the change of terms when the Apostle comes to speak of their after condition. They were *σάρκινος* at first, but not developing their spirituality they become *σαρκικοί*. That fondness for showy eloquence which was natural at the first passed over into the vanity and corruption of an egotistical partisanship, and so instead of attaining progressively a confirmed Christian character, they become carnal. In like manner the Rabbins also speak of little ones and sucklings. Schoettgen in loco. Wetstein 1 Pet. ii. 2; Matth. x. 42. On *νηπιόεις* comp. xiv. 20; Heb. v. 13; otherwise Matth. xi. 25.

VER. 2. The figure introduced in the previous verse is still further carried out.—**I gave you milk to drink.**—That is, he gave them nourishment suited to their age. To the beginners in the Divine life, He imparted such instruction as was easy to be understood, the rudiments of Christian knowledge (Heb. vi. 1), not strong meat such as adults only could digest, not the deeper truths of wisdom, which only those who had advanced in religious experience could properly receive, ii. 6 ff.—**not meat.**—This is connected to the foregoing in the way of a *zeugma*. [Winer, § lxvi. c.]. Instead of *ἐπόσια*, have given to drink, which can only be asserted of the "milk," and not of the "meat," some other verb, such as *ἔδωκα*, have given, is to be supplied. "The distinction between 'milk' and 'meat' can lie only in the formal treatment of the same fundamental truth." NEANDER. "To refer the distinction here to the subject-matter of the preaching, is required neither by the figure used, nor by the connection." BUÄGER. ["The same truth in one form is milk, in another form, strong meat." HODGE. "Christ is milk for babes, and strong meat for men." CALVIN]. The reason of the above precedence was,—**for ye were not as yet able to bear it.**—The time here referred to was the commencement of his ministry, and that of their first conversion, and the verb *ἐδύνασθε*, able is to be taken in an absolute sense, as it is used also in the classics, "ye were not strong or capable enough." MEYER.—**nay, nor yet now are ye able.**—The *ἀλλά* [which we render "nay"], is climacteric: not only *were* ye unable, but indeed ye are so still." It might appear inconsistent with this declaration that Paul proceeded in the xv. to expound to them the doctrine of the resurrection which certainly is strong meat rather than milk; but there was a special demand for such an exposition, which saved him from the charge of contradicting himself.

VER. 3. [Assigns the reason of the inability.—**For ye are yet carnal**—here we have *σαρκικοί*—not *σάρκινος*, as the word of censure applicable only to their advanced stage, and showing that though they had been Christians for a long time, they had yet the fleshiness of children upon them, now become fleshliness. The proof of this]—**for whereas there is among you envying, and strife, and divisions** [?], **are ye not carnal, and walk according to man?**—Here he refers back to what was said in i. 10, ff. In Gal. v. 20 he also counts these same things as among the works of the flesh, comp. likewise Rom. xiii. 13. *Ζήλος*, *envying*; in classic as well as in Hellenic usage, this word occurs in a

good sense, *zeal, emulation*, and in a bad one, *jealousy, envy*. Here it signifies partisan rivalry. Out of this arose *ἐρις* strife, i. e. verbal disputation. If *διχοστασίαι*, *divisions* (see Crit. notes) were genuine, we should have in this a climax, indicating the schisms before referred to. *Ὅσον, whereas*, occurs in the classics, also in a causal sense, *because, in so far as, since*. Passow. According to de Wette, it is like *ei*, a conditional designation of the reason, "if there be," etc. According to Meyer it implies a local conception of the conditional relation: "where there is" (comp. Heb. ix. 16: x. 18).—*Κατὰ ἀνθρώπον* (also Rom. iii. 5)—*σαρκικός*. It is the opposite to "walking in the Spirit," Gal. v. 25. What he means to say is, 'your conduct conforms to the ways of men as they ordinarily are in their apostate and irreligious condition.'

VER. 4. A further confirmation.—**"For when one says, 'I am of Paul'; and another, 'I am of Apollos.'"**—The allusion to the parties is not as full as in i. 12, inasmuch as he has in this paragraph only to do with that of Apollos, or rather with the opposition existing between this and that called after himself. MEYER. "These were at the same time the most important parties at Corinth." OSIANDER. Here likewise the distinction is not stated according to grammatical rules. The *ἐγὼ μὲν*, however, brings out the contrast with emphasis: "I, on my part;" or, "I, at all events." (Comp. Passow *μεν*, A. I., II. 7; vol. II. I. p. 175 and 177).—**are ye not men.**—The same usage as in ver. 3: *κατ' ἀνθρώπον*. "after man's fashion." It was natural for the Jews to see in man (*ὄν*), the earthly, an implication

of what was defective, imperfect, indeed the exact antithesis to God, and whatever was god-like. Hence the expression in the Old Testament: "the children of men," and especially "the daughters of men" (Gen. vi. 2), in opposition to "the sons of God." (This is, according to the only interpretation suited to the connection and the spirit of the Old Testament, which sets the sanctified portion of the race over against those who represent men, human nature severed from God). The expression as here used, is certainly unique, but entirely in accordance with the analogy of Scripture. "It means people who have not been lifted above human infirmity, and in whom the Divine element is utterly wanting." MEYER.

DOCTRINAL AND ETHICAL.

Comp. on i. 12 ff.; ii. 6 ff.; ii. 1 ff.

1. [Christian truth is of different grades, and suited to different capacities. It has rudiments for the simplest child, and profundities which the angels desire to look into, and can never fully penetrate. It begins with the plainest facts of history, furnishing in these the foundation of a saving faith, but every one of these facts conduct us down into the deep things of God. Thus the Gospel is adapted to all classes of mankind. Its storehouse is furnished with all kinds of provisions, from the milk for babes to the strong meat for adults. In this we have one token of its Divine wisdom, and of its celestial origin and eternal destiny. Infinitude lies back of all its lowliest approaches to man in his fallen state,

and in all it presents to faith, it furnishes that on which mind and heart shall feed for evermore].

2. *The vanity of man apart from God.* Human nature, originally so exalted in its likeness to God, so glorious in knowledge and voluntary power, has sunk so low by reason of sin, that God's word, uttering ever the language of truth, associates with man (when regarded apart from the person of Jesus, and from what may be realized through Him) the conception of something small, weak, incapable, transient, vain, false; in short, of such imperfection and depravity as results from a rupture of our communion with God. Hence the inquiry, "who art thou, O man?" (Rom. ix. 20; comp. ii. 1, 3); and, "what is man?" Ps. viii. 4; cxliv. 3, ff.; and the saying, "all men are liars." Rom. iii. 4. Indeed, as used in common parlance, the term is often one of contempt. Luke xxii. 60: "Man, I know not what thou sayest." Matth. xxvi. 72: "I do not know the man." On the contrary, in Christ everything wins a different aspect. While in the Old Testament the term, "children of men," is a disparaging epithet, Christ on the other hand, as "the son of man," wears the honors of One, who, though He entered into all the weakness of human nature, and incurred its worst ills, yet rose again, and on this very account became the Mediator of a perfect communion with God, and the vehicle of all its consequent blessedness to the human race. By His righteousness He counterbalanced the sin of the old Adamic nature, and averts all its bitter results. He becomes also the sole Mediator between God and man, and appears as the One who from the lowest depths of humiliation, has been raised to utmost height of majesty. Comp. xx. 18; xxiv. 27, 30; xxv. 31; xxvi. 64, etc. All this was foreshadowed in the vision of Daniel, where the Son of man is seen to come in the clouds of heaven, and to whom is given eternal power and a kingdom without end (vii. 13), and where human nature thus honored by God, is contrasted with the brute nature, the beast, which develops itself in the kingdoms of this world. The oft-repeated title conferred on Ezekiel, בן אדם:

thou Son of man, may also be regarded as typical of this One who is preëminently the Son of man. It was bestowed on the prophet as the receiver of the Divine communications, and was as honorable as it was humiliating (comp. Gerlach on Ezek. ii. 1). Of the same sort was the epithet, "Man of God," which was conferred on the prophets and other messengers of God, and passed out from the Old Testament into the New Testament. In fine, it may be affirmed generally that wherever, and to the degree in which communion with God is in any way predicable, the designation "man" at once obtains a higher signification, and becomes one of honor, and is prophetic of exaltation. Elsewhere it carries the opposite import.

HOMILETICAL AND PRACTICAL.

HUBNER:—1. The wisdom of the Christian teacher is shown in knowing how to adapt himself to different ages, and to regard the necessi-

ties of his congregation; and to build up beginners unto perfection (ver. 1). 2. To the carnal nature belong self-love, vanity, ambition; these traits are exhibited in strife and partizanship. There is a *zeal* which is nothing more than an eagerness to maintain our own opinion, cause, or party, simply because it is ours, and we expect to stand or fall with it, and not because conscience bids. From this comes *strife*, contention about points of difference. The issue is *division*. Since neither will yield, they separate. This accords with man's fashion. Just as if Christianity were an affair of schools and sects, or as if one could act in the Church just as he does in the political world where factions and jealousies abound (ver. 2).

RIEGER:—1. God's *method of instruction* requires that we do not *overload*. Novices are to be treated as children. We are to be considerate of their weaknesses, and not to crowd upon them those deeper doctrines which can be properly judged of only by such as are spiritual and strong. 2. In regard to "milk" and "strong meat" let us not err. "Milk" is a designation not of cheapness and meanness, but of what is most truthful and most nourishing to the spiritual life.—"Strong meat" signifies not every thing which our intellectual curiosity may lust after, but the deeper disclosures of the fundamental verities of God's kingdom, the knowledge of which promotes growth in grace. 3. The *carnal mind*, suspicious, opinionated, and thus divisive, not only begets oppositions in doctrine, but also diversities in practice, which end in schism.

STARKE:—1. Cr: to become a believer is not the result of a fit of enthusiasm, as if the wind were to blow upon a person and he straightway became perfect; but we must hear, learn, pray, read, inquire until we are transformed from one degree of conviction unto another. 2. HED: God's children often have gross and unacknowledged faults which linger in them until they have waxed in faith and grown strong to overcome. 3. To discourse to young converts of the deeper mysteries of Christian doctrine were as irrational as to give strong meat to babes. And since with the majority growth is slow and difficult, we must often continue longer to deal out to them "the sincere milk of the Word."

GOSSNER:—Every one thinks his party has the kernel and others only the shell. Whereas they all are apt to let the kernel alone and dispute about the shell, as if that were the kernel (ver. 4). So is it with those who, having begun in spirit, go back to the flesh. Mistaking incidentals for essentials, they grow weak in the inward man and are soon puffed up (vv. 1, 21).

W. F. BESSER:—The mind of Christ tolerates no party-spirit, and no love of divisions. The conscience of many in this day is not sufficiently tender on this point. Indeed there are numbers who consider their Christianity so much the purer in proportion as they disregard the visible exhibition of Church unity, and are reckless in breaking the bond of peace which outwardly unites companions in one faith.

[R. W. ROBERTSON:—"Strong meat" does not mean high doctrine such as Election, Regeneration, Justification by faith, but "Perfection," strong demands on Self, a severe and noble Life.

The danger of extreme demands made on hearts unprepared for such is seen in the case of Ananias.]

[N. EMMONS. VER. 2. *Doctrines of the Gospel food for Christians.* I. What doctrines the Apostle did preach to the Corinthians: *a.* Depravity; *b.* Regeneration; *c.* Love; *d.* Faith; *e.* Sanctification; *f.* Final Perseverance; *g.* Divine Sovereignty; *h.* Election. II. Why these are called milk: * *a.* Because they are easy to be understood; *b.* Because they are highly pleasing to

[* One would suppose the aforementioned doctrines to be the strongest kind of meat. The sermon is interesting as a specimen.]

the pious heart; *c.* Because they are nourishing. III. Why the Apostle preached these rather than others to the Corinthians: *a.* Their internal state required such preaching; *b.* Their external state required it. Improvement. 1. If these doctrines are milk, what is meat? *a.* The rites and ceremonies of the Mosaic Law; *b.* The types and predictions of the Old Testament; *c.* The predictions of the New Testament. 2. The doctrines which Paul preached to the Corinthians, as shown above, have been misrepresented. 3. We have a criterion to determine who are the plainest preachers. 4. No people are incapable of hearing the doctrines Paul preached to the Corinthians].

V. THE ESTIMATE TO BE PUT ON TEACHERS AND THEIR WORK. THEIR VALUE TO BE PROVED IN THE DAY OF TRIAL.

CHAPTER III. 5-15.

5 Who then is Paul, who is Apollos,¹ but ministers by whom ye believed, even as
6 the Lord gave to every man? I have [*om.* have] planted, Apollos watered; but God
7 gave [was giving] the increase. So then neither is he that planteth any thing, neither
8 he that watereth; but God that giveth the increase. Now he that planteth and he
9 that watereth are one: and every man [each one] shall receive his own reward accord-
10 ing to his own labour. For we are labourers together with God: ye are God's hus-
11 bandry, *ye are* God's building. According to the grace of God which is given unto
12 me, as a wise master builder, I have [*om.* have] laid the foundation, and another
13 buildeth thereon. But let every man take heed how he buildeth thereupon. For
14 other foundation can no man lay than that is laid, which is Jesus Christ.⁴ Now if
15 any man build upon this⁵ foundation gold, silver, precious stones, wood, hay, stubble;
Every man's work shall be made manifest: for the day shall declare it, because it
shall be revealed by fire; and the fire [itself: *αὐτὸς*⁶] shall try every man's work of
what sort it is. If any man's work [shall] abide⁷ which he hath built thereupon, he
shall receive a reward. If any man's work shall be burned, he shall suffer loss; but
he himself shall be saved; yet so as by fire.

¹ Ver. 5.—The Rec *τίς*, instead of which Lach. and Meyer read *τί* [following A. B. Cod. Sin. and others] is sustained by nearly the same preponderance of authorities as declare for the mention of Apollos first. The received text, which puts Paul first, is to be explained from vv. 4 and 6. The repetition of *δοτίν* is also established by the better authorities.

² Ver. 5.—Before *διάκονοι* the Rec., which Tisch., 6th ed., follows, has *ἄλλ' ἤ*. This makes the question continue to *ἐπιστάταις*. But the best authorities are against this reading, and it is therefore rejected by Lach. Tisch. and others. [For the true rendering see the Exegetical comment.]

³ Ver. 10.—The Rec. *ρέθουα* is retained by Tisch. ed. 6 [also Alf., Words.]. But Lach. following A. B. C. [Cod. Sin.] reads *ἐθῆκα*.

⁴ Ver. 11.—The Rec. *Ἰησοῦς ὁ Χριστός* is feebly supported. Better *Ἰησοῦς Χριστός*. Tisch., ed 6, *Χριστός Ἰησοῦς*.

⁵ Ver. 12.—*τούτων* is rejected by Lach. according to A. B. C. [Cod. Sin.] but is retained by Tisch. in accordance with many weighty authorities [so too by Wordsworth, Alford].

⁶ Ver. 13.—*αὐτό* is inserted after *ῥῆς* by Lachmann, Meyer, Tisch. [Alford, Wordsworth, Stanley] according to the best authorities. [A. B. C. Cod. Sin. Origen, Chry. Eus., etc.]

⁷ Ver. 14. *μενεί*, future, is better authenticated [Latin version]. Received *μένει* [see note].

EXEGETICAL AND CRITICAL.

"From this point onward to ver. 28, Paul proceeds to explain in what light the Corinthians were to regard their spiritual teachers, and the work which these performed among them. And first, from vv. 5-9, he deals with the relation which the human instrumentalities sustain to the

Lord who employs them; then, from vv. 10-15, with the responsibility which they have for their work and the decision to which it is liable; and, finally, from vv. 16-28, with the position which the Church holds and ought to pursue towards them."—BURGER. Ver. 5.—**Who then is Apollos? and who is Paul?**—The reading *τίς*: *what*, is at least as easily explainable on the ground that the answer given appears to point

rather to "what?" than to "who?" as the reading *τίς* is capable of being accounted for from the effort to assimilate the genders.—["*οὗν*: then, follows on the assumption of the truth of their divided state."—ALFORD.] The question here put is not to be regarded as coming from the readers (Rückert) *q. d.* "Who are Apollos and Paul, if we may not have them as our leaders?" This thought would have been expressed in quite a different manner—more his own.—(Comp. xv. 84; Rom. ix. 19 ff.) It is simpler to understand the connection thus: "You call yourselves after Apollos and Paul. Who are these persons, then? From the answer given, it is clearly implied that the partisanship of their followers does not accord with the spirit of the leaders they have chosen, and is condemned as a carnality.—**Ministers, through whom ye believed.**—Were *ἀλλ' ἤ*: but, to be taken as genuine (see under the text), then we should have here an emphatic implication that Apollos and Paul were nothing else than mere ministers. There is in these words a mixture of two constructions: *οὐδὲν ἄλλο, ἀλλά*: nothing else but; and *οὐδὲν ἄλλο ἤ*: nothing else than. So Meyer on 2 Cor. i. 13. Fritzsche, according to Hermann on Viger, construes it otherwise: "but either—or I know not what." The phrase is to be found in Luke xii. 16, where its correctness is undisputed. It was plainly, therefore, not rejected because of its objectionableness. *διδάκοντες*: deacons, ministers, is here to be understood in its broadest sense, as contrasted with leaders. We may supplement "of your Church," comp. ver. 21, and Matth. xx. 28; or "of God," or "of Christ," comp. ver. 6 ff; 2 Cor. vi. 4, etc. The words following would favor the one as well as the other, or perhaps hint at a combination of the two—"ministers of Christ in your behalf." (Col. i. 7).—**through whom ye believed.**—Bengel says briefly and forcibly: "Through whom, not in whom" (Jas. i. 7). They are thereby designated as instruments in God's hand for the production of faith. And such they were in their function as preachers and teachers of truth. But this instrumentality was of different kinds; that of Paul, for the exercise of the faith, of Apollos, for its further development. This process is expressed in the aorist tense, as in Rom. xiii. 11; Gal. ii. 16.—**even as the Lord gave to each one.**—This statement is made to bring forward prominently the fact of the dependence of the ministers on the Lord, both for their gifts and their ministry, and so to dampen the disposition "to boast in men." *καὶ ἕκαστῳ ὡς ὁ κύριος ἔδωκεν*, not an instance of attraction, as if *ἕκαστος* so. *διάκονος ἔστιν*, ὡς—*ἔδωκεν αὐτῷ*. But *ἕκαστῳ* stands first by way of emphasis, as in Rom. xii. 3, because having spoken of them in general, he wishes next to designate what is peculiar to each one. There is no need of taking "the Lord" to mean God, instead of Christ [so Hodge], contrary to the usage of Paul, nor are we compelled to this by vv. 6, 9, 10. The endowment of ministers with manifold gifts is also ascribed to Christ in Eph. iv. 7 ff. In what follows, when "God" is introduced, the Apostle is speaking of something else, viz. of the Divine blessing, and of the dependence on God for desired results.

VER. 6. I planted, Apollos watered, but God was giving the increase.—Under these figures Paul exhibits partly the diversity of operation between him and Apollos, and partly their equal dependence on Divine favor for success. Paul labored for the founding of the Church, for the planting of the spiritual crop; Apollos for the further development of the life of faith thus begun, for the edification of the Church; he watered and helped to mature the growing crop. But after all it was to God, as the efficient cause, that both owed the results obtained. It was His power, working in them and through them, that caused the faith to strike root, and spring up, and bring forth fruit. "*Αὐξάνειν*: to increase, a designation of the attainment of an object which had been furthered by the Divine powers at work in the instruments, and by divers other auxiliary operations of grace which accompanied or prepared the way for them. ["*ῥιζάνειν*: was giving. Observe the force of the Imperfect, intimating a continued bestowal of Divine grace as distinguished from the transitory acts of His ministers whose operations are described by aorists."—WORDS.]

VER. 7. So then ["*ὥστε*: an illative particle of frequent occurrence" WORDS.] **neither is he that planteth any thing, neither he that watereth, but He that giveth the increase, even God.**—The inference here drawn goes to the discrediting of all human organs taken by themselves, and to the rebuking of all partisanship. *ἐστὶ τι*: is any thing, either in numero est: in account (comp. Acts ver. 86) or yet more strongly, is absolutely any thing. On the other hand, to the last clause we naturally supplement *τὰ πάντα ἐστίν*: is all (xv. 28; Col. iii. 11). Bengel: "is something, and, because He is alone, all things." What is here viewed separately for the purpose of counteracting the tendency to unduly exalt the instrument is elsewhere taken together; the agency of the instrument and the agency of God in their concrete unity (Rom. xi. 14; 1 Tim. iv. 16). ["In this passage ministers are brought into comparison with the Lord, and the reason of this comparison is, that mankind, while estimating grudgingly the grace of God, are too lavish in their commendation of ministers, and in this manner they snatch away what is God's, with a view of transferring it to themselves." CALVIN.]

VER. 8. Now He that planteth and He that watereth are one.—["*ἐν*: one thing neuter. God is *ὁ εἷς*, mas. He is the one agent; they are an instrument in His hands; and they are one as united together in Christ. But they are not what you would make them by your party factions to be, separate persons and rival heads and leaders of opposing sects." WORDS.] Paul does not here intend to deny the different merits of ministers or their separate worth, as though they all stood at par (Bengel, Billroth); he is referring only to their office and services. They are alike ministers. And in so saying he means to counteract all rivalry and all exaltation of one over another. The unity and mutual connection, which he asserts, do not, however, exclude diversities both in their labors and in the recognition of these labors, on the part of the Lord, in ways corresponding thereto.—**And**

each one shall receive his own reward according to his own labor.—The words “his own”—“his own” stand in contrast with “are one.” Bengel styles it “an appropriate repetition antithetic to the “one.” κός denotes not the result, but the labor, the effort put forth. This, however unsuccessful, involves a fidelity and devotion which can be estimated by God alone. κατὰ indicates also the qualitative, and not merely the quantitative relation—ιδιον: own, that which especially belongs to each one, both in the labor expended and in the reward. The μισθός, as the context shows, signifies the Divine recompense. The full λήψεται (λήμψεται, Attic Ionic form) points to the reward which will be conferred at the coming of Christ. (Comp. iv. 5; 1 Thess. ii. 19; 2 Tim. iv. 8; Dan. xii. 8; Matth. xxv. 20 ff.; 1 Pet. v. 4). This reward is praise bestowed for the labor done. According to Bengel, “Something more than salvation.” It is an addition to the blessedness common to all the subjects of grace, which, as Osiander observes, consists in the various degrees of glory (δόξα) conferred on them (comp. Luke xix. 17 ff.); moreover it is a reward of grace, since the whole thing rests upon the plan and promise and operation of grace. Yet it is apportioned in righteousness, “to each one his own.” “Relatively to redemption nothing can be said of desert. But within the sphere of redemption, the question comes up, ‘how faithfully has a person employed the grace received and wrought with it. Here it can be asserted ‘To him that hath shall be given.’ This is what Paul means by reward.” NEANDER. That such a reward is to be expected appears from what follows:—

VER. 9. For we are God's fellow-laborers, God's husbandry, God's building are ye.—The emphatic word here is θεοῦ, God's. Since it is God's work to which we devote our labor, each in his own part, we are therefore to expect it from His truthfulness that He will not refuse to us the corresponding reward. This reference to what precedes (Meyer) has a decided advantage over that interpretation which regards these words as a comprehensive exposition of the calling of spiritual teachers, and their debt of service to the congregation (ver. 5 ff.), and especially of their oneness in it (ver. 8). In this case the γάρ, for, in relation to the first clause, would be explanatory and in reference to the second, causal (Osiander). “It is also preferable to that interpretation which, in order to make out here a rebuke of party spirit, takes the sense to be: Every thing is to be ascribed to God; therefore to God be all the glory.” BURGER. Inasmuch as the idea of a reward recurs also in what follows, it perhaps would be more proper to regard these sentences only as confirmatory of what was said respecting the reward. [Stanley takes the “for” as giving the reason for the oneness among the teachers. “Their object is the same (though their modes of working are different), for it is God who is our fellow-laborer, etc.; therefore they cannot be set against each other.” Hodge combines the two ideas]. Θεοῦ συνεργοί=God's helpers, who work with God.—not: “who do God's work associatedly” [as Olshausen], for this would be etymologically in-

admissible. Even so συνεργόν ἡμῶν, 1 Thess. iii. 2. Although God works all in all, yet He works through His servants, whom He recognizes as helpers in His work, and whom He suffers to work, each one in his own peculiar way. Calvin: *Eximium elogium ministerii, quod, quum per se agere possit Deus, nos homunciones tanquam adiutores adiscat, per quos ita solus agit, ut tamen vicissim cum eo laborent* (cf. Osiander in loco). Here we have a hint of the dignity of the ministerial office, and of our obligation to keep in view God's objects in it. [Though, indeed, it must be said that the design of the argument is not to dignify the teachers, but to abate the excessive estimate put upon them]. Θεοῦ γέωργιον, a field belonging to God; so also θεοῦ οἰκοδομή, God's building. The Genitive of cause (=it is God who built you) [so Alford] is less fitting here, since Paul is speaking in the context concerning the performance and the reward of teachers, and in these statements he is establishing the expectation that God will grant to them their reward on the ground that that on which they are at work, belongs to Him. Γέωργιον (also in Prov. xxiv. 30; xxxi. 16)=titled land, a field, a garden, a vineyard; οἰκοδομή, a word of the later Greek=οἰκοδομία, οἰκοδόμημα. Both indicate the kind of labor pursued by God's co-workers: the cultivation of a field, the rearing of a building. But in making God (θεοῦ) prominent, the subjects on both sides retire into the background in a corresponding degree. Hence neither “we” (ἡμεῖς) nor “you” (ὑμεῖς) is expressed. Taking the whole context in its broader scope, and considering the aim of the whole paragraph, we might suppose with Chrysostom, that in the repeated mention of God in the last clause there was an implied rebuke of the tendency in the Church to call themselves after men [so Words.] (ver. 4) (cf. Osiander). The figure in οἰκοδομή (building), analogous to that in the “temple of God” (ver. 16; 2 Cor. vi. 16; Eph. ii. 21) is carried out still further in what follows.

VER. 10. Paul here proceeds to state what he himself had done towards erecting God's building.—According unto the grace of God, which was given unto me.—By “grace” he means not the Apostolic office as such, but those peculiar endowments which qualified him for laying the foundation (comp. i. 8, 4). Lit. ‘by virtue of the favor shown unto me.’ And this favor was manifest both in the call to office and in the bestowment of those gifts which enabled him to become a co-worker with God. By this acknowledgment of his indebtedness in advance, he obviates all misconception with a wise humility, and avoids all appearance of arrogance. The same expression occurs in Rom. xv. 15; xii. 8; Gal. ii. 9; Eph. iii. 2.—as a wise master master-builder I laid the foundation.—This was done in that preaching of Christ crucified, which had first elicited their faith (ver. 11; ii. 2). [“θεμέλιον, a foundation.” St. Paul uses the masculine form, ver. 11, and 2 Tim. ii. 19. St. Luke the neuter (Acts xvi. 26); which is Attic. The masculine is very appropriate here, because the foundation is Christ.” Words. In saying that he laid this “as” a wise masterbuilder, “he does not vaunt himself, but propounds himself as an example.” CHRYSOSTOM]. The

wisdom he claims, might be regarded as that betokened in the act of *laying a foundation*, since the attempt to build without such preliminary work would indicate a lack of sense. Yet ver. 11 seems to imply that he had reference to the *nature of the foundation*, in that it was the only one suited for a "building of God," and such a one as a wise builder would alone lay. [Why not both?]. *Σοφός*, *wise, skilful—thoroughly understanding his art*. The same usage occurs in the classics. The claim here made, tells against the partisan disparagement of his labors.—and another bulideth thereon.—*ἄλλος* *another*, not merely Apollos, but also every person who had engaged in the work of the ministry at Corinth, "more especially those successors of his who were still laboring in the Church." OSIANDER. (Comp. iv. 15). To such, he, as the Apostolic "masterbuilder," gives the caution.—But let each one look how he bulideth thereon.—"How," i. e. in what way, and with what material. He thus warns them of the greatness of their responsibility, and of the importance of making the edifice correspond with the foundation. On this point he explains himself further by showing what is the only proper foundation of a church.

VER. 11. For other foundation can no man lay besides that lying there.—He here explains why he speaks simply of *building the superstructure*, and says nothing in regard to the *foundation*. This had been already laid, and was confessedly all right. There could possibly be no idea of changing or modifying that. ["In taking this for granted, he implies the strongest possible caution against attempting to lay any other." ALF.]. The emphasis here rests on "foundation," which is accordingly put first in the sentence. *διναται*, not *may*, but *can*. Paul here wishes to express the absolute impossibility of change, without entirely destroying the character of the building. And hence there naturally follows the utter inadmissibility of attempting to lay any other foundation. The thing is so contrary to the nature of the case, that no Christian teacher can be supposed willing to undertake it. *παρά*, *alongside of, and yet not touching*; hence, *besides, beyond, contrary to*. In regard to *κεῖμενον*, *lying there* it may be asked, whether the idea involved in *τέθεικα*, *I laid*, of ver. 10, is here resumed, so that it refers to what Paul had done ["in which case it would have been *τεθέντα*." WORDS.], or whether it implies what had been done by God in sending His Son to be our Redeemer, and laying him as the precious corner-stone of His Church [or whether it is with Words. to be taken in the middle sense as lying there "by His own free will and act."]. Adopting the second of the above interpretations, the verb "I laid," in ver. 10, would indicate Paul's accordance with the Divine procedure. He had laid in its place at Corinth that foundation which God had provided for the Church universal, by proclaiming Christ there as the only proper object of faith. This would accord better with the more general form *κεῖμενον*, and also establish the impossibility declared in the words, "can no man." "If God has laid a foundation, then surely no Christian teacher will think of laying any other. Accordingly, I also have made this the

basis of the Church at Corinth, and could do no otherwise." ["This word, *κεῖται*, from which *κεῖμενον* comes, descriptive of Christ's character as the one foundation of His Church, is applied to Him in His first presentation in the material temple at Jerusalem. Luke ii. 84, *οὗτος κεῖται εἰς πᾶσιν*. It is observable also that the man of sin, who *places himself* as a foundation of the Church, in the room of Christ, is called *ὁ ἀντικείμενος*. 2 Thess. ii. 4." WORDS.]. What this foundation is, is expressed in the relative clause, —which is Christ Jesus.—By this he means Christ in His own person, not simply the doctrine of Christ as being a fundamental doctrine. ["The former interpretation which is adopted by many distinguished commentators (de Wette, Alf., Stanley), is more in accordance with the common representations of scripture, and perhaps also with the form of expression here used. The second, however, is certainly more consistent with the context. In saying that he had laid the foundation, Paul could only mean that he had in Corinth taught the doctrine concerning the person and work of Christ." HODGE. But surely it was not the doctrine as such that was the foundation. The doctrine availed only as it brought Christ directly and personally present to the mind of the Church, and induced them to build on Him. The distinction Kling maintains is a very important one. There is constant danger of persons mistaking the doctrine of Christ for the person of Christ. The former is the foundation of a *theology*, the latter of a *life*.]

VER. 12. The nature of the foundation being settled, he now proceeds to consider the several ways in which superstructure might be carried up.—But—["The *δέ* implies that though there can be but one foundation, there are many ways of building upon it." ALF.].—If any man build upon the foundation, gold, silver, precious stones, wood, hay, stubble.—He here illustrates the various kinds of material that might be employed in the edifice, either worthy and durable, that could stand the test of fire, or worthless and incapable of passing the ordeal. Both sorts are mentioned in lively succession, without any express exhibition of the diversities implied. According to the best and largest number of commentators, from Clem., Alex., down to Oslander and Meyer, Paul here intends to denote by this building material, not persons, but doctrines, such as when joined with faith in Christ may or may not suit the foundation; such as in worth and durability do or do not correspond with the precious indestructible corner-stone. That the wood, hay and stubble were designed in general to signify such teachings as mingled the weak and disfiguring products of human wisdom, art, philosophy and Jewish traditions with the truth of God, is very evident. But any attempts to particularize, either as to the dogmas referred to, or as to the parts of the building they were intended for, would be futile and out of taste. Moreover, we are to hold fast to the idea of but one building contemplated, into which all the different kinds of material specified are worked, and not to imagine [as Wetst., Billr., Stanley] that two sorts of building are had in view, such as a palace and a hut; or that a whole city was intended, "the city of God," for instance. We

might also very appropriately, but rather by way of accommodation, bring under consideration here the distinctive practical fruits produced under the different kinds of teaching and the different sorts of church members brought in and trained under the same. [So Theodoret adopted by Stanley, who deems the practical fruits the main thing referred to, and adds, "He is here preparing the way for the accusation of the incestuous person."]. To suppose, however, with Olsh., that there is any allusion to the private work of personal sanctification, would be untenable, inasmuch as the entire context treats solely of ministerial functions. Rückert's interpretation is too abstract and general. Proceeding on the ground that "work" (*ἔργον*) with Paul signifies the entire business of life, he takes the sense to be: "only he who builds upon the true foundation in a right manner, so that his work will abide the test, is entitled to a reward. He who builds on it unsuitably, can expect none. This only, however, can be said for his comfort, that he will not forfeit his salvation since it was his will at least to further the work of the Lord." On this whole subject, consult Osiander and Meyer. ["Precious stones" here means stones valuable for building, such as granite and marble. "Gold and silver," were extensively employed in adorning ancient temples, and are therefore appropriately used as symbols of pure doctrine. "Wood, hay and stubble" are the perishable materials out of which ordinary houses were built. Wood for the doors and posts, hay mixed with mud for the walls, and straw for the roof. These materials, unsuited for the temple of God, are the appropriate symbols of false doctrines."] HODGE.]

VER. 18. **Every man's work will be made manifest.**—The worth or worthlessness, the durability or perishableness of what a man has wrought is not to remain concealed.—**For the day will declare it.**—i. e., will make evident what is genuine or not genuine, what is truth and what mere show. This is a matter which often remains for a long time uncertain. But what are we to understand by this *day of revelation*? Not certainly the time of Jerusalem's overthrow [as Starke], for the Apostle is not speaking here of Jewish traditions, the vanity of which would then be exposed. Nor yet time in general, or any prolonged lapse of time, for the term "day" is never used in this sense by the New Testament writers, nor would it suit the following context. Ever since the period of the Reformation, Calvin's view has widely prevailed, that the allusion here is to the time when the pure knowledge of the Gospel should spread over the earth. So others also. But the apostolic usage and modes of thought warrant our understanding it only of the day of Christ's second coming (comp. iv. 5; Rom. ii. 16; 2 Cor. v. 10). This is the period of that searching, sifting trial which is to begin at the house of God (1 Pet. iv. 17), and which after manifold preludes will reach its consummation in the appearance of our Lord. In this sense the word "day" stands without any explanatory term in Heb. x. 25; 1 Thess. v. 4 ss.—**Because it is revealed in fire.**—What is revealed? The work of which he has just said "it shall be made manifest." To

this it is objected that the sentence would in that case be tautological. But a repetition of this prominent thought will appear less strange in view of the fact that it is more distinctly defined by the additional words, "by fire," and that the following clause appears to be a fitting further development of them. It would indeed be most natural to regard "day" as the thing revealed. [So Alf., Stanley, Words., Hodge]. But nowhere is it said that the *day* of the Lord is revealed. Such a mode of speech would be unusual. It were better, with Bengel, to supply "the Lord" as the nominative, since indeed it is the day of the Lord that is referred to, and this construction would have its parallel in 2 Thess. i. 17: "When the Lord Jesus shall be revealed from heaven in flaming fire." Here fire is represented as accompanying the manifestation of Jesus, (not, however, as a means of vengeance). But such a supplying of a word is warranted only in case no other suitable explanation can be found. If then "work" be the proper subject, "the fire" must be taken to denote that by which the work is tested. The relation of this clause to the foregoing then would be this: because fire is the agency by which the work is tried, therefore will the day of the Lord, who is to appear in flaming fire (2 Thess. i.), the day which is to burn as an oven (Math. iv. 1), make this work manifest. ["To show the certainty and perpetual imminence of that fiery trial of the Last Day, Paul uses the present tense (*ἀποκαλύπτειται*) is revealed." WORDS.]—**And each one's work, what sort it is this fire itself shall prove.**—This clause stands independently of *ἔστι*, because, and sums up the whole truth, stating once more the ordeal contemplated and the peculiar means of its accomplishment. It is the fire that is to try the work, and demonstrate its quality—*τὸ πῦρ αὐτό, the fire itself*, by its own specific action. That this means neither the Holy Spirit nor yet persecutions of any sort is evident from the interpretation given to the word "day." Still less tenable is the Roman Catholic interpretation, which discovers herein an allusion to purgatory. (Council of Florence). ["The fire of which St. Paul speaks is the Fire of the Great Day; not a Fire of any intermediate state. And the Fire which he describes does not *cleanse*, as that intermediate fire is feigned to do, but *tries* and *destroys*. It is not a Purgatorial but a Probationary Fire." WORDS. Besides "Paul is here speaking of ministers and their doctrines, and not of believers in general." HODGE, 9, v. 1]. "We deny not that anticipations of the judicial fire of the Last Day may be traced in the fiery trials with which God will visit His own house (1 Pet. iv. 12-17); but the fire by which Christians will be refined and purged before the end comes will burn not on the other side but this side of death." W. F. BEESE. NEANDER on the contrary says: "The fire is an image of the progressive purifying process which goes on along the course of the development of the Church. This process will allow only what is genuine and Divine to stand." It is, however, the outward and substantial manifestation of the judicial energy of the Lord, who will work as a purifying flame, so that everything in the labors of those who have been endeavor-

ing to build up the Church, that does not carry the Divine impress, but is the vain and perishable invention of man, will be brought to nought. Of this manifestation we have a prelude now in the continuous judgment of the Holy Ghost, and in the persecutions which the Church here suffers. The effect of it is exhibited antithetically in

VERS. 14, 15. If any one's work shall abide which he built thereon, he shall receive a reward.—This is the positive side. *Μετὶ, shall abide* (the future corresponds with *κατακλησεται*), shall stand the fire which is to consume all that is unworthy. "Reward," as in ver. 8. By this we may understand on the one hand, a presentation before Christ as a faithful and true workman, whose work is honorable to the Master (1 Thess. ii. 19 ff.; Phil. ii. 15 ff.); and on the other hand, an appointment to higher trusts in the kingdom of God (Dan. xii. 8; Matth. xix. 28; 2 Tim. iv. 8; Matth. xxv. 21-28). "The abiding of his edifice will be itself his great reward, just as Paul terms the fruit of his labor, and of his founding the Church his boasting and his crown in the day of the Lord (2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19). Still we do not in this completely gauge the reward of a true builder." W. F. BASSER.—Next comes the negative side.—If any one's work shall be burned, he shall suffer loss.—The omission of the conjunction is owing to the rapid rush of the thought, and renders the style more vivid. The "loss" spoken of is not of "the work," but "the reward." True, the judicial fire, which consumes all impure and untenable doctrines, will also consume his whole performance; but the consequence will be that he will forfeit his reward, and so incur damage (comp. *ζημιωνεται*, 2 Cor. vii. 7-9; Phil. iii. 8; Matth. xvi. 26). ["It is possible that this whole image, as addressed to the Corinthians, may have been suggested or at least illustrated by the conflagration of Corinth under Mummius; the stately temples (one of them remaining to this day) standing amidst the universal destruction of the meaner buildings." STANLEY].—But he himself shall be saved;—*αὐτὸς δὲ, he himself*, as contrasted with the reward [and also with the work]. Here it is presupposed that the individual has been building indeed upon the true foundation, Christ, but has failed only in respect to the manner of his building (from infirmity of the flesh or from ignorance, as Calvin suggests). Altogether superfluous and incorrect would it be to translate it 'he can be saved.' To supply the condition, 'if it be possible,' is wholly arbitrary; and still more so to assume that by 'work' is meant the scholars of a good teacher who perish without his fault. Many of the Fathers interpret *σωθησεται*, *be saved*, in the sense of *τηρηθησεται*, *should be preserved*, as if it meant: shall be not annihilated but kept alive in eternal torments and in fire. But this, apart from all other objections, is contrary to the usage of the word in the New Testament. It can only mean: he shall obtain salvation in Christ. "Here we have one clear evidence that salvation is not a reward, but is freely given to us through the merits of Christ." W. F. BASSER.—Yet so as through fire.—(*ὡς διὰ πυρός*). Herein is expressed the nar-

rowness of the person's escape. He will be snatched as a brand from the burning, saving nothing but his bare life (comp. Zach. iii. 2; Amos iv. 11; Jude 28). The image is not that of a man *living* in a house, but of one occupied with the building of it, and who just delivers himself with great effort from the conflagration that has caught his work, and sees in sadness and anxiety the loss of all he has done, to the marring of his blessedness. And such a person attains only to a lower stage of bliss (comp. Matth. xx. 16; Mark x. 31, last clause). So Meyer, rejecting however, the idea that words embody anything of the nature of a proverb, since Paul is here speaking literally of a consuming fire. But nevertheless the use of the word *ὡς*, *as*, constrains us to regard it as such. For although we should interpret "as" in the same manner as we do in Jno. i. 14, and render, 'just as one would expect in the case of a conflagration,' still it would amount to about the same thing. Only we might say it is not to be understood as a proverb *merely* (comp. Osiander, p. 174 f).

DOGMATICAL AND ETHICAL.

I. Ministers are co-workers with God.—It is in this that the highest dignity of the Christian teacher consists. To wish to be nothing but an instrument for performing the Divine will, to aim at nothing but the fulfilment of God's designs, to desire to have and to exercise no power save what this line of action includes, to covet no reward, no honor, no enjoyment, excepting what comes from such labor, and helps to the more complete discharge of this calling, this is the characteristic of a servant of God, who follows Christ in self-denial and love, and purposes only to save souls for God and consecrates to this all his faculties, and is diligent to present to God a work pleasing to Him and honorable to His holy Son, and neither seeks nor strives after any glory for himself, but is content that God be exalted Supreme over all, and that His will alone should prevail. To such a person, nothing is too insignificant to be undertaken, provided it serves this end. No work will he be ashamed of or shun, even though it be among those who are low, or despised, or degraded, provided the gracious designs of God may be accomplished thereby. Such servants are, in truth, co-workers with God. He takes them into a fellowship of labor with Himself. He shares with them His exalted work of renewing, blessing, sanctifying and glorifying lost creatures. He shares with them also His authority, His power, His honor, His joy in this work. And this He is able to do because they have entered into a fellowship with Him in His thoughts and intentions by the operation of the Holy Ghost; because the spirit of Christ, God's perfect servant, animates them; because *His* mind is also *their* mind; and because the holy will of a self-denying, self-devoted love is alive and strong in their hearts. For this reason, they will have nothing to do with partisanship. It sickens them to see poor lost souls clinging to them and wishing to make them masters alongside of Christ, or in His place; to see people following *their* directions, and exalting *their* merely human and personal peculiarities into a standard of

authority by which to regulate their conduct. Such proceedings they repel, and they strive with all their might instead to fasten souls upon Christ as their only master. The higher God places them, the more intent are they on being nothing, and passing for nothing, in themselves. Then and thus the Church of God is built up in truth.

2. *This Church is God's field.*—This truth controverts all party action in the same way that the view just given, of teachers being God's servants and co-laborers, controverts it. The Church belongs to God; He it is who tills the field—*externally*, by the preaching of the Word—*internally*, by His Spirit. What teachers do is to plant and to water. But the word sown is His seed; all the ability employed in its first planting and after culture is His gift; on Him depends all success. Without His blessing, all planting and all watering, however skilful and careful, amount to nothing. What thus belongs to God is a sacred possession, which must be secured for Him. To wish to introduce another there as co-possessor is a wicked ignoring and contemning of God's right. Indeed, not to acknowledge this right in its *entireness*, is virtually to deny it *altogether*. And such denial takes place when we adopt human teachers as our masters, and follow them, and call ourselves by their names. Then God is robbed of what is His (Rom. ii. 22).

3. *The Church is God's house.*—*Christ the foundation-stone, laid by Him.*—This is the ground and measure of all sound teaching. The foundation is of Divine worth and of lasting duration. To build anything on this, which is not according to the mind of Christ, which does not carry the impress of His Spirit, which does not spring from Him, but which originates in a foreign spirit, and is the product of human art, or science, or opinion—this is to introduce into God's building something, which, however highly it may be estimated by man, is in truth worthless. It cannot stand in the day of God's judicial purgation, however skillfully we may be able to vindicate it on human grounds. When Christ reveals Himself as the One to whom all judgment is given, when, by his majesty as Judge, he sifts out and destroys everything that is not His, then will this be found not proof. The fire of His judgment will annihilate it. Thus will the work of such a person come to naught. He can not be honored as one who has assisted in God's building. He cannot confront the Lord his judge with joy,—beholding in Him the Rewarder of his fidelity. On the contrary, he will shrink back in sorrow, pained at the thought of having wrought foolishly and to no purpose. Yet with all this, he will still have reason to congratulate himself that he may nevertheless snatch his soul from the flame which devours his unprofitable work. Thus it happens that the person himself may be saved, while all his doings prove worthless. From the common salvation, indeed, he may not be excluded, since he held fast to the foundation; but he forfeits the glory of being accounted a co-worker with God.

[4. *Every believer's work in life awaits a searching ordeal*, which is to prove its genuineness. The times of such ordeal are called in Scripture "days of the Lord." They occur for

individuals and for communities all along the course of human history, and are the preludes to a final "day" when the Judge in person shall appear to purge His Church—the living temple—of all that is corrupt, and to set it up complete in the perfection of its beauty. Then will the value of each one's labor be fully manifest.

But what the specific means of this ordeal will be is a matter of question. Whether it will be by literal fire or by some other more spiritual instrumentality, of which fire is but a symbol, it were hard to determine. The latter seems the more probable in view of the declaration of the Baptist that Christ would "baptize with the Holy Ghost and with fire." Such a baptism of purification is observable even in this age to some degree; yet it is not by material fire. We see the chaff of false doctrine and hypocritical performances, consuming and passing out of sight, as if perishing in consuming flames, while the golden truths of God, wrought out in the experiences and doings of the true believer, grow brighter, and live on to be a blessing to subsequent ages; and who can tell in what way the precious shall be taken from the vile at the last day? Sufficient to be assured that the ordeal will be applied in the most searching manner, and that it awaits every member of the Church. Judgment is to begin at the House of God.]

* HOMILETICAL AND PRACTICAL.

RIGER: 1. *Mischievous zeal.* a. How kindled? By making too much of diversities of gifts in ministers. Here one is blamed if the Church be not edified, and there another is extolled, if by his preaching the light begins to burn more brightly, and people consider not that with the one as well as with the other, "the increase" depends on God, and that the inequality of results, so far as it lies with men, may be attributed not so much to the preacher as to the peculiarity of times and circumstances. b. How shall such evils be guarded against? Safety will be found just in proportion as the minister follows the simple word of God, and resolves to be nothing, and seek nothing for himself; just in proportion as he endeavors to improve impartially every thing that God sends, without attempting to determine prematurely to his own injury what the distinctive importance of it is in the sight of God.

2. *Co-workers with God.*—God has chosen laborers, a. not because he needs assistance, but b. out of his own good pleasure, inasmuch as he desires to work on men *through* men, so that each person's love for the truth, and readiness to obey may be more signally manifested.

3. *Caution in building.*—a. In building each one must take heed not only that he builds on the foundation, but that he uses good material and builds well. He must speak the truth in love, bring sound doctrines into their proper connection, employ suitable aids to discourse, and learn the art of seizing upon the hearts and consciences of men. b. The hearers, too, have need of care rightly to improve their advantages, since much of the preacher's success depends upon their fidelity in receiving and practising what they hear.

4. *Differences in the superstructure, though resting upon the right foundation*, are found according as a person *a.* either adheres to that which is closely akin to the foundation, selecting that which promotes the salvation and edification of souls, *b.* or prefers what is alien in character, resorting to what pleases men, or promotes his renown, or gratifies a vain curiosity, rather than to what is of solid worth and promotes vital godliness.

5. [*Preparation for the final ordeal.* If there is to be a day of visitation and trial, how important to be examining our own work in advance and subjecting it to the most rigid tests, lest we be overwhelmed at last with utter dismay at our loss, and have the mortification of discovering too late that we spent our strength for naught, and have only our souls for a prey. Ver. 13 ff.].

STARKS:—All good comes from God and must be ascribed to him. No boasting. No exaltation of one at the expense of another (10, 11). Not wrong to prefer listening to enlightened and regenerated preachers, rather than to such as are carnally minded. Wrong comes when amid diversified gifts in genuine ministers we cleave to one and condemn the rest. This is to sin not only against those contemned, but also against God. This is to evince a lack of just spiritual taste, and to bring to the sermon, the ear rather than the heart. The preachers office an effective instrumentality for saving souls. The gifts and labors of the ministry diversified yet inseparable. One plays into the hands of the other. Preaching must be followed up. Instrumentalities are needed in the spiritual as much as in the temporal husbandry. Their efficient power, however, comes from God. It lies in the word as it lies in the seed. God works through the word on the heart. (Ver. 6, 7). Be satisfied with planting and watering. Should no crop ripen accept it as God's will. Let not those more richly endowed and occupying more elevated positions exalt themselves above those holding a lower station. Nor let those below be troubled because they are there. All alike are servants of God (2 Cor. xii. 11) (ver. 8). Ministers labor with God, not as though associating their power with His, but as having His power working in them, (by the grace granted them of God, ch. xv. 10; 2 Cor. iii. 5 ff.); yet according to the degree of culture enjoyed by each one, and also according to the native talents possessed which the Lord sanctifies (Hedinger). He who wishes to have part in the heavenly paradise, must first consent to form a part of God's earthly farm, and suffer himself to be ploughed, and sowed, and reaped (Ver. 9). As a house is not built in a day, so neither is the Church. It rises gradually (Ver. 9). Christ is the foundation, 1. *in His Person*, as God (Col. i. 17), and man, (Acts, iv. 12), and in both his natures; the whole Church (Eph. ii. 20) and each believer is firm only when resting on Christ. Yea, since believers are "*living stones*" (1 Pet. ii. 8) and Christ a *living* foundation, all the stones must be supposed to derive their life from Him. 2. *in doctrine*, by means of which we are brought to Him as the sole Life-giver (Jas. xiv. 6), and by faith are justified, sanctified and glorified. They who would build a church for Christ by insisting only upon a reputable conduct, erect a structure without a foundation. It must, therefore, fall of itself (Ver. 13).

Better erect no superstructure and stop with the foundation, than to go on piling wood and stubble. Better simplicity in Christ with a little knowledge, than much learning without Christ, and a brain full of the fine spun cobwebs of worldly wisdom (Hedinger) (ver. 11). Fire tests and destroys. By the cross, by persecutions, by death through the judgment it will be shown what is wheat and what chaff, what is a pithy saying and what the dry lifeless conception of some subtle logician or wrangler of the schools (Hedinger) (ver. 13).

HEUBNER:—The Christian Church is a garden; ministers the gardeners. The analogy may be carried out to the full, both as to labor and dependence (ver. 6). God's Spirit has his times and seasons for operation (Ver. 7). Ministers, however various in character and office, have one problem to work out, and therefore should be harmonious. Hereafter all will enjoy the work of all (Ver. 8). What an honor to assist the Almighty! God's part in the work, however, is the chief thing. If He leaves the field—the human heart, waste, it lies eternally waste. But He does work on us. And how faithfully oftentimes on one single soul! Ministers come in as instruments. They work under Him upon the field, which has to be broken up by the ploughshare of the Law, sown with the seed of the Gospel, warmed by the influences of the Holy Spirit, and fructified by the dew and rain of divine grace (Ver. 9). An ordeal is coming. Anticipate it. Examine thyself in all that thou thinkest, teachest, preachest. Inquire whether thou art trusting to thyself for vindication at the bar of God (Ver. 13).

GOSSNER:—The love we show to ministers should be very different from that we show to Christ. They only *proclaim* grace; He *bestows* it. Hence while they are welcomed, He should be beloved. With them it is an honor if they may only preach, but He saves at the cost of His own blood (Ver. 6.) God is so gracious that although He is the source of all goodness, yet He rewards His servants as if they had done it all (Ver. 14).

[F. W. ROBERTSON:—The preaching of Christ means simply the preaching of *Christ*. Recollect what Paul's Christianity was—how he sums all up. "That I might know Him and the power of His resurrection," etc. Settle it in your hearts; Christianity is Christ; understand Him, breathe His Spirit, comprehend His mind. Christianity is a life—a Spirit (Ver. 11). There is a distinction between the *truth* of work and its *sincerity*. In that day nothing shall stand but what is *true*; but the sincere worker, even of untrue work, shall be saved. Sincerity shall save him in that day, but it cannot accredit his work (Ver. 15).

M. HENRY:—The ministry is a very useful and a very gracious institution; and faithful ministers are a great blessing to any people; yet the folly and weakness of people may do much mischief by what is in itself a blessing].

[VER. 5. If Paul and Apollos were nothing but servants, and refused the position of party leaders, how much more should this modesty appear in their successors. Who will arrogate the honors in a church which a Paul declines?]

[J. SAURIN. 11-15:—*The different methods of preachers.* I. The occasion of these words, as shown in the Epistle. II. The design of the Apostle,—to rectify our judgments in regard to three different classes of preachers; *a.* such as preach the word of man not only different from, but directly opposite to the word of God (ver. 11); *b.* such as preach the pure word of God free from human admixtures (ver. 12); *c.* such as indeed make the word of God the ground of their preaching, but mix with it the explications and

traditions of men (ver. 12³). III. Explain the metaphors. *a.* Christ, the foundation. *b.* Gold, silver, and precious stones—doctrines sublime, excellent, demonstrable. *c.* Wood, hay and stubble—doctrines less considerable, uncertain, unimportant. *d.* The revelation by fire—the examination and disclosures of the last judgment, not the destruction of Jerusalem, nor the fire of purgatory. IV. Application—in what manner we are to regard the three classes of ministers].

VI.—THE RUPTURE OF THE CHURCH BY PARTY SPIRIT PROVOKES HEAVY JUDGMENT. THE RENUNCIATION OF OUR OWN WISDOM THE CONDITION OF TRUE WISDOM. THE LOFTY TITLE OF CHRISTIANS TO ALL THE INSTRUMENTALITIES AND MEANS OF SALVATION.

CHAPTER III. 16-23.

16 Know ye not that ye are the temple of God, [God's temple¹] and that the Spirit of
17 God dwelleth in you? If any man defile [destroy] the temple of God, him² shall God
18 destroy; for the temple of God is holy, which temple ye are [of which sort are ye]. Let
no man deceive himself. If any man among you seemeth to be wise in this world,³ let him
19 become a fool, that he may be [become] wise. For the wisdom of this world is foolishness
20 with God: for it is written, He [that] taketh the wise in their own craftiness. And
21 again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no
22 man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or
the world, or life, or death, or things present, or things to come; all are [om. are⁴]
23 yours; And ye are Christ's; and Christ is God's.

¹ Ver. 16.—[“God's” should stand first as in the Gr. to mark the emphasis].

² Ver. 17.—*Tourov*. Lach., Tisch., and others read *αὐτόν* according to many and in part weighty authorities [A. D. F. Syr.]. Meyer: “*τοῦτον*, because after *ἐν τῷ* in the protasis *αὐτόν* is most usually employed, and it was corrected to this as more usual.” [So Alf., Words, and others following B. C. L. Cod. Sin.].

³ Ver. 18.—[The proper order is, “If any one thinketh to be wise among you in this world.” See exegesis].

⁴ Ver. 17.—*om.* is to be omitted according to preponderant authorities [A. B. C. D. F. Cod. Sin.].

EXEGETICAL AND CRITICAL.

[“He passes to another argument against the sin of ranging themselves in opposite factions under human leaders, particularly such as corrupt the essential purity and fundamental soundness of the spiritual fabric of the Church.” Words.].

VER. 16. Know ye not that ye are God's temple?—It will hardly do to connect these words directly with the preceding—if for no other reason than simply because the threat of destruction made in the following verse stands in direct contradiction to the promise of salvation there held forth, showing that Paul has a new case in mind. [Olshausen, however, regards the Apostle as simply intensifying and carrying out still further his previous figure. The edifice is now spoken of as God's temple, and the guilt of desecrating or injuring the building by introducing incoherent materials into its structure is enhanced in proportion. And still further, the taught as well as the teachers are also here brought into view. So substantially Hodge, Alf.,

Stanley; Calvin says more correctly: “Having admonished the teachers as to their duty, he now addresses himself to the pupils.”] *Οὐκ οἴδατε: know ye not?* This phrase is not to be confounded with *ἡ οὐκ οἴδατε: or know ye not?*—and it might very well serve to introduce a new turn of thought, indirectly suggested by what precedes. Thus far, Paul has contemplated the Church as a building belonging to God, and has exhibited the great responsibility attendant on the work of erecting it, after the only proper foundation has been laid. Now he describes its sacred character more fully by likening it to a temple inhabited by God's Spirit, the violation of which incurs condign punishment. By the question: Know ye not? he appeals directly to the consciousness of Christians and intimates to his readers that in that spirit of partisanship which they cherished and which was so destructive to the integrity of the Church, there was a strange and criminal obscuration of true Christian feeling, inasmuch as they were conducting themselves just as if they possessed it not, and knew not what belonged to their profession. In the objective clause the emphasis lies on

temple (*ναός*), marking an advance upon the more indefinite term, *building*, used before. *ναός*, according to its derivation, (*ναίω*) means indeed a building in general. But the Greeks used the word only to denote the dwellings of gods, and especially that room where the image stood. [*“ναός is more holy than ἱερόν.”* WORDS.]. Here it denotes the spiritual sanctuary, the place where the true God reveals His presence, and bestows blessings, and is worshipped, forming one complete whole, and consisting of all such as carry in themselves the Spirit of God. This appears from the explanatory clause following—and (*καί* explicative) that the Spirit of God dwells in you.—Hence Christians are called “a spiritual house” (1 Pet. ii. 5), also “a habitation of God through the Spirit” (Eph. ii. 22); comp. also 2 Cor. vi. 16 ff.; Rom. viii. 9, 11; 2 Tim. i. 14; Ex. xxxvii. 27, etc. *οἰκεῖν*, to reside permanently (comp. Jno. xiv. 23.) The words *ἐν ἡμῖν*, in you (not, ‘among you’), refers, like the statement: ‘ye are the temple,’ to the Church, or to individual believers, not, however in their separate capacity, but in their organic connection. Here the law of all organization obtains, that every organ is a complete whole in itself. As Christendom unitedly is a ‘temple of God,’ so is also every Christian congregation and every individual Christian. But as the whole is to be understood and apprehended only in its parts, so are the parts to be understood only as connected in the whole. The translation: ‘the temple of God’ is by no means needed for the sake of setting aside the idea of a plurality of temples. We can employ the rendering: ‘a temple of God,’ simply as signifying the kind of building implied. [Meyer on the contrary more justly says: “*ναός θεοῦ* is the temple of God, not a temple, for Paul does not conceive of the various churches as various temples of God, which would be inconsistent with the Jew’s conception of God’s temple; but of each Christian church as in a mystic sense the temple of Jehovah. So there are not many temples, but one only, and many churches, each one of which is ideally the same temple of God.” So Stanley and Alford].

VER. 17. If any one destroy the temple of God, him will God destroy.—This is the first clause in an inference which rests upon the undoubted recognition of the inviolability of the temple of God, as maintained also in the Jewish Scriptures. All injuring, or desecrating, or even disturbing the sanctuary of God’s manifested presence, was deemed a sacrilege, which incurred the Divine vengeance. This is strongly indicated by the immediate succession of the same word in the two forms, *φθειρεῖ* and *φθερεῖ*. “If any the temple of God destroyeth, destroy him shall God.” See a like case in Rev. xxii. 18. The punishment here implied as related to the old temple was that of temporal death. Used, however, in relation to the spiritual temple, the word, in the first instance, signifies the rupturing of the Church by violent partisanship, which must finally end in its entire dissolution; and in the second instance, as indicating the consequent punishment, it denotes exclusion from salvation (*ἀνάληψις*). [Stanley says that “*φθειρεῖν*, in the LXX. and in the New Testament, seems to have lost the sense of ‘defile,’ and merely to retain that of ‘mar’ or ‘destroy.’”

And so Hodge, who says “the passage may be rendered ‘If any man injure the temple of God, him will God injure.’” Olshausen goes still further: “The connection shows that the word cannot be understood of absolute destruction. Probably the Apostle chose the strong word only on account of its having been used just before for the purpose of intimating that God would requite like with like.” But such modification of its plain meaning is certainly contrary to the parallel which the Apostle introduces. The violator of the sanctuary of the ancient temple was unquestionably punished with death. And to preserve the analogy, we ought to maintain the word *φθειρεῖν* in its original signification].

Next follows the proof with the application of the penal principle just stated to the case in hand.—For the temple of God is holy.—It lies in the very idea of a temple that it is holy and inviolable, and that therefore all injury done to it is a crime.—And of this sort are ye—*οἱ τινες ἐστέ ὑμεῖς ὁσίαι* refers to the object generally as one of a class, and not definitely, thus serving to render a proposition general; here it means: of which sort, viz., “holy.” The antecedent here is not “temple,” but the adjective “holy.”* That they were the temple of God he had already asserted in ver. 16. “Recurring to ch. i. 1 he hereby awakens a feeling of reverence and a holy communion of Spirit in opposition to that unworthy servility engendered by a divisive regard for human authorities.” OSIANDER. [“Meyer well remarks that this clause is the minor proposition of a syllogism: Whoever mars the temple of God, him will God destroy, because His temple is holy: but ye are are also holy as His spiritual temple: therefore whoever mars you shall be destroyed by God.” ALFORD].

VER. 18. The Apostle now proceeds to point out the real source of the mischief he rebukes. The rupture of the unity of the Church by a party spirit, sprang from a pride of knowledge, and a vain conceit of that wisdom which belonged to this world, and not to God’s kingdom. This was especially the case with the party of Apollos, which the Apostle seems chiefly to have in his eye, throughout this chapter. As it took pride in Apollos, because of his dialectic and rhetorical skill and learning, and clung to these qualities in him, so also did it seek to imitate his manner, and signalized itself for laying a great stress upon secular wisdom, and for no little conceit in that respect. This tendency Paul denounces as unfounded in truth, and unsuited to such as strive for the kingdom of God. In his view it involves a self-deception, more or less gross, against which he felt constrained to warn them.—Let no one deceive himself.—The deception here consisted in a person’s imagining himself to possess a profound insight into the truth and ways of God, when in fact he was utterly devoid of it, yea, was involved in entire misapprehension and gross blindness in reference to it. Such delusion passes away only when all conceit of wisdom is

[* Hodge prefers the rendering of the E. V. which follows that of all the previous English versions, as well as the Syriac, Vulgate and Luther’s. And this rendering is sustained by Jelf. Gr. Gram. § 816. 7. § 821. 3. The plural in *οἱ τινες* is to be explained on the principle of attraction.]

given up, and a person is willing to be regarded a fool, or consents to renounce all secular wisdom in the exercise of that simple faith which he before had regarded as folly, and which passes for folly with the world. And this is what the Apostle requires when he says:—**If any one thinketh to be wise among you in this world, let him become a fool that he may be wise.**—*δοκεῖν* may mean either: *to think*, or *to appear*; hence the clause may here be translated, “if any one passes for a wise man, either in his own estimation,” or “in others’ estimation.” The former rendering is best sustained by what has been said before. Hence the exhortation, “let him become a fool,” must be understood as relating to his own, and not to others’ judgment, and in such a way that either the words *παρ’ ἑαυτοῦ*, *in his own esteem*, shall be supplied; or that the person be regarded as passing over to a standpoint, which had until then appeared to him and to others like-minded as folly. The latter sense best suits the word. [And here it must be borne in mind that this renunciation of our own wisdom, or of the world’s wisdom, is required because all such wisdom is one only in appearance, and not in reality. It is its intrinsic worthlessness that renders it discreditable]. The phrase “in this world,” lit. “in this age,” is not to be united with the clause following. [as Origen, Chrysostom, Luther, Rosenmüller] as though it meant, “let him become a fool in this world;” the order of the words forbids this. But it belongs to ‘wise,’ as designating the sphere where this wisdom prevails; *q. d.* ‘wise in this world’ (comp. ver. 19). [Alf. following Meyer says: “it belongs not simply to ‘wise,’ but to the whole clause going before; to the whole assumption of wisdom made by the man, which as made in this *present world*, must be false; “for,” adds Meyer, “those very persons who thought to become eminent among Christians through their wisdom in this premissianic period, when the knowledge of Divine things is yet in its infancy, and exceedingly limited, were not really wise, but were ensnared by their own self-decit.” Such a limitation, however, of the meaning of the word *αἰών*, *age*, here is very questionable. It is plain from the following verse, that “this age” is to be interpreted not temporally, but qualitatively, as synonymous with “this world” (*κόσμος*). *Ἐν ὑμῖν*, *among you*, designates the sphere in which the person supposed hopes to shine by his wisdom.

VERS. 19, 20. Sustain the previous exhortation, and shows that in becoming a fool a person but coincides with God’s judgment.—**For the wisdom of this world is foolishness with God**—As such, therefore, it deserves to be cast aside. “Wisdom of this world” (*κόσμος*), comp. i. 21; ii. 6. “It is a wisdom ruled by the spirit of this world that oversteps its proper bounds, seeks to satisfy itself about divine and human things, is tainted with error, and therefore stands in direct opposition alike to the highest reason, and to God, and to great objects for which the world and man were created (*μυστήρια*).” OSIANDER. [*παρά τῷ θεῷ*—*παρά* is used with the Dative “to express standing before a person as a judge, and submitting to his decision or sentence.” Hence the expression ‘before God’ carries a deeper

meaning than simply ‘in his sight.’ God has passed upon it and condemned it.]—The proof of this.—**For it is written, “He taking the wise in their own craftiness.”**—This passage is cited from Job v. 13, and is a part of the speech of Eliphaz. It accords with the original text, and agrees in sense with the Septuagint. [The phraseology of the latter, however, is changed for stronger terms. *δραστήριος*, *catching for καταλαμβάνων*, *taking* and *πανουργία*, *craftiness for φρονήσεαι*, *prudence*]. The sentence is incomplete, since Paul quotes only the words suited to his purpose, omitting those on which these grammatically depend. Hence they need no supplement. Human wisdom, art, cunning are here stated to be incapable of standing before the wisdom of God, since God catches those who rely on these aids, in their own craftiness, and the very excellencies on which they pride themselves, are turned into a snare through which they are entrapped. By thus causing them to be destroyed by their own devices, God shows them up to be nothing less than the veriest fools. This citation, the only one in the New Testament, taken from the book of Job, like much which Eliphaz spoke, belongs to that wisdom which uttereth her voice in the streets, and is marked as here with the stamp of Divine truth.—**And again.—“The Lord knoweth the thoughts of the wise that they are vain.”**—This second passage, taken from Ps. xciv. 11, was originally directed against those proud contemnors of God, who acted as if there were no God above, observing and noting down all their unrighteous deeds. In accordance with the object he has in view, Paul here employs the word “the wise,” instead of “men,” as it stands both in the original Heb. and in the Sept. But this is no arbitrary alteration, since the whole Psalm treats of those vain sophists, who pride themselves on their perverse and groundless notions respecting God. *Διαλογισμοί* in Hellenic speech, was used to denote all those capricious reasonings and reflections which either opposed Divine truth or tended to render it doubtful, comp. Rom. i. 21; Eph. iv. 17. *Μάταιον*, *groundless*, *void of truth*, therefore, counter to wisdom, and belonging to folly. Whether this word in the original belongs to the wise themselves, or to their reasonings, is questionable. The essential meaning is the same in either case. [“It appears from these two verses thus placed in juxtaposition, that St. Paul followed the LXX., but uses his own discretion in doing so, and sometimes substitutes for it a translation approaching more nearly the original.” **WORDS.**]

VERS. 21–23. From all this a warning is derived.—**So then—Ἔστε.**—[“This word is used by St. Paul to introduce the summing up and conclusion of his argument here and elsewhere in this Epistle, iii. 7; iv. 5; viii. 38; xi. 33; xiv. 39; xv. 58.”—**WORDS.**] It serves even in classical writers to introduce an imperative clause when this follows upon another which contains the reason why such command is given. (Comp. Passow, ii. 2.) [Also WINEB, *N. T. Gr. Pt.* iii. 5, note 1; also *Jelf. Gr. Gram.*, § 867, 1].—**Let no one glory in men.**—That is, so far as they set up for themselves, and rely on their natural powers—not as possessed of

spiritual gifts and because of such. In the latter case the boasting would be in the Lord. The caution is addressed to those who are inclined to make much of men in consequence of their education or supposed wisdom, cleaving to them in partisan attachment, and disparaging other servants of Christ in comparison, to the overlooking of the unity of the Church. Such persons are guilty of putting the highest value on what is merely a natural advantage. And all such should be avoided by reflecting, that the wisdom of this world is folly with God. For this there was an additional reason:—**For all things are yours.**—Here he exhibits to us the dignity of Christians, [in contrast with the world and its folly], as persons who, by virtue of their union with Christ and, through Him, with God, are precluded from dependence on men, and have a direct claim on every thing which belongs to God and Christ, so that all things serve their advantage and promote their exalted destiny (Rom. viii. 28)—even as all things are compelled to serve Christ (Matth. xxi. 3; xxvii. 60; xi. 27). As Neander well says: “The sovereignty over the world was indeed conferred on man in his original estate. But this, being lost through sin, was restored again by redemption. The spirit which is bestowed on Christians, carries in itself a principle which every thing must eventually obey, and which will subjugate the world ever more and more, until at last the promise, that ‘the meek shall inherit the earth,’ is fulfilled, and the world has become the theatre of the Divine kingdom.” From the drift of the passage we may see the utter groundlessness of Billroth’s view, who supposes the warning here to be addressed to teachers, cautioning them against boasting on account of their partisans. In such a case, we should be obliged to interpret ‘yours’ of the teachers, which would be impossible. It is to the Church in general that Paul is here speaking. Instead of glorying with a one-sided partiality, in the fact that this or that person belonged to them as their master, he would have them maintain a blessed consciousness of the privilege, that all things and persons belonged to them alike.

What in particular these things were, he goes on to specify, beginning with the teachers whom they had made the occasion of their strifes.—**Whether Paul, or Apollos or Cephas.**—(Comp. 2 Cor. iv. 5.) Each one of these they were all to turn to their own advantage, instead of adhering to any one exclusively. Here he could not add, “or Christ,” for this would be to reduce Christ to the same footing with his servants. The Christ-party do not come into view here, and could not, “since their relation to the Apostles was only a negative one” (comp. on i. 12).—**or the world.**—“This leap from Peter to the whole world gives a sudden breadth to the discourse, as if he were borne on with a sort of impatience to set forth his theme in its fullest scope.”—BENGEL. Comp. Rom. viii. 28. There is here neither a climax, as if he were proceeding upward from the lowest point, nor an argument from the less to the greater, [as Calvin, when he says: “If Christ has subjected to you also the world and life and

death, how much more men, so that they should serve rather than rule you?”] Nor is the term ‘world’ to be understood as denoting: ‘the university of the learned;’ nor yet: ‘the knowledge of all natural things’ wherein the learned boast; nor: ‘unbelieving teachers as contrasted with the aforementioned believing ones;’ nor: ‘all the rest of mankind.’ But the word is to be taken in its most comprehensive sense; Christians, who are the destined “heirs of the world” (Rom. iv. 38), have even now a claim upon the world. It belongs to them. It must serve them. Yet in order not to make the term synonymous with the expression: “all things” (ver. 21) we shall have to limit it (with Osiander) to mean the visible world, with a special reference to mankind dwelling in it. [“The present order of things,” says Hodge, “is maintained and directed to the promotion of the great work of redemption.” And Barnes well expands the thought, ‘the world is yours,’ under four particulars: (1) The world was made by the common Father, and all His children have an interest in it as His work. (2) The frame of the universe is sustained and upheld for their sake. (3) The course of providential events is ordered for their welfare. (4) They have the promise of as much of this world as is needful for them (Matth. vi. 33; Mark x. 29, 30; 1 Tim. iv. 8)]. With this view the following members of the sentence best accord.—There we have indicated the most momentous states and changes belonging to this visible sphere.—**or life, or death.**—The former expresses the fullest exercise of all our vital energies in all its varied influence and bearings; the latter denotes the entire suppression of this activity. And both these must promote the advantage of believers and help onward their salvation. [“They are dispensed and administered so as best to fulfil the designs of God in reference to the Church. The greatest men of the world, kings, statesmen and heroes, ministers, individual believers and unbelievers, live and die just as best subserves the interest of Christ’s kingdom.”—HODGE. “‘Life is yours’: (1) Because believers enjoy it. It is a real life, not vain show. (2) Because its various events tend to promote their welfare and work together for their good.” “‘Death is yours’: (1) Because believers have peace and support in their dying hour. (2) Because it is the avenue which leads to their rest. (3) Because they should triumph over it, in that it will be swallowed up in the glory of a higher life, releasing us from what is mortal to put on immortality.”—BARNES.]—**Or things present or things to come.**—These terms alike refer to the present life, and include all its vicissitudes from the passing moment onward, whether joyful or sorrowful.—**All are yours.**—A summing up and emphatic reassertion of what he opened with. And from this he passes on to state the ground on which Christians possess such wealth. **But ye are Christ’s.**—[“Here the category changes; Christ is not yours in the sense in which ‘all things’ are—not made for and subserving you—but (de) you are His.”—ALFORD]. It is this fact which gives to believers their royal power over all creaturely existences. By partaking in Christ’s redemption, they once more attain unto a dignity which originally belonged

to man (Gen. i. 26; Ps. viii. 6) and which is promised God's people (Ex. xix. 6). And this is a dignity far transcending all that ever was surmised by Pagans or is expressed in their most famous sayings—such as: 'the wise alone are kings—are rich—are free.' "The analogousness of such language to that of the New Testament indicates the remaining traces of the nobility of human nature; but without Gospel redemption the dignity of man thus set forth would be wholly unrealized. Antiquity planted itself upon self-exaltation, Christianity on self-humiliation."—NEANDER. (Comp. ii. 15; 1 Jno. v. 1; Rev. iii. 21; 1 Pet. ii. 9). By belonging to Christ, the Church and all its true members become partakers of his glory as the One to whom all things have been given by the Father. In their fellowship with Him—a fellowship involving entire dependence on their part—they are made independent of all else, and all else stands at their service. By the fact expressed in: "ye are Christ's," all partizanship is out off, all generic differences are dissolved, and a proper relation to all teachers established. Meyer says finely that the *active* relation of *possession* mentioned in ver. 22 ('all things are yours') and the *passive* relation of *being possessed* here brought out ('ye are Christ's') are both alike opposed to the disorders arising from subservience to human authorities. We may, perhaps, detect here a slight intimation intended for the Christ party, that in their partizan appeal to Christ there was an ignoring of that connection which all alike sustained to Him, and a disparaging levelling of their Lord to an equality with human leaders.—But Christ is God's.—["And even being Christ's does not reach the highest possession: He possesses you not *for Himself*, but (*de*, again) the head of Christ is God," (xi. 3).—ALFORD.] Thus it is shown that by belonging to Christ we indirectly belong to God, and are planted upon an immovable basis of independence and power (comp. Jno. x. 28–30). And so, on the one hand, we see our union to God to be mediated by Christ, and, on the other, that Christ is subordinated to the Father, as shown in xi. 3. To consider this subordination however as belonging solely to His human nature, would not accord with a correct view of the whole subject. It is the *whole Christ* that is here spoken of, and that too not simply as in His state of humiliation, but also in His state of glory (comp. xv. 28; Phil. ii. 9). In His essential equality with God, He is at the same time *subordinated* to God (comp. Jno. v. 23–26; xiv. 28; xvii. 3). ["There is," says Alford, "a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matth. xxiii. 8–10, 'But be not ye called Rabbi, for one is your Master, even Christ; and call no man your father upon earth, for one is your Father, who is in heaven.'"] "This last clause gives to the whole course of thought a most exalted close, and to the argument presented its strongest and noblest foundation, and rounds off the whole paragraph by a most fitting allusion to the idea of the one holy temple of God with which it opened (ver. 16, comp. ver. 9), in order to show Christians that by virtue of their union to God through Christ they are really taught of God."—OSLANDER.

DOCTRINAL AND ETHICAL.

1. *The sacredness and inviolability of the Church.* It is God's temple. If so, then it is the place of His gracious presence—His sanctuary, to be treated with tender reverence and awe. To introduce strange fire (Lev. x. 1, 2) into it is a sacrilege which incurs the heaviest judgment, even an exclusion from the communion of saints. Of this crime they are guilty who bring into the Church some other authority than that of God's word, and pin their faith to something else than that which God has given, and prize another wisdom beside that which is in Christ. By such conduct the Church is desecrated, and robbed of its true character as the temple of God. In fact it is as such destroyed. And this occurs whenever party spirit prevails. In *such a case* man's word and wisdom usurp the place of God's word and wisdom. Then adhesion to some particular human leader is made a test of Christianity and a condition of brotherhood. Then Christ, "who of God is made unto us wisdom," etc., (1 Cor. i. 80), is crowded out of His supremacy. In place of this one holy image of God, the only proper pattern for believers, there comes in the idol of some human personality to be copied as the true standard of character, and this not for the sake of any resemblance it may bear to Christ, but for the sake of some natural peculiarities it may happen to possess. Instead of the flame of a holy love kindled by the Spirit and warming toward all, there burns the fire of human partialities, which begets alienation and hostility towards all who do not cherish like preferences; and when such are the results of party spirit, it must be seen that he who engenders or furthers this spirit mars the work of God, and desecrates His sanctuary. And can such a person hope to escape condign punishment from Him who is thus insulted in His own temple?

2. *The Christian's regal glory in its nature and grounds.* "All things are yours and ye are Christ's, and Christ's is God's." Since God is love itself, He keeps nothing for Himself, but imparts to others all—yes, His *very Being* in the fulness of its perfections and blessedness. This He does in an original and eternal way within the sphere of the Godhead, to his only-begotten Son, who, by virtue of this communication, is, has, and can do every thing the same as the Father. He does it also in an indirect manner towards all creatures made in His image, according to their measure. Hence the appointment of man to lordship in his own province. [This lordship he indeed lost by reason of sin, and became the slave of the circumstances which he ought to have ruled. But in the work of redemption it has been restored to him through the interposition of this Son, who became the second Adam, and, in His assumed humanity, re-established this supremacy for all who should believe on Him. "Fear not," He says to His own, "for I have overcome the world." Hence it is] in Christ that we see this appointment to Lordship actually fulfilled; and how it was fulfilled may be seen, both during His life of humiliation, when He controlled all things by the word

of His power, and in His exaltation to universal power and authority at the right hand of God in this power believers are now invited to share by union with Him. Through Him the whole creation stands subject to their disposal. Every thing He has is made to subserve the purposes of His love in them and promote their sanctification and glory.

But since now, for a period, their life is, to a certain degree, hid with Christ in God, so also is their power. Nevertheless this power is to be experienced even here in striking ways, and ever more and more through the prevalence of their prayers. And the terms on which they receive it show the ground on which it rests, *viz.*: the fellowship had with Christ, and through Him with God. Prevailing prayers are such as are offered in the name of Christ or according to the will of God (Jno. xiv. 13 f.; xvii. 28; 1 Jno. ii. 14), or as are presented in faith (Matth. xvii. 20). In them there is an identifying of ourselves with God through Christ, so that all private preferences are given up, and we keep ourselves in exclusive dependence on Him. Besides, as in Christ Himself there was manifested this same demeanor towards the Father; as He, the Divinely equal Son, kept Himself in perfect dependence on God, and determined to be nothing else but the revealer and executor of the Father's will; as He, the first man, was obliged to qualify Himself for the exercise of Divine power in the way of obedience,—just so it is with believers. Their *voluntary and complete dependence on Christ and through Him on God is the condition and source* of their all embracing power. The fact that they belong to Him is the ground that all things belong to them.

[8. *All sound title and right to use the creatures of God, together with the ability to use them to advantage, are conditioned on faith in Christ.* He, having by His obedience recovered for man his lost sovereignty, makes those who believe on Him joint heirs with Him to this inheritance. And He also imparts to them that purity by which all things are pure to them. Hence to them every creature of God is good, when received with thanksgiving and sanctified with the word of God and prayer. And in the ordering of His providence all things are made to work together for their good. Not so is it with the wicked. A kind of natural right to possession and use they may indeed have in the present condition of things; but—it is under God's toleration and only for a time. If they continue unbelieving to the last, they are finally despoiled of all. While even in this life the good they seem to have is no real good, and "nothing is pure, since even their very mind and conscience is defiled." This is what Origen seems to teach. "All things belong to the saint. The whole world is the possession of faith. But the unbeliever has no claim to even an obolus; for the goods which he has he holds as a robber, since he knows neither how to use them nor yet the God that made them." (Taken in substance from Wordsworth)].

4. [*Christ is God's.* On the subordination of Christ to the Father, see on viii. 6 and xi. 8].

HOMILETICAL AND PRACTICAL.

STARKE:—To be "the temple of God," inhabited by the Holy Spirit, is the highest dignity of Christians. It ennobles the humblest to a greatness that far surpasses all secular honor and glory. The Spirit dwells in us: 1, through faith in Christ; 2, through peace with God; 3, through hope; 4, through love; 5, through special gifts and powers; 6, through comfort, cheer, patience, joy in the cross; 7, through true life in the soul, continuing even when it passes out of the body, which itself also partakes of this life, whether it be in this or in the future state, (Selnecker) ver. 16.—How fearful the woe which awaits those who mislead and destroy souls, either by false doctrines or by an ungodly life (ver. 17).—"Let him become a fool." What a paradox! A fool first—then wise! The world seeks to be wise and then becomes foolish. But what is this "becoming a fool?" Not the losing of our understanding and will, [but the confession of ignorance, the avowal of our knowing nothing, that we may be willing to be taught, so as truly to know every thing] (ver. 18).—God sometimes lets "the wise" run their course, accumulate their knowledge, construct their cunning systems, so as at last to be caught as in a snare by their own devices, and be the more thoroughly convinced of their folly. [Few are so profoundly sensible of the incompetency of the human intellect and the meagreness of human attainments as those who have most profoundly and honestly explored and discussed the great problems of nature, humanity and God] (ver. 19). The Church is not for the teachers, that it should be subject to them and called by their names; but they are for it, to serve its welfare and build it up. Hence no man or set of men has power over Christians to prescribe laws for them and bind their consciences. Let no one therefore choose a mere man for his guiding star unconditionally, or follow his lead blindly; much less should any one count himself blessed in having adopted this one rather than that as the controller of his life and conscience. Nor yet let him provoke dissensions and divide the Church by asserting his partialities to an undue extent (ver. 21).—"All things are yours"—[all true Christian teachers of every name, whether Paul, or Apollos, or Cephas, or Calvin, or Wesley, or Leighton, or Fuller. Every faithful minister profits the whole Church; and every member of the Church may and ought to derive benefit from the teachings of all. It is thus the mind is expanded beyond party limits into a true Catholicity]. And "this world,"—sun, air, water, fire, earth, all stand at your service, and ye can use them and praise the Creator for them. Your natural "life," too, preserved by this world's goods, [is, while preserved, for your advantage, even though it may be passed amid pains, and privations, and disabilities, that seem worse than death]. Finally, "death" is yours, as it opens an entrance into eternal blessedness and glory (ver. 22).—"Ye are Christ's." He has bought you with His blood, and is your proper Lord and Master. He is the Head—you, the members. Hence cleave to Him only. Be called after him only. "Christ

is God's," as the appointed Mediator and Ambassador of God to men. Likewise, as Head of the Church, He became obedient unto death, even the death of the cross, and acted ever in the Father's service and to His glory (ver. 23).

HAUBNER:—The indwelling of the Spirit is opposed to all party strife. Hence in moments of holy inspiration, [in times of religious awakening], sectarianism melts, [and the hearts of believers of every name flow together], ver. 16.—The conceit of our own unimpeachable wisdom is self-deceit or self-betrayal (ver. 18).—The wisdom which would know nothing of God and would discard a Saviour, will be finally exposed by God in all its nakedness, and all its aims baffled and punished (ver. 19).—To be proud of our own denomination or of our own leaders is nothing but a concealed self-love, which seeks to shine in the glory of another. And this is derogatory to the Christian name, for the believer is servant to no man (ver. 21).—Since all things are ours through Christ, all things should conduct the Christian to Christ. [Failing in this, their use and enjoyment become so far prejudicial and unlawful. They are then not properly "ours"]. (ver. 22).—"Ye are Christ's," then ye should serve Him, even as He, the image of God, served God in all things and conducted all to God (ver. 23.)

W. F. BESSER:—VER. 18. "Be not deceived." Self-deception is an injurious thing; it renders much labor useless, and despoils us of our reward. But worst of all is that self-betrayal which hardens the heart against brotherly admonition.—"Let him become a fool." Such is the power and wonder working of God's word, that it moves me to become an enemy to myself; and to empty myself of all that which best pleases my flesh; and to become a fool in this world, to give up the reputation of being a sagacious man, who moves on with the party of progress, and stands upon the apex of the civilization of the time; and so to pass into obscurity and contempt.—(Ver. 19). God weaves a snare for the wise out of their own craftiness, wherein he catches them while they think to slip from Him by their arts: *e. g.*, explaining away His miracles through their rationalism.—(Ver. 21). The building here does not belong to the builders but the builders to the building.—Ver. 22 as compared with i. 12. Christ does not stand in the second rank with His servants. He is the Lord of Glory. The declaration "all is yours" promises the world to Christians preëminently in this sense, that all secular art and service help to furnish mortar for building the temple

of God. Christians are called not to curse the world, but to overcome and rule it for God. The world is nothing but a scaffolding that will be broken up when it has served its end in assisting to construct God's house. But this house, which is destined to be eternal, are we.—All this world's wisdom is folly with God, if it insists in playing the mistress in His house; but if it act the part of handmaid, it is in its place.—(Ver. 28). Though Christ may employ His servants for bringing all those who have been purchased by His blood to become His by faith; still the saints thus called hang upon Christ, independently of any man, just as needles are drawn and held by the power of the magnet, even though some other needle, which had been first attracted, should sustain them by virtue of the magnetic power streaming through it.

[BARNES:—VER. 20. "Words of the wise, vain." This admonition especially applicable to ministers. They are in peculiar danger on this subject, and it has been by their yielding themselves so much to the power of speculative philosophy that parties have been formed in the Church, and that the Gospel has been so much corrupted].

[J. BARROW:—VER. 16. *The Divinity of the Holy Ghost*. I. His nature and original—He dwelleth in us. II. His personality—He dwelleth in us. III. His Divinity—Christians are called the temple of God because He dwelleth in them. IV. His sanctifying virtue—in that he constitutes us temples by His presence in us. Application. 1. We are obliged to render all adoration to the majesty of the Divine Spirit. 2. The consideration of His presence and work should awaken devoutest gratitude. 3. We should desire and pray for God's Spirit. 4. We should demean ourselves worthily toward the Spirit. 5. The doctrine full of comfort and encouragement.—J. HOWE:—Ver. 16. *The Christian a living temple*, I. built, and II. inhabited, by the Holy Ghost.—See this whole subject largely discussed in *Howe's works*, pp. 77-113.—R. SOUTH:—ver. 19. *Worldly wisdom*. I. Principles: *a*. Dissimulation in concealment or false pretences; *b*. Self-interest as opposed to conscience or religion; *c*. Self, the chief end; *d*. All its beneficence and gratitude are practiced with an eye to advantage. II. The folly and absurdity of these principles: *a*. The end pitched upon not suited to man's condition, either as to duration or rational nature; *b*. The means pitched upon are unsuited to his end, inasmuch as they are insufficient and often contrary to it].

VII.—THE TRUE STANDARD FOR ESTIMATING MINISTERS. THEIR WORTH TO BE MADE KNOWN IN DUE TIME. OUR JUDGMENT TO BE SUSPENDED TILL THEN.

CHAPTER IV. 1-5.

LET a man so [So let a man] account of us, as of the ministers of Christ, and stewards
2 of the mysteries of God. Moreover [Here ὡς] it is required¹ in stewards, that a man be
3 found faithful. But with me it is a very small thing that I should be judged of [by]
4 you, or of [by] man's judgment [lit. day]: yea, I judge not mine own self. For I
know nothing by [against] myself; yet am I not hereby [not by this am I] justified:
5 but he that judgeth me is the Lord. Therefore judge nothing before the time, until
the Lord come, who both will bring to light the hidden things of darkness, and will
make manifest the counsels of the hearts: and then shall every man [each one] have
[from ἀντὶ] praise of [his εἰς] God.

¹ Ver. 2.—*ἵνα* is supported by a great preponderance of authorities [A. B. C. D. F. Cod. Sin.] and preferred by Lach. Meyer [Alf. Stanley], to the Rec. *ὅτι*. See under "Exegetical and Critical."

² Ver. 2.—*ὑποτάσσας* is sustained mainly by the old versions, and is decidedly preferable to *ὑποτάσσας* [which is found in A. C. D. Cod. Sin. and others.] Stanley remarks that the confusion arises from the similarity of sound in Rom. between *ε* and *α*. The Cod. Sin. inserts *τι* before *ὑποτάσσας*, and would be rendered, "Moreover what do you here seek in stewards? That a man," etc.

EXEGETICAL AND CRITICAL.

VER. 1. [Having thus exhibited the regal title of Christians to all things, to the benefits to be derived from all Christian ministers, and from all objects and events in this world, he now turns to present, as a corollary from this, the view which they ought to take of ministers, and the manner in which they are to treat them; and thus, as it were, to remind them of certain limitations in the prerogatives of those whom they were disposed unduly to honor].—So let a man account of us.—*ὡς ὅτι*, *so*. This does not serve to connect the following with what precedes, as Meyer (3d Ed., but not 2d Ed.) supposes, rendering it: *so then, or, accordingly*. No such connection is here implied.* Rather Paul here intends to hold up the proper mode of estimating teachers in contrast with that "boasting" in them reprobated in iii. 21; and the "so" here refers to what follows.—"So as servants 'of Christ.'—not as leaders taking His place.† *ὑμῶν*, *us*, primarily or chiefly, Paul and Apollos, as ver. 6 and iii. 4, show. *λογίζεσθαι*, to bring to account, to reckon, to esti-

mate, as in Rom. viii. 36 (חשב). "It implies

the formation of a sound, well-weighed estimate, as contrasted with the partisan judgments which the Corinthians formed respecting their teachers." OSIANDER. *ἄνθρωπος*, = not, *every man*, but, *man generally*, according to the Hellenic and Hebrew usage. *ὑπηρέτας* as *δούλους*, iii. 5. The word properly denotes a servant of subordinate rank, an understrapper. In patristic parlance it was used of sub-deacons. The New Testament employs it for helpers and attendants. Luke iv. 20; Acts xiii. 6. The verb from which it comes, occurs in Acts xxvi. 16, to signify David's working for the fulfilment of God's purposes. In the text the word carries the idea of one laboring for the cause of Christ. To adopt its fundamental meaning, that of a *rower* [as Valok.: "Christ is Pilot of the vessel of the Church, we are rowers under His command." Words.], would be just as appropriate as to render it: *adjutants* or *orderlies*, according to the precedent in Xenophon. If not precisely equivalent to "*deacon*," yet it certainly is brought in here to indicate a very subordinate position under Christ, in contrast with the leadership ascribed by the Corinthian partisans. Nevertheless the idea of honor is not excluded, since this comes from being connected with Christ, whose work is performed. The dignity of the office is, however, more prominently exhibited in the second designation—and stewards of the mysteries of God—*οἰκονόμους μυστηρίων θεοῦ*. Rom. xvi. 23; 1 Pet. iv. 10. The article is not prefixed, because the word stands qualitatively, to indicate that what has been entrusted to their charge is something very important and weighty. And by these "mysteries" we are not to understand the sacraments, thereby following patristic usage. [In which case Paul could hardly have been a steward, for he was sent not to baptize, but to

* [This is not so clear. *ὅτι* does often have reference to what precedes. And here certainly Paul seems to be applying the principle, he had just been laying down in general, to himself and his associates in particular. The very position of *ὅτι* *ὑμῶν* *so us, too*, seems to require this. As they were Christ's, so it was to be borne in mind that he and Apollos were also Christ's, and that, too, in their official capacity. They were Christ's servants—stewards of God's mysteries, and were to be respected accordingly. *ὅτι*, *so*, therefore points back to what has been said, and also forwards to *εἰς*, *as*, which resumes and makes the implication more definite].

† [But in thus putting the emphasis on their official capacity, rather than on the fact of their belonging to Christ, the way does not seem to be prepared for what follows. There may, indeed, be an implication here of a subordinate position, which contradicted their partisan estimates: but this evidently retreats before the rising thought just about to find expression].

preach the Gospel]. Rather they are "the mystery of God" in its manifold variety and fulness; or as Luke viii. 10: "the mysteries of the kingdom of God;" in other words, the revelations of God, as matters which could be known only by Divine communication. [Such is the meaning of the word "mystery" in the New Testament—not, as in common parlance: *something uncomprehensible*; but: *something which, being beyond the reach of man's intelligence, has been made known to him in some special Divine way*]. The "stewardship" consists in [preserving and administering the truth revealed through] preaching and teaching,—no less in properly didactic instruction than in prophecy. The "steward" belonged among the "servants," and his business was, not to manage one particular branch of the household economy, but to take the whole in charge. He was therefore put over the rest of the servants. The stress here, however, is not to be laid upon the preëminence enjoyed by the steward, but upon the responsibility accompanying the goods entrusted." NEANDER. To suppose that the Apostle used the term "stewards," with some vague idea of provisions floating before his mind, to which he would liken the truth,—as if the persons thus denominated were regarded by him in the light of family providers, would be rather far fetched, and Luke xii. 42 gives no countenance for such a thought in our passage. "Between the father of the household and the stewards, there stood the son, who had from the father a power of control, so that the stewards were in fact his servants likewise." MEYER.

VER. 2. Here, moreover.—We must first consider what the true reading is here. The Rec. has $\delta\delta\epsilon\lambda\omicron\upsilon\pi\omicron\nu$. But this is not by any means so well supported as $\omega\delta\epsilon\lambda\omicron\upsilon\pi\omicron\nu$, which is the reading that prevails throughout the codices, versions, and church fathers in equal degree. If it be not the original reading, then it must have come in either by mistake, or by intentional correction, since the phrase $\delta\delta\epsilon\lambda\omicron\upsilon\pi\omicron\nu$ nowhere else occurs. But neither case is probable, considering the numerous, and at least partially independent authorities which attest it. The Rec. text, apart from its unusualness, is evidently the easier reading, [and therefore may be the more readily accounted for as an intended emendation]. It would be rendered, *but finally*; lit. *as for what remains*: i. e. after setting aside all your unsuitable claims. But $\omega\delta\epsilon$, which occurs nowhere else in Paul, save in Col. iv. 9, though very common in other parts of the New Testament, means, *here*; i. e., *in this connection, or in this matter*, where we are treating of the administration of the mysteries of God, comp. Rev. xiii. 10, 18; xiv. 12, xvii. 9. [Alf. translates it locally: *here, on this earth*, "It is," he says, "emphatic, and points to what follows, that though in the case of stewards inquiry was necessarily made *here below*, yet he, God's steward, awaited no such inquiry, $\text{ὑπὸ ἀνθρωπίνης ἡμέρας}$: by man's judgment, but one at the coming of the Lord." Stanley follows Lachmann in connecting $\omega\delta\epsilon$ with the previous words, "stewards of the mysteries of God *here*," and makes it mean, *in this matter* (as in the references above given). Wordsworth adheres to the Rec. He considers $\omega\delta\epsilon$ as harsh, and accounts for it as arising from the confusion of

\omicron and ω , than which, he says, nothing is more common in the best Mss. Hodge, on the contrary, says it yields good sense]. $\Delta\omicron\epsilon\pi\acute{\omicron}\nu$ might serve for making the transition, like *ceterum, moreover*, and belong primarily to $\omega\delta\epsilon$. Or it may be joined to "is required," (which is favored by the order of the words), and so as to imply, that with this consideration the whole matter is wound up; or to express something further in relation to that mentioned in ver. 1, which was specially worthy of consideration.—it is required that.— ἵνα has a telic sense, and shows that the purport of the requirement is at the same time its purpose. The investigations in regard to such persons, aims at this, that one be found faithful.—This is why great trusts: ῥ reposed in a person, that he might conduct himself in the management of them according to the mind and will of God, who has committed them to Him, for the glory of His name and the welfare of His Church, and not for the legatees' own benefit (comp. Luke xii. 42). Εὕρεθῆναι , *be found* by the result as shown at the time of trial OSIANDER. Τῆς , according to Meyer, *every one* ["Faithful," emphatic. "The great requisite for the office of a steward is *fidelity*. As a servant he must be *faithful* to his master. As a disciple, he must be *faithful* to those under his oversight. He must not neglect to dispense to them their food, nor adulterate it, nor substitute anything in place of that given to be distributed. So in regard to ministers." HODGE].

VER. 3. Having stated the point of view from which alone a proper judgment could be formed in regard to him and his associates, Paul next proceeds to state his own feelings as to the judgment that might be formed of him by men. [Alford adds, "in contrast to the case of the stewards, into whose faithfulness enquiry is made 'here' on earth."] Very naturally the Corinthians would think that a good deal of weight attached to their judgment.—But [$\delta\epsilon$ indicates a transition to the application of what was said in general to his own particular case] for me it amounts to the very least thing.— $\epsilon\iota\varsigma\epsilon\lambda\acute{\alpha}\chi\iota\sigma\tau\omicron\nu\epsilon\sigma\tau\iota\nu$. The $\epsilon\iota\varsigma$ here, according to Greek usage, shows the result to which the thing comes—that I be judged by you.— $\text{ἵνα}\epsilon\delta\upsilon\alpha\kappa\tau\iota\theta\omega$. The objective clause in telic form. It certainly is not equivalent to $\delta\tau\alpha\nu\epsilon\delta\upsilon\alpha\kappa\tau\iota\theta\omega$: *when I am judged*; nor perhaps precisely the same as $\tau\acute{o}\epsilon\delta\upsilon\alpha\kappa\tau\iota\theta\eta\sigma\alpha\iota$, *to be judged*. ["Here and always ἵνα is more or less the conj. of purpose." ALFORD*]. A weakness of its force in the later Greek is not to be denied; but *here* the idea of intention or tendency lies in this, that something is about to happen or impends: 'I am not at all disturbed that I shall be judged by you as to my merits.' [Stanley, on the other hand, says that "the substitution of ἵνα with the subjunctive for the indicative is in the modern Romaic," and seems to take it so here]—or by man's judgment—lit.: 'by human day.' This

* But Jelf in Gr. Gram. § 803, obs. 1, shows in full argument the gradual modification of meaning until it comes to have the force only of the accusative infinitive. And this, he says, is frequent in the New Testament. There seems to be a great effort among some critics to avoid the admission of this, and to show the telic force of ἵνα in every instance].

is neither to be taken as a Cilicium nor as a Hebraism. It designates a day of judgment, analogously with the phrase *dicem dicere*, and here comes in correspondingly with the expression: "day of the Lord." We are not to understand by it a private decision ("by you") in contrast with a public one. But it is a generalization of the phrase: 'by you,' and by an obvious transition, the *day* of the act is put for the *act* itself, and the *judgment* as a whole for the *judges* themselves; or as Meyer: *the day* is personified, and hence *ὁ* is used in accordance with *ἐφ' ὑμῶν*, *by you*. There is something of solemnity in this phraseology; nor is it without a slight touch of irony or rebuke at their presumption in being supposed to fix upon a day of trial, and to sit upon a judgment-seat in order to pronounce upon Paul's merits or demerits. All appearance of haughtiness in this disparagement of other's opinions is removed by what follows.—Yea, I judge not of mine own self. Lit.: 'But neither do I judge myself.' The *ἀλλά* here is like that in iii. 2. Before *ἐμᾶν* we would naturally look for an *οὐρά*. But this is not necessary. The judgment on himself, which he here disavows, is a final decision as to his own merits, such as he is willing to abide by. ["Paul is here speaking not of the actions of men whether good or bad, but of the *eminence* of each individual, which ought not to be estimated by men's humors."] CALVIN].

VER. 4. Instead of the expected antithesis, there follows first a confirmation of what precedes, in the way of a parenthesis.—For I know nothing with myself.—This first clause is concessive, [the force of *for*, as Winer says, falling upon the subsequent clause]: *q. d.* 'For although I know,' etc. So also Meyer, [who says, however, that the force of the proof does not lie in the second clause, so that the first would be only concessive, but in the *antithetic relation of both clauses*. He yet gives the sense thus]: "The clearness of my conscience as to my official duties is nevertheless (*doch*) not the ground on which my justification rests." [The phraseology here is peculiar, but thoroughly idiomatic, both in the Greek (*οὐδὲν ἐμᾶν ὁνομα*) and in our E. V., which almost literally translates it:—"I know nothing by myself." So also the Latin—*nil conscire sibi*. All expressions alike mean: I am conscious of no wrong. (See Jelf, *Gr. Gram.*, § 682, 2). The English phrase is to be found in the early writers, and Stanley asserts: 'it is still a provincial form of speech for the same thought'. 'Know nothing,' *i. e.*, so far as my official conduct is concerned. ["Elsewhere he speaks of himself as the 'chief of sinners,' which is perfectly consistent with his saying, that his conscience acquitted himself of failure as a Christian minister." HODGE.]—Yet not in this am I justified.—*i. e.*, before God. It is a question, however, whether this justification is to be understood in the *dogmatic* sense, [of imputed righteousness], as Meyer, and Billr., and others maintain, or in the *legal*, ethical sense [as the early fathers, Calvin, Hodge, Alford, and others assert]. If the former, then the meaning is: that since his justification did not depend on the verdict of his own conscience but upon Christ, therefore his conscience could

not furnish the ground on which he was to judge himself. If the latter, then the sense would be: that his acquittal of all blame does not rest on the fact that his conscience charged him with no official derelictions; since conscience pronounced only in regard to particular actions and not to the whole moral character as it appears in God's sight, so that of course a clean conscience could afford no certain basis of estimating the real worth of any person. Of these interpretations the latter is to be preferred, since there is no allusion in the context to the Gospel doctrine of justification by faith.—but he that judgeth me.—[Observe, not: "that justifieth me," which language would have been the term employed, had Paul here had in mind the matter of his general Christian estate, but: "judgeth" (*ἀνακρίνων*), *i. e.*, holds an inquest and decides on the merits of the case which may be brought into issue.]—is the Lord.—*i. e.*, Christ, [who looked deeper than conscience; and of course deeper than all outside observers], and who alone could comprehend all the data by which his official conduct was to be estimated. ["This inward allegiance of the conscience is the highest form of worship. The Lord Jesus was to the Apostle the object of all those sentiments and feelings which terminate on God. And He must be so to us, or we are not Christians. What makes a man a Christian is to feel and act towards Christ as God."] HODGE.].

VER. 5. Practical inference from the foregoing. So then (*ὥστε*), judge nothing.—*μητι κρινέτε*. *Ti* is not the *object* of judgment but its *contents*. It is equivalent to *κρίων τινά*. Hence the meaning is: "do not judge any judgment." The logic may be presented thus: "Since my judgment belongs to the Lord, therefore refrain from all premature decisions respecting me." BILLROTH, with less simplicity, says: "Since I do not even judge myself, therefore follow my example, and do not yourselves judge." He alludes here not to the mutually disparaging censures cast upon each other by the several factions (Billr.), but to the judgment of the Corinthian brotherhood upon himself.—before the time, —which is more fully explained in,—until the Lord shall come.—The time of His advent to judgment—His "appearing," or "epiphany" (2 Tim. iv. 1; 2 Thess. i. 7). The *ὥς ἂν* is used with the subjunctive *ἔλθῃ*, because an end to be reached is fixed upon from the standpoint of the present, but the reaching of which (here in respect of time), is still undecided. Or, according to Meyer: "The coming is thereby designated as problematical, and dependent on circumstances; not indeed, as it is doubted; also not, as it is dependent upon subjective determination, but, as it is an object of expectant faith." [The uncertainty indicated by *ἂν* is not as to the *fact* of Christ's coming, but as to the *time* when He shall come: *q. d.*, "until the Lord shall come, whenever that may be." (See Jelf, *Gr. Gram.*, § 846, 2.)] (Comp. Matth. xvi. 28; Luke xiii. 35).—That a correct judgment will then, for the first time, be possible is shown from what follows.—who also.—The *καί* here is neither to be taken in connection with the *καί* in following clause, as if it were *et, both, and*: nor has it a mere strengthening force, *even*; but it serves to single out from among the functions of the Lord,

as He comes to judgment, that one with which he is here concerned: ["also," *inter alia*, as part of the proceedings of that Day." ALFORD.]—will bring to light.—*φωτίζεν*, with the accusative, to enlighten, illuminate, as the sun does the world, and hence to disclose, bring to light (comp. 2 Tim. i. 10),—the hidden things of darkness:—i. e., such as belong to darkness, or which darkness veils. (In Rom. ii. 16, we have simply: "the hidden things.") ["This includes acts now unknown, and those principles of action which lie concealed in the heart where no [human] eye can reach them. This is all that the context requires. In other connections, the secret things, or the works of darkness, means wicked works, works done in the dark to avoid detection. But the Apostle is here speaking of the reason why judgment should be deferred until the coming of Christ. The reason is that He alone can bring to light the secret acts and motives of men." HODGE.]—and will make manifest the counsels of the hearts.—Exegetical of the former, or a specification under the general head just mentioned. One function of the Judge will be to lay open the inner determinations of the will—the motives and purposes by which men are governed, and which are withdrawn from human sight. It is on these that the decision respecting our merits and our fidelity must at last turn. All depends upon the simplicity of our temper—upon such a service of the Lord as excludes all by-ends, and is upright and sincere. "The thought here is this: In this life our inward character can only be inferred from our acts; at the judgment it will be directly laid open by the Lord." NEANDER.—and then,—as contrasted with the present, when so much is veiled, and when men are disposed to exercise a premature judgment—shall each one have his praise:—*ἐκάστω δὲ ἐταίριος*. Literally: "to each one the praise," i. e., the praise which is his due, according to its various measures and degrees, corresponding to his worth. He here speaks of praise only, since he has in view primarily Apollos and himself, and not any Judaizing opposers. Hence there is no necessity of taking *ἐταίριος* as *vox media*, contrary to all usage, or even to regard it as an euphemism (with Theophylact). Paul's statement here, as CALVIN says, "arises from the assurance of a good conscience." He knew there was laid up for him a crown of righteousness (2 Tim. iv. 8).—from God.—This stands emphatically at the close. By this he gives us to understand that the judgment of the Lord, which would be pronounced upon his servants, was the judgment of God himself. Thus does he appeal from those partisan judgments, which exalt one at the expense of another, to the absolute and impartial judgment of God, who will give to each one his due. On the adjudication of Christ in its relations to God see Rom. ii. 16; Acts x. 42; xvii. 31. On "the praise from God" see Matth. xxv. 21. ["The command not to anticipate the judgment of the Lord is consistent with Paul's frequent recognition of the right and duty of the Church to sit in judgment on the qualifications of her own members. He is here speaking of the heart. The Church cannot judge the heart. Whether a man is sincere or insincere

in his professions, whether his experience is genuine or spurious, God only can decide. The Church can only judge of what is outward. If any man profess to be holy, and yet is immoral the Church is bound to eject him, as Paul clearly teaches in the following chapter. Or if he profess to be a Christian, and yet rejects Christianity, or any of its essential doctrines, he cannot be received, Tit. iii. 10. But 'the counsels of the heart' only the Searcher of hearts can judge." HODGE.]

DOGMATICAL AND ETHICAL.

1. *Christ's ministers stewards of the mysteries of God.*—In this we see the high significance and solemn responsibility of the ministerial office. In a preëminent sense, CHRIST is the servant of God. It is through His hand that the pleasure of the Lord prospers; and on Him has God poured His Spirit without measure, and to His control given all things, and on Him conferred power over all flesh that He should give eternal life to as many as God has given Him. Subordinate to Him in this work are Apostles, Evangelists, Pastors and Teachers, acting the part, so to speak, of handworkmen (*ὑπηρέται*). They labor under His direction, undertaking and executing all those various offices by which the redemption and the guidance of souls are accomplished. The more completely they put themselves under Him, preferring His will and His plans to their own, seeking no glory but His, asserting His authority as the only rule—the more exalted will they appear in God's sight, as persons who are worthy to coöperate with "His Servant" in this, the most important of all concerns, and to become the organs of his gracious purposes.

The lofty significance of their office appears enhanced by the fact, that in this service they are made "*stewards of the mysteries of God.*" To them has been committed the wondrous plan of salvation—a plan which from all eternity had been hid in God, and was concealed from the researches of the wisest in this world, and was at last revealed in Jesus Christ, and hence is well termed a mystery—even this plan, with all the means requisite for its execution, in reconciling sinners to God, and awaking the spiritually dead, and enlightening the benighted, and originating, preserving, confirming, and perfecting the life of faith in God's dear children. Their business it is, therefore, to employ this wealth of Divine instrumentalities for the extension of the kingdom of God on earth, and in behalf of each and all of God's people; and to discharge this trust publicly and privately, towards all classes and conditions in society without partiality:—to inquire out the ways through which God leads souls to the truth, and to construct such ways, by examining into the tendencies and characteristics and wants of individuals and communities, and by investigating their circumstances and inward conditions in life; and then to urge men to enter them:—to be unwearied in beseeching men in Christ's stead to become reconciled to God, warning, exhorting, rebuking, reproving, in the consciousness that God is acting in them and through them and in the exercise of something of His holy earnestness and pitying love. *This, this is*

to act the part of a *faithful steward*; this is to fulfil the obligation which rests upon the office-bearers of a Christian church. In order to be thus faithful they must be instructed by the Spirit, and follow in the footsteps of Him who, as the Son of God, was faithful in all His house, and who said of Himself that He could do nothing except what He saw the Father do. But if, instead of this, they go their own ways, employ methods to their own liking, conduct themselves so that the mind and counsel of God are not to be discerned in them—if they allow themselves to be carried away by carnal zeal and impatience, or yield to disgust and slothfulness, or suffer sensual gratifications, whether refined or gross, or a love of honors and authority and applause to slip in and betray them into unhallowed courses,—then are they chargeable with a faithlessness which incurs a fearful accountability.

2. *The Lord is Judge.*—This truth is, on the one hand, a source of comfort to all true servants of God, amid the various criticisms and censures passed upon them; and, on the other hand, it serves to abate the confidence of their own self-estimation. In the great day of account the Searcher of hearts will bring to light all that has been stirring within them, their longings and strivings, their secret motives and inward struggles, their inarticulate sighs as well as their uttered prayers; and in view of these things, all unknown to men, will He judge them. However others, who judge according to appearance, may find occasions for censure, or may misconstrue their doings and omissions, they can accept it all in peace and look away in calm assurance from these hasty decisions to the righteous sentence of an All-seeing Judge.—Yet, with all this, there is at the same time something very subduing in the anticipation of this only valid adjudication. However unconscious of blame they may be in the discharge of their duties, still this can afford them no certain ground for hoping to be acquitted before their Lord. His all-piercing eye detects faults that are hidden from their own consciences; and in His all-illuminating light much may appear unclean which to their clouded vision seems stainless. Hence it becometh them to be modest and leave to Him the final award.—Yet from him, who has been diligent in his endeavors to be faithful, the due praise will not be withheld,—however much men might criticize. From the mouth of his Lord he will receive the sentence: “Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.”—But even as when on earth every tribute of honor had the effect only to humble him the more, by bringing out in contrast a sense of his own unworthiness; so, too, will he receive this approval of his gracious Chief Shepherd in utmost lowliness. The crown of glory will ever be cast at his feet.

HOMILETICAL AND PRACTICAL.

STARKE:—*Christ's servants* should perform their service, not so as to please men, but as the Lord requires. As stewards of the Gospel treasures, they have the right to open these treasures, and to close them against the wicked (Matth.

xvi. 19). The higher the Lord, the higher the servant; yet the latter is ever subordinate.—Ministers are *servants*, not *lords*, of men's faith. One is our Master, even Christ. Both pastors and flock are brethren (2 Cor. i. 24), (Hed.), ver. 1.—A minister must be faithful: 1, to God, in looking to Him with single eye, seeking His honor, acting according to His will and maintaining His rights; 2, to the Church, in withholding from it nothing essential to its welfare, and in declaring the whole counsel of God, so that no person shall suffer or perish through his fault or neglect; 3, to his own office in not acting the part of a lord, but of a servant who is ready to listen and labor. *Fidelity in office* grows out of fidelity to *one's self*. A true preacher preaches Christ not only with the mouth but from the heart. He speaks from experience and confirms his doctrine by his conduct, ver. 2.—A minister of God must be deaf, alike to the praise and the blame of men. His rule is the will of his Master, not the opinion of men. If he follows the latter he will never be faithful in his office, ver. 3.—It is one thing to have a good conscience before God for our consolation (1 Jno. iii. 21) and another thing to have it for our self-justification. The one requires a sincerity and diligence such as David could claim, the other a faultless perfection such as neither David nor Paul dare arrogate (Ps. xix. 13; Phil. iii. 12).—Blessed state, to be conscious of no wrong, and yet not to be disposed to justify oneself, ver. 4.—How unlike the judgment of God and the judgment of man. The former comes at the end of probation, is impartial, comprehensive in its data; the latter is ordinarily premature, rash, and grounded only on the outward appearance.—What must be the disclosures of the last day! God holds the key to the inmost thoughts of all men; and when they are all open to inspection, how fearful will then be the outcry! Take heed, O hypocrite; the Lord knows thee. Rejoice, thou sincere heart; the Lord will come and be thy witness (Job xxxiv. 21), ver. 5.

RIEGER:—*The office of the preacher* springs out of Christ.—As the Father sent Him, so He sends forth His ministers in order to proclaim the power which has been committed to Him in heaven and earth. This is their service and stewardship, ver. 1.—If distinctions are to be made among ministers, better look to their *fidelity* than to their *gifts* or *reputation*; and in judging of fidelity, that must often be taken into account which is least apt to strike the notice of men.

HEUBNER, A.:—*The worth of true evangelical ministers* consists: 1, in the purpose of their office; *a*, to serve Christ and be wholly dependent on His word; and hence, *b*, to promote the salvation of the congregation as stewards of God, ver. 1.—2, In their fidelity, which is seen; *a*, in the actual discharge of their duties; *b*, in a sincerity of spirit which ever stands as in God's sight and cares to be approved by Him alone, ver. 2.—3, In the humility, which; *a*, refuses to justify self, ver. 3 ff., and, *b*, awaits in confidence the Divine award, vv. 4, 5.—B. *Ministers and congregations will one day together stand at the bar of God*:—1. They will so stand, for; *a*, Paul implies this; *b*, it is necessary to the revelation of the Divine righteousness. 2. The fact is a momentous one; *a*, for

ministers—it ought to shame them of their unfaithfulness, prompt them to walk conscientiously, and lift them above the opinions of the world; *b*, for the congregation—it should keep them from judging before the time, and cause them to take heed rather that the Word of God brings forth fruit among them; *c*, for both—they ought to conduct themselves as if already before the judgment seat.—Man is often unconscious of the deepest motives which actuate him; hence he can give himself no assurance that he has omitted nothing due, or done nothing sinful, ver. 4.—So set always that thou canst at any moment have thy heart exposed, ver. 5.

GOSSENER:—As a general thing, the natural man loves to hear what people think of him. It is harder to despise praise than blame.

[HODGE:—"VER. 1 contains two important truths: ministers have no arbitrary or discretionary authority in the Church; neither have they any supernatural power such as is attributed to them in the Romish Church. Their authority is merely ministerial, and therefore to be judged by the standard of those commands which are known to the whole Church. And, secondly, they are not, like Aristotle or Plato, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed."]

W. F. BESSER:—VER. 2. It is a comfort that nothing but fidelity is required of stewards, not talents, nor inventive powers, nor manifold activity, nor success. The daintiness and fanciful taste of the vain and luxurious Corinthians, in whose sight fidelity seemed a small virtue, are no rarity in these times. But worse still is the rebellion shown by many congregations, who style themselves churches of Christ, against the fidelity of their pastors and teachers.

[G. C. A. HARLESS:—VER. 2. What is here asserted of ministers holds good also of all Christians. Compare the parable of our Lord on "The talents," Matth. xxv. 14ff. The peculiar nature of the fidelity demanded is determined by the peculiar character of the blessing of salvation intrusted. It is not fidelity to a duty outwardly imposed, to a precept, rule, maxim or the like, but fidelity to an inwardly active vital principle—personal fidelity to a personal fellowship with God, wrought by the power of the Holy Ghost. It is the fidelity of a new-born child of God in whom the Spirit testifies to what the word promises].

[CALVIN:—VER. 4. Conscious of no wrong, and yet not justified. "Papists abuse this passage for the purpose of shaking the assurance of faith; and truly I confess that if their doctrine were admitted, we could do nothing but tremble in wretchedness during our whole life. For what tranquillity could our minds enjoy if it were to be determined from our works whether we are well-pleasing to God. I confess, therefore, that from the main foundation of Papists there follows nothing but continual disquietude for consciences; and accordingly we teach that we must have recourse to the free promise of mercy which is offered to us in Christ, that we may be fully assured that we are accounted righteous by God"].

[A. THOLUCK:—VERS. 1-5. *The characteristics of a faithful steward.*—I. All he has he regards as belonging to his Lord. II. He is as faithful in small things as in great things. III. The source of his fidelity is his love for his Lord.—TH. CHALMERS:—Vt. 3-4. *The judgment of men compared with the judgment of God.*—I. God has a right to prefer greater claims against us, than men can. II. God has a clearer and more elevated sense of moral worth and holiness than men have].

VIII.—APPLICATION OF THE FOREGOING CONTRAST BETWEEN THE SELF-SUFFICIENCY OF THE CORINTHIANS AND THE ACTUAL CONDITION AND DEPORTMENT OF THE APOSTLES.

CHAPTER IV. 6-13.

- 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men [*om.* to think of men'] above that which [the things which'] is [are] written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive *&*, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God [*om.* to God, and *insert* indeed, etc.] ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are

11 despised. Even unto this present hour we both hunger, and thirst, and are naked,²
 12 and are buffeted, and have no certain dwellingplace; and labor, working with our
 13 own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed,
 we entreat: we are made as the filth of the world, and are the offscouring of all things³
 unto this day.

¹ Ver. 6.—The *ῥησιν* of the received text is an old supplement, which is not to be found in good authorities [A. B. D. & E. F. G. Cod. Sin., nor in the Vulgate, and is omitted by Lach., Tisch., Mey., Alf., Words, and Stanley].

² Ver. 6.—The Rec. has *δ* [according to D. F. L.]. The better authorities [A. B. C. Cod. Sin.] have *α*, which reading is adopted by Lach., Tisch. [Words. Alf.]. Mey. thinks that *α* is a correction to suit the *ταῦτα* preceding.

³ Ver. 11.—[The Rec. has *κατασκευαζόμενοι*, with B. & but A. C. D. F. Cod. Sin. all have *κατασκευάζομενοι*. And this is the reading of all good editions now. See note].

EXEGETICAL AND CRITICAL.

VIII. 6. [Having laid down certain principles in regard to the Church and its relations to its teachers, and illustrated them in the case of Apollos and himself, Paul now proceeds to show their more general scope and bearing].—And. —*δ* *ε*, [in the sense of *now*], indicates that he is approaching the close of what he has to say on party strife.—these things.—*ταῦτα*, refers back to iii. 5.—It is from that point that he has spoken of himself and Apollos. [So Hodge, de Wette, Meyer and others. But Alford says: "There is surely no reason for limiting its reference within that point." He accordingly extends the reference back to ch. i. 12, and infers that all the names mentioned there were only used "as samples," behind which the real persons intended were hid].—brethren,—addressed to the Church as a whole, but primarily (de Wette) to the party leaders and their followers. "By this title he lays hearty hold upon the Corinthians, who had been showing themselves very un-brotherly." Blass.—I have transferred in a figure.—*μετεσχημάτισα*. There is some difficulty in determining the sense of this word. It elsewhere appears with the meaning: *to transform, to change*, Phil. iii. 21. The simple *σχηματίζω* is used to denote that form of speech, where a person, instead of saying directly what he means, hints it in ways for his hearers to reflect upon and puzzle out the meaning of—allegorizes. It is used also of transformations, false movements, feint attacks, disguises (comp. 2 Cor. xi. 18). Neander explains it: "to transfer something to any one by a figure of speech. The *μετεσχηματισμός* here consists in this, that Paul develops in reference to himself and Apollos what holds good also of all the Corinthian teachers." Hence arose the old interpretation, that Paul had only by *supposition* represented in himself and Apollos what really belonged to others who were the actual party leaders, putting his own name and that of his friend for theirs. But this is a groundless assumption, irreconcilable with i. 13.—Still less admissible is the idea that the word refers to the figures of "planting" and "watering," under which he had exhibited the nature of his work (iii. 6); for these were used only for vividly illustrating his point, and had nothing to do with the main object in hand.—Undoubtedly he means "a transfer" of such a sort,—that, what was true of teachers in general, and so was calculated to bring down the pride of the party leaders at Corinth, he had applied especially to Apollos and himself. It was in fact

a transforming of the general into the specific, the relation of which to the parties concerned is expressed by *εἰς*.—unto myself and Apollos, for your sakes.—Why he did this is at once explained,—in order that in us ye may learn.—By exhibiting himself and Apollos of so small account (suitably no doubt to the feelings of the latter also), he would by example teach them that modesty which does not seek to exalt itself.—not above what is written.—*τὸ μὴ ὑπὲρ αὐτῶν γέγραπται*. Were *ῥησιν* genuine [see under the text], then it would read: "not to think of yourselves above," etc. But, as it is, the brief clause, converted into a substantive by the article *τὸ*, is very forcible, and is to be rendered imperatively: "not beyond what is written;" i. e., exceed not this measure, hold to the Scripture rule both in your inward judgments and in your pretensions. Thus this short expression, so abruptly brought in, conveys more than the gloss, "to think." ["The ellipsis of the verb is significant as giving greater largeness and general comprehensiveness to the proverb, which would be limited by the insertion of a particular verb with a special idea. Compare a similar ellipse in Terence, *ut nequid nimis*, and in Milton: 'Observe the rule of, not too much, by Temperance taught.'" Words.].—But what does he mean by *αὐτῶν γέγραπται*: "what things are or have been written?" Does he allude here to his own previous declarations? [as Luther and Calov. assert, and Calvin allows]. Hardly; for then it would have been *προέγραφα*, *I have before written* (comp. Eph. iii. 3). According to Paul's usage, the formula: "it is written," refers to the Holy Scriptures, especially to the Old Testament: since we find no allusion to any New Testament, or to any life of Christ in any of Paul's writings, ["though indeed, as Chrysostom supposes, St. Matthew's Gospel had been written at this time, and there the Corinthians would find cautions from Christ himself against the sin of calling and being called, Rabbi." Words.]. Undoubtedly Paul here has in mind, not individual expressions of Holy Writ, but its collective tenor, which all points to this truth: that all honor belongs to God; and that all self-boasting, all cleaving to men, and priding oneself in men, must be given up. This doctrine we find summed up in apophthegms like Jer. ix. 23, to which reference has already been made. The sense, therefore, cannot be doubtful. This is exhibited more clearly in what follows:—that ye be not puffed up one for one against another.—The Ind. *φουφισθε* after *ἑκα* occasions no little difficulty. The Ind. after *ἑκα* first appears in the later Greek, nowhere else in the New Testament. [Winer, however,

adopts the view that it is the Ind. and is to be regarded as an impropriety of the later Greek. § xli. 1. b.; and so does Jelf, *Gr. Gram.*, § 806, ver. 2.] Some (Bengel, Oslander) assume here a peculiar or mistaken form of contraction for *φωτισθε* (as in *ζηλοῦτε*, Gal. iv. 17); others (Fritzsche [Origen and Theod.]) change *iva* into *ἐνα*; others give to *iva* a local signification: *where, whereby, under which circumstances*, and render the clause: "in which case, i. e., while acting according to Scripture rule, ye are not puffed up," (present for the future). So Meyer. Since the correction, which was designed to restore the supposed original text, is untenable,—for the reason that the change of *ἐνα* into *iva* would have drawn the subjective after it (but which nowhere appears, save in one MS. of Chrysostom); and since the use of *iva*, in the sense proposed by Meyer, does not reach back to the prose of this period, we must in consequence decide for Bengel's view, and all the more, for the reason, that *iva* stands just before in its telic sense. The second clause with *iva* stands either coördinate with the first, or subordinate to it. The latter can be understood as denoting, equally with the former, the purpose of the Apostle, yet so as to be included in it—defining the point more exactly. [To avoid the appearance of solecism, Wordsworth suggests that *φωτισθε* be taken as imperative, thus involving a change from the indirect to the direct style. Examples of this sudden transition he finds in Acts i. 4; xxii. 8; xxiii. 32; Luke v. 14; Mark vi. 9; also in this very Epistle, i. 31.—Accordingly he would translate: "in order that—(you may practice this precept)—be not ye puffed up." This is ingenious, but harsh, especially as we have *iva* with the subj. in the clause immediately preceding, and we would naturally look for the same construction here. Instead of "liveliness," we should have "raggedness," of style as the result.] The meaning, however, is plain. We have here a striking exhibition of the partisan spirit. "It is the definition of a sect, where individuals admire individuals." BENGE. The adherents of one party are here represented as seeking mutually to exalt each other to the prejudice of those of another party (comp. *ἰνὰ τὸ ἀλλήλων*, 1 Thess. v. 11). *ὑπὲρ*: to the advantage of, in favor of (not [as Winer] "above the one," both on account of the Gen. and of the contrast in *κατά*, against). *Τὸν ἑνός*, the one, denotes a person belonging to the same party; *τοῦ ἑτέρου*, the other, a person belonging to another party. Interpreting, however, in the light of facts, we must suppose that the leaders and not private members are particularly intended. *ὑπὲρ* then would stand as in 2 Cor. vii. 4. It implies that party pride which would prompt a person to puff his own chief and look down with contempt upon the chief of another party. De Wette, without sufficient grounds, insists on referring this to the Christ-party, who also had exalted their leaders above the others.

VER. 7. FOR.—Paul goes on to give the reason for his protest against their emulation, in the most energetic style, addressing a series of questions to those who were "puffed up." The first,—**Who maketh thee to differ?**—"This has been commonly taken to imply distinction of some sort; either *actual* distinction, by office and

the like, in which case the answer would be: 'not thyself, but the Lord;' or *assumed* distinction by a claim to preëminence, in which case he would imply: 'no one does this, but thyself; it is an arbitrary self-promotion;' or at least: 'there is no judge qualified for doing this.' But thus interpreted, the Apostle would be regarded as addressing properly the party leaders [so Words.], while it is clear that he was just before addressing the partisan followers. Besides, in the construction, first suggested above, the second question would be already anticipated. Finally, these interpretations would transcend the demonstrable use of *διακρίνω*, whether in the New Testament or elsewhere. The rendering best suited to usage and to the connection is: 'Who separates you?' This, then, would refer to the party position which the person spoken to assumed, and in which he proudly stood aloof from other parties and their leaders. What the Apostle means to ask is: 'What is the reason you say'—or 'Who justifies you in saying: "I am of Paul, and I of Apollos," and in priding yourself in such partisanship? This party separation, in which you boast, is altogether arbitrary and unwarrantable.' [Bengel, Words., Alf., Calv. give the meaning: 'Who distinguisheth thee,' as if by reason of some excellence which is supposed to exist. And for this use of *διακρίνω* Words. refers to Acts xv. 9. The propriety of this, also, Hodge concedes. And it was the construction on which Augustine proceeded in his argument with Pelagius, and in his maintenance of the doctrine of sovereign grace. It seems better, therefore, to abide by the ordinary interpretation given in the text].—In the second question,—**What hast thou which thou didst not receive?**—he alludes to the advantages which a person might possess, and which stood connected in some way with the quickening and informing influence of this or that teacher. [But is not this limiting the scope of the question too much? which plainly bears upon the leaders also]. 'These advantages,' he implies, 'could only be the ground of pride in case they had been self-attained. But thou hast only what thou didst receive. All thine insight, thy gifts for speaking, etc., are a bestowment from God, even though imparted through human instrumentalities.'—To this question the next directly joins, since it presupposes that something has been received; and this not problematically, but as actually existing,—and yet it designates the boasting as something contradictory to this supposition, and therefore wholly unsuitable. Its import is,—if—as I grant—**thou really didst receive**—something—**why dost thou boast, as if thou hadst not received it?**—but all were due to thine own exertions or to thy connection with this or that teacher?" The *καί* here belongs, as usual (Passow II. p. 1540), not to the entire hypothetical clause, but to *ἐλαβεῖς*, and may be translated, *actually, indeed, really*.—But may we not obtain a fuller meaning, and one more comporting with the words and aim of the Apostle, if we suppose the Apostle to imply in the second question that nothing had been received, by punctuating it, either so that *τί δὲ ἔχεις* shall be taken alone: 'and what hast thou?'—or so

that *τί δὲ* shall stand separately: 'how now?' or: 'what then? hast thou that which thou didst not receive?' He would thus be pointing to their vain conceit, their empty boasting, their pride in the gifts of their teachers, in which they had no part themselves. The third question would then first treat of a case wherein they were supposed to have received something, and which as such excluded boasting. So Bengel: "There are many things, which thou has not received, and therefore thou hast not these things, and canst not boast of them; either thou hast received, or hast not received; if thou hast not received, thou possessest not; if thou hast received, thou possessest it not, except as received, and so without cause for glorying. The latter sense renders the meaning of *καί, even*, which immediately follows, more expressive, and shows the antanaclassis (repetition in a modified form) in the clauses: 'thou hast not received' and 'hadst not received.'"

Vm. 8. Already ye are full, already ye are rich; ye have reigned as kings without us.—[Having before rebuked, he here proceeds to *deride*, as Calvin says,] their false contentment, vain self-sufficiency and lofty bearing, as if they had already reached the goal of all Christian hope and effort. Especially has he in mind certain persons who always aspired to pitch the tune, and the parasites, who were ever ready to strike in. The clauses here are not questions, but declarations charged with keenest irony. Only when so understood do the words carry their proper emphasis. To deny him the right to use such irony, and to impute lordly desires to Paul in consequence, is one of Rückert's false assumptions. And to this Meyer fairly replies, that the Apostle must have been the best judge as to the mode in which it was necessary to discipline the Corinthians, and that it was precisely because of his very purity of conscience that he was able to yield to his justly roused feelings without rendering himself liable to suspicion. Neander says: "The conceit of a narrow-minded bigotry can best be attacked with irony and sarcasm;" and Besser: "The servant of Christ need not be ashamed of any outburst of indignation that springs from a hearty love, and the biting salt of derision, which spices his language, does not detract from his amiability;" [and Hodge: "The prophets especially employ these weapons freely in their endeavors to convince the people of the folly of idols"]. In what precedes, Paul has just exhorted them to modesty in accordance with the pattern set by himself and Apollos, and reminded them of their dependence on God for all their endowments—a dependence which excluded boasting. Now he reminds them, not only that they were unmindful of this dependence, but that they were also cradling themselves in the vain conceit of their own perfection—they, the very persons whom he had just before convicted of great imperfection and moral perversity.—*ἤδη, already, i. e.*, so long before the proper time for it. It points to a goal remote, and hints that all true satisfaction, and true riches, and true kingship, belonged not to the present period of the world; and hence it implies that they were vainly anticipating the

glory which was to come hereafter. The word is put first for the sake of the emphasis.

The three verbs following form a climax: "ye have enough;" "ye enjoy a superfluity;" "you have attained to lordship." *κεκορεσμένοι ἐστέ=επλουτήσατε* (comp. Rev. iii. 17); the former implies the full possession and enjoyment of salvation; the latter, that they had this in superabundance. We have here a picture of that self-conceit, that sense of sufficiency and fullness which the sectarian spirit generally engenders, and by which all disposition to receive spiritual good from any quarter outside of the party circle, is entirely destroyed. The sectarian always feels himself perfectly supplied in all respects, and in no time or way needful of any thing further.—It must be acknowledged, indeed, that the Corinthians were enriched by God's grace, "in all knowledge and in all spiritual gifts" (i. 5-7), yet the consciousness of this fact was disfigured by their pride; and that sense of their poverty in themselves, and of their manifold defects, which ought to have kept them humble, was in like manner suppressed.—In the verbs *επλουτήσατε* and *εβασίλευσατε*, the Aorist form leads us out of the idea of simple *being* into that of *becoming* (having become) comp. 2 Cor. viii. 9. By the word "reign" we are not to understand either the enjoyment of any high degree of knowledge, authority, safety and happiness [as Calvin and Barnes]; nor yet the supremacy attained by party leaders [as Billroth]; nor yet the pre-eminence of one party over another. Paul here refers to that regal state which Christians were to enjoy under the future reign of the Messiah, and which is alluded to in 2 Tim. ii. 12; Rom. viii. 17; Jno. xvii. 24; Rev. v. 10; xx. 4;—a state in which they should be delivered from all the restraints of this life, and introduced into the full possession of all the gifts and powers of the heavenly kingdom. This it is which he says the Corinthians had begun to assume *already*, so prematurely. [So Alf., Stanley, Words., Hodge]. "That which afterwards developed itself in the Papacy on the one side, and in the fanatical sects, like that of the Anabaptists, on the other, had already begun to prevail in the Corinthian Church. When both the bottomless depths of sin and the glory of divine grace are alike uncomprehended, then people dream themselves into a supremacy, whose kingdom, with all its show of spirituality, is of this world, and where the holy Apostles enter not." Besser.

There remains to be considered the cutting expression—*without us*—*i. e.* without our presence or coöperation. He does not here mean to charge them with having given him any personal affront; but he only states with emphasis the fact as it was, viz., that in all their boasting, and in all their supposed attainment of their goal, himself and associates, ["who had been looking forward to present them on that day as their glory and joy" Alf.], had no part, and were not needed.

From this point he turns to speak in another tone ["and with solemnity" Alf.].—I would—*δοξαζον*, according to later usage, a participle with the Indicative. [The addition "to God" found in our version, is not authorized, or at

least not demanded by the original. The Scriptures do not authorize such appeals to God as seem to be in common, when our version was made" *ἮΘΟΝ*].—indeed;—ye strengthens the wish—that ye did reign.—The irony can hardly be supposed to continue here, as if he insinuated as the object of his wish: "that you might give us some share in your kingdom, [and that we might be of some account among you." So Lightfoot, who interprets this as a "bitter taunt"]. This would have been indeed too bitter. Rather we must take it as the expression of a glorious and sincere wish, that they had already reached the goal; so that the Apostles, their teachers, might enjoy their glory with them, inasmuch as both parties were inseparable in their final fruition of glory when this was actually obtained. "When you shall be perfected, then we shall have ease, and the end of Apostolic trouble." *ΒΕΝΟΛ*. This is implied in the clause—that we might reign with you.—In thus speaking of them as the original possessors of glory, and of the Apostles as only partners with them, he adopts a humble phraseology, which at the same time conveys an indirect rebuke at their pride (comp. *Osiander in loco*).

VER. 9. For.—He here proceeds to state what reason he had for the wish just expressed, and how closely it lay on his heart. This reason might be seen in the miserable condition which he and his fellow Apostles were in. The connection may be stated thus: 'for we, the Apostles, ("founders of churches, which these high-swalling pseudo-apostles are not," *OSI.*), are so persecuted and afflicted, that this fellowship in the kingdom cannot but be greatly desired by us.' This is a more simple interpretation than to insert a parenthesis here, implying: 'but this cannot happen until the kingdom of God is revealed; for I think,' etc. *Ruckert* is mistaken in supposing that the irony is still continued, as if it meant: 'very probably God has appointed us last; you naturally go in first, then, after all the rest, we follow suit.' This interpretation (which supposes that what immediately precedes is ironical likewise) presents the Apostle in a too ignoble aspect for even the utmost candor to admit. There is no implication of this sort in the opening word:—*Ἰ think—δοκῶ—God has exhibited—ἀπεδείξεν*, as in 2 Thess. ii. 4, comp. *θέατρον*—us.—To interpret this of Paul alone [as Calvin, Beza] is forbidden by the article before *ἀποστόλους*—the Apostles.—And in case any would wish to translate: 'God has appointed us, the last Apostles, unto death [as Calvin, Chrys.], an objection arises to this, apart from all other reasons, in the fact, that then the article would have been put before *ἐσχάτους*:—last.—In this word [which is here a predicate, attached to the verb defining its operation] there is expressed in a general manner what is afterwards stated more definitely—last, not in point of time, but in grade of society (*homines infirmos sortii*).—as appointed unto death.—ὥς ἐπιθανάτους, Chrys.: *κατάδικους*; *Suid.*: *προσδοκίμους τοῦ ἀποθανεῖν*, comp. 2 Cor. xi. 23-27. No allusion is here made to *bestiarii*, or to gladiators [as Stanley after Tertullian, Chrys., Calvin and others]. That they, as malefactors

condemned to death, were also exposed to public contempt, is still further set forth in a causal sentence—for we are become a spectacle.—*ἡ εἰσβολή*, which is elsewhere called *θέαμα*. So *θεαρίζεσθαι*, Heb. x. 33—to the world.—["not to a single city, but to the whole world" *CHRY.*].—corresponding to the range of the Apostles' labors, which embraced all nations and lands (see Col. i. 6, 23; Rom. x. 18).—But this general term is so specialized as to include also the dwellers in heaven, the angels; and so he seems here to pass, in thought, beyond the direct sphere of his personal activity.—As well to angels as to men.—By "angels" does he mean good or evil angels? Undoubtedly the former, since no epithet is applied; and, according to New Testament usage (with but one exception—vi. 3), the term denotes good angels, never the bad only, nor yet the two classes together. Only in case we take the word "spectacle" in a bad sense, indicating an object for mocking and malicious enjoyment, can we suppose bad angels to be intended. We should then be compelled to take the term "world" as a designation of the entire realm of beings hostile to the Gospel. This, however, would be an arbitrary interpretation (see Meyer). While then by "men" we understand all on earth, of every sort, who observe the Apostles' wants and suffering, the "angels" can only mean those who from above look down in loving sympathy and wonder at the Apostles' steadfastness. Such are the cloud of witnesses in the midst of which Paul feels that he and his associates are exhibited for a spectacle. Comp. *Osi.*, and passages like Luke xxii. 43; Matth. iv. 11; Heb. xii. 22; 1 Pet. i. 12. On the contrary, Luther, Neander, Bising, Besser, interpret the word, of angels and men, both good and evil. Besser says: "So the world, both angels and men, are divided in respect to the Apostles and their ministry. It is a spiritual battle, to which the Gospel trumpet summons the hosts in heaven and on earth, in the atmosphere and the whole visible circuit. The scene presented to the eyes of men, is but an image of that which goes on behind the curtain."

VER. 10. ["Again the bitterest irony: 'how different our lot from yours! How are you to be envied—we to be pitied!' *ALFORD*]. He begins with a contrast lying nearest his thought.—We, fools for Christ's sake.—"Are" is understood. He means: 'we pass for fools, because we preach Christ crucified, and propose to know nothing else.' *Osiander's* explanation transcends the simple meaning of the words: 'I am content out of love for Christ and his cause to pass for a fool.'—but ye, wise in Christ,—i.e., they, in their union with Christ (not, "in the Church," nor, "in the doctrine" of Christ), are very knowing, full of insight. This is ironical. They fancy themselves such, and seek to pass for such, in their efforts to combine Christianity and secular wisdom.—we, weak,—*ἀσθενεῖς* signifies a lack of energy, which any superficial observer might suppose to characterize the Apostle, by reason of his modest reserve on the one hand, and of his suffering condition on the other. (Comp. 2 Cor. xiii. 4; x. 10). "The word expresses the prevailing tone of the Apos-

tle's mind—a consciousness of weakness, by virtue of which he was the better able to receive strength from God." NEANDER. (See ii. 3).—**but ye, strong.**—*Ισχυροί* suggests the idea of a bold, energetic forth-putting, which carried the appearance of assumption, and "a proud parade of abilities that were derived from the Lord." With this, there is closely connected the condition, which, by reversing the order of the contrast, is presented first.—**ye, glorious.**—*Ευδοχοί* i. e., in honor and authority, by reason of your wisdom and power.—**but we, despised.**—*Ατιμοί*, i. e., void of esteem, in disgrace, as seen in the shameful treatment received. To supply the words: "on account of Christ," and: "in Christ," in the second and third antithesis, is unnecessary, although it would yield fitting sense.

VERB. 11-13.—He here leaves the antithesis, and goes on to enlarge upon the destitution and ignominy endured by the Apostles. [His irony, too, gives way to deep, earnest feeling, awakened in view of all he had encountered for Christ and for the Church; and his spirit mellows to the kindlier mood which speaks in ver. 14].—**unto this present hour.**—The designation stands in contrast with the "already" of ver. 8. [While they seemed to have got through trials into triumphs, he was still in the midst of trouble].—**we both hunger and thirst and are in want of clothing.**—*Γυμνίσθεν*, 2 Cor. xi. 27; Matth. xxv. 36; Jas. ii. 15; Is. lviii. 7. [On the form of this verb see Winer, § xvi. "From γυμνός one would expect γυμνίτης and accordingly the best odd. have in this place, γυμνίτευομεν, which we must not, with Fr. and Meyer, take for an orthographical error."].—**and are buffeted.**—*Κολαφίζεσθαι*, to be beaten with fists (comp. Matth. xxvi. 67; 1 Pet. ii. 20.—and have no certain dwelling place.—*ἀστα-ροῦμεν*. The word occurs only here,—lit., are without fixed abode—and points to flights amid persecutions [such as Paul often was obliged to make; and why not also to his perpetual journeyings, having given up home to be the continual missionary that he was?].—**and we labor.**—From pains he turns to toils. (Comp. ix. 6; 2 Cor. xi. 7; 1 Thess. ii. 9; Acts xviii. 8).—**working.**—i. e., as a hired person.—**with our own hands.**—According to Greek notions, this involved a sort of disgrace (*αἰσχύνη*).—**Being reviled we bless.**—He here goes on to exhibit his self-denial in still other forms, as shown in his deportment under ill usage. "In requital for wicked words of execration (*λοιδόρειν*), we give good words of benediction (*εὐλογεῖν*)."—**Being persecuted we suffer it.**—i. e., under a persistent and active hostility (*διώκειν*) we exhibit a patience, which refrains from retaliation or resistance, and lets all pass (*ἀνεχέσθαι*).—**being defamed, we entreat.**—For slanderous speeches (*δοσσημείν*) we return dissuasions (*παρακαλεῖν*), entreaties that such things may not happen, not intercessions before God [as Calvin; but Stanley says: (1) 'we offer consolation,' or (2) as in ver. 16, 'we entreat men to follow our example,' comp. 2 Cor. i. 8]. The reading *βλασφημοῦμενοι*, is indeed well supported [see under the text], and it means essentially the same thing.—**Whether godless cursings are also therein im-**

plied, is at least doubtful, since this idea comes in only when God is the object of the blasphemy. [But why should not this idea enter here as well, when Paul carried on himself the name of Christ which was blasphemed in him? This was the sorest spot on which a true Apostle could be attacked. Hence in this word his statements reach a climax]. In these declarations Paul gives us to understand, not (as Meyer) that the Apostles were so very destitute of honor among men, that they did not care to vindicate themselves against their villifiers (as persons do who have honor to maintain), but that they sought honor itself by thus requiting and overcoming evil with good. (Comp. Matth. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. vii. 14, 17; 1 Pet. iii. 9).

Finally, he returns to the simple exhibition of the dishonor into which they were cast, and sets it forth in deepest colors and at the extremest point.—**as the refuse of the world have we become.**—Mey.: 'It is as if we were the scum, the vilest dregs of mankind.' This idea, however, would not be lost if, with Luther and others, we were to translate the word *περικαθάρματα*: *sin offerings*, in allusion to an ancient custom (the continuance of which, however, to the time of the Apostle cannot be confidently asserted, or that it was so far held in popular remembrance that the expression would be readily understood in this sense), viz., that of devoting to death the vilest men, such as slaves and malefactors, in seasons of public calamity, for the purpose of conducting off from the rest the wrath of the Deity. These *homines piaculares* were indeed designated by the simpler word *κάθαρμα*; but in Prov. xxi. 18, the LXX. gives *περικαθάρμα* for the Hebrew כִּפּוּר; *sin offering*. It denotes purification, remotely, expiation; but also, that which is purged away, filth, refuse, offal; in Arrian, a reprobate man, an outcast. [Calvin says that "Paul, in adding the preposition *περὶ*, seems to have had an eye to the expiatory rite itself, inasmuch as those unhappy men, who were devoted to execrations, were led around through the streets, that they might carry away with them whatever there was of evil in any corner, that the cleansing might be more complete." Hodge thinks any such allusion improbable, in consequence of the uncommonness of the custom. "Paul," he says, "certainly did not consider himself or his sufferings as a propitiation for other men. The point of comparison, if there be any allusion to the custom in question, is to the vileness of the victims which were always chosen from the worthless and the despised."] Luther's interpretation, given above, accords well with what follows.—**and of all things the off-scouring unto this day.**—*περίσφημα*, that which is wiped off (*περίσφιν*) in cleansing, scrapings and flings. This word also occurs in the formulae with which the human victims, who were put under the curse, were ordinarily consecrated: *περίσφημα ἡμῶν γίνου—ἦτοι σωτηρία καὶ ἀπολύτρωσις*: be thou our expiation, that which by us is set apart for the purification of the rest (Suidas). Meyer's objection that in this case the plural, *περίσφηματα*, would be required, because each individual would be regarded as a separate sin-

offering, hardly suffices to set aside this objection, since all the Apostles may be taken collectively as composing one such offering. The Genitives, *κόσμων, πάντων*: *the world's, —of all* (which stand first as emphatic) by this explanation, denote those whose curse lights on them, and in behalf of whom they are sacrificed. [In the second edition, which is posthumous, the editor adds], nevertheless without the *περι*, in *περικάθαρμα*, having anything to do with this (analogously with the phrase *περι τῆς ἀμαρτίας*), or without any support being given to the assumption of any expiatory virtue in the Apostle's sufferings. But although the idea of expiation and deliverance through another's sufferings, especially of the guilty party, comes elsewhere prominently forward, and this is the strongest designation of fellowship in the sufferings of Christ, who was reckoned among the transgressors; and although the Apostle speaks of his official sufferings in images drawn from the sacrificial phraseology, in order to express the greatness and sanctity of the end they furthered, *viz.*, blessing for the Church and the world: yet this thought is foreign to our context, and, all things considered, the explanation given in the translation deserves the preference.—Here we have a description of the deepest disgrace. [Wordsworth ingeniously argues for the sacrificial idea].

DOCTRINAL AND ETHICAL.

[1. *The promised glory of believers not to be realized here on earth, as the Corinthians seemed to imply by their conduct*]. The true view of Christ and of Christianity combines an Idealism and a Realism. On the one hand, in Christ old things have passed away and all things become new. (2 Cor. v. 17). He who believes in Christ has eternal life (Jno. iii. 36); God has quickened us in Christ, and has raised us up together, and made us to sit together in heavenly places in Christ (Eph. ii. 5 ff.). But on the other hand, it doth not yet appear what we shall be (1 Jno. iii. 2); our life is hid with Christ in God (Col. iii. 3); we here walk by faith, not by sight (2 Cor. v. 7); we are indeed saved, but it is in hope (Rom. viii. 24).—This latter side of Christianity, which is betokened in the very cross-bearing character of Christ's kingdom, is utterly misapprehended by a false idealism, which would anticipate in this life the glory of Christ's kingdom, shrinks from all manner of sufferings and trials, loves to luxuriate in self-satisfaction and in the enjoyment of the riches and the glory which are in Christ, and seeks to make an impression abroad with the show of higher learning and science, so that Christianity shall attain to honor and authority and influence in the world, in accordance with the truth that Christ is the Lord to whom all power in heaven and upon earth belongs—a truth, which it is claimed, must manifest itself more and more in the outward condition of those who are his. This idealism is the fruitful source of various forms of fanaticism, from the anticipation of the regal glory of Christ by the Romish hierarchy, and from the grossest Chiliasm which aims to set up a sort of secularized kingdom of God (as seen in the Anabaptists of the 16th century),

down to the most refined theories of a progressive spiritual transformation, according to which Christianity is gradually to pervade the whole human race in all spheres of life, and to overcome all opposition, until at last it get possession of, and assimilate to itself, all governments and social customs, and art and science, and thus appear in full glory. In all this we see a Pelagianizing ignoring of the sharp contrast, which exists between the present condition of the world, rooted as it is the life of nature, and the spirit of Christ; also, a vain self-sufficiency, which hopes to find in the attainment of certain results, in the relative improvement of our earthly conditions, in the glow which the sun of truth and righteousness may cast over human affairs, in the reformation effected by the Gospel in all departments of human society,—in short, in the modification of the natural by the spiritual, a form of life springing out of, and developing itself from the spiritual unto the natural, and so dreams of a progressive realization of the kingdom of God on earth. Of an apostasy, of a fearful catastrophe, of antichrist and his overthrow, of a new heavens and a new earth following upon the destruction of the old, it evinces no knowledge. All this it quietly ignores. Hence all that glory which the promises of God's Word exhibit to our hope, and reserve for a future age altogether different from the present, it assumes to have already in this, by a gradual, ceaseless, progressive development. The beginnings of such notions were already discernible in the Corinthian Church during the life of Paul, and with great soberness he encounters it by an exhibition of the actual state of things with the Apostles themselves—a state of things which was of a far different sort. According to the mind and precedent of Christ, he shows them that the passage to glory lies through sufferings. (Luke xiv. 27; Acts xiv. 22; Jno. xii. 24). But this the worldly-minded would fain overleap, passing round the vale of humiliation, trouble, persecution and self-denial, to enter at once into the full possession of glory. They shrink from the cross. Hence when it comes to hard conflicts and severe tests, they are readily shaken, and are scandalized, and seduced into error, and exposed to apostasy.

2. *A spectacle to angels*. An encouraging thought, rooted in the idea of a one-all-embracing kingdom of God. As in Christ and through Him and to Him all things were created, which are in heaven and on earth (Col. i. 16 ff.), so has it pleased God to gather together in Him all things, which are in heaven and upon earth (Eph. i. 10),—in Him, through whom the angelic as well as the human world shall be restored to their original harmony with God (comp. Meyer on Col. i. 20),—and through whose church unto principalities and powers in heaven shall be made known the manifold wisdom of God (Eph. iii. 8; comp. 1 Pet. i. 12). Hence these heavenly spirits are full of liveliest interest in God's redemptive work on earth. Those very beings, who have by God's grace, been set in such close relations with earth's little ones as to be called "their angels," who have been sent "to minister for them who should be heirs of salvation," and who "rejoice over the sinner that repenteth," are also sympa-

thizing witnesses of the conflicts and sufferings of God's co-laborers in the work of redemption. And while human observers are differently impressed with these same scenes, yet in this heavenly host there is felt nothing but astonishment and joy in view of the steadfastness and patience exhibited. Moreover, as an angel from heaven was seen to strengthen our Lord in the hour of His agony, so in the darkest hour of the conflict will angels be near to quicken and strengthen the soldiers of the cross. The encouragement and confirmation accruing to these oppressed sufferers and fighters of the good fight, from the consciousness of sympathy from such witnesses, corresponds to that which is said in Heb. xii. 1, in reference to the great cloud of witnesses, composed of the ancient heroes of the faith, and of the believers looking to Jesus the author and finisher of our faith.

HOMILETICAL AND PRACTICAL.

[1. *Spiritual pride, self-sufficiency, vain-glorying, assumption of superiority*, are so unbecoming and absurd as to be the fit objects not only of severe rebuke, but also of ridicule: for: 1. they are contrary to a Christian's dependence on God for what he is and has (ver. 7); 2. they proceed upon the false assumption, that the glory and the crown belong to the present age, whereas they are only to be enjoyed after Christ comes, and the whole church can possess them together (ver. 8); 3. they are contrary to apostolic example. The Apostles were cross-bearers all their lives through, and looked for the crown hereafter. (ver. 9-13)].

[2. *Indignant reproof, irony, sarcasm, satire*, are legitimate means for correction and discipline. But like the instruments of a surgeon, they are as dangerous as they are keen and useful, and can be safely employed only by skilful hands and loving hearts. When badly managed they kill rather than cure. Let none attempt to handle them, unless like Paul they are conscious only of the sincerest paternal affection towards those on whom they are used. Malice in the heart is sure to poison their edge, while love conveys healing balm through the wounds they make].

STARKE:—VER. 7. Whose is the fine plumage? Hast thou borrowed it? How then, supposing the wind should carry it away? Where is thy boasting then? Give then to God his own, and do not serve either thyself or the devil with thy gifts. (Hed.).—VER. 8. Desire not here in time what is only to be had yonder in Eternity. Here is strife; there alone is perfect rest and glory.—VER. 9. They who are adorned with greatest gifts, have the greatest trials for their humiliation.—VER. 10. External influence, happiness, glory, are no signs of a true Church. Who are the best Christians? The wise, the strong, the lordly? No. They are the weak, the despised, those who for Christ's sake are willing to be as fools.—VER. 11. Thou complainest of persecution in thy office? Consider, has it come to hunger, thirst, nakedness, blows? Hast thou "resisted unto blood?" The crown is given to the soldier who has "endured hardness."—VER. 12. A person is not required to preach without pay. Yet be content. Do not desert thy office

because of a small salary. To do good and to suffer evil are the peculiar tokens of a true servant of Christ. The Christian's proper weapons in persecution are patience and prayer.—VER. 13. The true children of God understand well the greatness of their spiritual nobility, and that this, so far from being sullied by the base treatment of the world, is only made more illustrious thereby.

RINGER:—Instead of courting admiration for Christianity, and admiring in turn those who admire us and our cause, it becomes us to root ourselves more deeply in a self-denying spirit. One chief characteristic of godlessness is lowliness of mind, which gives to God all the praise, and counts men for nothing.—When we are willing to rend the bond of peace for the sake of aught we prize, we act not as if we had received it from the Lord whose gifts are to be appropriated in love, but as if we were at liberty to turn it all to our own selfish uses and advantage.—Where danger is greatest, there oftentimes presumption and self-confidence are at the height. The faithful performance of duty in the midst of shame, and detraction, and persecution, is a spectacle which angels cannot but admire, and men regard with honor. How many are disposed to leave cross-bearing to the Apostles and early Christians, and to maintain a Christianity in which the world will find nothing to hate.

HEUBNER:—VER. 7. True humility springs from a sense of our absolute dependence on God. This guards from pride. With this there belongs also a clear recognition of God's greatness and glory; we must feel that God is every thing, and we nothing. Only an exalted nature can be truly humble. How foolish our pride over advantages that we did not procure. The more gifts received from God, the greater the cause to be humble. Pride is not mere folly; it is wickedness also, because it robs God of His glory.—VER. 8. Judging from their outward condition, God appears often to treat believers, not as if they were His children, but as if they were the vilest of the race. But the more He puts on us, the more we are observed. The holy angels, unseen, rejoice when they see us victorious. Devils look on, hoping that we may succumb.—VER. 10. Christians, when most deserving, are often the most derided. The dishonor put upon the primitive believers is a mortifying rebuke to our pride. What a contrast between the cross-bearing Apostles and the later clergy, with their costly tables, splendid array, their pomp, and retinues, and palaces!—VER. 12. Paul an example of noble independence. He earned his own bread.

GOSSENER:—VER. 6. We were made to be humble, and should be kept short. Too much honor should not be shown us in this life. If you see a person exalting himself above others, look for no further evidence of his folly.—VER. 8. Even in our time, there are among the awakened some, who feel already perfect, and satisfied, and rich, from mere knowledge, while their fellowship with the Saviour and love for Him has grown cold.—VER. 11. The disciple of Jesus moves through this world always a stranger, nowhere tolerated, nowhere at home; and even should he settle anywhere, it is uncertain how long the world and his foes would allow him to remain. In such a

case comfort comes from Christ.—Ver. 18. It is better to be the offscouring, than the honored of the world; better a castaway, than the bosom-child of a wicked race. The Saviour chose shame, the Apostles also, and we should arm ourselves with the same mind.

W. T. BESSER:—VER. 7. Nothing is mine but my sin; nothing, not saving knowledge and sanctifying wisdom, not repentance, not faith, nor love; in short, nothing Christian, have I from myself. It is all grace received—a gift from God (Jas. i. 17). To have received and then to boast is a hateful inconsistency. Gratitude and praise alone are becoming to recipients—accordant praise from all recipients of the manifold grace of God. In scorning thy brother less gifted, take heed that thou findest not fault with God.—Ver. 8. What, already satisfied! This is self-deception. Satisfaction, without hungering and thirst-

ing, comes only when we behold God's face in righteousness and awake in His likeness (Pa. xvii. 15).—Ver. 11. Christian fasting is of two kinds—one when a person fasts voluntarily for the sake of serving the Lord with lighter spirit; the other when one is compelled to it as a Christian for Christ's sake (2 Cor. xi. 27).—Ver. 12. If we cannot stop the mouths of our defamers with soft words of entreaty, we have still one resort: we can pray that God will 'not lay the sin to their charge.' The prosperity which the Corinthians sought upon earth was then, and is now, to be had only at the cost of separating from the Apostles and from the true Gospel.—While all the Corinthian glory is but as stubble, the crown of honor will rest ever fresh and green upon the heads of the despised Apostles, both in Heaven and upon earth.

IX.—PATERNAL ADDRESSES AND WARNINGS.

A.* *The grounds, spirit and intent of his severity. As their spiritual father, he would have them imitate him.*

CHAPTER IV. 14-17.

14 I write not these things to shame you, but as my beloved sons I warn¹ [admonish] you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten [begot] you through the 16 gospel. Wherefore I beseech you, be [become] ye followers [imitators] of me. 17 For this cause have I sent unto you Timotheus, who is my² beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ³, as I teach every where in every church.

¹ Ver. 14.—The variation *νουθεῖν* [found in A. Cod. Sin.] is a supposed improvement, made for the purpose of uniformity with *ἐντρέφειν*.

² Ver. 17.—Instead of the Rec. *τίκτον μου*. Tischendorf [Alf., Stanley] read *μου τίκτον* according to A. B. C. [Cod. Sin.] and others. ["The Rec. is a correction to the more usual order." Alf.].

³ Ver. 17.—Lach. reads *Χριστῷ Ἰησοῦ* [after C. D⁸. Cod. Sin. Vulg. etc.]. Others, *ἐν Χριστῷ* [after D⁸. F.]. But the Rec. *Χριστῷ* is best supported [being found in A. B. D⁸. L. and in most citations of the Fathers].

EXEGETICAL AND CRITICAL.

VER. 14. Sinking now into a milder tone, 'not from motives of prudence, but in accordance with his own natural disposition,' (Neander), and in order to observe his own precept, 'not to provoke children to wrath,' (Besser), he here goes on to explain the ground and intent of the severity he had used. He had rebuked them, as a father would his children, out of paternal love, and as he had a right to do.—Not shaming you,—*ἐντρέφειν*. The participle here does not necessarily involve the idea of intention or design, as if it meant: 'not for the purpose of shaming you;' although the present part. may denote a purpose which one is already on the

point of realizing. Meyer: 'I do not shame you by that which I now write,' (i. e., from vv. 8-13). Ruckert's idea, that Paul alludes here to his charges for not being properly supported (vv. 11 and 12) is too restricted, and unsustained by the context. Alike needless, also, is his explanation of *ἐντρέφειν*, to cast down, to shatter, as it occurs in Aelian. And at all events, the word cannot mean, as elsewhere in Greek, to restore to a right mind, to cause a person to come to himself. The Apostle commonly uses it in the sense in which it usually occurs in the LXX., for *ἰδοὺ*, to shame, in connection with *αἰσχύνεσθαι* (see Frommii Concord.) (comp. 2 Thess. iii. 14; Tit. ii. 8; also the subst. *ἐντροπή* 1 Cor. vi. 5; xv. 34).—do I write these things—*ταῦτα*, i. e., the things written from the eighth to the thirteenth verse,—but as my beloved children.—A tender and winning word, designed to re-

[* This section has been divided on account of the manifest difference between the two parts].

mind them that, with all his severity toward their pride and false security, he yet regarded them with paternal affection, and was only seeking their restoration to a right mind.—**I admonish you.**—*Nouðereiv, to bring to mind, to warn.*—It may imply severe rebuke or friendly admonition. Here it is evidently the latter. [See more fully on this word Trench *Syn. N. T.* sub voce, and Wm. Webster, *Syntax and Synonyms of the Gr. T.*].

VER. 15. He justifies his right to admonish on the ground of the paternal relation he sustains to them. This he exhibits in contrast with the mere preceptorship held by their other teachers. To the latter they were indebted only for discipline, but to him they owed their spiritual existence.—**For even though.**—By virtue of the relation of the two clauses indicated by ἀλλ', ἐάν carries the significance of *even though—ye have ten thousand.*—*Μυρίους* implies only an indefinitely large number, as in xiv. 19. Bisp.: 'never so many,'—a hint, perhaps, that there were too many teachers there,—**instructors**—*παιδαγωγός*. This word among the Greeks designated those who were employed to look after, and train little children; and these were commonly slaves. Paul here applies it to the teachers who succeeded him (iii. 10 ff.), but without any bad implication [such as Calvin, Beza and de Wette suppose], since this would not best fit Apollos and others like him. Nor can we well conceive the term to imply that those whom it designated were holding the Corinthians back in rudimentary knowledge [Calvin] (Gal. iv. 2), or were acting upon a stand-point that sought to unite legal and evangelical elements. All he means is that his right over them was higher, his relation to them more intimate than that of any other could be; and that these allowed him the privilege of supervising their education in their new Christian life.—**in Christ.**—This adjunct shows the sphere in which these instructors were supposed to labor, that of the Christian life. [Hodge says, that "the words in the original show that they belong to the verb, 'Though ye may have in Christ, i. e. in reference to Christ, or as Christians, many instructors yet have ye not many fathers.'"]—**yet not many fathers, for in Christ Jesus.**—Here again, as before, the words "in Christ Jesus," denote the element in which Paul labored.—**I begot you.**—i. e. as Christians. On *γενῶν* comp. Phil. 10; Gal. iv. 19. Others connect the words 'in Christ Jesus' with 'I,' and make it mean: 'I in Christ,' i. e. as 'an Apostle in Christ.' But as this designation in the foregoing clause does not belong to 'instructors' in any such way as to mean, that they instructed by virtue of their fellowship with Christ, so here it is not to be similarly connected with Paul, although it was in itself true, that those labors of his, which begot in them the new life, and developed it afterwards, could have proved successful only so far as they had been wrought in Christ—**through the Gospel.**—Here we have the instrumentality employed. It was the proclamation of those good tidings which are briefly summed up in Jno. iii. 16; 1 Tim. i. 15, and elsewhere. The Gospel is 'the power of God unto salvation to every one that believeth' (Rom. i. 16); 'the word of the cross;' 'the word

of truth,' by which God begets us (Jas. i. 18); 'the living,' the undestructible seed of the new birth (1 Pet. i. 23). And the essential substance of this Gospel, that which gives it its quickening and nourishing power, is Christ Himself [the Word in the word.] The claim to paternity here put forth, is in no way prejudicial to the fatherhood of God, or the Lordship of Christ, since Paul is here speaking of the relation which the Church sustained to the different teachers in respect to the origin and growth of their spiritual life. The higher absolute relation to God is here presupposed, and even intimated by the phrases "in Christ" and "through the Gospel." The simple instrumentality, alluded to in the whole case, is evident of itself; just as in 1 Tim. iv. 16.

VER. 17. Therefore:—i. e. because I am to you as a father, and it accords with the analogy of nature, that children should resemble their parents.—**I beseech you.**—An affectionate entreaty to heed one brief request.—**be ye imitators of me.**—But how far? Not in general; but in those particulars which he has just been enumerating, wherein he stood in such striking contrast with them, viz., in humility and self-resignation; "in the renunciation of all ambition and conceit" MEYER; we might also add with Oslander, "in that self-devoted heroism with which he sealed his faith." ["Nor these only," says Alf., "but also, as in ver. 17, in his manner of life and teaching"].

VER. 18. For this cause.—This is to be referred back either to ver. 15, as expressing the motive of his sending Timothy: 'because I am your father, and feel towards you like one' [as Chrys., Theoph. and others]; or to ver. 16, as indicating the purpose of his sending him: to promote your imitation of me. The latter reference is to be preferred, otherwise ver. 16 must be taken parenthetically. Oslander combines both, and justly, in so far as what is said in ver. 16, rests upon the paternal relationship asserted in ver. 15. The meaning is: 'since I, as a father, must insist on your imitating my example, I have sent unto you my dear Timothy, who will aid you in this respect.'—**I have sent to you Timothy**—not as though Timothy was to be the bearer of the Epistle (comp. Acts xvi. 10), since he came later, being obliged to go through Macedonia on his way to Corinth (Acts xix. 22).—**who is my son.**—Timothy is here represented as one who, equally with the Corinthians, was converted by Paul, and had derived through him his spiritual life, and so held the same relations to Paul that they did. And the Apostle testifies to his tender care over them in the fact, that he sends to them this their brother, who was especially dear to him, and enjoyed his fullest confidence; one, therefore, whom they had peculiar reason to welcome cordially, as a person able to exhibit to them the mind of their common father in a most reliable manner. [It must be remembered also that Timothy was with Paul during his first visit to Corinth, and must therefore have been personally known to a large portion of the Church]. To explain the epithet 'my son,' on the ground that Timothy had been educated to his office by Paul, after the manner that the Rabbis called their scholars 'sons,' is not sufficiently sustained by the consideration

that we have no further information of his conversion by Paul. Rather the intimacy of the relation between the two expressions in Tim. i. 2, 18; 2 Tim. i. 2, and also the application to him of the same title, 'beloved son,' which had just been applied to the Corinthians, would seem to confirm the opinion that Paul had also 'begotten him through the Gospel.'—**beloved and faithful in the Lord.**—The phrase 'in the Lord' belongs not merely to 'faithful,' (i. e. devoted to me, true to his calling, and therefore reliable) but also to all that is said of Timothy. The praise bestowed on Timothy appears also to have the incidental purpose of impressing upon the Corinthians, in a tender manner, the kind of conduct which they owed to their spiritual fathers.

Timothy's errand is expressed in the words:—**who shall remind you of my ways in the Lord.**—The *ἀναμνηστικόν*: to remind, presupposes the existence of a knowledge which has been repressed by adverse influences, so that it needs to be called up again and refreshed. "There is a slight implication here" (Osiander), and Chrysostom remarks that 'the word is finely chosen to quiet the pride of the Corinthians which might be aroused at the idea of being taught by a youth.' What he means by 'his ways in Christ' he goes on to explain.—**as I teach every where in every church.**—It was his mode of conduct as a Christian teacher; and this, as it regarded, not so much the subject of his teaching, or its manner, as his demeanor while doing it,—the humility and self-denial with which he discharged his calling. This is implied by the connection. The use of *καθ' ἑαυτόν*; here, as employed to introduce a defining clause, in the sense of: *how*, is somewhat remarkable. See Acts xv. 14; 3 John, 8 [where the word is clearly used in this sense, and where Alford somewhat arbitrarily asserts that it is alone thus used]. Hence Billr. joins it to the verb 'remind,' as if Paul meant: 'he will remind you, etc., just as I myself teach.' But from this 1, no good sense can be obtained, and 2, 'myself' is arbitrary. Osiander's explanation, though suitable in sense, is yet somewhat forced: 'who will remind you of my walk (my course of life), agreeably to which I teach everywhere.' The first explanation has the most in its favor, in spite of its grammatical difficulties. The 'reminding' could however refer to his activity in other churches also, since they undoubtedly had knowledge of this, from information which had been given by brethren on their travels. The reference to this uniformity of his conduct generally, strengthened the motive for their imitating him.

DOCTRINAL AND ETHICAL.

1. *Spiritual paternity.*—The awakening of the spiritual life in man is a Divine act. It *originates* in God's purpose of salvation, formed in reference to the individual (Jas. i. 18; Eph. i. 4; 2 Thess. ii. 13). Its *ground* is Christ, in His complex divine-human life as carried out in the work of redemption, which was effected through His death and resurrection and final glorification (Jno. vii. 89). Its immediate *cause* is the Holy Spirit, who imparts to the redeemed the new life of Christ,

proceeding from his death; or, in other words, reproduces in us individually the new man of righteousness, born in Christ through a judicial process of death passed upon the old man or the flesh. The *organ* of this Spirit is the Word, *viz.*, the testimony of Christ, and concerning Christ, which proceeds from Him; and the object and substantial contents of which He Himself is. By bringing this living Word forcibly to bear upon the heart, the Spirit opens the heart. Testifying to sinners of the love of God cherished towards them individually in Christ, he regains their lost confidence; and starts the fountains of all godly life, of all holy conduct towards God.—in obedience and patience; and puts an end to the old distrust, that was the source of all rebellion and sin. And he does this in a way to magnify God and belittle man, and to convert the sinner's pride to humility.

But inasmuch as in this process of renewal God employs human instrumentalities, he confers on these also the dignity of a spiritual fatherhood, and so takes them into a sort of fellowship with Himself. This holds good, however, not of those who have become, so to speak, the accidental instruments in this work, i. e., who have in some way brought about the conversion of souls either by speaking or writing saving truths, the force of which they have not practically felt, but only of those who have the life of Christ in them as an energising power, and who can, out of their own personal experiences, testify of Him, and of His enlightening and regenerating grace, and who are therefore in a condition to beget a kindred life in others. Standing in Christ as the ground of their life, and moving ever in Him, such persons are enabled to introduce others into the same communion, by presenting to them, in quickening power through the Gospel, Jesus Christ in the fulness of His holy love and in His redeeming work, and by thus inducing them to come out from themselves and give themselves up to Him who has given and will yet give Himself for them. In this way they become spiritual fathers; for it is by virtue of the living power of Christ dwelling in them that they are capable of engendering life in others, just as in the sphere of the physical life, the natural creative power, resident in the individual as a personal property, involves in its generative exercise the character and dignity of the paternal relation.

But the more clearly and simply this spiritual paternity is recognized and maintained upon its Divine ground, the more decisively will all further educational efforts on the part of the earthly parent result in bringing these spiritual children out from their first dependence on him (a dependence which often involves an unworthy attachment to his personal idiosyncracies), and fastening them more exclusively upon Him, who is the eternal and absolute ground of this relation, even God in Christ. The children are thus liberated from all that is limited and imperfect in the human parent, to enter upon a freer and more independent development in Christ, and thus to make purer advances in knowledge and holiness.

But this spiritual paternity carries with it a high authority, a holy right to discipline, to re-

buke, to exhort, to purify, with severity or mildness, or both commingled, as circumstances may demand. And this right is exercised as one of love, and under love's strong impulses, and with that ingenuous wisdom which is peculiar to love, and with which it devises all sorts of methods for alluring, urging, restraining, arousing, and softening children, restoring their disturbed confidence and reëstablishing over them a weakened authority.

["A father never is afraid
Of speaking angrily to any child
Since love he knows is justified of love."]

All this is illustrated for us in the Apostle Paul.

2. [*Apostolic piety is the standard for the whole Church, even to the end of time.* The Romish theory, which distinguishes between the clergy and laity, and imposes on the former a degree of sanctity and a mode of life not exacted of the latter, is here plainly condemned in advance. Paul puts all believers on the same footing with himself. He lays claim to no special grace, and recognizes no obligation to self-denial and sacrifice which does not equally rest on the whole Church. In his office as an Apostle, he became indeed a spiritual father; but in point of that Christian character, which underlay his Apostleship, he would have his children resemble him. Here we learn that the Spirit of Christ aims to pervade His entire body, and seeks to mould all, pastors and people alike, to a common type. And this spirit is a cross-bearing spirit. It is a spirit, which it devolves on every minister to exemplify and enforce, and on every Church to imbibe and cultivate. There will be no abatement of this requisition until Christ shall come].

3. [*Christian example is an important means for instructing and edifying the Church.* Its uses are: 1. For *illustration*. It is the living Epistle, accompanying the written Epistle, in the way of comment and explanation. The truth stated in doctrine, example embodies in solid substantial forms, that are more fraught with meaning, and more vivid in expression than words can be. The duty enforced in the precept, it exhibits in the operations of a holy life, that teach the true method of its performance. Thus the understanding is helped to right conceptions of the Word; and the life of God in the Church proves the light of the world. 2. For *persuasion*. "Words teach, but examples draw." So says the proverb, and the reason is, that that inward conviction and force of will, which are the secret of personal influence, express themselves most significantly in the conduct. It is through this, therefore, that man acts most powerfully on man. 3. For *encouragement*. The lives of eminent believers show the possibility of high attainment, and a certainty of the divine promises; and by the shout of "victory at last" animate the spirits of observers to enter the fight of faith, and to do and endure in like manner, with the full assurance of like results. 4. For *rebuke*. The zeal, energy, courage, patience, self-denial and sufferings of every devoted believer, presents a disparaging and mortifying contrast with the conduct of those who, while professing a like devotion, evince only an easy

idle, self-indulgent, self-satisfied spirit, or aspire only after honors and applause.

To set a worthy example is the duty not only of Apostles and ministers, but of all Christians alike. As Paul called upon the early converts to 'imitate him,' so were they instructed to live so as to extend the same call to others coming after them. The guiding word which ought to be continually heard passing down the ever lengthening ranks of the Church, as it moves onward through darkness and through light, treading in the footsteps of its great leader, should be: 'Follow me, even as I also follow Christ'.

HOMILETICAL AND PRACTICAL.

1. [Church founders and all who have been instrumental in converting souls should: 1. love the subjects of their labors with a paternal affection, even as they stand towards them in the peculiar relation of spiritual fathers (ver. 16); 2. aim in their reproof, however sharp, *a.* not to mortify and disgrace their spiritual offspring, but, *b.* to admonish and so restore them to duty (ver. 14); 3. set an example of the Christian life which they shall be able to call on their children to imitate (ver. 16); 4. take pains to show them how they live in all their ways, so that there shall be no excuse for ignorance or mistake, (ver. 17)].

STARKE: Nothing is sharper and more penetrating than the rebukes of love, (ver. 14).—HEDINGER: Ver. 15.—It is the duty and the characteristic of a true minister to beget children through the Gospel, or to lead those, who have been thus begotten, to a further knowledge of Christ. No less is it the token of a right-minded hearer to suffer himself to be thus begotten through the Word, and be trained to maturity in Christ. (1 Thess. iv. 1, 10; 1 Pet. ii. 2). A preacher must build not only with words but also with his life, and so as it were with both hands, that he may be an example to believers both in word and conversation. It is a shame for children to run in strange paths and thus degenerate, (ver. 16). The visitation of churches by suitable persons is a useful and highly necessary practice (ver. 17).

BURL. BIR.:—It is no small thing to be a spiritual father and teacher. Only those who are mature in Christ are suited for such an office; for only according to the measure of our attainments in the divine life shall we be able to beget and fashion other souls. It is, therefore, a presumption in those, who are as yet but children, to wish to become fathers and teachers, before they themselves have rightly learned (ver. 15). Who would wish to exhibit himself as a pattern for others, before he has himself patterned after Christ? (ver. 16).

HEUBNER:—Fathers, who carry their children on their hearts, mourn over the transgressions of their children, long for their reformation, and strive to make them blessed. Yea, they would be willing to pluck out their own hearts for their sake, if so be they might in this way do them any good (ver. 15). What joyousness of spirit is required to warrant a person in holding himself up as a pattern for others (ver. 16).

[CALVIN:—The first token of return to a right state of mind is the shame which the son begins to feel on being reproached for his fault. Yet he who admonishes in a friendly spirit will make it his particular care that whatever there is of shame, may remain with the individual admonished, and may in this manner be buried. In reproofs use moderation, mixing honey and oil with the vinegar. Let it be understood that nothing is sought but the welfare of those reproofed (ver. 14).—How few there are that love the Churches with a *fatherly* affection and lay themselves out to promote their welfare. Mean-

while there are many *pedagogues* who hire out their services as it were to discharge a mere temporary office, and hold the people in subjection and admiration. When I say *pedagogues*, I do not refer to Popish priests, for I would not do them the honor of reckoning them in that number (ver. 15).—Uniformity and steadfastness of conduct “in every place,” most important for a minister, so that no objection can be brought against him, as though he conducted himself differently in different places. (Ad sensum) (ver. 17)].

B. Anticipation of misconception as to his motives in sending Timothy and of consequent arrogance on the part of some. Such to be tested in point of power. The kingdom of God a thing of power.

CHAPTER IV. 18–21.

18 Now some are [have been] puffed up, as though I would not come [were not coming] 19 to you. But I will come to you shortly, if the Lord will, and will know, not the 20 speech of them which are puffed up, but the power. For the kingdom of God is not 21 in word, but in power. What will ye? shall I come unto you with [ἐν] a rod, or in love, and in the spirit of meekness?¹

¹ Ver. 21.—The Rec. has *πράξεις* [with D. F. L. Cod. Sin.]; but Tisch. [according to A. B. C., = *τ*] reads *πράξεις* [so Words., Alf., Stanley].

EXEGETICAL AND CRITICAL.

VER. 18. He here obviates an inference which might be drawn [and, it would seem from the Apostle's language, had actually been drawn], from his sending Timothy to Corinth. It was, that he was not coming there himself. And some were elated, in consequence, with the idea, that it was because he *dared* not come.—**SOME have been puffed up.**—By ἐφυσισώθησαν, *puffed up*, we are not to understand that conceit of wisdom, spoken of before, which lifted certain of them high in their own esteem, above the simplicity of the Apostle. He alludes rather to that arrogant manner, that overweening insolence, which is a common feature of party spirit. Whether any declarations of theirs, respecting his not coming to Corinth, had been communicated to Paul; or whether he only inferred from their conduct that they must be indulging in such expectations; or whether he only intended to say that they were puffed up, as though he were not to be present among them again, may be left undecided. Bengel's idea, 'that a Divine inspiration discovered to him the thoughts which would arise in their minds on reading his letter,' is ingenious, but hardly suitable.—**as though I also were not coming.**—ὡς μὴ ἐρχομένου δέ μου.—The δέ relates to the sending of Timothy, and puts μου in conjunction with him. ["ὡς expresses the assumption in their minds: the present participle ἐρχομένου refers to their

saying—οὐκ ἐρχεται: 'he is not coming.' And, inasmuch as ὡς—ἐρχ. forms one idea, the δέ is placed after it all. See HART. *Partikellehre* 1, p. 190." ALF.].

VER. 19. Counter-statements.—**But I will come to you shortly.**—Paul's courage here speaks out resolutely in an emphatic, 'I will come' (ἐλεύσομαι), which is put first. The 'shortly' (comp. xvi. 6), [but why not also the entire fact of his coming also?], he makes dependent on the will of the Lord (xvi. 7), whose servant he is, and who might appoint him tasks, the discharge of which would prevent him from executing his purpose.—**if the Lord will.**—Thus courage and assurance are coupled with a humble consciousness of dependence, and with submission to the control of a higher power. ["So constantly did Paul live in communion with Christ as his God, submitting to Him and trusting to Him at all times." HOPK.—and I will know, γινώσκω.—This denotes, not a judicial finding upon a previous trial, nor yet a simple taking knowledge of by observation (Meyer), but a consciousness attained by experience, and by tests applied. It implies that *Apostolic discernment*, which penetrates through all outward shows into the very essence of things, which does not suffer itself to be deceived by lofty phrase, or high sounding threats (i. 17; iii. 4), but which accurately detects the presence or absence of a true capacity for energetic and successful labors in the kingdom of God (comp. ver. 20).—not the speech of them that are

puffed up, but the power.—There is the same contrast between *λόγος* and *δύναμις* here, that we have 1 Thess. i. 5; comp. 2 Tim. iii. 5, where instead of “speech” we have “the form of godliness” contrasted with “power.” “*Δύναμις* is the essential power, or true nature and efficacy of a thing in opposition to mere external show.” NEANDER. To explain it of the power to work miracles [Chrys., Grotius], or of moral virtue [Theod., Pelagius], or of the influences of doctrine upon life [Calvin], would not suit the context. [“It is power to work for the furtherance of God’s kingdom—a power conditioned on the possession of true inward spiritual energy (which de Wette makes it to mean). Examples of this are seen in Paul himself, in Luther and in others.” MEYER. It was such power as the Apostles were commanded to wait for at Jerusalem, ere they went forth to be witnesses for their Lord, and which was exhibited so wonderfully at the day of Pentecost; such power as Paul speaks of, when to the Thessalonians he said: ‘Our Gospel came not unto you, in word only, but also in power, and in the Holy Ghost’ (where we see that the antithesis in the text is not to be taken absolutely but relatively); such power as is mentioned in Rom. xv. 18, “the Gentiles being made obedient by word and deed, through mighty signs and wonders, by the power of the Holy Ghost.” It was an essential attribute of the Church, and especially of the ministry of the Church, as energized for the conquest of the world by the indwelling spirit of God, and so made mighty to the pulling down of strongholds. The lack of power, therefore, indicated an absence of the spirit,—the want of a Divine commission and of a heavenly union].

VER. 20. Reason for the foregoing. The eye of an Apostle must be directed to the kingdom of God, and to whatever promotes its advancement. And this kingdom is not built up by beautiful and high-sounding speeches, but by that spiritual energy which awakens and develops the inward life of the spirit.—For the kingdom of God.—By this is meant the Divine kingdom of the Messiah as a life in communion with God, or as a social state pervaded and regulated by the Divine will. It must, therefore, bear upon itself the signature of righteousness, holiness and blessedness. Or, as the Old Testament describes it (e. g. Ps. 72), it is a ‘kingdom of righteousness and peace; in which character it is spoken of again in Rom. xiv. 17. This is also the ruling idea in historical Christianity, whose primitive form is the Church. Its full realization, however, where the living law penetrates and pervades all that is phenomenal, or, in other words, where the archetypal idea and the fact wholly correspond, belongs to the future age. To exclude the ethical element from the conception, is just as incorrect as to hold by it altogether. In the New Testament both are united, prominence being given, sometimes to one, and sometimes to the other, in different passages. But that only the truly pious and believing can properly be members of this kingdom (Col. iii. 3; Phil. iv. 21; Eph. v. 5), is seen in the fact, that it is a fellowship in holiness. [For a good exposition of this important term, see FAIRBAIRN’S *Herm. Man.* p. 56. OLSEN. *Com. Matt.*

iii. 21].—*is, ἐστιν*—is to be understood and associated with *ἐν, in*, and is to be taken as in ii. 5, to mean, *consists in, stands in*.—not in word, but in power.—From this it is evident that the ethical element of God’s kingdom is mainly considered. But whether the Apostle is here speaking of the *ground or condition* upon which a person participates in this kingdom, or of its *direct active advancement*, may be questioned. In the former case the sense would be: that, whereon participation in God’s kingdom is conditioned, *viz.*, faith and love, is not brought about through word, but through the power that is at work in its behalf, i. e. of the minister or teacher (Meyer); in the latter case it would mean: he only is able truly to advance God’s kingdom, in whom this power exists. The latter interpretation, which includes also the idea, that such a person alone can be regarded as rightly belonging to God’s kingdom, is simpler and more suited to the context. “It must be said, however, that the distinction here made between word and power, is not for the purpose of separating the latter from the former, and attributing to it an operation that manifests itself apart from and independent of the word, as fanatics teach; but in order to contrast with the empty declamation of false teachers that true preaching which is filled with the spirit,—to oppose to their mere artificial rhetoric the power of God which resides in the simplicity of the Gospel.” BURGER.

VER. 21. Having expressed his determination to go to Corinth, he here leaves it for them to decide in what form his authority shall be exercised (2 Cor. x. 6; xiii. 2 ff.). This verse some commentators [Calvin, Beza, Lachmann, Stanley Words.,] connect with the following chapter as opening a new topic for rebuke. But, as no allusion is there made to his coming to Corinth, and there is no particle to connect it with what follows, it is better to take it as concluding this chapter. [So Meyer, Alf., Hodge].—*What—τὸ ἰσχυρότερον*, but is more forcible, inasmuch as the alternative presented does not appear at once.—*will ye?*—[“As Chrys. strikingly says, ‘The whole thing lies with you.’” MEYER].—*Shall I come.*—The verb *ἐλθω* is not dependent on *θέλετε*—to you with a rod, *ἐν ῥάβδῳ*—[The use of *ἐν* to express the relation of accompaniment or instrumentality, is not a Hebraism, but a genuine Greek idiom. So Meyer. But Winer, § xlviii. d. says, it is also used like the Hebrew *ב* in cases where Greek authors employ the Dative alone. Its significance in the text is well given by ALF. “not only with a rod, but in such purpose as to use it. The preposition here gives the idea of the element in which, much as *ἐν δόξῃ*”]. Here also he presents to view his paternal relation. The rod is the symbol of fatherly severity. [It means the rod of His mouth. For the word of God, spoken by such as Paul, was sharp and powerful. There is an intimation here of Paul’s consciousness of power]. In contrast with this, and as the alternative before them, *love* is mentioned—or in love.—This indeed is not excluded from severity; but it forms an antithesis to it, inasmuch as in severity the natural expression of love is kept in abeyance, and it is compelled to manifest itself in ways alien

to itself. This idea is more fully brought out in the associated clause—and (in) the spirit of meekness.—LUTHER says: “with tenderness of spirit,” so that *πνεῦμα* would then mean the subjective disposition. But Meyer, following the analogy of such passages as John xv. 26; Rom. viii. 15; 2 Cor. iv. 18; Eph. i. 17; Rom. i. 4; [where, as here, *πνεῦμα* is followed by the abstract genitive and evidently denotes the Holy Spirit, whose specific working is expressed by the noun in connection], interprets the word here in like manner. [But, as Alf. shows, Meyer is mistaken when he affirms, that this meaning attaches to *πνεῦμα* in all kindred passages of the New Testament. There is plainly no fixed usage compelling this interpretation here. It were better, therefore, with Calvin, de Wette, Stanley and others, to understand by the phrase: a meek, gentle spirit. See Winer § xxxiv. 8 b]. *Πατρὸς* denotes sparing, forgiving mildness. In this winning way he gives them to understand that he would much rather be spared the necessity of discipline. [“It is plain from this, as from numerous other passages, that the Apostles exercised the right of discipline over all the churches. They could receive into the communion of the Church, or excommunicate from it at discretion. This prerogative was unseparable from their infallibility as the messengers of Christ, sent to establish and administer his kingdom.” HODGE. “For nerve and vigor, for dignity and composed confidence, this passage cannot be easily paralleled even in Demosthenes himself.” BLOOMFIELD].

DOGMATICAL AND ETHICAL.

The kingdom of God, a thing of power. This kingdom, formerly typified in shadowy outlines (*σκιά*) through the promise and the law, and through a series of special providences, and prepared through miracles and signs, and through the gracious, wise and holy guidance and training of a chosen people, was first exhibited in its original principles, and perfectly realised as the kingdom of heaven upon earth, in the person of the Son of man, come from Heaven (comp. Luke ii. 14; Matth. xii. 28). He was the first to fulfil all righteousness, always doing that which was well pleasing to the Father (Jno. viii. 29; Matth. iii. 15). In the plenitude of the Spirit's might, which rested on Him, (Jno. i. 32), He exercised a constraining and subduing power over the hearts of men, and in word and deed evinced a Divine puissance of love, that overcame the hostile spirits of darkness, proved invincible to Satanic assaults, loosed all manner of bonds, and removed evil of every kind. Though externally weak and depressed, we find Him emerging victorious out of that judgment and death, to which He had freely subjected Himself, and, as the one to whom all power in Heaven and upon earth had been given, rising far above all creaturely limitations into the right hand of the Majesty on High.

Having thus in His own person and history laid the foundations of the Kingdom of God, and illustrated its character and career and triumphs; we behold Him gathering a Church, through the dispensation of the Spirit, out of that apostate

race, (whose nature He had assumed and had, essentially as well as morally, united to God), and exhibiting in it, as in a germ, the kingdom of righteousness and peace, in the exercise of a lofty power over the hearts of men and in the manifestation of ability to redeem and save. This Church, which, from its unseen beginnings, has, after a lapse of ages, spread out into a mighty tree, continues to exist now, precisely as it originated, only through the might of the Divine Spirit, who works in its members—especially in those who are active in its cause—for the continued illumination and sanctification of mankind. And only by the same Divine agency is the kingdom of God, which is enclosed in the Church, advanced, and that period hastened, when it shall be made manifest in all its glorious reality, and when the Lord shall reign King over all the nations. (Zach. xiv. 9). The powers which rule in the Church are, in fact, the powers of ‘the world to come,’ the *αἰὼν μέλλων* (Heb. vi. 5); and while these powers display their Divine energy, in cleansing the heart more and more from the filthiness of the flesh and the spirit, in promoting knowledge and sanctification, and in strengthening the will to endure under all assaults of temptation and persecution, the Church is ripening towards that glorious epoch when, in the union of all the holy in Heaven and upon earth, it will appear supreme in Christ, over all things, as the true Kingdom of God, wherein God shall be all in all (1 Cor. xv. 28).

HOMILETICAL AND PRACTICAL.

[1. The carnal-minded in the Church, 1, are apt to gather presumption, and take courage for self-display, during the absence of their Divinely appointed guides, ver. 18; 2, need to be thoroughly tested as to their really spiritual qualities, and exposed, ver. 19; 3, are deserving of rebuke and discipline, ver. 21.

2. Since the Kingdom of God is not in word, but in power, its ministers must be, 1, full of courage and fearless of opposition, ver. 19; 2, dependent on the Lord, from whom their power comes, for direction in all their movements, ver. 19; 3, capable of testing human pretensions, ver. 19; 4, prepared for severe or lenient dealing, as circumstances may require, yet disposed in spirit to the latter, rather than the former, ver. 21.

3. In the truth, that the kingdom of God is not in word, but in power—the power of the Holy Ghost, we have, 1, *A lesson of instruction.* It shows us to what source ministers and all Christian laborers are indebted for the success of their words and efforts; 2, *A criterion for judgment.* We can ascertain whether the kingdom of God is present in any person, or church, which claims to possess it, by the ability shown to achieve those results for which the Divine power is given; 3, *A ground of encouragement.* Weak as believers are in themselves, and great as is the work to be accomplished, the kingdom of God in them can strengthen them to do all things; 4, *A lesson of duty.* If we would do great things for God, we must trust, a. not to our own skill in persuasion, but b. in the power which the Holy Ghost imparts; 5, *A rebuke.* Lack of

achievement for the kingdom of God cannot be charged upon a *lack of power in it*, but upon a *lack of faith in Christians* to use the power given].

LUTHER:—Ver. 20. Faith is a living, essential thing; it makes a man entirely new, changes his disposition, and turns him completely about. Wilt thou continue to remain in thy pride and immodesty, in avarice and anger, and wilt thou boast and prate much of faith? then comes Paul to thee and says, 'Listen, good friend; the kingdom of God does not consist in words, but in power and in deeds.'

STARKS:—The point to be looked at is not *how* a person *talks* about religion, but whether the *essentials of Christianity*—truth, experience, action—are in him (ver. 19). O, precious declaration! It is power—*power*—not prating and show that makes the Christian.—HED. Where the kingdom of God is, there Christ is, and the Holy Spirit also, who regenerates men (ver. 20).—If soft words won't serve, then the minister must rebuke sharply.—Love remains the same when it is severe, as when it is mild, provided it only leads to God. Its various arts of regulation must first be thoroughly learned and then practised when needful.—Righteousness, holiness and love exist in God combined; and as both Law and Gospel have alike issued therefrom, so should every evangelical minister rightly employ both. 2 Tim. ii. 15 (ver. 21).

BERL. BIBLE:—The whole kingdom of our God is pervaded with Divine and heavenly powers. And although indeed He utters words from thence, yet these words are spirit and life, yea, the words of eternal life (Jno. vi. 63, 68). Hence words, fraught with the spirit and quickening in their influence, are also a fruit of the kingdom of God, which consists in power. In short, every thing which God speaks, works and does, in and through his Son, carries in itself a kind of power, and manifests this power wherever it is not hindered (ii. 5; Rom. i. 16), (ver. 20). People say sometimes: 'Where is love? More is accomplished by love than by severity.' True, provided we are not compelled to use severity. Then severity itself is also an effect of love (ver. 21).

HEUBNER:—The "puffed up" are mighty in words, but weak in deeds. Inward spiritual power lies in humility. The Church of Christ does not need braggarts, but true workers (ver. 19).—The unction of the true preacher is detected in the power he exerts upon the hearts of men (ver. 20).—Man determines for himself the treatment he shall receive, whether it shall be severity or mildness. Well for him, who is still enjoying the gracious period of discipline. He is better than one altogether reprobate. God has a two fold staff, the staff of *mildness* and the staff of *woe* (Zach. xi. 7-14) (ver. 2).

X.—A SECOND INSTANCE OF DEFECTIVE CHRISTIAN SENTIMENT.—TOLERATION OF IMPURITY.—NEED OF CHURCH IN PURIFICATION.

[*A case of incest stated.—Call for Excommunication.—Its form and intent*].

CHAPTER V. 1-5.

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named [*is not even*¹] among the Gentiles, that one should have his
2 father's wife. And ye are puffed up, [?] and have not [did not] rather mourned, [mourn], that he that hath done² this deed might be taken away [*om. away*³] from among
3 you [?]. For I verily, as⁴ absent in body, but present in spirit, have judged already, as though I were present, *concerning* [*om. concerning*] him that hath so done⁵ this deed,
4 In the name of our Lord Jesus Christ [*om. Christ*⁶], when ye are gathered together,
5 and my spirit, with the power of our Lord Jesus Christ, [*om. Christ*⁶]. To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus⁶.

¹ Ver. 1.—The addition of *ἐννοητέον* in the Rec. has the best authorities [A. B. C. D. F. Cod. Sin.] against it, and is perhaps a supplement according to Eph. v. 3.

² Ver. 2.—It is doubtful whether we ought to read *ἡνέκα* with Griesbach, Meyer [Alford, Words.], or *ἡνέκα* with Ruckert, Tischendorf. Both are equally suited to the sense, and are about equally supported.

³ Ver. 2.—The Rec. *ἐξαιρέσει* is still less authorized than *ἐννοητέον* ver. 1, and no doubt originated out of ver. 13.

⁴ Ver. 3.—The Rec. *ἔσθ' ὡς*, before *ἀνών*, *absent*, has indeed the oldest MSS. [A. B. C. D. Cod. Sin.] against it, and hence is rejected by Lechmann, Meyer [Alf. Words.]. But there are also many and good authorities in its favor. [D. F. L. Syr. and many of the Greek Fathers]. And it might as easily have been omitted for the sake of avoiding the repetition (*ἡνέκα*), or, as not suited to *ἔσθ' ὡς*, as admarginated, and then afterwards inserted according to the analogy of *ὡς ἡνέκα*. We retain it with Tischendorf. [We, on the contrary, omit it as badly supported and wholly needless, and wait for Tischendorf's last Ed. See comments below.]

⁵ Ver. 4.—The *ἡνέκα* of the Rec. was probably added later, because of the solemnity of the title. [It is found in D. F. L. Cod. Sin. omitted in A. B. D.]

⁶ Ver. 5.—This reading (Rec.) is the most probable. Both the omission of *ἡνέκα* (Tisch.) as well as the addition *ἡνέκα* after *ἐκείνῳ* and of *ἡνέκα* after *ἡνέκα* are not sufficiently accredited.

EXEGETICAL AND CRITICAL.

Paul here turns to a second topic for animadversion, and what follows might well serve to take down still further the self-conceit of the Corinthians. ["This, practically speaking, forms the crisis of the whole Epistle. It is, as it were, the burst of the storm, the mutterings of which, as Chrysostom observes, had already been heard in the earlier chapters, and of which the echoes are still discernible, not only in this Epistle, but also in the second Epistle, the first half of which is nothing less than an endeavor to allay the excitement and confusion created by this severe remonstrance." STANLEY]. The passage is introduced abruptly without any conjunctive particle.

VER. 1. States the specific ground of complaint.—Commonly *ὅλως*: not indeed, nor, at all, as it can mean only in negative clauses; [nor "absolutely, as simply adding force to the assertion." STANLEY; nor, in short (Clericus), which Ols. says is the only second meaning that can be justified]; but, as in chap. vi. 7; xv. 29: *Matth. v. 84, in general*. It belongs not to *πορνεία*, fornication, but as an adverb to *ἀκούεται*, is heard, and so to the whole clause. ["It implies, however, the general prevalence of the practice spoken of." OLSHAUSEN. So Meyer, de Wette; and Hodge allows it. "The signification, certainly, implying that the matter was no doubtful rumor, but an evident fact (as Calvin, Beza and others), is contrary to the meaning of the word." MEYER]—there is heard among you, *ἀκούεται ἐν ὑμῖν*.—By this it is not simply meant, that there was some talk of the subject mentioned in their circles generally, but that the thing, of which the talk was, prevailed there; although this is only to be inferred from the context, and is not directly expressed. (It would then mean: *ἐν ὑμῖν ὄσα, or εἰναί*; the former, in case it was a correct report; the latter, if it were only a vague rumor). [The names of the informants are not specified, as in the former instance. It was a case of public rumor, and the sin so notorious as to need no vouchers. See Words.].—fornication, *πορνεία*.—"The word is used in a comprehensive sense, including all violations of the seventh commandment." HODGE]. Of these one in particular was singled out, of the grossest and most astounding sort, *viz.*, of incest. This is introduced by *καί*, which points to something special under a general head, and brings it in as a climax,—and indeed, or yea even,—with the repetition of the general term for the sake of emphasis,—such fornication, as not even among the Gentiles.—The ellipse might be filled up most readily by: 'is heard,' or simply by: 'is.' [The Rec. text has 'is named,' which Alf. calls "a clumsy gloss taken from Eph. v. 8."] Paul here sets forth the unparalleled nature of the crime he was about to speak of, and the greatness of the disgrace which thereby fell upon the Christian Church—"a holy people."—That one has his father's wife, *i. e.*, his step-mother (*μητρὰ*)—comp. *Levit. xviii. 7, 8*—and this either as wife, or concubine. The word *ἔχειν*, to have, is used of both relations, as is seen by such passages as *vii. 2, 29; Matth. xiv. 4:*

xxii. 28; Jno. iv. 18. In this case it most probably stands for an illegitimate concubinal relation (comp. *Osiander*), which was also a 'having,' inasmuch as it was a habitual thing, as well as an act consummated (*πράξας*: having done, *ver. 2*; and *κατεργασάμενος*: having perpetrated, *ver. 8*).^{*} By the expression—"his father's wife," the wicked violation of the relation sustained to the father, is brought out more conspicuously than if he said simply 'step-mother.' The father, moreover, is to be considered as still living, (against *Besser*), and as a Christian. See *2 Cor. vii. 12*, where the father is spoken of as one 'that had suffered wrong' (*ἀδικηθεὶς*), and where Paul says 'he did not write on his account.' The son, at all events, must have been a member of the church; the woman, however, not, since he, and not she, is made the subject of censure. Further questions, *e. g.*, as to whether the man was a proselyte, and had proceeded on the Jewish maxim, that a person who had become "a new creature," had severed himself from all former connections, and was at liberty to enter into new relations otherwise forbidden? may be suffered to rest. In speaking of the crime here mentioned as something not existing among the Gentiles, Paul does not mean to say that it never occurred in their history. Cases of this sort are indeed recorded, and tragedies have been founded upon them; but they are always spoken of as rare exceptions, that excited the utmost public horror. *Cicero pro Cluentio*: "*Scelus incredibile, et præter hanc unam in omni vita inauditum.*" (comp. *Wetstein* and others on this passage).

VER. 2. Expressions of astonishment at their conduct in view of the above fact.—And ye are puffed up?—[This and the following clause should be read as questions. So Calvin, Meyer, Alf., Words., et al.]. The *ὅτι*, *ye* is emphatic, and points back to *ἐν ὑμῖν*, among you, *q. d.* 'such a thing has occurred among you, and you are, etc. Questions of this sort are often introduced by *καί*, and, which here does not take the emphasis as though equivalent to: 'and yet,' but throws it forward on the word following. The assertion that they were puffed up, refers, not to *iv. 18*, where this is affirmed only of some, but to *iv. 8*, where he describes the whole Church as filled with the conceit of their spiritual perfection. A great mistake it would be to suppose (with *Chrys.*, *Theod.*, *Grot.*) that the incestuous person himself was the subject of their pride, on the ground that he was some distinguished teacher among them; or that Paul here alludes to the boasting of other parties over that to which the incestuous belonged.—The proper state of feeling which they ought to have manifested, is expressed in the negative question.—And did not—when ye first knew of the crime—rather mourn—*i. e.* mourn, that a member of their

^{*} ["It is not credible that the Corinthian congregation would have endured that one of their body should live with a *harlot*, especially his mother-in-law. But because this illicit connection had been palliated by the name of matrimony, therefore they might console at it, especially if there were any who were the man's zealous friends, and endeavored to soften the baseness of the thing." CÆLIUS. And this is the view of Meyer, whose arguments Kling does not seem to have thought it worth while to refute, and which undoubtedly ought to be admitted.]

body had sunk so low, and the Church of the Lord, which ought to have been kept holy, had been thus defiled and dishonored. (The Aorist *ἐπεσθῆκατε* indicates the act, expressed by the present, as past and finished, as in *ἐκπορεύεσθε* iii. 5). This mourning, which has its source in a lively sense of the common interest which all have in what affects all, implied also a combined and energetic movement for the removal of the evil deplored,—in order that he who had done this deed might be removed from among you? *ἵνα ἀρῶ ἕ.*—The *ἵνα* here is not eebatic, but retains its proper telic force, “*unto the end that he,*” etc. The removal pointed to, must not be regarded as implying any Divine visitation, a cutting off by death for example, or the like; since it is clear from ver. 18, that he only contemplated the excommunication of the guilty party by an act of the Church itself—an act to which their sorrow should have prompted them. *Bengel* says: “Ye had no sorrow to stir you up for the removal,” etc. The manner in which the party under censure is designated, carries force: “*he that hath done this deed*”—*τὸν ποῦν, facinus, this wicked deed.*

Vers. 3-5. That such sorrow, leading to such results, should have prevailed in the Church, he confirms by stating the decision, which he, on his part, had reached in the case. [“There is something in the involved structure of this sentence, which gives a strong impression of the emotion, anguish, and indignation with which it was written, and which vented itself in broken and disturbed periods, as it were *per singultus*.”—*Words*].—For I, for my part, *ἐγὼ μὲν.*—The *μὲν* puts Paul in strong contrast with the Corinthians, who were so indifferent and remiss in the case. If we are to retain *ὡς*, as, it must be regarded as embracing in its force the two following participles, and belonging especially to the latter, “though absent in body, yet as present in spirit.” This then reappears in the next clause without any qualifying term, and as carrying the emphasis: *κέκρικα ὡς παρών.* The same contrast occurs in Col. ii. 5: “For though I am absent from you in the flesh, yet in spirit I am present with you.” [*Meyer, Words., Alf. omit the ὡς, as unauthorised. The sense is clearer without it—‘for I being absent in body, yet present in spirit.’ The participles state the facts in the case, and require no as implying similitude. This appears only in the next clause, where it properly belongs.*—Absent in body, yet present in the spirit.—By “in the spirit” we are not to understand the *Holy Ghost* (as Chrys. and others), but *his own spirit*, as contrasted with *his body*. Yet the spirit of the Apostle must not be thought of apart from the Divine illumination and energy which he enjoyed, and by means of which, even in his absence, he looked into and influenced the state of the Corinthian Church; although the *τὸ πνεῦμα, the spirit* designates even his spiritual nature in contrast with his physical. A similar case occurs in 2 Kings v. 26, where Elisha says to Gehazi: “Went not my spirit with thee?”—have already judged, *ἤδη κέκρικα.*—(comp. on ii. 2). “*Already,*”—this energetic and prompt conduct on the part of an absent person forms a contrast all the more striking with the slackness of those

among whom the shameful scandal had occurred,—as present,—[Not, in spirit, for he was there already in spirit, but in body; ‘as though he were visibly among them to control and direct in the matter.’ So *Meyer, Alf., Hodge*].

[As the words which follow are brought under discussion as to their grammatical construction, it seems best, for the sake of perspicuity, to give them in full and translate them as they stand:—*τὸν ποῦν τοῦτο κατεργασάμενον ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ συναχθέντων ἡμῶν καὶ τοῦ ἐμοῦ πνεύματος οὖν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ παραδοῖναι τὸν τοιοῦτον τῷ σατανᾷ.* lit.,—him so having perpetrated this thing, in the name of our Lord Jesus being gathered together, you and my spirit, with the power of our Lord Jesus, to give such a one to Satan.—The first question is as to the proper connection of the first clause here: “him having perpetrated this thing.” In the E. V. this is taken as governed by some preposition understood, e. g., *κατα, concerning*—so *Words*. Others (*Stanley*) construe it as the direct object of the verb *κέκρικα, judge*]. In this case the sentence would read: ‘I have judged or passed sentence on him who has,’ etc. The best way, however, would be to regard it as the object of *παραδοῖναι* in ver. 5, so that the *τὸν τοιοῦτον, such a one*, would then be merely the resumption of the same object under another form. [We should then translate, putting a colon after *κέκρικα*, ‘I have judged, that the person who has perpetrated this thing, ye in the name of the Lord Jesus, etc., do deliver such a one,’ etc.]. The reason for putting this objective clause first is to give it the emphasis, as bringing the guilty party more prominently in front. And the word ‘so’ is inserted for the sake of intensifying the enormity of the guilt incurred; and it points to certain aggravating circumstances well known to his readers,—“So shamefully, while called a brother.”—*Bengel*. We might also (with *Osiander*) here take in view both, the man’s shamelessness in perpetrating his crime and his utter disregard of his Christian obligations. The next question is about the proper connection of the subordinate clauses. These may be combined in four different ways. Either they may all be united with the principal verb *παραδοῖναι, to deliver* [*Mosheim, Schrader and others*], to which *Bengel* and others also join *ὡς παρών, as present*; or with the participial clause *συναχθέντων, being assembled* [*Chrys., Theoph., Calvin*]; or they may be connected partly with this and partly with the other, so that either *ἐν τῷ ὀνόματι, in the name, etc.*, shall be joined to *συναχθέντων, being assembled*, and *οὖν τῇ δυνάμει, with the power, to παραδοῖναι, to deliver* [so *Beza, Calov., Billr., Olsh.*]; or precisely the reverse [*Luther, Bengel, de Wette, Meyer, Alf., Hodge*]. The last method seems the most suitable, viz: to unite the clause, “in the name of our Lord Jesus Christ” (which stands first by way of emphasis, and which otherwise the analogy of *Matth. xviii. 20* would lead us to join with the participle, ‘being assembled’) with the main verb, as expressing the ground of the chief transaction, so that the act spoken of shall appear to rest on Jesus, the acknowledged Head of the Church, and upon His authority, and so pass for His act. (Com. 2 *Thess.* iii. 6; *Acts* iii. 6-16; and

respecting the word 'name,' chap. i. 2). As for the clause, "with the power of the Lord Jesus," the very position of it makes it probable that this is to be connected with the participle, 'being assembled' and its adjuncts, since otherwise this participle would, in a most remarkable manner, be made to separate the more strictly qualifying terms of the main sentence. Besides it must be said that the phrase, "in the name of our Lord Jesus," better serves to qualify the act of 'delivering over to Satan,' and includes also the force of the other phrase, "with the power of our Lord," letting alone the fact, that in this way we avoid the accumulation of qualifying terms for the main verb (as well as for the participial clause, if both should be joined to this). Nevertheless, it is not to be overlooked that the phrase, "with the power of our Lord," also serves to qualify the act of "delivering over;" yet not directly, but only as a component part of the clause where it occurs. The entire parenthesis will then mean, that the whole case should be decided in an assembly of the Church,* where he would also be present in spirit;† and that in this gathering they would, moreover, be accompanied by the power of the Lord Jesus for their assistance, (*Σὺν*, *with*, designates association, where, however, the co-worker is not a simple instrumentality in the hand of the other; and *δύναμις*, *power*, denotes not merely: 'disposing influence,' as Meyer supposes, but: *force, might, capability*).‡

[* "The feeling of absolute control in the matter, which finds expression in ver. 3, the Apostle softens first by the use of 'in the name of our Lord Jesus,' and then by associating with himself, in the republican spirit of primitive Christianity, the whole Church, where he presides in spirit."—*DR WETTE*.]

[† "The Apostle translates himself in spirit to the Church in Corinth, and expresses his decision as if in midst of them."—*BRONCKE*.]

[‡ Meyer, de Wette and Alford agree in taking the words, "with the power of our Lord Jesus," not as a third element in the proposed assembly, nor yet as something resident in the whole Church, but as belonging exclusively to Paul, and so connect it directly to "my spirit." But this seems arbitrary. If the act of 'delivering over' was to be the act of the whole Church and not one of independent apostolic authority, we must suppose that it, too, was fully empowered for the purpose by the Lord who had promised to be in it, when assembled in His name, to the end of time, giving force to its decisions. The grammatical question here will be apt to be determined very much in accordance with the preconceived theories of church government entertained by the interpreter. Hodge (*e. g.*) regards the Church as convened not for the purpose of voting and acting in the premises, but "as mere spectators," to impart "solemnity to the judicial proceeding." So he takes the words in question as connected directly either with "my spirit," or with 'to deliver'—the sense in either case being substantially the same. Wordsworth goes still farther, and regards the excommunication as not only "promulgated in the presence of the Church," but also as having "been done without taking council with them," and "probably against their inclination." And so the Rheims version:—"Though the act was done in the face of the Church, yet the judgment and authority of giving sentence was in himself and not in the whole multitude, as the Protestant and popular sectaries affirm." Owen, on the other hand, analyses the matter thus:—1. The *supreme efficient cause* of the excommunication is the power and authority of Jesus Christ. 2. The *declarative cause* of the equity of this sentence, the *spirit of the Apostle*. 3. The *instrumental, ministerial cause*, the Church. They were to "do it in the name of the Lord," and thereby "purge out the old leaven;" whence the punishment is said in 2 Cor. ii. 6 to be "inflicted by many." (See a full discussion of this in OWEN'S *Works*, vol. xvi. p. 160). And NEANDER forcibly observes: "The Epistles of Paul, which treat of various controverted ecclesiastical matters, are addressed to whole churches, and he assumes that the decision belonged to

But what are we to understand by 'the delivering of such a one to Satan?' That by this phrase excommunication is intended, is evident from ver. 2 ("that he might be taken away from among you.") and from ver. 13 ("Wherefore put away, *etc.*"). But that this is all the expression involves, is improbable from the fact that it is not elsewhere used in this sense. We meet it again only in 1 Tim. i. 20, where it appears, as here, to imply something more. Rather it would seem to convey the additional thought that those, who were ejected from the Church of God—a realm which, as such, is exempt from the dominion of Satan,—were given over again into Satan's power, and unto his destructive influences; and that hence a certain control over these persons is granted him, *viz.*, in so far as it may please the Lord, who ordains this lot for them through His Church and through the Apostolic office (Meyer). [But the question is, whether this was a *miraculous* subjection to the power of Satan, such as involved special evils and could be effected only by Apostolic authority, and so was peculiar to that age alone; or, whether it had regard to Satan only as the common source of the manifold miseries by which men are scourged, and as the unwilling instrument of a Divine discipline over God's children universally, and hence was something possible for all time, and takes place whenever a man is given over to suffer the bitter consequences of his vices, uncheered by the grace of God's kingdom? The former is the view which has prevailed in the Romish Church from the earliest times, and it was much used to enhance the terrors of priestly excommunication and justify the deliverance of ecclesiastical offenders into the hands of secular authorities for punishment. It is still advocated by many Protestant commentators, among whom are Meyer, Alford, Barnes, Hodge. The latter thus sums up the reasons in its support: 1. "It is clearly revealed in Scripture that bodily evils are often inflicted by the agency of Satan." 2. The Apostles were invested with the power of miraculously inflicting such evils, Acts v. 1-11; xiii. 9-11; 2 Cor. x. 8; xiii. 10. 3. In 1 Tim. i. 20 the same formula occurs probably in the same sense. 4. There is no evidence that the Jews of that age ever expressed excommunication by this phrase, and therefore it would not, in all probability, be understood by Paul's readers in that sense. 5. Excommunication would not have the effect of destroying the flesh, in the sense in which that expression is used in the following clause." The consequence of this view is to exhibit the act under consideration as one done solely by Apostolic authority and power, and therefore as an exceptional case of discipline,

the whole body. Had it been otherwise he would have addressed his instructions principally at least to the overseers. When a licentious member of the Church at Corinth was to be excommunicated the Apostle considered it a measure that ought to proceed from the whole society, and placed himself therefore in spirit among them, to unite with them in passing judgment." Furthermore it might be asked, if the Church had no power to act in the premises, where was the ground for Paul to complain of their conduct, in not securing the expulsion of the guilty parties? Plainly his purpose here, in decreeing as he did, was to supplement their lack of duty; and we are not to construe his procedure as *pro forma*, but as extraordinary, and based upon that plenitude of power which he had as an Apostle.]

which can afford no precedent for after times. The opposite view is the one maintained by Calvin, Beza, Turretin, Owen, Poole, and many others. They regard the formula, 'to deliver a person to Satan,' only as a more solemn mode of stating the fact of excommunication as expressed by our Lord in *Matth. xviii. 17*,—one designed to exhibit more vividly the sad condition of him who has been cast out from the kingdom of God and so consigned into the hands of his great enemy, uncheered by the light and comforts of the Saviour. This seems the more rational interpretation, only that it does not take sufficient account of the malign agency ascribed to Satan in the Scriptures. For, 1, it accords precisely with the view of the Apostle, that outside the kingdom of God, Satan reigned as "the prince of the power of the air"—as the one that "had the power of death"—as the one who was the source of bodily inflictions, and had sent 'a messenger to buffet him,'—even as he had "bound the woman who had the spirit of infirmity," whom our Lord cured—and so was ever working in various ways to afflict mankind. And surely there is nothing in Scripture to warrant our believing that his agency in this respect has been restrained as yet. His power to tempt to sin implies a power also to inflict the evils which sin engenders. 2. The power of Satan, we are also taught, is subordinate to the power of God. He may be suffered to work an utter destruction, or be used as the unwilling instrument of a Divine discipline. Job and Paul are illustrations of the latter case. And we have every reason to believe, that Satan is still employed in God's hands for this very work of discipline or destruction. Now if this be true, there is nothing miraculous or extraordinary in the case under review, even though we may suppose that physical evils are understood. The instances of Ananias and Sapphira, and of Elymas the sorcerer are not parallel with it. It is no objection that this formula of excommunication has never been found to have been used by the Jews, for it is in keeping with the whole tenor of Paul's doctrine. Moreover, the results anticipated would be directly conducive to the end proposed, if, as was hoped for, the culprit was no reprobate, but one who promised recovery under this most humbling and chastening discipline].—The end to be subserved by this 'deliverance unto Satan' was,—for the destruction of the flesh—*εἰς δόλεθρον τῆς σαρκός*.—That by this no mere moral effect is indicated, such as the mortification of the selfish and sensuous propensities of our nature, is evident both from the connection with what precedes, which points to an operation of Satan, and from the use of the word *δolethros*, which nowhere occurs in the above sense (for which rather the terms *θανάτου*, *νεκροῦ*, *στανῶν*, and the like, are used), and from the antithesis made here between "flesh" and "spirit." *Σάρξ* here denotes the physical life in its depraved state, as an organism where sin is seated, and which serves sin. Now this, which had been used in so shameless a manner by the incestuous person as the instrument of sin, Paul wishes to have given over as a prey to Satan, that he might execute upon it a corresponding disorder, and so fulfil the Divine judgment.

[And it must be added that there is no vice so fearfully avenged in that which is its seat and source, as this very one under consideration. Its legitimate consequences, so terrible as to carry in them the aspect of Satanic malignity, are, in fact, a 'destruction of the flesh'.—But the ruin, thus to be wrought in the outer man, was not to be an utter and final one. There was in it a merciful design,—that the spirit may be saved in the day of the Lord Jesus.—The idea is, that through the penalties inflicted upon his body the offender might be brought to repentance, so that although the former might perish, yet his spirit—the centre of his personality—being still receptive of Divine impressions, might be snatched from destruction, and be found at last within the circle of the ransomed at the day of final separation and decision. That the Apostle here contemplated something more than a bare possibility, is apparent from the whole tenor of this passage; and he might express such hope without presupposing any irresistible operation of Divine grace.* [On the general subject of Satan—the nature and extent of his agency, and his relation to the kingdom of God, see the able articles in *Kirby's Enc.*, 2d ed.; *Smith's Bib. Dict.*, under the word "Satan," and the one in *Hertzog's Re. Ency. Teufel*; also an article by *Moses Stuart* in the *Bib. Sac.* for 1848, p. 117].

DOGMATICAL AND ETHICAL.

[*Excommunication: its right, occasions, grounds, form, intent and results.* 1. The right to excommunicate is both a natural and a delegated right. The right of any community to exist, involves also the right to eject from itself all elements that are inconsistent with its character and integrity and well being. This belongs, therefore, to the Church. But above and beyond this, the injunction of Christ (*Matth. xviii. 17*), and the example of the Apostles make it an imperative duty, for the preservation of the Church as a holy body, bearing witness for God and truth and righteousness. 2. The occasion which calls for the act must be some flagrant and habitual offence. Spiritual perfection is not to be looked for in the Church. The tares, which in outward appearance resemble the wheat, must be allowed to remain to the end. Hence many faults in doctrine and practice in the Church at Corinth, Paul was content with rebuking. But the incestuous person was to be cast out. In this forbearance of his towards the one, and severity towards the other, an example is set for all time. To distinguish when the one should end and the other should begin, belongs to the gift of wise government. 3. Its grounds]. The soul of a true evangelical discipline is Christ, His name and power—Christ dwelling in the hearts of believers by faith, and especially present with those whom he has made shepherds in it, with His living, powerful, all-enlightening, penetrating, sifting and dividing word, and hence with the energy of His Spirit operating therein. It is in the light of this word, that sin must be recognized as a

* King's refutation of Ellicott's charge of "hasty and indiscreet zeal" on the part of Paul, we venture to omit as unnecessary. No one in this country would think of entertaining it for a moment].

reproach and a desecration of His name, and therefore as something which evokes a reaction against it from this Name—a reaction which is nothing else than a manifestation of the might of a holy, divine love.—[4. Its form]. The constraining power of this reaction must be felt and exhibited in the Church, which is Christ's body, and especially in those who are the stewards of the Divine mysteries, and ambassadors speaking in His name, urging them as by an irresistible impulse, and arousing them to a strong determination to make it effective upon the offender. And the Church in assembling for this purpose when occasion calls, should come together solemnly, attended by the presence and power of the Lord. Thus and thus only, in a manner truly valid, and with unfailing results, can he, who has desecrated the name of Christ, and has proved unworthy of fellowship in His body, be cast out from the sphere of life in Christ, and from a participation in His protecting grace, and given over into the power of Satan to suffer the merited penalties of his sins. [5. The intent of this act is not punitive, but remedial, in consistency with the design of the whole Gospel dispensation, which was "to save and not to destroy;" and with the object of the power intrusted to the Apostle, and so to their successors, "which was for edification and not for destruction." And this intent must be displayed in the manner in which the act is performed, and in the hopes and prayers with which it is accompanied. For though the act of excommunication is in one sense a cutting off from the means of grace, in another it may itself be made a means of grace through the blessing of God which may follow the offender in his exclusion and turn the very severity of his sufferings into a glorious benefit. And where this result is not hindered by the obduracy of the guilty party, and he has not sinned past forbearance, we may expect 6. as the result, repentance and restoration. Nor is this surprising]. In bringing about such issues Satan, the arch enemy of Christ, is employed as his servant, even while he, on his part, seeks only to gratify his own love of corrupting, plaguing and destroying men. Our sinful nature, the organ of sin and the seat of its impure impulses, is given over into his power to be wasted and destroyed. And while in doing this, his intention is utterly to ruin, Christ aims at the ultimate deliverance of the spirit, which, having been enthralled by the flesh, is to be liberated through its weakening and destruction. He who inflicts the judgment, prescribes the limits beyond which the Evil One may not pass; yea, compels him to subserve the purposes of his holy love. This is one truth taught us in the Book of Job, although the author there is speaking not of punishment but of proof and trial. The results of such discipline will be brought to light on that day when all things shall be revealed. And they will be brought to light in such a way that Satan will be put to shame, while God will be glorified in the midst of His own, even among those who have deeply fallen, as One who is wonderful in counsel and glorious in execution.

[On this subject it will be profitable to consult OWEN. *Works*. xvi. p. 151-188. EDWARDS *Serm. on Excom.* HOOKER *Ec. Pol. Book VI*].

HOMILETICAL AND PRACTICAL.

[As before we had the picture of a Church *imperfectly united*—still divided by the prevalence of ambition and conflicting opinions, so here we have a picture of one *imperfectly purified*, still carrying in itself the corruptions and spots of an earlier depravity. And here we see: 1. How sin may convert the very grace of God into a warrant for a lasciviousness even grosser than any which may be practised without, ver. 1.—How it shows more flagrant and abominable when seen in a body professing holiness, than elsewhere, ver. 1-3. The melancholy aspect of a Church unconscious of its defilements, and flaunting in the conceit of its own perfection and beauty; and 4. in contrast with this, the proper attitude of humiliation and sorrow that it ought to assume, ver. 2-5. The duty of observant and faithful ministers in the premises—to reprove remissness, and exhort the Church to self-purgation, ver. 3-6. The duty of the Church made alive to its disgrace—to cast out the evil it cannot cure, and consign the obdurate offender to the master he serves, a. with united action; b. in the name of the Lord; c. evincing a holy abhorrence of sin; d. yet a love for the offender that shows itself in the desires and prayers for his recovery, ver. 5].

STARKER:—Since the scandal of crimes committed in the Church is greater than that of those committed in the world, we should avoid them the more carefully, lament over them the more deeply, and punish them the more scrupulously. The Church must tolerate the public rebuke of open offences, ver. 1.—Christians should mourn over the sins of their brethren as if these were personal afflictions (Ps. cix. 186; Ez. ix. 4) ver. 2.—It is possible for us to promote the welfare of a Church even when absent, by prayer and by power [?] by writing and giving counsel, ver. 3.—HED.: 'How glorious the uses of excommunication!' By it many an offender, who would otherwise continue in sin, and have part with the devil, is saved; by it the Church evinces its abhorrence of evil, and shuns disgrace; by it she keeps from participating in others' sins, which, through connivance, would involve a whole people in guilt and punishment; and finally, by it she prevents the spread of iniquity, ver. 5.

BERLEN. BIR.:—Merely formal assemblies profit nothing; the spirits must be present, and they must first be united by the power of Christ, ver. 4.—A true church-censure flows from love. Its aim is the preservation of the spirit. It has ever been God's method to destroy a part, and that the least part, rather than to lose the whole. So the Gospel still keeps the preponderance. And though the act wears a legal aspect, it is evangelical in intent, aiming to save what belongs to Christ.—We shall obtain salvation at the appearing of our Lord, provided we first awake from sleep, arise from the dead, and let Christ give us light, ver. 5. The toleration of even small things, which originate from impure sources, endangers the whole obedience of faith, ver. 6.

RIEGER:—Conceit and self-satisfaction, whether in individuals or communities, open the way for carnal license.—A person must have dug deep in

poverty of spirit, if he takes not occasion from others' trespasses to enhance his own reputation—He who spares the rod hates his child. The omission of a lesser discipline only exposes the guilty one to greater judgments.

HUBNER:—The abominableness of incest, from which even the heathen shrank with horror, must have a deep foundation in the nature of things, even in God, and not be sought for in the consequences alone, ver. 1. Public offences, when tolerated, involve the whole Church in guilt, even the better portion, partly because all are members of one body; and partly, because their toleration is a token of a want in the Church of zeal and watchfulness and care, for its order and welfare, ver. 2.—This power of censure i. e. of delivering over to Satan, which is now conceded to no one [?], is still invisibly exercised by Christ and His Apostles, over every Church, so that in their sight all unworthy persons are already excommunicated. Oh that we could ever bear in mind this scrutiny and judgment that is exercised over us from above!—The Christian Church is holy. It is a city set upon a hill, whose light shines far. Through offences and crimes its crown is trampled under foot. They are violations of the majesty of Christ.—The stringency of primitive Church discipline is no longer maintained. In congregations so mixed as ours, the consciousness of Christian communion has vanished, and public censure would be deemed a libel, and would fail of its end. Hence it only remains for the better members to withdraw their fellowship from every person who dishonors the Church, and refuses to reform, and so make manifest their displeasure at his conduct (Matth. xviii. 17). This would be a voluntary discipline wholly within the power of Christians, of which even the guilty party cannot complain, ver. 5.*

NEANDER:—It is well for the soul if it can be saved, even at the cost of bodily sufferings, ver. 5.

[* These remarks apply only to churches united with the state; and they bring to view one great evil of the state-church system, and afford evidence of its utter inconsistency with the whole idea of Christianity, and of its incompatibility with the Gospel requirements].

[W. F. BESSER:—It is not indeed granted the Church to know, or to determine what sort of evil Satan will inflict on one given over into His power. That he will not, however, slip the man on from one sin to another (Ps. lxi. 28; Rom. i. 24), but will, on the contrary, sensibly touch him with this or that external evil or misfortune, this the Church knows, because it recognizes Satan as the personal power of evil, and it purposes in Christ that the strokes of the destroyer shall smite the flesh of the condemned party, whether it be to the destruction of his bodily life, or to the loss of his earthly prosperity, in order that the spirit of the returning penitent (and so his body too at last) shall be saved in the day of the Lord].

[F. W. ROBERTSON:—The Church excommunicates in a representative capacity. Man is the image of God, and man is the medium through which God's absolution and God's punishment are given and inflicted. Man is the mediator, because he represents God. His acts in this sense are, however, necessarily imperfect. There is but One in whom humanity was completely restored to the Divine Image, whose forgiveness and condemnation are exactly commensurate with God's. Nevertheless, the Church here is the representation of that ideal man which Christ realized, and hence in a representative capacity condemns and forgives.—The indignation of society is properly representative of the indignation of God. God is angry at sin, and when our hearts are sound and healthy, and our view of moral evil not morbid and sentimental, we feel it too. And in expressing this we represent and make credible God's wrath. When the offender hears the voice of condemnation and feels himself every where shunned, then conscience, which before had slumbered, begins to do its dreadful work, and the anger incurred becomes a type of coming doom. Thus is there lodged in Humanity a power to bind; and only so far as man is Christ-like can he exercise this power in an entirely true and perfect manner. (Abbreviated*)].

[* See his striking views on this subject more fully exhibited in his *Serm. on Absolution* in the 3d Vol. of his series.]

X.—[B. *The duty of Church purification in general. Its motives, grounds, and limitations. Rectification of misconceptions as to his meaning in an earlier Epistle.*]

CHAPTER V. 6-13.

6 Your glorying [That in which you glory] is not good. Know ye not that a little
7 leaven leaveneth the whole lump?¹ Purge out therefore [omit therefore] the old
leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-
8 over is sacrificed for us [omit for us]: Therefore let us keep² the feast, not with old
leaven, neither with the leaven of malice and wickedness; but with the unleavened
9 bread of sincerity and truth. I wrote unto you in an epistle not to company with for-
10 nicators: Yet [omit Yet] not altogether with the fornicators of this world, or with

the covetous, or [and⁵] extortioners, or with idolaters; for then must ye need⁶ go out of the world. But now⁷ I have written [I wrote] unto you not to keep company if any man that is called a brother be⁸ a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also⁹ that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore [omit therefore²] put away¹⁰ from among yourselves that wicked person [τὸν πονηρὸν, the wicked one].

¹ Ver. 6.—The variations δοῶς and φθίπει are glosses.

² Ver. 7.—The οὖν of the Rec., as well as the καὶ before οὖν, ver. 10, and the καὶ before ἐξέρπε, ver. 13, are connective particles that are feebly supported. [They are not found in A. B. D. F. Cod. Sin.]

³ Ver. 7.—ὡςτὶς ἡμῶν after ἡμῶν is a dogmatic gloss, which has all the most important authorities against it. [This sentence ought to be rendered: 'For our passover has been sacrificed, even Christ.']

⁴ Ver. 8.—[ἐοράσαμεν, A. D., but εοράσωμεν, B. C. F. L. Cod. Sin.] Alf.]

⁵ Ver. 10.—The Rec. ἡ is feebly supported and is an alteration to conform to the general context. [A. B. C. D¹. F. Cod. Sin. all have καί.]

⁶ Ver. 10.—[The Rec. has φθίπει with B², which Alf. calls "a correction from misunderstanding." Wordsworth and Meyer retain it. A. B¹. C. D. F. L. Cod. Sin. have φθίπετε. It would then read: 'Ye ought to have gone.' "The necessity would long ago have occurred and the act passed. And this Lachmann, Tisch., Rückert, approve.]

⁷ Ver. 11.—[The Rec. has οὖν with C. D. Cod. Sin.; and so Meyer, Words. But A. B. F. L. Cod. Sin². have all οὖν, which Alf. adopts.]

⁸ Ver. 11.—The Rec. ἡ is according to the analogy of what follows. But ἡ is best authorized [being supported by nearly all the ancient versions.]

⁹ Ver. 12.—The καὶ has indeed many important authorities against it. [A. B. C. F. Cod. Sin.] But it might very easily have been omitted as dispensable, and ought to be retained with Meyer and Tischendorf. [Alf. omits it.]

¹⁰ Ver. 13.—The Rec. καὶ ἐξέρπε arise from Deut. xxiv. 7. Ἐξέρπε is decidedly better supported. A. B. C. D¹. F. Cod. Sin.]

EXEGETICAL AND CRITICAL.

[In this section the specific duty of excommunicating an incestuous church member is expanded into the broader one of individual and social purification in general. And this is exhibited under a familiar metaphor, and enforced by reasons drawn from it. In entering upon it Paul starts with alluding to that state of mind which presented so strange a contrast to their actual condition.]

VER. 6. That in which you boast is not good.—In view of the word here rendered, 'boasting' (καύχημα), the question arises, whether it is the act, or the ground of boasting that is intended. The latter meaning is certainly the one which prevails in the New Testament, even 2 Cor. ix. 3, [and this is in accordance with the passive form of the noun]. Then we should render it: 'that of which you boast;' and while with the other signification οὐ καλόν would mean: 'it does not become you,' etc., it would in the other case be rendered: 'is not seemly or beautiful,' implying that it is, rather, hateful. It is not, however, the incestuous person that is meant [as Hammond and Whitby singularly suggest, supposing him to have been a man of some reputation for wisdom and eloquence], but the whole condition of the Church, the complete corruption of which he proceeds to illustrate by a familiar comparison.—**Know ye not that a little leaven leaveneth the whole lump?**—In like manner, he implies, that the whole Church was infected by one crime, tolerated in the midst of it. The "little leaven" here refers not so much to the person in question, as to the vice of fornication, which had broken out upon him in its worst form. "It denotes some impurity of the former state, not yet purged out,—a little remnant of which, if allowed, was sufficient to corrupt again the salvation already obtained, and render it ineffective." BURGER. [It is not, however, says Alford, the "danger of corruption hereafter" by the future spread of the tolerated evil, that he here speaks of, but "the

character already tainted" by its presence among them in this one instance." But are not the consequences merely anticipated in their certainty, and the future and present all included under one view? The leaven and its working must here be taken together]. The same comparison, used to illustrate a corrupting influence, occurs in Gal. v. 9, and Matth. xvi. 6, and the parallel passages. On the other hand, it appears in Matth. xiii. 33, and in the parallel passages, to illustrate the penetrating and pervading power of Divine grace.

In consequence of the contagious effects of tolerated evil, Paul gives the following exhortation:—**Purge out.**—Ἐκκαθαίρειν sometimes is followed by the Accus. of the thing cleansed, and sometimes, as here, with that of the thing removed. [Stanley calls it "a strong expression," and remarks that the duty it enjoins was "carried out in later times with such extreme punctiliousness, that on the fourteenth day they searched with candles into the darkest holes and corners to see whether any leaven remained."—**The old leaven.**—This, in accordance with what has been said, does not indicate the incestuous person, so that the command would only be a repetition of that in ver. 2 and 13, but the moral evil which was defiling the Church. This he calls 'old,' because it was the remains of their former unregenerate state which, like leaven, was still at work vitiating their character.—**That ye may be a fresh lump.** νέον φύραμα,—wherein there is no leaven, hence a complete whole, morally renewed by purification—a Church holy and free from sin, evincing its early love and zeal. (Starke). (Νέος, fresh differs from καινός, which means new, entirely different from what it was before).—What follows clearly shows that the Apostle had in mind the practice of the Israelites removing leaven from their houses before the Passover began.—**As ye are unleavened.**—Thus he designates the Church ideally considered, and as it can become only through the power of Divine grace, and shows the divinely postulated character of its member-

ship; and hence it presents an argument for removing the existing evil, as he enjoins them to do. They are to come up to their true ideal. [Conybeare and Howson, however, interpret this clause literally, as alluding to the condition in which the Jewish portion of the Church were at that moment, it being the time of Passover: "Even as ye, at this Paschal season, are without the taint of leaven." This view Alf. combats at length. His strongest argument, and one which must be deemed conclusive, is that it is "*wholly alien from the habit and spirit of the Apostle*." "The ordinances of the Old Law," he says, "are to Paul *not points, on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and *become spiritual realities in Christ*." Kling's view is the one generally adopted, and in refutation of the one above suggested, he adds further]. It would evidently transcend the meaning of the term, ἀζυμοί to make it mean those who eat no leaven, or observe the festival of unleavened bread, i. e., the Jews, nor would such a meaning be applicable to the case of a Church composed mainly of heathen converts. But it may be fitly used of all professing Christians, inasmuch as they are themselves supposed to be free from those sinful corruptions which prevail without in the world, and which are here denoted by the leaven. And such an interpretation accords with the previous phrase "a fresh lump." The translation of ἐστέ by: 'ye ought to be,' instead of by: 'ye are' [as Chrysostom, Theoph., and after them Billroth, Platt and Pott, and many others suggest], though in itself incorrect, would point to the ideal view of Christians expressed in the word 'unleavened.' [But the strongest argument for the interpretation given above of the clause before us, is in what follows, where we see that the Apostle's mind was moving not in the sphere of Jewish carnal ordinances, but among the higher verities which they typified].—**For our Passover also has been sacrificed even Christ.**—[Such can only be rendering of the words, καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. The main subject is evidently τὸ πάσχα; and the intent of the Apostle is to show the propriety of speaking of Christians as unleavened, since they, too, had a paschal offering, which was Christ. Kling, however, goes on to raise the question]. Does this declaration furnish the ground of what immediately precedes? or is it a further argument for the whole exhortation? In the former case, the sense would be: ye are free from that corruption by virtue of that redemption achieved by Christ. But such connection would suit, provided only, that we took the term "unleavened" in the sense rejected above. [But why so? Why not consider it as justifying the application of the term to Christians also, on the ground that they likewise had a passover which obliged them to be free from the corruption which the leaven symbolized?] We, therefore, refer the clause to the whole exhortation, as furnishing an argument for that. [And such, no doubt, is the more extended bearing of it.] As among the Israelites from the first day of the feast to the slaying of the Paschal lamb, it was the rule to put away all leaven and all unleavened bread

from their houses, so likewise were Christians under obligation to put away all former sinful practices—the leaven of wickedness—inasmuch as their Paschal lamb, even Christ, had been slain. And here we have an evidence that the ancient Paschal lamb was a type of Christ. And to this also Jno. xix. 36, plainly conducts us. The point of comparison is, primarily, the redeeming power of the blood of the victim. It was with this that at the time of their departure from Egypt, the lintels and doorposts of the Israelites were sprinkled, and by reason of this that those within were preserved from the destroying sword, while the Egyptians fell under its stroke. In like manner under the new dispensation, which fulfils the old, it is said the hearts of believers are sprinkled by the blood of Christ (Heb. x. 22; xii. 24; 1 Pet. i. 12), and thus saved from destruction. The slaying of the Paschal lamb accordingly obtains the character of a sacrifice (θύειν), and indeed of an expiatory, covenant kind, forming a distinction between the members of the covenant, whose sins are covered with its blood, and the others who are left to their doom. Worthy of consideration, though somewhat problematical, is Lücke's and Meyer's observation, that this designation of Christ accords with John's account of the crucifixion which places it on the day of the slaying of the Paschal lamb* (contrary to the account of the Synoptists), and can only be explained on this ground. But, however this may be, a powerful motive is found in this fact for moral purification. (comp. 1 Pet. ii. 24).—This is further carried out in

VER. 8. Let us therefore keep the feast.—The previous command in a milder form—that of an exhortation to a social solemnity, for which the expression, "our Passover," forms a fit transition. The whole context alludes to the Easter festival; and it is highly probable that the Apostle wrote the Epistle at or near the approach of Easter (comp. xvi. 8), and, being full of the idea, gave to his exhortation a corresponding form. That the Christian festival of Easter, commemorating the resurrection of our Lord, had already been established, can hardly be affirmed. But that Gentile converts united with the Jewish, to celebrate the Passover in commemoration of its fulfilment through Christ, is too probable to be denied. In any case, it is safe to assert with Osiander, that it was solemnized in spirit. As for the rest, the language is figurative. The duty indicated is not the outward, but the inward spiritual observance, namely, the united offering of praise to God for His redeeming grace, through the maintenance of a Christian conversation (comp. Osiander). [Hodge, Alf., Stanley, agree in the opinion that there is no reference here to the keeping of the Passover festival, nor yet to the observance of the Lord's Supper (though Wordsworth regards "the text as specially applicable to a consideration of the privileges and duties" connected with this), but, as Kling, to that "continued Passover feast," that "sacred festival" of a consecrated life, which should follow upon our union to Christ in

[* See this disproved, and the whole chronology of our Lord's last acts fully discussed in ANDREW'S "Life of our Lord," pp. 423-460; also LANGE on *Matth.* pp. 455 and 468].

His death, even as a feast, professedly of holy joy and gladness, protracted through seven days always followed upon the observance of the Passover among the Jews].

How the feast was to be kept is explained still further; first, negatively.—not with old leaven,—which he had just told them to purge out (ver. 7), and which he goes on further to describe in words which are to be understood, not as introducing a new thought, but as explanatory of the former.—neither with the leaven of malice and wickedness.—What, in point of fact is one, is here formally distinguished; or we may say with Meyer, that of the kind in general one particular is selected and made prominent. The preposition *ἐν* with, indicates that with which the feast was accompanied, or in which its character was violated. [The Genitives are those of apposition, 'the leaven which is,' &c. See Winer, § 59, 8, a]. *Kakia* denotes the opposite of that love which seeks the welfare of another—a desire and effort to injure a neighbor (Eph. iv. 31); *πονηρία* ["is a still stronger word" HODGE], and denotes wickedness, villany ["the performance of evil with persistency and delight. Hence Satan is called *ὁ πονηρός*"—HODGE]. In contrast with these we have the true method expressed.—but with the unleavened bread of sincerity and truth.—*Εὐκρίνεια* is purity—the quality of having been proved in the sunlight (*εἰλη*) and found (*κρίνεται*) genuine; *ἀλήθεια*, the harmony of man with himself, and with Divine truth, which is made known in the uprightness of conduct. To distinguish these terms as indicating, the one the substance, the other the manifestation of goodness, and thus as expressing the opposite to *kakia*, the substance, and *πονηρία*, the manifestation of evil would be too abstract. Bengel's distinction: "*kakia* is vice, as contrary to virtue, and that virtue unalloyed, or *insincerity*, and *πονηρία*, wickedness, as in those who strenuously defend and retain *kakian*, and is opposed to the truth"—is very uncertain. We can better accept the distinction he makes between *εὐκρίνεια* and *ἀλήθεια*—"the former takes care not to admit evil with the good, the latter not to admit evil instead of good." For other attempts to discriminate between these words, see Starke in loco. [Also TRENCH "*Syn. of the New Testament*," § xi., and W. WEBSTER "*Syntax and Syn. of the New Testament*," pp. 194, 195].

VER. 9-13.¹ We here have an episode to the proper subject of this paragraph, which is resumed again in ver. 13². The exhortation given above suggests the correction of a misunderstanding in regard to the meaning of a certain passage in a previous letter, which he had written to them about holding intercourse with fornicators.—I wrote to you in the Epistle.—The stringency of theological dogmatism, which refuses to admit the loss of any Apostolic writing, insists that the reference here is to a previous passage in this Epistle, viz., ver. 2 and 6. But such reference neither suits the expression "in the Epistle," nor yet the contents of the verses cited. The allusion must therefore be to some earlier letter now lost. [This is the conclusion of Calvin, Beza, Bengel, de Wette, Meyer, Wordsworth, Alford, Hodge, Barnes, and most other

modern commentators, and as Words. argues, "is perfectly consistent with the position, 'that no Canonical Book of Holy Scripture has been lost.'" Stanley, however, ingeniously argues for the other view, advocated mainly by the Greek Fathers, also by Hammond and Whitby, and asks whether there are not indications that the whole passage from v. 9 to vi. 8 is, in some sense, a distinct note, a postscript not merely to v. 6-8, but also to vi. 9-20? This he says has been already conjectured by two Englishmen, J. Edwards and Dr. Thos. Arnold, and he alludes in the way of comparison to a remarkable passage in Livy. iv. 20, called by Niebuhr, the only instance of a note in any ancient author. Similar digressions he thinks he finds elsewhere, also in Paul's Epistles. To say the least, he makes a very plausible case, and his arguments, if not convincing, are very interesting].—not to keep company with fornicators.—*Συναμικνέσθαι*, to mingle oneself up with, as in 2 Thess. iii. 14; the Inf. after verbs of counselling, or commanding. The warning thus conveyed they had interpreted to mean, that they should hold no intercourse at all with persons of the sort mentioned; and they did this perhaps from a secret disinclination to follow Paul's instruction, and in their letter had pointed out the utter impracticability of the thing. He therefore goes on now to explain himself more exactly upon the subject.

VER. 10. Not altogether with the fornicators of this world.—The ellipse here is certainly to be supplied from the foregoing—"I wrote not to mingle with." But the question is, whether these words are to be inserted after 'not,' so as to separate it from 'altogether' (*πάντως*), or whether these two words are to be taken together; and then, in the latter case, whether the two are to be joined with 'I wrote,' or with the nouns following. In our opinion, the separation of 'not altogether' (*οὐ πάντως*), ought, if possible, to be avoided. But if we connect the words unitedly, to 'I wrote,' and render the clause: 'I did by no means write to you not to associate with the wicked,' then it has the appearance of promoting directly such intercourse. ["And this, although perhaps the more common explanation, does not give so good sense." HODGE]. They had better therefore be joined with what follows, in the way of limitation: 'not entirely and under all circumstances' with the fornicators of this world. By the epithet, 'of this world,' the persons alluded to are distinguished from those of the same class found in the Church.—Since he is treating, in this paragraph, of moral purification in general, he adds yet other sorts of persons who presented a decided contrast to the Christian character, and with whom it was unbecoming in them to associate—persons whom he had already spoken of in his previous letter.—or with the converts and extortioners.—These two classes go together, as may be seen by the *καὶ* and, which connect them—a reading better supported than *ἢ*, or of the Rec. The *πλεονέκτης* is one who means to have more than his neighbors, or, more than belongs to him, and who therefore indulges in frauds, and overreaching, and oppression. This trait is more prominently brought out in the

second term, ἀρπαξ, which denotes one who manifests his greed of gain in robbery and plunder. [Conybeare renders the former of these words: 'lascivious person,' and says that "πλεονεξία in St. Paul almost invariably means *impurity*." And Stanley advocates this interpretation as being more in accordance with the drift of discourse. And there is not a little to justify the view taken. Sensuality and rapine most frequently go together as branches from the same root of covetousness, and stand in close connection with idolatry. The same view is also maintained by Hammond, who explains the πλεονέκταις to mean 'men of inordinate lusts;' and in consistency with this, supported by no small show of classic authorities, translates ἀρπαγες, *rauishers*. But there is no special reason why "the extraordinary sense" should be adopted here; and the conjunction 'and' seems to affiliate the words in meaning with the other to which it is thus connected. See TRENCH, *N. T. Syn.* § 24]—or with idolaters.—To those who violate the rights of neighbors, he joins such as violate the highest right—that of God. And in this religious aberration is found the source of all moral aberration. ["This is said to be the earliest known instance of the use of the word εἰδωλόλατρης; it is never used in the LXX., although εἰδωλον is constantly employed in that version to denote '*false gods*.'" HODGE]. That the prohibition which he had formerly given could not have been meant in the broad sense supposed by his readers, he now shows apagogically by exhibiting the absurdity of the thing.—Since, indeed, ye must then have gone out of the world.—The ἀρα, in that case, following upon ἐπεὶ, since, shows yet more definitely the consequence which would ensue upon the interpretation put on his language. Properly a protasis is here to be supplied. 'If it were so as you say, why then in that case,' etc. [For the force of ἀρα, see WINER § LIII. a]. Κόσμος, world, in this last clause, is to be taken in its physical, not, as in the first clause, in its ethical sense. The world is full of bad people, with whom we are compelled to deal, in some form, in business or traffic, by the very exigencies of our earthly lot; and if we would avoid them altogether, we can only do it by quitting the world altogether.

Vers. 11. But now I wrote to you.—He cannot here be repeating what was in the former Epistle, for had the words which follow been there, the misunderstanding could not have arisen. Νῦν δὲ ἔγραψα must accordingly imply: 'but now my meaning was,' νῦν being taken in its logical sense, as referring back to the previous statement (comp. xv. 20; xii. 18; xix. 8). In like manner λέγω and ἔλεγον often stand for: 'this is what I mean, or meant, by what I say, or said.' So i. 12 and elsewhere. This interpretation is better suited to the context. We have here the positive explanation of a former declaration, following upon the negative one in ver. 10,—and not a new declaration made 'now' (νῦν), differing from that made "in the Epistle," ver. 10; in which case the aorist ἔγραψα: I wrote, must be taken after the old epistolary style as referring to what was said in process of writing (see Meyer in loco). ["Thus

by the right rendering, we escape the awkward inference deducible from the ordinary interpretation, that the Apostle had previously given a command and now retracted it." ALF.]—not to keep company, if any one called a brother be a fornicator.—The participle ὀνομαζόμενος, called, forms an antithesis to ἡ, as, as contrasting profession with reality. To connect the participle with the following noun [as Augustine, Ambrose, Estius, and others], so as to read: 'be a reputed, or notorious fornicator,' would be alike opposed to the drift of the passage, and to the usage of language. ὀνομαζεσθαι can mean only: to be called, or, to be honorably mentioned. Besides in this case the text would have been: ἀδελφός τις,—or a covetous, or an idolater.—The term idolater, as applied to one called a brother, must denote, [not an open worshipper of idols, for such a person would hardly have been found among the brethren], but one who ate of the heathen sacrifices, and participated in the heathenish customs connected therewith—a practice alluded to in x. 14. Then enlarging his catalogue beyond that of ver. 10, he adds,—or a railer, or a drunkard,—μέθυσος, a term which in old Greek was used of women only,—or an extortioner; with such a one neither to eat.—This does not refer to communion at love-feasts, or at the Lord's Supper; but to association at ordinary meals, a practice which would indicate intimate companionship. The characters described, they were not to entertain as guests, nor visit as hosts, nor unite with them at a party in the house of a common acquaintance; but they were to cut them off from their society and give it to be understood that they would have nothing in common with them. "Here we learn what sins justify excommunication. We must also suppose that among the converts at Corinth, here and there, a reaction towards their former state had already taken place." NEANDER.

Vers. 12, 13. A further reason why he could have designed his exhortation only in a limited sense. The contrary would have been an assumption of authority over those not Christians, an application of discipline to them which was not allowed him.—For what have I to do,—τί γάρ μοι.—The expression is pure Greek. It means, 'what concern is it of mine? It does not belong to my office.'—to judge also those without.—Οἱ ἔξω, was a designation applied by the Jews to the heathen, and by Christians to unbelievers. The latter are without, because they are outside the pale of God's Church—not to be found among His people. In like manner Col. iv. 5, 1 Thess. iv. 12. His refusal to judge such he sustains by a reference to their own procedure.—do not ye judge them that are within?—The τοὺς ἐσω, holding the emphatic place, forms the antithesis to τοὺς ἔξω, and ὑμεῖς to μοι. Then the argument is: 'since you yourselves confine your jurisdiction to those within the Church, you had no reason to ascribe to me advice which went beyond this limit.' It would be clearly wrong to separate, as some [Theoph. Hammond, Michaelis, Rosenmuller] do, οὐχί from what follows, and then take the verb in the Imper. q. d., 'No, judge ye,' etc. It would then have read, οὐδέν, nothing, as the reply to the

previous question; and ἀλλά, *but*, would have appeared after it. In saying 'ye,' Paul does not mean to exclude himself. This would be contrary to what he had just enjoined in vv. 3-5.—**But those without God will judge, or judgeth.**—This clause is best taken by itself, affirmatively, and not as continuing the previous question: 'The right to judge unbelievers belongs solely to God, not to you or me.' Whether the verb here is to be taken in the present or future is doubtful, for the accentuation is uncertain—whether *κρίνει* or *κρίψει*. If the latter—the future, the reference is to the last judgment. But this is not what Paul has exclusively in mind. Taken in the present, it corresponds best with the previous clauses. ["These remarks about judging form a transition point to the subject of the next chapter. But having now furnished his explanation of the prohibition formerly given, and with this subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more) of the offender. And this he does in the very words of Deut. xxiv. 7, from which the reading *καὶ ἐξαίρει* has come." ALV. and this he does without any connecting word, the abruptness being characteristic].—**Put away the wicked one from among your own selves.**—In this he but resumes the chief topic of this section, which had not been altogether abandoned. Even during the seeming digression, Paul clinches it. There is no sign of that momentary passionate outburst which Rückert detects. The reference in τὸν πονηρὸν: that wicked one, is to fornicator, not to the devil, as Calvin supposes, whose power was to be averted by the removal of what was evil and impure. Such a reference is disproved by the plain citation here from Deuteronomy.* Ἐξ ὑμῶν αὐτῶν is emphatic: 'from out of the midst of yourselves.'

DOCTRINAL AND ETHICAL.

[1. *Christ the antitype of the Paschal Lamb.* Thus the Old Testament pours light upon the New, and reveals to us the meaning of Christ's mission. As the Paschal Lamb saved the Israelites from destruction through the sprinkling of its blood upon their habitations, so Christ saves His people, not by instruction, not by example, not by the converting grace of His Spirit, though these means are included in His work—but primarily, by giving His blood for their ransom. He is our Redeemer in virtue of His having made Himself a sacrifice for us. This truth is involved in the very word employed to designate the nature of His death, ἐρῶδη—a word appropriated to denote the slaying of victims at an altar. And should it be objected that the Paschal Lamb was not, properly speaking, a sacrifice, it not having been offered at an altar, nor through a priest, nor in a consecrated place, thus answer-

* And yet Calvin's interpretation is more in accordance with the enlarged course of thought pursued in the latter part of the chapter, and carries with it greater force. It also explains the abruptness with which the injunction is introduced. The grand finale of the whole matter is: 'Put the wicked one away from the midst of you—the wicked one and all that belongs to him.' This seems more natural than to suppose a recurrence to a matter already settled].

ing to the requisitions of a sacrifice, it is enough to reply that it is so called in Scripture in various places (Ex. xii. 27; xxiii. 18; xxxiv. 25; Deut. xvi. 2, 4, 5, 6), and had all the effect of an expiatory offering. Indeed, it seems to have been the root out of which the whole sacrificial system grew. And as its offering was the very condition on which the Israelites escaped the doom of Egypt which set them free, and as its observance was the condition of continued membership in the ransomed nation, so is the death of Christ the ground of the sinner's exemption from the condemnation and curse resting upon the world, and the continued commemoration of that death is a duty imposed on all that would be numbered among His saints].

[2. *Both the sanctification of the individual believer, and the purification of the Church as a body, necessarily follow from the fact of our redemption through the sacrifice of Christ.* As the Israelites were redeemed to be a "kingdom of priests and a holy nation" (Ex. xxx. 6), so is the Church redeemed to be "a royal priesthood and a holy nation" (1 Pet. ii. 9). And this purpose is realized under the inspiring motive of grateful joy for the deliverance vouchsafed. Hence the whole of every truly Christian life becomes a holy festival, an offering of praise to God for the glorious works He hath done for us through Christ. His redemption was nothing less than the achievement of a Divine love that condescended to take upon itself the doom of the sinner, and expiate his guilt by the sacrifice of a life assumed in his nature. Now where this fact is known and felt, there the sin thus atoned for can no longer be tolerated in its selfishness and lovelessness. He who truly believes that Christ died for him in love, himself becomes "dead unto sin" (Rom. vi. 11). In him the body of sin with all its affections and lusts is nailed upon the cross of his Lord, and the life he henceforth leads, is maintained in fellowship with that Saviour who loved him and gave Himself for him. Thus it is that malice and wickedness are purged away, and instead thereof we see a life of simplicity and truth manifesting itself in word and deed; and this, not under the constraints of legal obligation and fear, but under the actuating power of devout gratitude and joyful devotion. Such is the ideal of a Christian life. And so far as this ideal is realized, both the Church as a whole, and every individual in the Church becomes a temple of God where He is perpetually worshipped and where a true and lasting festival goes on].

8. It follows from the above that wherever the Christian life is in full and vigorous exercise, there the Church will, as far as possible, maintain a discipline, which shall separate between the holy and the profane, and preserve its own consistency and integrity; there Christians will withhold the title of 'brother' from every professor that walketh disorderly, and will take heed how they countenance by their friendly

[* See Archb. Magee's conclusive argument on this subject in his "Atonement and Sacrifice," Note xxxv. KURTZ *Sacrisal Worship*, § 180, and articles on "Phæron" in *KIRRO Bib. Ency.*, and SMITH'S *Bible Dict.* Also BAHR *Symbolik*, Vol. II., p. 621 ff., LANGER *Life of Christ*, Edinburgh. Trans., IV., p. 148, and LANGE *Math.* xxvi. 1-8].

society those who openly dishonor the name after which they are called; there the vices which stain the Christian character will be regarded with greater abhorrence and put under severer censure than those which are openly practised by the world. And this discipline will be the natural operation of that holy love which the death of Christ enkindles, manifesting itself both in the ordinary intercourse of life, and through official acts. Without this vital power, Church discipline, however exercised, may indeed succeed in maintaining a creditable external order, and in carrying on a creditable conflict with public immoralities, but it never can accomplish an inward renovation, or bring to pass deep and lasting results.

HOMILETICAL AND PRACTICAL.

[1. The Church of God, as a body redeemed from condemnation by the death of Christ, is thereby put under obligations to purge itself from all sin and immoralities, and to preserve a saintly character and appearance. The inflation of vanity is one evidence of the working of the leaven of wickedness, and should excite suspicion of its presence ver. 6.—No immoralities should be tolerated under the pretext that they are small, because—1, the toleration of them indicates a general laxity of principle; and 2, endangers the purity of the whole body by a vicious infection ver. 6; and 3, is contrary to the ideal character of the Church ver. 7. The sins of our former state are especially to be guarded against, and the remains of them to be searched for and cast out. They both desecrate the purity and mar the joy of what should be the Christian's life-long feast ver. 7.—The Church, though separate from the world, is yet to exist in the world; and one of the problems it must solve is so to mingle with the ungodly and profane as not to compromise its character or countenance iniquity, and yet so as to maintain peace with all men and win the worst to Christ. The principles which should regulate its intercourse with the world are thus given by Barnes: 'a. The Church is not to be compared to the world in any of its peculiar and distinguishing features; b. It must treat all men justly and righteously; c. Its members must discharge all obligations and duties belonging to the social relations; d. They must do good to all men; e. They must so associate with sinners as to be able to work for their salvation' (vv. 9, 10).—Those that are justly liable to church censure, and must be excommunicated, are the openly immoral and profane. But while these characters in the Church are to be judged by the Church, the world without is to be left to the judgment of God. And this judgment is to be exercised in the Church in order that those who are judged by it may, if possible, escape the condemnation awaiting the world (ver. 12).]

STARKE:—If evil be allowed free course, the result will be a settled wantonness of character, leading the person to commit iniquity without reserve—yea, even with pleasure and determination; and then to ignore guilt, or so to varnish it over that the villain beneath shall not be suspected under the fair outside. Sin has its lurk-

ing holes, and must be hunted out through them all. Alas, for the few genuine Easter days which Christians enjoy, ver. 8.—Of what profit is it to leave the world and skulk away in the mountains and clefts of the wilderness? The old Adam will skulk with thee even there. Drive him out, and then will thy heart itself be a blessed solitude, where Christ will come and converse with thee. So associate with open sinners as to teach, not learn—warn, not confirm—help to life, not hasten to death (ver. 9-10).—Look out for home; God will take care of things abroad.—In order to effective Church discipline, the majority of the Church must themselves be sound ver. 18.

BERLEN. BIBEL:—If thy wrong is made public and judged, count it not as an injury; for a genuine purification requires that we do not withdraw our iniquity from condemnation and destruction. Now that Christ has died for our justification, and sent us His Spirit for our sanctification, this personal purification may be justly required. We *ought* to do it, because now we can do it—not, however, in our own strength, but in that of our risen Saviour (ver. 7).—The true Passover festival of Christians is followed by a constant succession of Sabbaths, wherein they daily rise with Christ to newness of life. He who has learned this, keeps Easter all the time. Christ's life is his life; and this life is peace and joy in the Holy Ghost. His festival will terminate only when Christ ceases to be ver. 8.—If we must be surrounded by the world, let us take care to abide with ourselves through a constant inward intercourse with God. In such a case the world will not harm us.

HEUBNER:—The Pericope on Easter. To the worthy celebration of Easter there belongs—1, repentance vv. 6, 7; 2, faith and joy, because of redemption ver. 7; 3, new resolves for greater sanctification (ver. 8).—The life of a Christian is a continuous Easter—1, in ceaseless repentance and sorrow for man's fall; 2, in constant looking to Christ, the risen, reigning Lord.—Easter as the festival of a spiritual resurrection—1. Its necessity as a memorial of the Apostacy, since from one sin the whole race has been corrupted vv. 6, 7. 2. It shows the possibility of redemption. Only One, Christ, can raise us from our fall ver. 7. 3. It is a general demand to walk in newness of life, in order to become fit for eternal life through sanctification (ver. 8). HEUBNER.

F. W. BESSER:—We, too, have a Paschal Lamb. It was a gift from God. What has God from us in return? We have the *true* Paschal Lamb. God requires of us the true Easter-cake. What vile ingratitude, if we are disobedient! (ver. 7). Daily would we celebrate Easter in spirit, provided we daily acknowledge, enjoy and praise our Paschal Lamb, 'who was slain for us once for all' (Heb. x. 10). "The time of the N. T. is a perpetual festival period," says Augustine. God's word exhorts you to purge out the old leaven, and if you refuse, you make your natural sourness altogether sourer through the vinegar and the gall of your opposition; weakness turns to stiff-neckedness and malice, and indolence, to spite and wickedness. But if, on the contrary, our old leaven is sweetened—if we admit the purifying influence of the Spirit, then

instead of wicked resistance we show honest repentance; instead of cherishing malice, we accept the truth in love. In the unleavened bread of sincerity and truth we celebrate our Easter by allowing ourselves to be reproved by the light (Eph. v. 13), and by giving honor to the truth.

[F. W. ROBERTSON:—'Ye are unleavened.' Here is the true conception of the Church: regenerated humanity—new life without the leaven of old evil. The Church visible and invisible, however, to be distinguished; the former composed of the men who in this age or that profess Christ, the latter such as every Church is only potentially and conceivably, according to its idea. For want of keeping these distinct, two grand errors arise: 1. Undue severity towards the lapsed. 2. Wrong purism in the matter of association with the world, its people, its business, its amusements. Under, 1. The attempt to make the Church entirely pure must ever fail. Only as a Church *visible* she must separate from her all *visible* evil; she must sever from herself all such foreign elements as bear unmistakable marks of their alien birth. Her purity must be visible purity, not ideal; representative, not perfect. Under, 2. We are not to go out of the world, but only to take care, in associating with sinners, not

to recognize them as *brothers*, or as fulfilling in any degree the Christian idea].

[J. EDWARDS:—Ver. 11. *The Nature and End of Excommunication.* I. The nature of excommunication: 1. Wherein it consists: *a.* It is privative of the charity of the Church, of brotherly society with its members, of its fellowship, and of its internal privileges; *b.* Positively it is a deliverance unto the calamities to which those are subject who belong to the visible kingdom of the devil, and into the special power of Satan, who may be employed by God for the infliction of such chastisement as their apostacy deserves. 2. By whom inflicted: *a.* Primarily, by Christ; *b.* Ministerially, by the Church. II. The proper subjects for excommunication. 1. Those visibly wicked by gross sin. 2. The obdurately impenitent. III. The ends of excommunication. 1. That the Church may be kept pure, and its ordinances undefiled. 2. That others may be deterred from wickedness. 3. That the guilty parties may be reclaimed. IV. Motives to the duty. 1. The honor of Jesus, and of His religion, and His Church. 2. Our own good. 3. The good of those who are without. 4. Benevolence towards offending brethren. 5. The absolute authority of Christ.]

XI.—A LACK OF PROPER CHURCH SPIRIT IN THE MANAGEMENT OF THE CIVIL RELATIONS OF THE CHURCH-MEMBERS AMONG THEMSELVES. LITIGATION BEFORE HEATHEN TRIBUNALS.

CHAPTER VI. 1-11.

Dare any of you, having a matter against another, go to the law before the unjust, 2 and not before the saints? Do [Or¹ do] ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the 3 smallest matters? Know ye not that we shall judge angels? how much more [to say 4 nothing of] things that pertain to this life? If then ye have judgments of things 5 pertaining to this life, set them to judge who are least esteemed in the church. I speak² to your shame. Is³ it so, that there is not a wise man among you? no, not 6 one⁴ that shall be able to judge between his brethren? But brother goeth to law with 7 brother, and that before the unbelievers. Now therefore there is utterly a fault among you, [a loss to you⁵] because ye go to law one with another. Why do ye not 8 rather take wrong? Why do ye not rather *suffer yourselves* to be defrauded? Nay, 9 [On the contrary, *ἀλλὰ*] ye do wrong, and defraud, and that⁶ your brethren. [Or *ἤ*] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not 10 deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor 11 abusers of themselves with mankind. Nor thieves, nor covetous,⁸ nor [not, *οὐ*]⁹ drunkards, nor revilers, nor extortioners, shall¹⁰ inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus,¹¹ and by the Spirit of our God.

¹ Ver. 2.—The omission of *ἤ* in the Rec. is feebly sustained. [A. B. C. D. F. Cod. Sin. and several versions insert it.]

² Ver. 5.—Lachmann reads *ἀλλὰ* instead of *ἀλλο* after B.

³ Ver. 5.—*Εἰ* [according to B. C. L. Cod. Sin.]. The Rec. has *ἐπεὶ* which is less authorized [being found only in D. F. though more commonly substituted].

⁴ Ver. 5.—ὁὐδὲ εἰς probably genuine. [It is found in D.² L. Syr. Vulg. and maintained by Wordsworth. The omission of it [in B. C. Cod. Sin.] is to be attributed to oversight, the transcriber passing directly from σοφός to δε. The οὐδὲ or εἰς before σοφός are critical attempts to restore the text.] [The former is found in B. C. L. Cod. Sin. and the latter in F.]

⁵ Ver. 7.—The Rec. has ἐν ὁμίᾳ. The ἐν was probably inserted to accord with the meaning: *fault*, given to ἔσσημα [A. B. C. D. L. Cod. Sin. all omit it and it is rejected by Meyer, Alf., Words. Stanley, however, retains it.]

⁶ Ver. 8.—The Rec. has ταῦτα, which is not by any means so well authorized as τοῦτο [which is found in A. B. C. D. Cod. Sin.] It was changed for the plural probably to conform to the two verbs preceding.

⁷ Ver. 8.—The Rec. has the more common order βασιλείαν before θεοῦ, as in ver. 10. [The reverse order is found in A. B. C. D. Cod. Sin.]

⁸ Ver. 10.—[The order of these two is reversed in D. L., a large number of the cursive MSS. and in the Greek fathers. *πλεονέκται οὕτε κληνταί*.]

⁹ Ver. 10.—The Rec. with Lach. has οὗτε [according to B. D.² L. But οὗ is found in A. C. Cod. Sin.] But the authorities for οὗτε have the same also before the following words. A. C. Cod. Sin. and the best critical edition, however, read οὗ there likewise.]

¹⁰ Ver. 10.—The Rec. has οὗ before κληνταί, which was, perhaps, inserted in accordance with the same in ver. 9.

¹¹ Ver. 11.—The variations of ἡμῶν after κνρ. and of χριστοῦ after ἰσροῦ are undoubtedly insertions.

EXEGETICAL AND CRITICAL.

["The connection of this paragraph with the preceding, seems to be, 'As we have nothing to do with judging the heathen, so we ought not to go to law before them, or suffer them to judge us.' This question was not new. It was held unlawful among the Jews for any Jew to bring a lawsuit against his countrymen before a Gentile judge, on the ground that in Ex. xxi. 1, it is commanded: 'These are the judgments which thou shalt set before'—not the Gentiles, but 'them—the Jews.' 'If any one brings the judgments of Israel before the Gentiles, he profanes the name of God, and honors the name of an idol. They who so do give occasion to the strangers to say, 'See how harmonious they are who worship one God.' This right of settling their own disputes, was conceded to them by the Romans; and hence the speech of Gallio to the Jews who attacked St. Paul. In the first beginning of Christianity, the same rule would be naturally held to apply. The existence of separate courts for the disputes of Christians among themselves, is implied [?] in this passage. The Apostolic Constitutions (II. 4, 5, 46, 47) and the Clementines, in language evidently founded upon this text, imply the existence of such courts at the time when those works were compiled, *i. e.*, apparently about A. D. 150. When one of the parties was a heathen, then it was thought lawful to prosecute before a heathen tribunal.

Under these circumstances, it was natural that the same controversy, which in a mixed society of Jewish and Gentile Christians ran through so many other departments of human life, should be felt here also; and that the Gentile Christians should still wish to carry on their litigations in the same courts to which they had been previously accustomed, and to indulge the same litigious spirit which had characterized the Greek nation from the time of Aristophanes downward. But in whatever way this tendency originated, the Apostle [here] treats it altogether irrespectively of any Jewish or Gentile custom, and condemns it solely on the ground of the low views which it implied of the greatness of a Christian's privileges, and the closeness of the bond of Christian brotherhood." STANLEY.]

VERS. 1. Here also, as in chap. v., there is indicated a lack of true Christian spirit in the failure to maintain the honor of the Church. In the former case it arose from a want of moral earnestness, here from an earthly temper, and from stubbornness of opinion. The tone of ad-

dress is sharp.—**Dare any of you.**—This is not ironical, as Schrader imagines; but it is the direct outburst of indignation at the unworthy conduct manifested [and also at the risk run]. "The injured majesty of Christians," says Bengel, "is here noted by a grand word." *Τολμῆν, sustinere, to have the heart to do that from which a just sense of the Christian dignity should have restrained them.* Here the culpable party must be regarded as consisting mainly of Gentile converts, since it was already a custom among the Jews to choose their own umpires—**having a matter.**—*Πράγμα ἔχειν* is a phrase denoting civil suits, especially in matters of money and possessions.—**against another**—of course, a fellow church-member—**go to law**,—*κρίνεσθαι, to separate oneself, to part from, then to contend, to strive, also to debate, and that before a tribunal.* "This love of litigation—a remnant of the old leaven which abounded among the traffickers of Corinth—must have derived abundant nourishment from the divisions existing in the Church." BESSER.—**before**—*ἐπι*, as in Acts xxiii. 30.—**the unjust**—*τῶν ἀδίκων.* These are the heathen. So in Matth. xxvi. 45, they are called *ἀμαρτωλοὶ, sinners*; while the Israelites, on the contrary, are termed *δίκαιοι, just*; Wisd. xviii. 20; xvi. 17; xi. 15. The designation 'unjust' is employed to bring out more prominently the absurdity [and the peril] of seeking for *justice* in such a quarter. It exhibits those to whom it is applied as devoid of that true righteousness which is found alone in God's kingdom, as withholding from God His due, and therefore as unqualified to administer justice among His people. On *δύων* (= *οἱ ἑωυ* chap. v. 12) comp. i. 2.—["Paul does not here condemn those who from necessity have a cause before unbelieving judges, as when a person is summoned to court; but those who of their own accord bring their brethren into this situation, and harass them, as it were, through means of unbelievers, while it is in their power to employ another remedy." CALVIN. "And besides the scandal of such a proceeding, as exposing their internal differences to the eyes of the heathen, there were certain formularies to be gone through in the heathen Law Courts, such as adjuration by heathen Deities, which would involve them in idolatrous practices." WORDS.]

VER. 2. He here goes on to show still further what an entire disregard of the true dignity of the Christian state was evinced in their conduct.—**Or do ye not know.**—The 'or' presents an alternative, suggesting some other cause for their conduct, *viz.*, that of ignorance; and the

interrogative form used intimates that it was a culpable ignorance of an indubitable and plain truth. ["This question," says Words., "occurs no less than ten times in this Epistle, and only twice in all the rest. It was a very fit mode of remonstrance with those who vaunted themselves most on their knowledge."]—that the saints shall judge the world?—"This is the only clear, direct enunciation we have of the truth here expressed, though it is in perfect harmony with conclusions elsewhere furnished." BURGER. The words imply more than an indirect participation in the judgment of the world, such as is brought to view in Matth. xii. 41, where it is said: "The men of Nineveh shall rise up in judgment against this generation," etc., viz., that in contrast with the conduct, or faith exhibited by them, the guilt of the world will be set forth in clearer light, [so Chrys. and most of the Greek fathers, Erasmus, Words.]. Nor is it meant that the saints will simply unite in assenting to the sentence pronounced by Christ as assessors on his judgment seat [Barnes, *et al.*]; nor that they in some general way will be glorified with Him, [Schleus., Heyden., Barnes.]. Still less do they refer to any future judicial functions, which saints are to possess in this world as its princes and rulers, [Lightfoot, Whitby]; nor to any peculiar ability to estimate the value of the world's opinions and doings, [Mosh. Rosen.] (ii. 15, comp. ver. 8). And least of all are they to be interpreters of the church as the perpetual judge of the world, in so far as it carries the light which ever separates the darkness of the world from itself. (Cath.). But they refer to that reigning with Christ which is elsewhere promised to the faithful, (Rom. viii. 17; 2 Tim. ii. 12), and serve to define more exactly the import of the expression: 'glorified with Him.' What was said especially of the Apostles, that they should "sit on twelve thrones judging the twelve tribes of Israel" (Matth. xix. 28), is here extended, in general, to all the true followers of Christ—His royal people, in relation to that portion of the race which shall persist in its opposition to the Gospel, viz., the world. In short, Paul here asserts the active participation by the saints in the judicial work of Christ, such as is ascribed to them in Dan. vii. 22: "Until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." [The same prediction reappears again in the *Apoecryphal Book*, Wisdom III. 8: "They (the righteous) shall judge the nations, and have dominion over the people, and their Lord shall reign forever"]; also Rev. ii. 26, 27; xx. 4-6. That this is the element in their glory which the Apostle alludes to, the context clearly shows. [Such is the interpretation also of Calvin, Beza, Alf., Stanley, and others. And it is plainly the only tenable one. The others are either too far fetched, or imply a more general acquaintance with the New Testament, in its present form, than could have been possible for the Corinthians; and we cannot suppose that the Apostle would be likely to consider their ignorance of the matters suggested a fit ground for rebuke. But the prophecy of Daniel was in their hands; and the anticipations of the final triumph and glory of the

righteous during the reign of the Messiah, were current among believers; and the ignoring or over-looking of these matters might well have been reproved. In fact the final and complete supremacy of Christ's kingdom was already assured in the very character of its head, and the former could not be disavowed without offence done to the latter. As to the character of the functions which the saints were to fulfil, opinions will vary according to the views adopted in respect to the nature of the millennial glory, and of the relation which the church will sustain to the world at that time. But whatever these functions may be, the language which describes them plainly implies the exercise of an active supremacy in the affairs of the world. That which saints are expected to do then, must, in some way, be analogous to the duties which the Apostle urges upon the church-members to discharge for themselves in the present age. For this reason the view of Hodge and Barnes and others, who suppose a reference in the text "to the future and final judgment" (with a somewhat uncertain allusion to Dan. vii. 22, as though the event pointed to here were the same as the other), must be set aside. On that occasion the saints appear only as the *retinue* of the Judge, and are nowhere represented as taking an active part in the trial. The idea of Barnes that the saints are to judge the world by simply 'encompassing the throne,' and 'assenting to Christ's judgment,' and occupying "a post of honor as if they were associated with him in judgment," hardly suits the style of the Apostle's reasoning]. The natural conclusion from all this, viz., that persons destined to so lofty an office, ought also to be deemed worthy of passing judgment on the trifling matters of this life, is put in the form of a question, expressive of astonishment. This, as is often the case, is introduced with an 'and.' The question, however, is not thereby made dependent on the previous one, 'Know ye not?' but it stands by itself.—And if among you the world is to be judged.—The judges are here conceived of as constituting one vast assembly, in the midst of which the adjudication proceeds. The *ἐν ὑμῖν* is not precisely equivalent to: 'through you,' as in Acts xvii. 31; nor to: *ὑπὸ ὑμῶν*, by you, though the sense is about the same; nor: 'in you,' i. e., by your example; but properly: *in the midst of you*, and so; before you: (*coram*). [WINER § XL. VIII., etc. "Hence," says MEYER, "it is evident that the saints themselves are to be the judges sitting in judgment. And *ἐν* is employed in view of the following *κρίτην*, since the Christians judging therein, are conceived of as one judicial concourse, for the sake of representing the idea more vividly"]. The *εἰ, ἴf*, in *εἰ κρινέται*, as the context shows, is not meant to exhibit the judgment as at all problematical, but only states it as indubitably presupposed in what follows. The notion of futurity here retires into the background.—Are ye unworthy of the smallest judgments?—*Κριτήρια* is a word used to denote both places or courts of trials, and also the trials themselves which are there held. Here it means the latter, and the whole clause is to be taken in an active sense, *q. d.*, are ye unworthy of holding trial in the smallest matters? [Many, like

de Wette, Olsh., Hodge, Words., understand by *κρίτηρα*, the matters in trial, as better suited to the context, ver. 4, 7, but Meyer says that this is contrary to all usage]. The adjective here (*ἐλαχίστων*) refers to the matters brought to trial, and which are here designated as of the most trifling sort, having to do simply with the earthly 'mine and thine,' Luke xvi. 10.

VER. 8. Know ye not that we shall judge angels? to say nothing of things that pertain to this life?—[A still wider contrast.] But are there here two questions, or only one? or are we to take the second clause as a corollary? Since *μήτις* in the first instance means, *not at all* (Passow III. p. 230. [Rob. Gr. Lex.]), and then: *yet much less*, it would seem to indicate that there is also a second question here. The sense then would be: 'Our judicial power, as ye ought to know, extends even beyond, even unto celestial beings; should it not then be now first applied to terrestrial matters?' i. e., how much more now ought it to be applied to these?—In respect to the fact first alluded to, 'the judging of angels', we must at the outset put aside every explanation, which makes the phrase expressive of something inferior to the work of judging the world, instead of something which is an advance upon it—whether this be done by taking 'angels' to mean church officers, or priests, or teachers distinguished for devilish cunning; and by supposing the judgment spoken of to be of a spiritual kind, as relating to the errors of these parties, or to be even a mere ability to judge, (Gal. i. 8). The only point in doubt is, whether angels in general are referred to, or merely good angels, or merely bad ones. BÉSSÉGE says: 'both classes; to the damnation of the bad, but on the good, to pronounce a judgment of blessing, since they will be united with us under one Head in Christ'. (Eph. i. 10). Since, however, the idea that good angels are meant, finds support only in that relation which they sustain to believers, hinted at in Heb. i. 14, and in the hypothetical expression found in Gal. i. 8, and inasmuch as good angels are represented as furnishing a part of Christ's retinue in judgment, and as acting the part of organs and witnesses of His judicial work, (Matt. xiii. 39, xvi. 27, xxiv. 81, xxv. 81, 2 Thess. i. 7, Rev. xx. 1 ff.), we are constrained to adopt the explanation, which supposes evil angels to be referred to, as the only correct one. [So Chrys. and most of the Greek fathers, and Calvin and Beza, and Bengel, Poole, and most of commentators. Whitby, with the same reference understands the judgment to denote that expulsion of the devils from their dominion over the world by the power of the Gospel, of which our Saviour speaks in John xii. 81, and xvi. 11. On the contrary, Meyer, Alf. and Hodge, following the usage of the N. T., where the word *αγγελοι*, without any qualifying epithet always means good angels, interpret it so here. But they do not profess to explain *how* these are to be judged, or they give to the word, 'judge', a very comprehensive meaning, implying only superiority of a general sort. Billr., de Wette, Stanley, leave the matter undecided. See Pool and Whitby.] At the same time it must be said that the unqualified term 'angels' indicates the superhuman nature of the

beings contemplated, and puts them in contrast with the world; [and 'the argument will be not less conclusive in this way.' CALVIN;] while the position they are in, so analogous to that of the world, marks them as standing in an abnormal relation to God, and implies that the judgment spoken of will be one of condemnation, the same as in ver. 2, and not one that merely decides upon honors and rewards.—*βυστικά* = things serviceable for this life (Luke viii. 43), which belong to bodily sustenance, and are therefore of an earthly, temporal sort, as is every thing which forms a ground for suits respecting property, debts or inheritance. [“The Latin translation of this word by *secularia*, is probably one of the first instances of the use of that word, in its modern sense of 'worldly' as opposed to spiritual, instead of its ancient sense, 'belonging to a cycle of a hundred years'; and from this has sprung the signification of the word 'secular' in modern European languages”. STANLEY].

VER. 4. Secular trials indeed then would ye have.—[*βυστικά* is repeated with emphasis, and so stands first, and] *κρίτηρα* is to be construed as in ver. 2, not as equivalent to *πράγματα*, matters to be judged, for this rendering is void of support. *ἔχειν* might denote in this connection: to have on hand; or, to have a just comprehension of; consequently: to be in a condition to manage (as in the phrases, *ἔχειν ἐπιστήμην, ῥέχνα, τὴν ἰατρικὴν*, etc.), and this would fit well with what precedes. The *μέν*, introducing a clause correlative to the one following, might remain untranslated, and *οὐν* be rendered by, then, accordingly, or by some word of transition, which would indicate that the point mentioned has been established, and that the clause where it occurs also stands in inward connection with some previous expression. Properly: 'Have ye then indeed such trials? but ye by no means proceed in a manner suitable to this fact!' This thought would then be expressed by a protasis and apodosis, of which the latter is to be regarded as a question of astonishment at such procedure. An interrogation similar to this we have in Jno. x. 36 (comp. ver. 35), "how happens it that ye do this?" But such an explanation would necessitate our taking *ἐάν* as equivalent to *εἰ*, which could only be justified on the score of the laxity of the later Greek in this respect, and provided another interpretation were inadmissible. But we may interpret the *ἐάν κρίτηρα ἔχητε*, of the actual existence of such trials among them; in which case *ἐάν* would mean, if, in case that, and we should interpret the clause thus: 'if now it should happen that trials, involving secular matters, are held among you,—those despised in the church these do ye set up?—i. e. as judges. By 'the despised,' he means the unjust or the unbelievers, before spoken of, who, as such, pass for nothing in the Church, and enjoy no confidence or authority there. [“This translation,” Hodge says, “is generally preferred as best in keeping with the context,” and Wordsworth adopts it also. See, however, the note below]. But if any do not choose to construe it as a question of astonishment, it may be taken as a simple affirmation, stating once more what was actually occurring among them. [“So in the main, Luther, Calvin, Rückert, Olsh., de Wette, Neander,

and others]. The *οὐν* would then be an ecclastic particle. Yet the form of the question would in any case, be the more emphatic. The use of *καθίζετε* is also a remarkable way of expressing an appeal to heathen judges on the part of Christians, for it implies that such judges were formally set up in office by the Christians themselves, when they could have had no hand in their appointment, and only seemed to do so by appealing to them for decision in cases over which they ought to have no adjudication.—*Τούτους*, *these*, an emphatic repetition of the persons alluded to [involving also contempt]. Others, objecting partly to the use of *καθίζεν* in relation to heathen authorities, who are supposed to be already existing, and partly to the application of *τοὺς ἐξουθενημένους* to the heathen as unsuitable [and inconsistent with the respect which Paul inculcates toward heathen magistrates], understand the latter to denote *church members*, and construe the whole in the Imp. as an injunction [of rather an ironical sort]: 'If you must have trials, those least esteemed in the Church, these set up rather as judges.' But in such a case the text ought to read: *τοὺς ἐν τῇ ἐκκλησίᾳ ἐξουθεν.*, and the word 'rather,' would be an arbitrary insertion. This insertion would, however, be necessary, if we understood the Apostle to mean such persons as might be suitable for the office in question, but who, for some reason, were of little repute. But, however this may be, still our first interpretation is favored by what follows.*

VERS. 5, 6.—To your shame I speak.—Comp. on iv. 14. The expression applies, as in xv. 34, to what precedes; and what follows, in part, explains more fully how far that spoken of in ver. 4 is disgraceful to them, and, in part, repeats emphatically the case as it stood.—**So is there not among you not even one wise man.**—The *οὐτως* is either climacteric, meaning: 'so completely are ye wanting in wise men,' which rendering does not well suit a strong negation [but is adopted by Chrys., Luther, Billr., Calvin, Alf., Olsh., Rückert]; or it is: 'in this way,' 'under these circumstances,' referring back to ver. 4: 'seeing that ye set up those per-

sons despised in the Church for judges.' [So Meyer. The rendering here must be determined by the view taken of the import of ver. 4. If that last advocated be the correct one, it would be more natural to understand *οὐτως* in the former sense. King James' translation places the stress of the interrogation here, deviating in this respect from the previous versions which translate it, "utterly," "at all," and supposes an ellipsis: "Is it so that there is not?"] 'Εν is for *ἐνεντι*, an adverbial use of the *ἐν* without the copula—'is there,' 'does there exist.'—*Οὐ δὲ*—*εἰς*, a strong expression, like *non ullus, nemo unus*, 'not even one.' Considering how wise they were in their own conceit, the question here is a very cutting one. At the same time it suggests a strong reason for their altering their conduct. By it he would urge them to the practical exercise of their vaunted wisdom—a matter in which they sadly failed. *Σοφός*, *skilful, expert in resources, experienced, discreet*.—**who shall be able—i. e., when a cause comes up—to decide.** *διακρίνα*—*to arbitrate* in a formal manner—**between his brother, ἀνδρέσον τοῦ ἀδελφοῦ αὐτοῦ**,—a wise expression, where a person understanding himself to be meant, supplies in thought: 'and a brother.' Meyer regards the party distinctly mentioned as the complainant (the defendant he understood as a matter of course, who is specified by way of distinction, as the party in fault). Had the plural been used, the two litigants would then have been equally brought to view. In the use of the term 'brother,' a rebuke is intended which is still further enlarged upon—but brother goeth to law with brother.—This is not a question, whether considered independently, or as continuing the previous one; but it is an affirmation full of severe reproof. ["*Ἀλλὰ*, after a question, passes rapidly on to the other alternative, the particle, which negatives the question being suppressed, *q. d.*, 'nay; but.'"] **ALF.** *Κρίνεται, goeth to law*, stands opposed to *διακρίνεται, to arbitrate*. Then, by way of contrast with the "wise man among you," before whom they ought to have settled their difficulties, we have the sad opposite:—**and that before unbelievers.**—["and that," a form of expression used when particular stress is to be laid on the circumstance indicated."] **HODGE**].

VERS. 7, 8. Looking away now from the point last mentioned, i. e., going to law before unbelievers, he here passes to rebuke the entire practice of litigation among Christians as in itself wrong.—**indeed therefore—ἡδὴ μὲν οὐν.** The *μὲν* gives a peculiar prominence to the point to be mentioned as being the worst of all; *οὐν* is simply transitional and conjunctive; but *ἡδὴ* (see *Passow* II. 1326 ff.) is a determinative particle, which serves, in part, to strengthen the whole clause, and, in part, to call particular attention to certain thoughts about to be presented.—**it is in any case a loss for you.**—*Ὀζος*, presents the aspect of the case generally, without reference to any peculiar, aggravating circumstances, such as going to law "before unbelievers." [Stanley renders it: "certainly"] *Ἡττημα*, lit.: *a falling short*; it is used, partly, of failings and imperfections (hence the var. *ἐν ὑμῖν*), and, partly, of injuries, or damage, whe-

[* Yet the interpretation which Kling sets aside appears in all the six earlier English versions. WICKLIFF: "Ordeyne ye the contemptible men that ben in the chirche to deme." TYNDALE: "Take them which are despised in the congregation, and make them judges." CRAMMER, the same. GENEVA: "Them which are least esteemed in the Church, them I say set in judgment." RHIMS: "The contemptible in the Church set them to judge." In like manner the Ree version. Conant adopts it also. So, too, Syr. Vulg., most of the Greek Fathers, Calvin, Beza, Bengel, Hammond, Stanley, Alford. And certainly this interpretation is one which most readily suggests itself, being most in accordance with the tone of the Apostle's expostulation, full of lofty irony, and with the order of the words with the designations used, and with the use of *ταῦτ* with the subj. (see Kühner, § 339, 2 H. b.) and with the natural sense of *καθίζετε*: *set up*. What Paul means to say is: that if they would have trials over such trivial matters (a thing which he supposes they would have, even though they ought not), they ought to set up judges accordingly, not those of highest character, whose destiny was hereafter to judge angels, but persons who were comparatively of no account. This would be dealing with their litigious spirit as it deserved. And if we consider the complaints of Augustine, which Calvin alludes to, in consequence of the necessity he was under of devoting so large a portion of his precious time to secular affairs, we should see what reason the Apostle had for advising that the Corinthians should choose those "least esteemed" for this business].

ther it be in an ethical sense, as caused by the outbreak of sin and the violence of passion (comp. ἡττάσθαι, 2 Pet. ii. 20; νικάσθαι, Rom. xii. 21), or as some evil consequence upon these outbreaks, such as hinderance to our salvation, and to our participation in God's kingdom. It is here undoubtedly the latter, and points to what is more fully stated in ver. 9. This is undoubtedly the more correct interpretation, and it forms an implied contrast to any supposed temporal advantage they might gain by any legal process. [So Meyer, de Wette, Words., Alf., Hodge. But Calvin, Beng., Billr., Stanley, Rückert, Olsh., all prefer the meaning: 'fault,' 'imperfection,' 'weakness.' And there is strong ground for their interpretation]. Neander: "A backsliding of the Church, and sinking down from the high standard of pure Christian feeling." *ἐμὴν*, Dative of interest—that ye have lawsuits with yourselves. — *Κρίμα* elsewhere means, *judicial decision, sentence, also judgment.* With this rendering the sense would be: 'that it comes to this, that ye have legal decisions,' etc. The same sense substantially is obtained if we adopt the meaning which attaches to *κρίνεσθαι*, and which does not elsewhere appear, viz.: lawsuits. [So Rob. *Lex. sub. voce*; but Alf. says: 'matters of dispute'. *Μεθ' ἐαυτῶν*: 'with yourselves;' more expressive than *ἀλλήλων*: one another. [It suggests the unity of the Christian body, so in contrast with the segregated condition of the world].—How Christians ought to conduct themselves in cases affecting the 'mine and thine,' he states in the more striking form of a question.—Why do ye not rather take injustice? Why do ye not rather suffer yourselves to be defrauded?—The verbs *ἀδικεῖσθε*—*ἀποστερεῖσθε* are both middle and to be rendered as above. They imply the suffering of a 'loss.' It is one, however, only in appearance, being a victory in fact (Osi.). Comp. Matth. v. 39 ff. What follows may be taken as a strong assertion, or as a question, which either stands independently, or is depending still on 'why,' since the question 'or do you not know,' of ver. 9, has also its logical relations in the 'why' (so Meyer, ed. 2). But the former construction, which makes the sentence direct and independent, would be more expressive, and it is supported by *καὶ τοῦτο ἀδελφοί*. The *ἀλλὰ* then will have its proper force.—But ye (*ὅτι*, emphatic, ye Christians) do injustice and defraud—[the same verbs as in the previous clause, but active transitive] and that brethren.—[This passage is remarkable as being founded on the spirit of Matth. v. 40.] STANLEY. [On the nature of ecclesiastical jurisdiction maintained by the early Church in secular affairs, its relation to that of the State, and the evils resulting from it, see NEANDER'S *Church History*, Vol. II., p. 189 ff., Torrey's Translation].

VERS. 9, 10. Or know ye not.—The question presupposes a self-evident answer respecting the conduct spoken of. 'Such proceedings should not have been allowed by you, a people whose hope takes hold on God's kingdom, and who profess to be the children, and so the heirs of the Most High. "Or," etc., i. e., your conduct can only be explained on the supposition of such

ignorance.'—that the unjust God's kingdom shall not inherit?—Here (*ἀδικοὶ*) the idea involved in *ἀδικεῖν*, to do injustice, must be kept in view, yet looking away from the point wherein they as members of the Church were especially guilty. The 'unjust' ("a term used of the heathen in ver. 1, and here designedly brought in for the purpose of putting all who were unjust on a par with the heathen" NEANDER) are properly those among whom the practice of injustice has become habitual, who persist in wrong without repenting.—But here the word denotes the immoral generally, those who offend God and man by iniquities of every kind, such as are specified in the following context.—In reference to 'God's kingdom,' see on iv. 20. Considered in its perfection, as the object of Christian hope, the kingdom of God is the blessed state, wherein the will of a holy, loving, all-restoring, beatific God is fully realized; or, in other words, a condition wherein men and angels are unitedly and perfectly controlled by the Divine will, lead a life of righteousness and peace, and together with this, possess the highest good which it is desirable for men to participate in. And this participation is expressed by the word 'inherit' (*κληρονομεῖν*). It is something that properly belongs to the believer as a child of God (Rom. viii. 17; Gal. iv. 7), and involves a gracious right and an enduring possession. The expression, meaning literally, to obtain by lot, and then, to receive as an inheritance, belongs to the language of the Theocracy, and is used in the Old Testament to denote the entrance into the promised land, and into the society of those who are governed by the will of God. And this was but the type or shadow (*σκία*) of the kingdom of God that was to be set up on a renovated earth (2 Pet. iii. 13; Matth. v. 5). (That the verb takes after it the Accusative instead of the Genitive, belongs to the later Hellenic usage). The 'not inheriting,' implying an exclusion from the possession of the highest good, explains what is meant by *κατακρίνεσθαι* and *ἀπώλλυσθαι*.—That all conduct, which contravenes the justice of God, or the ordering of holy love, should cause a forfeiture of this inheritance, lies in the very nature of the case. In the Corinthian Church, however, there appear to have been some light-minded people who sought to persuade themselves and others that God did not mean exactly what he said, that this inheritance could never be withheld from any who had joined the Church. ["Such a divorce of morality from religion has been manifested in all ages, and under all forms of religion. The pagan, the Jew, the Mohammedan, the nominal Christian, have all been exact in the performance of religious services, while unrestrained in the indulgence of every evil passion. This arises from looking on religion as an outward service, and God as a being to be feared and propitiated, not loved and served." HODGE]. Against all such false conceptions and vain words (Eph. v. 6), Paul here warns the Church with his oft-recurring—Be not deceived (xv. 33; Gal. vi. 7, etc.).—To this he appends a full catalogue of such immoralities as exclude from God's kingdom:—neither fornicators.—This indicates the vice prevalent in Corinth, and points back to chap. v. To this he annexes, that wherewith fornication

was closely connected in Heathendom, and which when practised by God's people, was termed both 'fornication' and 'adultery':—**nor idolaters.**—Then comes that inordinate indulgence of the sexual passion which violated alike the Divine ordinance of marriage, and the rights of the married parties:—**nor adulterers.**—The series of this class ends with the mention of that unnatural gratification of lust indicated in the words:—**nor effeminate, nor Sodomites.**—These express correlative ideas. The former denotes those who allowed themselves to be used as women (*qui muliebria patiuntur*); the latter, such as used the former in this unnatural way—a wide-spread vice in that period (comp. Wetstein on this passage, and on Rom. i. 27). Next follow classes of the 'unjust,' in the more restricted sense, such as violently seized upon others' possessions, or more indirectly sought for them:—**nor thieves, nor covetous.**—(comp. on v. 10 ff.).—In like manner in regard to the following—**nor drunkards, nor revilers, nor extortioners.**—The enumeration is not strictly logical, since those last mentioned would naturally come in after the 'covetous.' But drunkards and revilers naturally go together, since the vice of the latter commonly results from that of the former. After asserting solemnly that such—**shall not inherit the kingdom of God.**—he goes on to remind the Corinthians that for them these trials belonged to the past, and that indulgence in such vices was for them a backsliding into their old heathenish state, which utterly contradicted their high Christian experience.

V. 11. And these things some (of you) were.—The neuter *ταῦτα* carries a contemptuous implication, *q. d.*, 'such a set,' 'such stuff' (Meyer). *Τινες*: some, not all. What otherwise would be a too sweeping and severe imputation is thus limited in its application and softened in tone. [Calvin and Hodge regard the *τινές* as redundant or as distributive, *q. d.*, some were one thing and some another]. The simple *ἦτε*, or *ἦτε* *ἦτε*, would imply too much, since all the Corinthian converts, without exception, had not been addicted to either one or all the immoralities specified; yet, on the other hand, *τινὲς ὑμῶν ἦτε* would have implied too little. "It would bring the whole body prominently to notice, and intimate that only a part would agree with the description." OSIANDER. The change which, however, had passed over them, is indicated by three expressions introduced with the emphatic repetition of 'but,' designed to set forth the contrast more strongly.—**But ye were washed clean.**—*ἀπελούσασθε.*—[ἀπό; off, all off, clean, intensive. This refers to their joining the Church in baptism. Comp. Titus iii. 5. In like manner Acts xxii. 16, where the verb is aor. mid., and signifies, *baptize thyself, or, cause thyself to be baptized*, not, 'be baptized,' as though it were passive. And so the verb here is middle, and must be taken in a reflexive sense, though it is difficult to translate it thus in English]. The term 'wash,' points to the defilement incurred by the sins before spoken of, and to the purification effected through the forgiveness obtained in baptism, or the removal of guilt then pledged (Acts xxii. 16). It is analogous to *καθάρσις*

(Eph. v. 26). The moral purification, by the doing away of all that is sinful (Rückert), we cannot therefore take to be here meant: although repentance and faith are presupposed in baptism. In this washing of baptism, however, the cleansing through the blood of Christ (Rev. i. 6; 1 Jno. i. 7) must be considered as included.—**Ye sanctified yourselves,** *ἡγιασάσθε ἑαυτοὺς.*—This, too, is middle. It cannot therefore be supposed to denote the inward, progressive sanctification accomplished by the Spirit; but, as in i. 2, the act of personal consecration to God, of separation from the world and translation into fellowship with God; yet this, not putatively, nor externally merely, but as involving also some operation of the Divine Spirit on the heart (comp. Titus iii. 5; 1 Pet. i. 2).—**Ye were justified,** *ἐδικαιώσθε ἑαυτοὺς.*—This, in accordance with the usage of Paul and of the Bible generally, is to be construed, not after Augustine and the Council of Trent, as if it meant: 'made righteous' inwardly. This is contradicted by the aorist tense of the verb. But it implies an introduction into the state of the 'just,' admission to a participation in the salvation of God—to a place in His kingdom and a share in His blessings. This exhibits the positive side of God's salvation (the removal of guilt being the negative side), and is the result of consecration to God. Hence it fitly concludes the series. All three taken together denote an entrance into the state of grace ["and refer to the first conversion." STANLEY. The view given by Kling is substantially that of Calvin, Hodge, Alf., Words. But the words also carry a further implication in the way of contrast. 'Having become thus, ye are not to defile and pollute yourselves afresh and incur renewed condemnation'].—**in the name of the Lord Jesus and in the Spirit of our God.**—These qualifying phrases are by some referred to all three of the foregoing verbs, and by others to the last alone. Others still make a division, referring the words, 'in the name' to 'justified,' or to this and 'washed;' but the words, 'in the Spirit' to 'sanctified.' These attempts are a failure; although it is indeed true that the 'washing' and the 'justification' are grounded upon the name of Christ. Even as, on the other hand, sanctification comes through the Spirit. Again the reference of these phrases to all three of the verbs *appears* to be opposed by the separation of the verbs effected by 'but,' as well as by the unsuitableness of connecting the fact of the washing with the Spirit, since according to the rule (to which Acts iv. 7 is no exception) the reception of the Spirit is consequent on baptism (Meyer). But the first reason given cannot be decisive; and so far as the second goes, we find that in Titus iii. 5, the 'renewal of the spirit' is connected directly with baptism, as exegetical of *παλιγγενεσίας*. And as the phrase 'in the name of Christ,' indicates the objective ground on which the washing rests, so does the phrase, 'in the Spirit,' indicate the subjective ground of the same, that is, the principle which inwardly imparts and applies the absolution implied in the washing. On the name of Christ comp. on i. 2. The entire personality of Jesus, so far as it is made known to us in the work of redemption and indicated in the name, is the *objective ground*

both of the pardon granted in baptism and of our justification and sanctification, according to the sense of the terms above given. But the Spirit of God *applies* to each individual what is offered to us in that name. He brings it directly to our consciousness, insures and imparts it to us, and enables us to realize it all within our own hearts. ["By the *ἡμῶν*: *our*, added to 'God,' he binds the Corinthians and himself together in the glorious blessings of the Gospel state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating." *Al-road*].

[*Obs.* This whole passage vi. 1-9, is memorable as laying the foundation for that ecclesiastical jurisdiction in civil affairs which in the lapse of centuries grew to such mighty proportions as to overshadow for a time the temporal sovereignty, and even threaten to subjugate it altogether. There are traces of the existence of church-courts for civil causes among Christians as early as the middle of the second century, and in the *Apost. Const.*, II., 47, the rule for the regulation of their proceedings is laid down. Ordinarily, however, the bishop became the referee in such disputes, and his office as umpire contributed largely to the increase of his importance and authority, and also greatly endangered his spirituality. When the State became Christian, this jurisdiction was conferred by law, and made binding on all parties that appealed to it. The custom once established, gradually extended itself with the increase of ecclesiastical pretensions, and the decay of secular power, until the Church assumed the form of a political association, with a well defined system of ecclesiastical polity that divided the control with the State both over the laity and the clergy, even in temporal matters, and aimed steadily at exempting the latter in particular from all amenability to the State. The history of this wonderful and yet perverse development of authority from the positions laid down in the text, furnishes a most instructive commentary on its meaning, and shows us the necessity of correctly interpreting it.

The limitations by which the precept is beset are as follows: 1. The litigants must be both church-members. Redress from wrongs inflicted from without may be sought at civil tribunals when public justice seems to require it—Paul, *c. s.*, appealed to Cæsar. 2. The causes, comparatively trivial, the minor matters of property, for example, in relation to which it were better that covetousness be mortified by quietly enduring the wrong, than indulged by the enforcement of rights. 3. The tribunals, heathen, or of a heathenish kind. The case may be altered when the judges are Christians. Yet even under such circumstances litigation between "brethren" ought, if possible, to be avoided. 4. The nature of the adjudication, informal—that of umpires chosen for the purpose by the contestants, and not of regular church courts. Paul's aim was to preserve the peace and spirituality of the Church by the avoidance of litigation, not to convert the Church into an arena for conflicts, and thus to secularize it. The Church was never constituted to be "a ruler and a divider" among men. 5. The evil condemned is not the practice of going to law, as though this were wrong in itself, for

the magistrate, too, is a "member of God for good," but the litigious spirit so contrary to the Christian temper. There are instances when it would be a manifest sin not to seek justice. But in doing so, a Christian should take care to show that he was actuated, not by feelings of revenge, but by a supreme regard to law and order, and by a desire that even the wrong-doer may be reconciled to Him.]

DOCTRINAL AND ETHICAL.

1. [*The judicial function of the Saints in the age to come*]. Those are mighty words, "the saints shall judge the world," "we shall judge angels." Through them we catch a glimpse into the mysteries of the Heavenly kingdom, especially into the fundamental mystery of the creating and judging Word, and into the vital fellowship which believers have with their Lord, likewise also into the mystery of the future, when the inward life of the saints, which is now hid with Christ in glory, will be made manifest as a life of Divine power and holiness. Those of whom Christ said, "I in them and they in me," of whom it is grandly sung,

"Devoid of strength they are guardians for all;
Poor, yet they win, let the worst befall,"—

who here on earth have shared with their Redeemer in His sufferings and shame, these very ones will share with Him hereafter in the manifestations of His glory. "When Christ, who is their life, shall appear, exhibiting Himself as He really is, then will they also appear with Him as gods of earth, to the astonishment of the world. They will reign and flourish eternally, shining as stars in the firmament of God."

But by virtue of this union with Christ in glory, they become partners also in His *judicial authority*. Having been exempted from judgment through faith in their Lord, they will join with Him in executing judgment over all, whether men or angels, who amid the exhibitions of Divine love and wisdom and power and righteousness have continued hostile to God's truth, disregarding of His grace, contemptuous toward His salvation, and opposed to all the ways of His kingdom—hardening themselves evermore in their enmity, until past hope. And this judgment will be an act both of deepest insight,—piercing through to the very centre of the heart, and detecting there the inexcusableness of sin, and of highest moral power—exhibiting a righteousness full of decision and vigor—allowing of no further protests—exposing the fallacy of excuses, and annihilating them all as false and untenable through the might of an all-enlightening truth.

And this power to discern and judge at that period, is a living principle imparted to Christians now, through the indwelling life of Christ, and it unfolds itself onward unto perfection with the growth of their spiritual life, until it reaches its highest state of exercise in the future kingdom of glory. There is always implied in it a demonstration of the mind of Christ, as well in that pitying love which goes out after the lost, tracks them in their wanderings, and wisely and patiently applies the means of their restoration, as in that holiness which should keep them

from all fellowship with sin, consecrate them entirely to God, and maintain them in the obedience of faith amid manifold temptations from within and from without, in joy and sorrow, in honor and dishonor, in abundance and want, in health and sickness, even unto death; so that, as the instruments of Christ's truth and love, they shall have done what they could towards awakening, convincing and converting those who still walk in darkness—thus proving themselves fit and warranted to act the part of judges with their Lord at the last.

But as their authority is also to be exercised over the *world of spirits*, these too must in some way be regarded as coming under this saving influence. For is not the blood of Christ's cross said to be God's means for reconciling all things unto Himself, whether they be things in earth or things in heaven? (Col. i. 20). And is not the manifold wisdom of God to be proclaimed by means of the Church, even unto principalities and powers in heavenly places? (Eph. iii. 10). Shall we then mistake if we imagine that even in the extra mundane sphere there are also fallen beings, yet capable of salvation; and that into this sphere, whence came temptation and ruin unto our race, there shall in return go forth blessed agencies of deliverance from this very race, according to the wonderful council of God, and by virtue of the advent of His Son, through whom every thing above and beneath has been created? This is indeed an operation which, like that of the operation of this spirit-world upon us, comes not within the direct consciousness of believers; yet this fact does not militate against its reality, and like much that is now concealed, it will be made known to believers, as they enter upon their heavenly state. And if it be true, this circumstance will the more qualify believers for sitting in judgment over those bad spirits who obstinately close themselves against all such gracious influences, and scorn the salvation offered in Christ. These are conjectures indeed, and they might be carried out still further into the consideration of the particular duties in which the departed saints might engage in the other world. But it will not do to reject them as idle dreams, since they are in accordance with the analogy of Scripture, and are supported by the essential connection which exists between the judgment, and preventient efforts directed to the recovery of the fallen.

Since the judicial work of the saints is not simply a corroboration of the sentence pronounced by Christ, but also an active participation in the judgment carried on by Him, as the organs of His office, a *training preparatory* to this high function will naturally be required of them. To this there belongs—1, a learning to speak what is true and right, not only in public, but also in private stations, so that a readiness may be acquired in distinguishing between right and wrong, and there shall be no danger of being misled, either through the purlblindness of the foolish, or by the corrupt sophistries and wretched infatuation of the self-opinionated and dogmatic (analogous with Luke xvi. 10 ff.; xix. 17 ff.); 2, a calm, self-denying willingness to accept justice as set forth in the sentence rendered, whether it come from a judge or an umpire; for here the

rule holds good, that obedience to authority is the best qualification for exercising authority; 3, the still loftier self-denial shown in a readiness to suffer wrong rather than to gain aught by going to law at the expense of love and unity. On the other hand, the habit of over-reaching and defrauding, originating in a spirit of selfish greed, as it disqualifies for admission into God's kingdom, so does it in an especial manner unfit a person to exercise judgment. And this is true also of every act which violates the rights either of God or man; for all such acts virtually disown and entirely neutralize that state of grace into which a person has been brought through the name of Christ and by the Spirit of God. The persons who practise them have washed and consecrated themselves, and been justified (in baptism) to no purpose.

[2. *The natural condition of man, depraved and lost* (vv. 9–11). When unchecked, the original sin of our constitution breaks out into the most flagrant vices and crimes, which reveal the inherent corruption. The most refined Pagan civilization has no power to restrain and cure it. Rather it serves to intensify the evil. The most demoralized society in the old world was to be found in the most refined of its cities. And the character, thus vitiated, forever excludes from a state of glory. *It shall not inherit the kingdom of God.* The strong negation here precludes all hope for such as possess it, and together with this puts the stamp of falsehood upon the figment of a universal salvation. No statement could be more explicit and conclusive].

[3. The change which fits the sinner for heaven is a radical one, wrought in Christ and through the Spirit, yet not independently of human volition. "Ye have washed yourselves clean, ye have sanctified yourselves, ye are justified." The filth of sin is voluntarily removed. From being his own, the person consecrates himself to God, and becomes forgiven and reconciled to God through faith in the work of Christ, and by the influence of the Spirit. Thus old things pass away, and all things become new, under the operation of Divine grace, and through the consent of the individual. There is, therefore, in renewal a voluntary assumption of the weightiest obligation to keep one's self unspotted from the world].

HOMILETICAL AND PRACTICAL.

[*Litigation on the part of Christians*—1, involves great risk, and betokens a corresponding 'daring,' for it is a seeking for justice before the avowedly unjust, ver. 1^a; 2 is a repudiation of their proper society, and of the advantages its saintly character holds out, ver. 1^b; 3, is derogatory to the dignity of the litigants themselves, who are, by their profession, destined to be hereafter judges of the world and of angels, ver. 2, 8; 4, is an imputation upon the ability of their brethren to decide in the matters of lesser moment here, vv. 2, 5; 5, should be superseded by the selection of umpires in the Church, and the small matters it involves treated as they deserve, ver. 4; 6, is a disgrace to the Church and a cause of scandal, as it opens the faults of Christians to the observation and sneers of the world; 7, is

contrary to the spirit of Christ, "who, when He was reviled, reviled not again, and when He suffered, threatened not, but committed Himself to Him that judgeth righteously," ver. 7; 8, implies wrong doing on the part of Christians, provoking litigation by their conduct towards each other, ver. 8; 9, those who by their offences provoke litigation are in danger of losing their inheritance in God's kingdom and becoming outcasts with the vicious of every class, vv. 9, 10; 10, the offences which cause it, and the spirit in which it is often done, are contrary to the change which believers profess to have passed through, ver. 11].

STARKE:—VER. 1. It is not in itself wrong to seek justice before earthly tribunals, since government, too, is a Divine ordinance, designed for protection and order; and Paul himself appealed to unbelieving magistrates against the persecution of the Jews (Acts xxii. 25; xxv. 10). But in all law-suits let every one take care wherefore, and before whom, and how he litigates. Otherwise his action may prove both a disgrace and a sin.—VER. 2. In the coming judgment of the saints there is great comfort for those who have lost a righteous cause. Let corrupt judges mark well. Against whatsoever righteous ones they have declared unrighteous judgment, by these will they be righteously judged at the last day.—VER. 3. To be associated with Christ in judgment is one of the loftiest honors promised to believers, 1 Pet. ii. 9; Rev. i. 5, 6; iii. 21. The dignity thus conferred should be displayed even in this life by the control which they maintain not only over themselves and the world, but also over the Devil, and so in their conquest over all their spiritual enemies. It should be shown also in the way they judge and condemn the world in and through their life and doctrine.—VER. 4. Those who know and enjoy God ought to be held in higher esteem, and deemed more worthy of confidence, than those in whom such knowledge is wanting.—VER. 6. Earthly goods are the means of separating the most united, heavenly goods can unite the most hostile.—VER. 7. Christians ought to hold temporal possessions of such small account that the prime question with them should not be whether they have, or have not; and they should be so affectionate toward each other, that in case of dissension about "the mine and thine" the temporal good should seem so small and the brother so important, that ere they would disquiet their spirits by litigation, and unfit themselves for religious duties, and cause offence to their neighbors, they would let the whole thing go and suffer the loss.—VER. 8. (Hed.). If an intelligent person is guilty of the wrong, then he commits the greater sin in putting the innocent person to so much cost and trouble with his lies; if the wrong-doer is ignorant, then it is not right, 1, to pursue the most stringent course with him and practise no forbearance; 2, to go to law in envious, avaricious, or ugly temper; 3, besides, the thing does not pay.—Vv. 9, 10. Those who needlessly go to law are classed with thieves and licentious persons, etc., and incur a like condemnation. The world evidently judges very different from the Holy Spirit. Nothing is more common than to excuse sin because of its commonness.

If all on this catalogue are lost, you can count the saved, almost all. Ye unrighteous litigants, fornicators, small and great thieves, sly and open thieves, be alarmed!—VER. 11. (Hed.): "Such *were* some," etc., sweet word 'were.' To be and to be willing to remain such—that were the pity. Those who have escaped from the snares of the Devil should bear the past in mind continually, as a motive to avoid sin and foster gratitude.

BERLEN. BIB.:—VER. 1. The reason why the righteous are often passed by, and the unrighteous are chosen as judges, is because people hope to make something out of the latter.—VER. 2. Judicial honors hereafter await those only who have acted justly here, and allowed themselves to be judged.—VER. 7. So completely does the Holy Spirit drive nature from her supposed rights, and subject it to patient suffering, yea, to death, that we are not at liberty to maintain our rights arbitrarily, but are bound, everywhere and at all times, to have regard to the jewel of our peace, and see that it be neither injured nor destroyed.—Vv. 9-11. The unrighteous are all the unregenerate, 1 Jno. iii. 7; Jno. iii. 8. There are many kinds of sins. Hence, if thou seest another sin, point not thy finger at him. Perhaps thou art implicated in another sin more deeply than he is in this. Remembrance of the past ought to cause perpetual humiliation. To this end we ought to think of our old sins, but for other reasons we ought to forget them. "But,"—"but,"—"but." O the importance and the preciousness of the change. Gracious acts all go together, though they are distinguishable. If we pray, 'God be merciful to me a sinner,' that implies, 'create within me a clean heart.' What God hath joined let no man put asunder. Salvation comprises forgiveness, sanctification, redemption, and we can get it in no other way than through the name of Jesus and the power of the Holy Ghost.

REIGER:—VERS. 2, 3.—We must improve the glimpses here allowed into the grander future, in such a way, that even here, amid our small engagements, we may as far as possible be lifted into higher moods. Through selfishness, impatience, anger, greed, the complainant often incurs as much guilt afterwards as the man has who injured him.

HEUBNER:—VER. 1. Every true Christian ought to be a sort of a justice of the peace.—VER. 3. It is very natural that the betrayed should judge the betrayer. From a presentiment of this springs the hatred of evil angels against Christians.—VER. 5. The lack of wise men in a church is great disgrace.—VER. 6. That justice should be enforced by the secular power between those who profess to be governed by law is also a disgrace.

BESSER:—If we kept in mind what glory awaits us in the Church, it would prove a sad thing for us to strive with our brethren about mine and thine, and if we were drawn into strife then would the judges find in us peaceable people who respected the decision of the saints.—Vv. 7, 8. Paul says "ye." Mark then, a little leaven leavens the whole lump! The flagrant immoralities of some did not constrain the Church to mourning, did not move them to the exercise of discipline. A Christian Church, however, is

not a mere aggregate of names, but it is the body of one Spirit, composed of many members. Hence the declaration of the Apostle, "ye do wrong," struck at the whole Church, and stuck in it like an arrow until it acknowledged its own disgrace in bitter repentance.—Ver. 11. Whatever has been done for us and is to be found in the name of Jesus, that is appropriated to us through the Spirit of our God—that God, who is our God and highest Good in Jesus Christ our Lord.

[F. W. ROBERTSON:—Let us guard against a natural misconception of the Apostle's meaning. You might think that he meant to say, that the

Corinthians should have ecclesiastical instead of civil courts; and for this reason, that churchmen and clergy will decide rightly by a special promise of guidance, and heathen and laymen wrongly. But this has not to do with the case. It is not a question here between ecclesiastical and civil courts, but between law and equity, between litigation and arbitration. The remedy [for offences] is, not more elaborate law, nor cheaper law, nor greater facility for law, but more Christianity, less loud cries about "Rights," more earnest anxiety on both and all sides to do no wrong].

XII.—AN EXHORTATION TO CHRISTIAN CONTINENCE, AND A PROHIBITION OF ALL HEATHENISH LICENTIOUSNESS. THE RELATION WHICH THE BODY SUSTAINS TO CHRIST; ITS CHARACTER AS THE DWELLING-PLACE OF THE HOLY SPIRIT, AND THE GREAT PRICE PAID FOR ITS RANSOM, DO NOT ALLOW OF OUR REGARDING SUCH A GRATIFICATION OF CARNAL APPETITE MORALLY INDIFFERENT, LIKE THE ENJOYMENT OF FOOD.

- 12 All things are lawful unto me, [are in my power], but all things are not expedient; all things are lawful for me [are in my power], but I will not be brought under the
13 power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now [But] the body is not for fornication, but for the Lord; and
14 the Lord for the body. And God hath both raised up the Lord, and will also raise¹
15 up us² by his own power. Know ye not that your bodies are the members of Christ? shall I then take [away (*ἀίρας*)] the members of Christ, and make *them* the members
16 of a harlot? God forbid. What! [*omit what, and read, Or*] know ye not that he which is
17 joined to a harlot is one body? for, two, saith he, shall be one flesh. But he that is joined
18 unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 What! [*omit what, and read, Or*] know ye not that your body³ is the temple of the
20 Holy Ghost *which is in you*, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, [*omit all that follows*], and in your spirit, which are God's.

¹ [Ver. 14.—The verb *ἡγείσεται* appears in different codices under three forms—present, future and aorist. Tischendorf prefers the future, after C. D.² L. Cod. Sin. Syr. Copt. Meyer prefers the aorist, which is the most feebly supported, found in B. 67^a. (See Exegetical and Critical). Lachmann reads *ἡγείσεται* from A. D¹. It is best to take it as future.]

² Ver. 14.—The Rec. has *ὡμᾶς*, which is feebly attested, and Meyer thinks an error from Rom. viii. 11.

³ Ver. 16.—The Rec. and Lachmann [with all the critical editions] read *ἡ οὐκ* according to A. B. C. F. Cod. Sin.]

⁴ Ver. 19.—The Rec. and Lach. following good authorities [nearly all: A. B. C. D. F. K. Cod. Sin.] read *τὸ σῶμα* [and so also Alf, Stanley, Hodge.] But this is perhaps a correction occasioned by the singular predicate *εἷς*.

⁵ The clause *καὶ ἐν τῷ, &c.*, is an addition apparently with a view to make the exhortation complete. The most important MSS. and other old and good authorities omit it [and so do Alf, Stanley, Words.]

EXEGETICAL AND CRITICAL.

VER. 12. [After speaking of the sin of covetousness, which had produced litigiousness,—and having reminded the Corinthians of what privileges they had received, and what sins renounced,—he now proceeds to examine and confute an argument raised by some of the Gentile Christians at Corinth, who in the presumptuous

spirit of Greek Philosophy, pleaded, in behalf of fornication and of eating meats offered in sacrifice to idols, that *man is the measure of all things* (*πάντων μέτρον ἀνθρώπου*),—a principle in which both the greatest schools of Greek Philosophy, with which St. Paul had disputed at Athens, agreed, though they applied it in different ways: and that all the *creatures were his*, and that all things were *lawful* to him—a tenet which they imagined had received some countenance from

the Gospel itself, which promised to them universal liberty, and even universal dominion in Christ, a doctrine which, when properly stated, and understood, with due conditions, is productive of that genuine independence which is the best security for self-control, and had therefore been placed in its proper light by St. Paul in the earlier part of his Epistle (iii. 21-23). This principle he here adopts with true oratorical skill, and proceeds to examine it, showing at once its truth and the falseness of its application by them.' After Words.].

All things are in my power.—Paul here has in view that easy, tolerant view of fornication which was so common among the heathen, and to which he has already repeatedly alluded (v. 1; vi. 9). This view was still further vindicated on the grounds of that Christian liberty which was supposed to countenance this gratification of a natural appetite as no less proper in itself than the eating of food was to satiate hunger. But the words with which the discussion begins are not to be regarded as the objection of an opposer, here cited for the purpose of refutation [Calvin and Barnes]. Had this been so, the fact would have been indicated by some formula like ἀλλ' ἐπεὶ; *but you say*. They are rather the statement of a fundamental principle of Christianity, resting upon its own grounds, yet with a suitable limitation of its application to the actual life of a Christian (μοι, i. e., for me, as a Christian).* Accordingly we are not to interpret these, vv. 12, 13, as giving us a sort of dialogue maintained between some imaginary opponent and the Apostle (Pott). The context indeed shows that the fundamental principle here laid down was actually adduced in support of fornication; but there is no ground for supposing that the Corinthian converts generally advocated this practice on such a basis, or that they so argued in their letter to him. It were better to assume this only of a few individuals, and that the Apostle had been privily informed of the fact, as intimated in the case mentioned in chap. v. 1. Some suppose the maxim here to have a close reference to what just precedes in ver. 11, *q. d.*, 'I being now in a state of grace, and free from all Jewish restrictions, and all outward ordinances, and being no longer in bondage to an accusing conscience and to fear of sin, have right to the largest liberty.' But such a connection is by no means probable, since the verbs introduced by 'but' are chiefly designed to warn his readers against relapsing into their earlier immoralities. It were better to connect with ver. 9, and to suppose that out of the catalogue of sins there mentioned, he selected the first, and referred to the efforts made for justifying it. Besser regards the phrase as one of Paul's proverbs, [and Bengel says: "Paul often uses the first person to express those thoughts which have the force of maxims, especially in this Epistle, ver. 15; vii. 7; viii. 13; x. 23, 29, 30; xiv. 11"]. The term "all things" must of course be

limited to such as were indifferent (ἀδιάφορα), i. e., to such acts as were not in themselves wrong, but only under certain circumstances and connections seemed to conflict with Christian morality. "All things are lawful for me which may be lawful." BENGL. [So also Hodge; but Words., well styles this explanation weak and tautological, and hardly justified by the original, and prefers Theodoret's view: "all things are in my power, by reason of my free will; but it is not expedient in all things to use this freedom, for in doing that which is sinful thou lovest thy freedom." But is it not plain, after all, that Paul here has in view not actions, but external objects, the things in the world which were all given for man's use, and over which he held dominion, and which, under the Christian dispensation, were all restored to him unrestricted by carnal ordinances? (The Syriac version evidently so takes it; Tyndale, on the contrary, renders "I maye do all thinges; but I will be brought under no man's power." So Cranmer and the Geneva Bible). In this sense it may be said with the broadest scope "all things are in my power" (Ps. viii. 6; Heb. ii. 6-11). And to this the antinomian would add 'and I have the right to use them as I please, according to the cravings of my nature, and according as they contribute to my enjoyment.' And it is upon this lawless inference that the Apostle proceeds to put limitations]. "The abrupt commencement of ver. 12 is perhaps to be accounted for on the supposition that it alludes to a passage in their Epistle to him, and the words before us might have been used there even in reference to things indifferent; but without the proper limitations which the Apostle here supplies." NEANDER.

The first of these is—but all things are not expedient.—By this he means as in x. 23, not materially advantageous, but morally fitting and useful, especially, perhaps, in its bearing upon others. [It were better, however, to take the verb *συμφέρει* in its broadest acceptation and bearings—*conduce to profit*, whether to the person who uses them, or to others with whom he is connected, and whose welfare he is bound to consult. Every finite good has a special end, and must be wisely used with reference to that end, and not being absolute, is dependent on times and circumstances for the benefit it is to confer]. The second limitation is—but not will I be brought under bondage by any thing.—*Ἐφ' ὧς καθ' ἡσυχίαν καὶ ἔξουσι* are kindred words (the former being formed from *ἐφ' ὧς*, which is derived from *ἐξουσι*), and they involve a parano-masia, which serves to bring out the contradiction, caused by the misuse of liberty, in a more forcible light. [We give the play on the words in English thus: 'All things are in my power, but I will not come under power to any thing']. "Not I" is emphatic. It exhibits the moral self of the individual (not simply that of Paul, but of Christians generally), in sharp contrast with everything, which, if yielded to passionately, or enjoyed with an accusing conscience, or fondly clung to as indispensable, acquires a despotic control over us. [The lord must preserve his lordship, and take heed that he become not the slave of any thing which is properly

* It can hardly be supposed that Paul meant to lay any such stress on the word 'me,' as though he meant to assert a distinction between believers and unbelievers in this respect, claiming a liberty for the former which did not belong to the latter. This would lead to some pretty dangerous inferences.]

subject to him. Freedom must not commit suicide. The body was designed to be the organ of the Spirit for ruling over nature, not the organ of nature for ruling over the Spirit]. *Ἐξουσιάζειν*, to be master of, and it is here put in the future to express the firm inward resolve not to be mastered by any thing. *Τῷς* is neuter corresponding to *πάντα*.

VERS. 13, 14. **Meats for the belly and the belly for meats, etc.**—Here we have a contrast drawn between what is in itself indifferent, and the view which cannot be brought under this category.* From the fact that a mutual relation has been established between meats and the belly by an ordinance of the Creator, the former being made to be received and digested by the latter, and the latter being formed to receive the former, and from the fact that both are alike transient, being designed only for this present life, it followed, as a matter of course, that eating was a thing morally indifferent, and was allowable, in so far as it neither proved inconvenient, or brought a person under bondage. Very different, however, was it with the act of fornication, since the body, standing as it did in direct relations with the Lord, and having been received by Him into the fellowship of an immortal life, does not in such practices fulfil any Divine destination, [but is rather alienated from its proper functions, and degraded by them]. After the nominatives, *ἐν τῷ* is to be supplied. It is altogether needless to suppose that the meats here spoken of had any special connection with the altar-feasts that were so closely associated with licentious practices.† By such a supposition the force of the argument is rather hindered than helped.—**And God shall destroy both it and them.**—Paul refers here to that great change which is to take place in the condition of mankind at the coming of Christ—a transformation which will preclude all need of physical nourishment, and dispense with the organs for its reception. Comp. xv. 44, 51; and Matth. xxii. 30. In the words, “and

* But have we not here the evidence that in the “all things” Paul had reference not to actions, but to external objects? Out of these he selects one class, and shows what they were designed for, and how far they are good or expedient. But the like adaptation and utility and propriety he denies to exist in the indiscriminate use of woman, since the body of both was destined for higher uses, in the sexual relation, than mere enjoyment; and the purposes of God in reference to it, were violated by that use. The logic of the Apostle is obscured, if we consider him as having the action primarily in view. It proceeds wholly upon the rule of adaptation of things to ends].

† This is Neander's view. He supposes that Paul “at first meant to speak only of partaking of meats offered to idols,” and “then was prompted to leave the topic and speak against those excesses at Corinth of which he had not thought at first.” The topic thus left, he supposes to be resumed again at the beginning of chap. viii., but approached from a different point; and after several digressions and expositions of it, to be taken up in the same form as here in chap. x. 23. This view, though at first seeming to involve the course of thought in needless intricacy, grows more plausible the more we meditate upon the logic of the whole section; and it is not surprising that Neander says that neither Billroth's arguments, nor de Wette's have sufficed to convince him of its erroneousness. The case had better be left without arguing to each person's reflection—taking into account all the while the fact that here among the Corinthians there was probably the same connection between the eating of things offered to idols, and the sin of fornication that we find afterwards spoken of in the heresy of the Nicolaitans, Rev. ii. 14, 15, and that consequently the two stood very closely associated in the Apostle's mind.]

them,” we have the hint of a time that reaches far beyond the death of the individual—a time when the world and all things therein shall be burned up. [Comp. 2 Peter iii. 11.]

In contrast with the foregoing, there is presented to us, first, that truth in a negative form, the analogy of which to the eating of food it is the aim of the Apostle to dispute.—**But the body is not for fornication.**—That is, fornication is not the natural function of a perishable organ, but it is the perversion to illegitimate uses of the entire body—that body which belongs to the Lord, and is with him, destined to an imperishable life. And in this also there are two elements involved; 1, a connection with the Lord;—**but for the Lord.**—And this relation is a mutual one, since the body is destined for the Lord, to be one of His members, and His exclusive possession; and on the other hand—the Lord is for the body,—to rule it, and to use it; yes, to appropriate and assimilate it to Himself; and, as others add, to nourish it with his life. (Comp. Jno. vi. 33, 58, and also ver. 15, *μὲν*). 2. The destination of the body to an immortal life, grounded on its connection with the Lord—a destination that stands in striking contrast with the destruction above alluded to, which awaits the purely material world.—**And God both raised up the Lord, and will raise up us also by His strength.**—This resurrection is an introduction into a life that is no more subject to death. Comp. Rom. vi. 9 ff. The *καὶ καὶ*, both—and, binds the two clauses together. In the second clause, however, the reading is contested, and Meyer (ed. 2d) considers *ἐξήγειρε*, has raised, as the only right reading, although not so well attested. Paul, he says, never asserts the *ἐγείρεται* and *ἐγερσέται*, that is, a restoration to life after death, of himself and of his contemporaries (2 Cor. iv. 14 is to be understood spiritually); rather, in anticipation of the speedy advent of Christ, he was looking to be changed without dying (xv. 51 f.; 1 Thess. iv. 16 f.); so that if he had been speaking of the future, he would have been more likely to have used the word *ζωοποιήσεται*, shall make alive, than *ἐγερσέται*, shall raise up. (Comp. xv. 22; Rom. viii. 11). He interprets the word, however, not of the spiritual resurrection, that is, the new birth, but as in Eph. ii. 6; Col. ii. 12 f., where Christ's resurrection is spoken of as the fact in which that of the believer is already involved, although the connection first becomes realized at the second advent, through the actual resurrection of the dead, and the transformation of the living. But if, according to this interpretation, both these ideas can be considered as included in the verb in its past tense (*ἐξήγειρε*), why not assume the same in its future form? In so doing, we should abide by the reading best attested—a reading which puts the verb in the same tense with *καταργήσεται*, shall destroy—and would construe the verb *ἐγερσέται* in its more comprehensive signification, as denoting the change which is to take place in the living, as well as in the dead. 2 Cor. iv. 14 might also be interpreted in the same manner. The distinctive changes awaiting the quick and the dead, although elsewhere made prominent, did not require to be alluded to here. (With this Meyer

in his 8d ed. also agrees). It is hardly allowable to distinguish here between *ἐνσώματι* and *ἡσώματι* (Bengel and Osiander), as though the former referred to the first fruits of the resurrection in Christ, and the latter to the work consummated at the end. The reason why he uses the word "*us*," instead of '*our bodies*,' is that he had used the personal form just before, 'in the Lord.' The context, in this case, allows of no misapprehension. "The body," says OSIANDER, "is the vessel of our personality." The clause, 'by his power,' it were better to connect with the latter verb, if by 'his' we understand, not Christ's, but God's, which is to be preferred, as God is the subject of 'shall raise.' Comp. xv. 38; Matth. xxii. 29; Eph. i. 19. *Διὰ* here expresses the internal instrumentality.

Vers. 15-17. **Know ye not that your bodies are the members of Christ?**—Here he amplifies what is said in ver. 13, and "upon the ground there adduced of the immorality of fornication, he brings to their distinct consciousness the abominable character of the vice in question." So Meyer rebuts Baur's assertion, that Paul here makes a *petitio principii*. Elsewhere Christians *themselves* are called members of Christ's body—the Church in its totality, the head of which is Christ. (Comp. xii. 27; Eph. v. 30). But here their *bodies* are spoken of as essential parts (the vehicles) of his personality. And this, not so much on account of his incarnation, and of His so sharing with us our nature, as on account of the indwelling of His Spirit (ver. 19). Whether the Apostle had in mind the figure of the marital relationship (comp. 2 Cor. xi. 2; Eph. v. 26 f.; Rom. vii. 4) is less certain. The incongruity of making Christ the antithesis to a harlot (Meyer), would not stand in the way of our supposing this, since it makes no difference whether the other party be male or female, for Paul is here speaking of the essential contradiction which exists between a person's belonging to Christ, and so holding vital fellowship with the Holy and Pure One, and his having intercourse with an individual who was addicted to impurity, such as a common prostitute—an intercourse which involved the surrender of the entire person to her. It was only the impure conscience of a heathen that could be blind to the immorality of such fornication. But to the Christian's conscience this should be evident at once, and we should denounce it as a crime perpetrated against Christ—as an abominable violation of his sacred rights. Hence the Apostle directly proceeds to ask—**Shall I then take away the members of Christ, and make them the members of a harlot?**—*Αἰρεῖν* means not simply, to take, but, to take away, to alienate from the proper owner. *Οὐν*, then, or, therefore, introduces the inference: "since this is so, I will not so far forget myself, as to," etc. *Ποῦν* may be either, Aorist subj., as in xi. 22, meaning, *should I*; or, *have I any right to make*; or it may be future, *shall I make*? The sense will be about the same. [Jelf says that "the second and third persons of the Future often express necessity or propriety, *shall, must*." Gr. Gram. § 406 8]. This query he answers with an emphatic negative—*μη γένοιτο*, let it never be,—an expression by which in Rom.

vi. 2, and elsewhere, he repels all unhallowed inferences and suggestions and declarations.

In order to prove that fornication involves all he has stated, he next goes on to show the nature of the connection it effects between the parties concerned, and sets over against this, the nature of the union believers have with Christ, so that the utter incompatibility of the two may be the more clearly felt—**Or know ye not;—g. d., 'or if this at least, appear doubtful to you, then it must be because of your ignorance' (Meyer). that he who is joined to the harlot is one body?**—*Κολλᾶσθαι*, to be most intimately joined with. In this connection it denotes the sexual union, which involves the most intimate conjunction of the physical powers of life. The consequence of such a union is stated in a citation from Gen. ii. 24, found also in Matth. xix. 51, and this he introduces as a Divine declaration.—**For he saith—'He, i. e. God, since Scripture is the oracle of God, even though communicated through human organs (comp. xv. 27; Eph. v. 8; Heb. viii. 5). To suppose God to be the subject is better than to supply either the words 'Scripture' or 'Spirit,' though the meaning would still be the same. But most unsuitable of all would it be to construe it as impersonal: it is said,—they two shall be into one flesh.—This, which was originally affirmed of the marriage union, is here applied to illicit intercourse, it being the same thing, physically considered. *Secundum speciem naturæ non differunt* (Thom. a. q.). And by this application of the statement he shows that the act in question is not a mere momentary enjoyment with which the whole affair is concluded, but that it involves a real union of the natural powers of life in one complex personality. The term "flesh" here denotes simply man's physical nature, without the accessory idea of corruption. The words "they two" are not found in the Hebrew text. They occur in the LXX., and in all the quotations of this passage, even in those of the Rabbis. (Is this in the interest of monogamy?). "Into," *εἰς*, Hebr.**

ἔ, even in classic Greek, implies a transition

into a particular state [JELF, Gr. Gram., § 625, Obs. 4].—**But he who is joined to the Lord is one Spirit.**—Here we have the contrast: *κολλᾶσθαι τῷ κυρίῳ*, a phrase which occurs also in Deut. x. 20; 2 Kings xviii. 6. As the result we have, not 'one body,' but 'one spirit,' denoting the element wherein this union takes place. But this unity is not a merely ideal one. It is one in essential reality, the indwelling of Christ in the believer, so that His Spirit and our spirit become one. Comp. xiv. 23. This clause stands independently.

Vers. 18-20. The warning implied in what precedes is now expressly given, and, although clearly an inference, is introduced abruptly without any connecting particle—**Flee fornication.**—*φεύγετε*, flee—a striking expression. Anselm says, *Alia vitia pugnando libido fugiendo vincitur*. "Other vices are conquered by fighting, lust by flying." What follows substantiates this warning, by showing the characteristic peculiarity of that sin, which distinguishes it from every other. And this is exhibited antitheti-

cally.—**Every sin which a man might commit**—[ὅ ἐάν ποίησῃ ἄνθρωπος. The *án* here belongs to the relative and not to the verb, and gives an indefiniteness to it, annexing the notion, 'whatsoever it may be.' JALR, *Gr. Gram.* § 829, 1].—**is without the body.**—But how can he say this, when drunkenness and such like vices also involve an injury to the body, and indeed cannot be practised at all outside of the bodily sphere? There have been several modes of answering this question. We may either suppose that the word "every" (πᾶν) is to be taken in a popular sense for 'nearly all,' which is arbitrary; or we may consider the whole clause hypothetical, *q. d.*, 'Although all other sins were without the body, yet this,' *etc.* (Flatt)—which is inadmissible; others [Jerome, Origen, Aug., Bengel, Words.] take it to mean that fornication pollutes the *whole* body as no other vice does,—but this is not stated in the words; and others still, that no vices sever the body of the Christian from that of Christ as this does (Fritzsche), a thought neither expressed in the text, nor consistent with the view of Paul in chap. ix. f.; Rom. viii. 9; others again take the idea to be, that no sin imparts to the flesh such tyranny over the spirit as fornication, an idea plainly foisted into the language of Paul; others suppose that drunkenness and gluttony are here included in with fornication [Mac-knight]—a supposition not sufficiently established by the fact that these vices are frequently associated together. We would rather say, that all other sins affect and injure only the transient, perishable organs of the body, or that they require for their commission some means that are derived from without, and are foreign to the body. ["Drunkenness and gluttony, *e. g.*, are sins done *in* and *by* the body, and are sins *by abuse* of the body; but they are still introduced from *without*, sinful not in their *act*, but in their *effect*, which effect it is each man's duty to foresee and avoid. But fornication is *alienating that body which is the Lord's, and making it a harlot's body*—it is a sin against a man's own body from its very nature, against the verity and nature of his body; not an *effect* on the body from participation of things without, out a *contradiction of the truth of the body wrought within itself.*" ALFORD].—**but he that committeth fornication sins against his own body.**—The scope of the argument is this: On the one hand the Apostle brings to view the fact that the fornicator by his sin surrenders his body to the harlot, and commingles his life with hers in such a manner that he loses the power to dispose of his body as he will, as it were yielding to another's nature the right he has to himself, and so coming in bondage to that (analogously to chap. vii. 4); and on the other hand, he considers how the body of the Christian (who is the only one here contemplated) is desecrated by fornication as it can be desecrated by no other sin. In both these respects this vice is a sin against one's own body in a preëminent sense. The truth, that the sin of πορνεῖν εἰς τὸ ἰδίον σῶμα, fornicating against one's own body, is chargeable upon Christians, the only persons with whom he has to do, he exhibits still more

clearly by referring them to the well-known dignity which the body of the believer, as such, possessed.—**Or know ye not that your body is the temple of the Holy Ghost which is in you?**—As in ver. 16 he ascribed to the *bodies* of believers what he elsewhere has predicated of *believers themselves*, so he does the same thing here in respect of their character as "the temple of God." This designation, before applied to the Church as a whole (iii. 16; also 2 Cor. vi. 16), he here applies to the bodies of Christians. Primarily, the Holy Spirit dwells in the "inward man," in the πνεῦμα, or spirit; but the body is its vehicle, or tabernacle, and inseparable organ. If we adopt the reading τὸ σῶμα ὑμῶν, then it would mean: *the body of each one of you.* The same sense is yielded by the other reading, σώματα, *bodies.* To this thought, but especially to the clause—**which ye have from God.**—(ἀπό, the same as in Jno. xv. 26), showing how dependent they were on him, he adds this further truth—and **ye are not your own.**—From this it followed that they had no power over themselves, or over their own bodies, and therefore could not properly dispose of them to another, or use them for the gratification of unhallowed lusts, but were bound to employ them only in executing the holy will of God. And how they came not to be their own, he proves by referring to their redemption—for **ye were bought.**—viz: for God, to be His peculiar possession (comp. Acts v. 9, and περιποιεῖσθαι Acts xx. 28). The figure involved is that of a slave or body servant, over whom his master holds exclusive control. The purchase was from the servitude of sin, and from the curse of the law, and from the power of Satan (comp. Rom. vi. 17 ff.; Gal. iii. 18; Col. i. 13; Acts xxvi. 18). And this purchase was—with a price—and this price was nothing less than Christ Himself, His "soul," His "blood" (see Matt. xx. 28; 1 Pet. i. 18). Passing beyond the mere significance of the word, yet observing its import, we come to the important thought that it was a high price, and the purchase, dear. [To this Winer objects, LXIV. 5]. This expression occurs in viii. 23, but where, as in Acts xx. 28; Titus ii. 14, Christ is represented as the possessor. The practical inferences from all this is—**Now then glorify God in your body.**—Δοξάζειν here denotes the exhibition of the Divine holiness (or of God's sacred presence, as in a temple) through a chaste, modest deportment. The praise is to be celebrated through deeds, as: 'do all to the glory of God,' x. 31; comp. also Jno. xxi. 19; xii. 28; xiii. 31. 'Ev. in, to suit the figure of the temple, or, on, specifying that whereon the conduct which is to glorify God should exhibit itself. Δὲ serves to make the exhortation more pressing. 'Act rightly, so that it shall be apparent to all that ye do it.' See Passow I. p. 612. [Obs.: "It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them: 1, the relation between the sexes; 2, the question of meats offered to idols; 3, the doctrine of the resurrection of the body." ALFORD].

DOCTRINAL AND ETHICAL.

1. [*Christian liberty, its nature and limitations.* 1. Its nature. Through the redemption effected by Christ, the believer is restored to that supremacy over the world, which Adam had forfeited, and has a free right and title to use it and all things in it according to his ability and pleasure. No longer is he fettered by the restrictions which the elder economy imposed. To him now "every creature of God is good," and he is at liberty to make all things in their way tributary to his interests. In the person of his Lord they are all "put under his feet," and with his emancipation from the bondage of sin, and the restoration of his inward freedom, his lordship over himself, he is at the same time restored to his proper sovereignty over the external world, and qualified to maintain it. But 2.] This liberty has its limitations, [first, by the law of expediency; secondly, by the law of self-preservation; and thirdly, by the law of duty. All things, *e. g.*, though in our power, do not prove in their use alike, and at all times equally, beneficial, either to ourselves or to others. Again, the use of some things in certain ways and degrees, may destroy the liberty which claims the right to use them. And, finally, we must yield to God and man what properly belongs to each, robbing neither of their rights. The liberty of the Christian is therefore not an absolute, but a restricted liberty.] Fundamentally, however, this restriction is a self-imposed restraint, an act of perfect freedom, nothing but the fulfilling of our appointed course in *love*. Though the Christian is made free through faith, free from all which the law imposed from without, and enforced by penalties, yet it does not follow from this that he is at liberty to assert his own sinful self-will in opposition to the revealed will of God. Rather this very freedom becomes the means of entirely cutting off all arbitrariness of conduct. For that faith, through which the believer has been liberated, is in fact an entrance into the very life of Christ. It implies such an apprehension of Christ, that the believer can say: 'It is no more I that live, but Christ that liveth in me.' But in taking Christ he takes into himself all that holy love of God which embraces both him and all his fellow-believers in one blessed union. Possessing this love, then, he comes to hate and shun everything which conflicts with the Divine will, everything which either tends to interrupt his fellowship with his Lord, or acts prejudicially upon his neighbors and associates in the churches; everything, also, which is calculated to weaken his power over the world, the flesh, and the devil, and bring him again under bondage. That alone he allows himself to use, in suitable modes and measures, which operates beneficially on himself and others, and advances the Gospel of Christ and promotes spiritual life, that alone which leaves his liberty perfect, and his mastery over self and the world undamaged. Thus does the truth and reality of our freedom rest in Christ, and prove to be nothing less than love freely and intelligently seeking its own proper ends.

[See this whole subject of man's freedom and dominion discussed in WUTTKE's *Handbuch der*

Christlichen Sittenlehre, I., p. 349, 408 f., 481 f.: "Man may and can perfect his rule over nature only when he has fully subjected himself to be ruled by the holy author and Lord of nature."]

2. The power to purify the soul and keep one's self from all manner of fornication and uncleanness, is to be found in Christ alone. The simple sense of shame or of self-respect, or the mere dread of weakening or deranging our physical nature, is not sufficient of itself to counteract the strong temptation to this sin, and quell the might of this the strongest of our carnal passions. The enjoyment is instant and sensitive, the injury is remote, and perchance may never be felt; and so the weak will give way.—But in our fellowship with Christ, in the clear living consciousness of His presence, we have the power to overcome the very strongest of our carnal impulses, and to resist the most seductive enticements. While He dwells in us with His holy love, He becomes the quickening power which animates and controls our whole constitution. Through this love, which consented to suffer the bitterness of deaths for our sins, sinful lust is essentially slain, and the Christian resolves that he, with his body and its members, shall belong to none other than his Lord. His body he henceforth regards as a member of Christ, an organ of His holy life. No more can he prostitute it to the control of another, or become bound in vital union to a harlot. The remembrance of Christ's presence within him causes him to shrink with horror from everything which might defile that which has become a sanctuary consecrated to His glory. Mindful of his being purchased to God at the cost of the precious blood of His Son, he feels the weight of the mighty obligation, and is neither able nor willing to use that body, which is now God's property, for any other purpose than for his service and glory. Being now joined to Christ in one spirit, he resolves never more to hold carnal intercourse with any, apart from the Divine ordinance of marriage (which is to be consummated in the Lord, and for the Lord), or to be guilty of aught whereby the body, which is destined to partake of the imperishable life of Christ, shall be unfitted for the heavenly communion.

[3. *The true position and dignity of the body.* In its doctrine concerning the body, Christianity avoids two opposite extremes. It neither disparages it as worthless and contemptible, after the fashion of some ancient philosophers, and the Manicheans; nor does it idolize it into an object of supreme regard and care, as the Epicureans, ancient and modern, do. Regarding it as essential to the perfection of our humanity, and as a needful organ of the Spirit, Christianity gives the body likewise a share in Christ's redemption, and unites it to Him for sanctification here and for glorification hereafter. It thus makes it a member of Christ's mystical body, to be controlled and regulated by His Spirit. At the same time it imparts to it the character of a Divine temple, and requires that we keep it from all defilement, and preserve it in a condition suited for the service and worship of God. So far, therefore, from being at liberty to despise or abuse the body, or to set up its welfare and claims in antagonism with those of the Spirit, or

to make our care for it a distinct, though even a subordinate interest, our obligations to Christ demand that we unite it with the soul in one general system of spiritual edification and culture, yield its members as instruments of righteousness, and glorify God in it no less than in the spirit].

[4. *The Church is God's purchased possession.* He has redeemed it unto Himself by giving His own Son as a ransom for it, thereby delivering it from the tyranny of Satan and from the merited penalties of the law, to be His in love and devotion for evermore. Not that His hold upon the persons thus ransomed had ever been lost by their sin. God's property in man is absolute and inalienable, and His title to dispose of him according to His own pleasure and unto His glory remains unaffected, let man do what he may. But, if we may so speak, His right to love and favor them, and to treat them as His children, had been destroyed by the forfeit of sin, and instead thereof there rested on God the obligation to wrath and punishment. And this was the right which had been recovered by the purchase effected by the blood of Christ. Thus a new ground of dominion and rule has been laid, superadded to the former one, and with this a new mode of government devised, and new obligations imposed on the parties redeemed. God as Father holds the Church not only by the right of creation, but also by the right of redemption. He enforces His claims to obedience by pointing to the blood of His Son, which was shed for us: and the strongest incentive to devotion and praise on the part of the believer, both here and in eternity, is—"For Thou hast redeemed us unto God by Thy blood"].

HOMILETICAL AND PRACTICAL.

[1. In the exercise of his *power and liberty* a Christian is bound to consult not simply the scope of his own rights and privileges, but also, 1, the bearing of his conduct upon, *a*, his own best interests, and *b*, the interests of others, ver. 12; 2, its effect upon his own spiritual freedom, ver. 12; 3, the intrinsic fitness of things for their special ends, ver. 13; 4, the worth of objects as determined by their durability, ver. 13; 5, the rights and claims of others, both God and man, ver. 13; 6, the particular honor which God hath put upon the objects under our control, being careful not to desecrate what he hath taken into fellowship with Himself, vv. 14-17].

[2. *The sin of fornication* consists, 1, in its being a violation of the Divine interest of the body, ver. 13; 2, in that it is an alienation from Christ of what belongs to Him, and an appropriation of it to another, vv. 15-17; 3, in that it is an abridgement of our own liberty, ver. 17; 4, in that it brings a person into intimate connection and union with the vilest of characters; 5, in that it is preëminently a sin against the body, being committed in and through it, in the perverted use of the highest functions of physical life, which were designed for the purpose of raising up a holy seed that should serve God; 6, in that it is sacrilege, vv. 19, 20].

LUTHER:—Ver. 19. A Christian may be compared with the tripartite temple of Solomon.

His spirit is the Holy of holies, God's dwelling amid the darkness of faith (he believes what he neither sees, nor feels, nor grasps); his soul is the Holy place, where are the seven lights of the golden candlesticks; his body is the forecourt, exposed to the general view, where every one can observe how he lives, and what he does. Deep within the heart is the consecration made which unites him to the Church; in the secret recesses within does the Holy Ghost affiancé itself to the believing soul; but the nuptial song rings throughout the entire man, and he becomes a spiritual temple of the Lord; and in the forecourt stands the altar of burnt offerings, whereon we are to lay our bodies as living sacrifices unto God (Rom. xii. 1).

STARKE:—Ver. 14. Our resurrection is founded upon the resurrection of Christ; and the thought of it should restrain us from all impurity; for although the impure also will rise again at the resurrection, yet it will not be to the glorification of their bodies.—Ver. 17. Christ and believers are united together in one mystical person; but from such union lawful marriage does not hinder believers, [for if he marries aright, he marries "in the Lord"]. Marriage is, in fact, a type of the heavenly wedlock (Hosea ii. 19; Eccl. iv. 9; Eph. v. 30).—Ver. 18. HEDINGER:—Fornication is the only sin which involves the whole body in disgrace, and so defiles it more than all other sins. Drunkenness and gluttony do not affect all the members of the body; neither are the meats and drinks, wherewith a person offends, members of the body. Other sins are committed against a neighbor's body (murder), his goods (stealing), his honor (bearing false witness), but fornication is a sin against ourselves, with our own bodies. Ver. 19. The inward glory of believers consists in this, that God Himself dwells in them and walks in them (Ps. cxxii. 14). Ver. 20. The precious and imperishable ransom paid by Christ for the human race, deserves entire consecration of body and soul to His holy service.

BERLINBURGER BIBLE:—Ver. 12. People are apt to inquire only whether a thing is allowable, but not whether it is fitting or obligatory. Christians are allowed greater privileges than many think, but they always take *themselves* into consideration. Christians are not blind; they see, indeed, that in Christ they are exalted above all things, but they bear in mind also *how* they are to use all things, and in their dove-like simplicity are as cunning as serpents. Freedom is a Divine endowment, but it cannot be preserved without Divine art. We have power over creatures only in God, and Christians are the only kings. If thou art in bondage to nothing, then hast thou all power. Freedom is a Divine jewel, but it must remain freedom, and keep clear of all snares and entanglements. Man boasts, saying: "I am lord of the creation." Yes, but let it only be so in fact, and become not a slave over it. We may, indeed, assert of any thing that it is good; but how art *thou*? May it not be holding *thee* in bondage?—Ver. 18. In this statement, 'The Lord is for the body,' we have a noble proof that Christ has verily given Himself to us. He, therefore, who now rightly honors his own body, is joined by the Lord unto

Himself. He who sunders the bonds of the Divine order, abuses his own body. Originally the body was not intended for impurity, but now, and as it is now, it beguiles. It does not, however, follow that I, like an ox, must yield to that which impels me.—Ver. 14. Can he who expects in faith this glorification of his body at the resurrection, endanger his hope by impure lusts?—Ver. 15. Believers themselves are Christ's members; therefore every thing which is theirs also belongs to Him. Universally is it true that if a Christian surrenders himself to the world and to the creature, he withdraws himself from his Lord Jesus. He who sins takes that power which God has given him and offers it up to another.—Ver. 17. *One Spirit*. To will what God wills, this is to be a partaker of the Divine Nature. With God, being and willing are one and the same thing (St. Bernard). This union to Christ is learned and attained in the inmost depths of the soul alone. If we delight to be with Christ, let us then cleave to the Lord and not to a harlot. Let us walk with God and follow the Lamb whithersoever He goeth. Let us abide in God, so that heart, disposition, sense, and all our powers, shall enter into God and come out of their selfish isolation and false freedom, and be God's possession. In this way doth God recover the man who has forsaken Him, and dwells in him as in His own temple—Ver. 18. This passage instructs us also how we may deliver ourselves. It is by avoiding opportunities; by not running into danger, and thinking ourselves strong; tearing ourselves loose and fleeing as Joseph did.—Ver. 19. A believer is not his own, but is the servant of God, who looks at and executes his Lord's behests. Where can a greater happiness be enjoyed in this life, than in the feeling that we are entirely and altogether God's? God, as it were, is under obligation to care for, and to protect those who belong to Him and are no more their own. Be then in no respect your own, in order that God may be entirely yours.—Ver. 20. Christ has purchased the whole man. Through His spotless offering we are enabled to sanctify the body. Originally man was the dwelling-place and peculiar possession of the Godhead, and after his fall he was purchased anew for the same purpose by the redemption of Christ so precious; therefore ought men to consecrate themselves to God; and to this end should we purify ourselves from all filthiness of the flesh and of the spirit. 2 Cor. vii. 1.

RIEGER:—VER. 12. By our misuse of freedom we are, for the most part, brought into bondage. Freedom is a condition wherein I am able both to use and also to misuse objects with ease.—Ver. 13. He who with every morsel he eats takes into himself something of that condemnation of death under which all things lie, will deem the pleasure to be enjoyed in eating as the least possible, and will be as little inclined to boast therein as a criminal would boast over his parting meal. Through the sense of shame imprinted by the finger of God upon the human heart, and by our longing after our primeval innocence, we are powerfully admonished to employ the power furnished by Christ's grace, for the proper preservation of the body and its members, and to bring them by means of it to the service of righteous-

ness and fruits of sanctification; and for this reason also to rejoice that the Lord also belongs to the body, that the protection, love, and grace of God in Jesus Christ extends also over this, and works out its sanctification through His Spirit; yea, also its glorification at the resurrection.—Ver. 14. The liberty of giving one's body to fornication, and the hope of resurrection to life eternal, cannot co-exist in the heart. Those thorns choke this seed, and by the gross abuse of the body do we forfeit the enjoyment of the hidden manna, which is intended also for the nourishment of the bodies of the saints in eternal life.—Vv. 15, 16. Our bodies are Christ's members, since from Christ, the Head, there flows down upon them also both life and pleasure, and power to serve God and His righteousness, and also the control of His Spirit, together with the hope and desire of making manifest the mind of Christ also in our daily walk and conversation. But when a person withdraws his members from their proper Lord and Head, and in this way interrupts that enjoyment which flows from such communion, and destroys his peace and joy in the Holy Ghost; and besides this becomes joined to a harlot or a debauchee; then does such conduct bring with it such servitude of the whole man as compels a participation of all the other members likewise, or at least infects them with its own impurities, as if these were their own. What ought to happen according to God's ordinance only in lawful marriage, this happens also through commerce with a harlot; but it happens in such a way as to leave traces in the body and its members, which shall follow the guilty one even unto the resurrection of damnation.—Ver. 17. By idolizing the creature and by the pleasure sought therein, man becomes carnal; by cleaving to the Creator he becomes spiritual.—Ver. 18. The deeper the fire of lust lies in any individual, and the more the example of others and the hope that it will remain concealed and unpunished and the excuses furnished for it by man's wit, blow upon it to inflame it, the more need have we of the faithful watchman's alarm: "Flee fornication."—Ver. 19. A temple is consecrated to God and to His service; it is also decorated by God with many tokens of His grace. What a comfort then is it believingly to regard our body as built and furnished by God's hand, bought by Christ's blood, and consecrated in baptism to be a possession of God in Christ! Assaulted, indeed, and alas! too often overcome through the jealousy of the Devil, by all manner of alien powers, yet rescued again by the might of grace, and made meet to be the dwelling-place of God's Spirit! Ah, what a glorious thing it will be to carry a celestial body in which evil lusts no more dwell!

HEUBNER:—VER. 12. The doctrine of Christian freedom cannot be more basely perverted than when employed to the gratification of fleshly lusts. The rule of its use is a consistent regard for self and for neighbor. The Christian should allow himself to be fettered by nothing. True freedom is to be bound by no lusts.—Ver. 13. God has given us the body for holy purposes, its members and powers are, as it were, an image of the Divine Creative Power. Everything in us should be consecrated to the service of God.

The Lord has become also the Saviour of the body, in that He has freed it from eternal death, and has earned for it its resurrection.—Ver. 14. The resurrection of the body should awaken in us a certain respect for our body, constraining us to use it in a worthy manner.—Ver. 15. Every Christian is a member of Christ. This holy union strengthens the sense of shame at all impurity.—Ver. 16. Fornication is union with a harlot, with something impure, therefore separation from Christ. The man becomes that wherewith he unites, by assimilation.—Ver. 18. Fornication is a direct sin against ourselves, for we desecrate our personality by it.—Ver. 19. The body inhabited by the Spirit of God should be used in a holy manner. Christianity sanctifies even our physical life.—Ver. 20. God has given His own Son as a ransom for us. Meditation upon the greatness of His sufferings should fill us with gratitude. Earnestness in the work of sanctification flows from a living faith in the

work of redemption, alike in its precious foundation and in its importance to us.

BESSER:—Ver. 12. There is something great in the power of a Christian freeman, which Paul has so celebrated in word and deed; but no where does the devil build his little chapels more cunningly than right by the side of the temple of Christian liberty.

Because Christians are in some respects yet carnal, and are in danger of being biased by the flesh (iii. 8), they always need the rule of the Holy Spirit to enable them to distinguish between what is spiritual and what is carnal.

Paul himself is an illustrious example of a noble independence of all external things. He knows how to abound and to suffer need, being careful for nothing and in everything giving thanks.

VER. 20. He who depends on the Lord knows the meaning of that declaration (Ps. lxxiv. 2), My flesh and my heart crieth out for the living God.

XIII.—INSTRUCTIONS IN REGARD TO MARRIAGE.

A.*—The propriety of marriage, and the duties involved.

CHAPTER VII. 1-11.

Now concerning the things whereof ye wrote unto me:¹ *It is good for a man not*
2 to touch a woman. Nevertheless, to avoid fornication [But on account of the forni-
 cations], let every man have his own [ἐαυτοῦ] wife, and let every woman have her own
 3 [ἑαυτῆς] husband. Let the husband render unto the wife due benevolence [her due²]:
 4 and likewise also the wife unto the husband. The wife hath not power of her own
 body, but the husband: and likewise also the husband hath not power of his own
 5 body, but the wife. Defraud ye not one the other; except *it be* with consent for a
 time, that ye may give yourselves to fasting and [om. fasting and³] prayer; and come
 [be⁴] together again, that Satan tempt you not for [through, διὰ] your incontinency.
 6 But I speak this by [as a, κατὰ] permission, and not of [as a, κατὰ] commandment.
 7 For [But, δὲ⁵] I would that all men were even as I myself. But every man hath his
 8 proper gift of God, one⁶ after this manner, and another⁶ after that. I say therefore
 9 to the unmarried and widows, *It is good for them if they abide even as I. But if*
 10 *they cannot contain, let them marry: for it is better to marry than to burn. And*
 unto the married I command, *yet not I, but the Lord, Let not the wife depart⁷ from*
 11 *her husband: But and if she depart, let her remain unmarried, or be reconciled to her*
 husband: and let not the husband put away *his* wife.

¹ Ver. 1.—*Moi* is stricken out by Tischendorf [Alf.] according to B. C. Cod. Sin., [but is retained by nearly all the critical editions according to A. D. F. K. L. Syn].

² Ver. 2.—ὀφειλὴν according to by far the most weighty authorities [A. B. C. D. F. Cod. Sin.¹]. The Rec. has ὀφειλομένην εὐνοίαν, an old gloss [found in L. and the Syriac and certain fathers], and an incorrect one arising from a mistaken interpretation of the nature of the due spoken of; [or perhaps it was a Euphemian].

[* I have taken the liberty of altering Dr. Kling's arrangement. He has treated this whole chapter connectedly, and divided the text into four subjects—vv. 1-7, 8-16, 17-24, 25-40—with captions accordingly. The divisions I have adopted seem more natural, and I have treated them separately for convenience' sake.—Ta.]

² Ver. 5.—Τῇ ἡγορίᾳ καὶ is an ascetic appendage, [not found in A. B. C. D. F. Cod. Sin.¹ It appears in K. L. Cod. Sin.² in the Syriac vers. and in some of the fathers].

⁴ Ver. 5.—The Rec. has συνίππεσθε or συνίππεσθε—a gloss. [The true reading is ἵπε, as found in A. B. C. D. F. Cod. Sin.].

⁶ Ver. 7. The Rec. has γὰρ. This suits the sense, but is feebly supported. [It is found in B. D.³ K. L. Cod. Sin.² Syr.; while δὲ is found in A. C. D. F. Cod. Sin.¹].

⁸ Ver. 7.—The Rec. has μὴ—3c δὲ, which belongs to the later Greek, δ—δὲ is better supported.

⁷ Ver. 10.—χαρισθῆναι [so A. B. C. K. L. Cod. Sin.]. Lachmann [whom Stanley generally follows] reads χαρίζεσθαι [found in A. D. F.].

EXEGETICAL AND CRITICAL.

Here we enter upon the second portion of this Epistle. Having first treated of those evils in the Church which he had learned by report, he, from chap. vii. and onwards, proceeds to give his opinion on those topics in regard to which the Corinthians had questioned him in their letter. This letter being lost, we can only infer what these questions were from the nature of the answers given. One was in relation to the propriety of marriage, and the performance of the duties it involved. This topic he treats of first, since it was closely connected with his earnest warning against fornication (vi. 12 ff.); for not only did it embrace the subject of the sexual relations; but that very depreciation of marriage also, which had begun to prevail in the Church, under the supposition that it was a sinful connection, which ought to be avoided, and, if possible, broken up when formed, was to be regarded as a reaction against the abounding licentiousness of the place.

This undervaluation of marriage, however, is by no means to be attributed (as by Grotius) [Whitby, A. Clark, Barnes] to the philosophic views current at that period;* since these affected not so much the morality of the thing, as the cares and dangers which belonged to the marriage institution. It were better to infer here an inference—though only a subordinate one—of that aversion to marriage which was just then springing up (so Osiander). But whether, and how far this difference of sentiment was connected with the party divisions in the Church, is a matter of doubt. Yet, if there were such a connection, still we are neither to suppose, (with Goldhorn and others,) that it was with the Christian party in particular, whose alleged theosophic, ascetic character is altogether problematical; nor yet (with Schwegler) that it was with the Essenian Ebionite Christians, whose presence at Corinth cannot be certainly ascertained; nor yet with the Petrine party, who, rather in view of the example of their leader (ix. 5; Matth. xiii. 14), and of the Jewish, Old Testament standpoint on the subject, must have held marriage in special honor. These questions must rather have originated with the Paulinists, who, through the precedent of their assumed leader, and by reason of such expressions of his as appear here, and were misunderstood by

them, might have been led into an inordinate admiration of celibacy and disparagement of marriage, in opposition both to heathen immoralities, and to Jewish sensualism in this respect. With what modesty and wisdom Paul handles his subject will appear as we proceed.

[“The whole is written,” says Alford, “under the strong impression of the near approach of the end of the present state of things (vv. 29-31), and as advising the Corinthians under circumstances in which persecution, and family division for the Gospel’s sake might at any time break up the relations of life. The precepts and recommendations of this chapter are therefore to be weighed as those in viii. *al.*, with reference to change of circumstances; and the meaning of God’s Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference not rashly assumed and misapplied. I may also premise that in hardly any portion of the Epistles has the hand of correctors and interpolators been busier than here. The absence of all ascetic tendency from the Apostle’s advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony to be left in its original clearness.”]

VER. 1, 2. Now concerning the things whereof ye wrote to me.—[“Each of his replies is introduced by the preposition *περί*, as here.” WORDS.].—it is good.—There is here a Brachylogy, as in xi. 16; Rom. xi. 18. We might insert: ‘I say,’ or: ‘it is my opinion.’ [Some suppose that the Apostle is here taking up the language of the Epistle addressed to him and affirming it: ‘It is good, as you say, or inquire.’ And this is very possible, and may account for the use of the strong word *καλόν* here. It is adopted concessively.] The question is, however, whether by it the Apostle means to express the idea of suitableness, or allowableness, in consideration of the superior advantage of celibacy by reason of the religious opportunities it gave (comp. ver. 26); or whether he here has in view the moral beauty of continence. If we understand it relatively, then it cannot be inferred, as by Jerome, that the opposite is wrong, “*malum est tangere*,” and so the value and dignity of marriage as set forth in the context, will remain unaffected. “This agrees with the feeling in the previous chapter. Comp. below vv. 7, 8, 26, 84 (mid.), 35 (end), 40. ‘Good,’ i. e., becoming, suitable for liberty and exemption from the marriage due, ver. 3, and for entire power over oneself, ver. 4; [good, not in view of marriage as originally designed; for in that case it was not good for a man to be alone; but good in view of the evils which sin had engendered, and by which it had marred that which was designed to be one of man’s chief blessings]; though, on the other hand, the act of ‘touching,’ mentioned in ver. 1, is always au-

* MEXANDER: “If a man consider marriage in a proper point of view, it is an evil; but then it is a necessary evil.” M. TULLIUS NEMIDICUS: “If we could live unmarried, we should be saved from a great deal of trouble; but seeing that nature has so ordered it, that we cannot live very comfortably with wives, and without them cannot live at all, marriage should be adopted not for the sake of the short-lived pleasure it has, but rather for the perpetual safety.” But this was not the general opinion. From A. Clark.

company with modesty among the chaste. ["Much ingenuity," says Stanley, "has been employed by the advocates of celibacy in making this word (*καλόν*) mean 'lofty' or 'noble,' and by the advocates of marriage in depreciating it to mean 'convenient for existing circumstances.' The obvious meaning is the true one. It is used as in Aristotle and the Greek moral writers generally) for 'good,' like 'pulchrum' in Latin, opposed to '*turpe*,'—*αἰσχρόν*, 'bad,' and the only limitation to be put upon it is that supplied by the context." It means, *beautiful, praiseworthy*, yet only under certain circumstances, and in view of the traits thus exhibited. And so all must admit it to be, as *e. g.*, when practised by Paul. But not universally, for certainly he cannot be supposed to contradict intentionally what he says elsewhere of marriage, as "honorable in all;" or as a type of the union of the Church with Christ (Eph. v. 23-32); or as a thing, which to forbid was one of the signs of the great apostasy].—for a man;—*Ἄνθρῳ* does not stand precisely for *ἀνδρά*, although, of course, as the context shows, the man is here meant; ["and that, as Meyer remarks, not merely in his sexual, but in his human capacity. Thus in its deeper reference it would include the other sex also." ALF.].—Not to touch a woman.—This phrase the author formerly understood, with Rückert, to denote continence in the marriage state. In which case, then, the words in ver. 2: '*to have his own wife*,' would mean sexual intercourse in the marriage state; and vv. 3-5 would only be a carrying out of the same idea; and, *καλόν* would be equivalent to 'morally beautiful,' in correspondence with the tender feeling implied. But, apart from all other grounds, both the whole context as well as the usage of language (*ἔχειν*), leads me to abide by the common interpretation, which takes the words to mean sexual connection in general (as in Gen. xx. 6; Prov. vi. 29) of which that occurring in marriage is one species. And this first comes to view prominently in ver. 2. [So Alf., Meyer, de Wette. And undoubtedly they are correct. But Hammond, Whitby, Henry, Hodge, Barnes and others, take the phrase as meaning marriage, directly and primarily, finding support in this from certain supposed classical analogies. But this is certainly a perplexing and needless limitation. Paul here evidently starts with a broad, and surely very credible proposition. 'There is, he would say, 'nothing wrong, as the Jews argued, but rather something very proper, nay, very honorable, in having nothing at all to do with women carnally,' as there certainly was in Paul's case, and in that of many others who for wise reasons have given themselves up to a life of chaste celibacy.]

In ver. 2 he presents to us in contrast with the ideal *καλόν* the real practical need.—But on account of ["*διὰ* with the Acc. indicates the ground (ratio), not the aim (not even here), and it is only by implication that the notion of design can be brought in. Fornications are the reason for which the injunction is given, in order thus to prevent them." WINER, § XLIX. c.] fornications.—The plural points to the manifold and irregular sexual vices which prevailed in Corinth (Bengel: *vagas libidines*), in consequence of the

multitude of courtesans to be found there. Now to ward off the temptations thus offered to the unmarried, by the enjoyment of legitimate intercourse in the marriage state he says,—let every one have his own (*ἑαυτοῦ*) wife, and let every woman have her own (*ἰδίου*) husband.—The *ἑαυτοῦ* and *ἰδίου* point to the established relation of the monogamy. [The contrast between *τῇ ἑαυτοῦ χυvaίκα* and *τοῦ ἰδίου ἀνδρα* is a difference of idiom which runs all through the New Testament. 'Ἰδιος' is never used for *γυνή*, nor *ἑαυτοῦ* for *ἀνδρα*, in speaking of husband and wife; perhaps from the seeming inappropriateness of using *ἑαυτοῦ*, except in the relation when the one party is, as it were, the property of another; perhaps from the importance of pointing out that the husband is the natural adviser of the wife." STANLEY. See WINER, § XXII.]

[The Imp. *ἔχειν*, *let have*, is not to be construed as permissive only, but it carries the force of a command [JELF, *Gr. Gram.* § 420, Obs. 1: "The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place"], as is evident from the analogy of the subsequent imperatives, and from the reason by which it is sustained. But, if a command, then of course we must limit the 'each one,' both of man and woman, to such as have not the gift of continence (comp. vv. 3, 7, 36, 37). Here then we have a view of marriage in its lower aspects and bearings, as a safeguard against incontinence. But this pedagogical or practical view of marriage, as meeting a contemplated necessity, by no means excludes the ideal view given in Eph. v. 29 ff. For, as Neander says, "we must not overlook the fact that Paul is here not treating of marriage in general, but only in its relation to the condition of things at Corinth, where he feared the effect of moral prejudices concerning celibacy." [Besides, it must be remembered that marital intercourse is not the same in kind with the illegitimate connection, but is refined and elevated by the pure love which binds the parties in life-long and absolute union for the very noblest ends, and of which it is the bodily expression. Hence the Apostle is here prescribing a veritable cure for the evil passion, and not simply allowing it indulgence within a certain sphere.]

VERS. 3-5. In order that the direction given in ver. 2 may attain its purpose, he goes on to insist upon the full consummation of the marital relationship, being prompted to this perhaps by the representations made in the letter of the Church, of a tendency towards a false asceticism in this respect, or of the actual practice of it among them.—Let the husband render unto the wife her due, and likewise also the wife to her husband.—*ὀφειλόν* cannot therefore mean simply *ὀφειλουμένη εἰσοδια*, *due benevolence*, as the Rec. Text has it [which was either substituted as an expository gloss on the supposition that 'the due' was one of affection merely, or as an euphemism], but it refers to the due of marriage, *debitum tori*. That marital intercourse should here be set forth as a matter of duty, belongs to the higher ethical aspects of the case. [See HARLESS, *Christ. Ethik.* § 52, A. a., WUTTKA

Süßenlehre, § 15, 3]. This he proceeds to establish more fully in the next sentence, omitting to connect it with any causal particle (for).—**The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife.**—Here he shows that it is implied in the very nature of marriage, that the granting or withholding be not at the caprice of either party, but that each possesses a legitimate claim upon the body of the other, and has a right to its enjoyment. This is a reciprocity whereby alone marriage receives and maintains its monogamous character. The ellipsis at the close of each of these clauses is evident, and the nominatives must have their verbs supplied from what precedes. In the expression: the wife hath not power over her own, and: the husband hath not power over his own, Bengel detects an "elegant paradox." ["The ground of this being another's, while they are their own, is to be found in the oneness of body in which the marriage state places them." *ALF.*] It is to this 'power' that the next injunction refers: **Defraud not one another.** At any rate, it amounts to the same thing, whether we say, 'of this power,' or, 'of your body,' or, 'of the due.' What he forbids is the arbitrary refusal of intercourse when the other party desires it. Except it be, *εἰ μὴ ᾤαν*. [The *αν* belongs to *τι*. On the attachment of this particle to other than verbs, see *Jelf*, § 480, Obs. α.] There is here a limitation upon the above prohibition [which is elliptical in form; and, though it would naturally be supposed from the preceding verb, plainly implies a modification in meaning. It is not 'defrauding' that he allows, but 'abstaining,' as is evident from the appended condition], that both parties are agreed upon it, so that the rights of both parties are preserved: from mutual agreement, *ἐκ συμφώνου*. But even then the arrangement must only be for a time, *πρὸς καιρόν*. This might indeed denote some particular, suitable occasion that might occur, calling for such abstinence. But, according to later usage, it must be understood of some fixed definite period [*Jelf*, § 88, 2, b]. And this meaning is sustained by the purpose expressed, in its whole extent. First, he mentions religious exercises, for which they might wish to have time and rest.—**that ye may give yourselves to prayer**,—undisturbed by the excitements of this mighty passion. Such extraordinary and protracted devotional exercises were, in later times, enjoined for particular festival seasons, connected with fastings (hence the addition in the Rec. Text. of *τῇ νυκτὶ καὶ*)*. And it is possible that the beginnings of this custom are to be found in this period, though such seasons were evidently of a purely voluntary character. That indulgence in sexual intercourse did not comport with holy solemnities, was a point assumed alike in the Old Testament (Ex. xix. 15) and among pagan nations. [Yet, as Harless well says, *Christliche Ethik*, § 44, c., "we are not to suppose that the Apostle meant to say that such abstinence was a necessary condition to a spirit of

prayer in general, but only that it was a suitable and necessary result of these peculiar circumstances in which the soul felt moved to special devotion toward God. To the Apostle who regarded the Christian's entire life as one continuous and perpetual prayer, it was impossible that such abstinence should appear as an absolute requisite to prayer, from the simple fact that he allowed of no enjoyment whatever which was not accompanied with prayer and thanksgiving," 1 Tim. iv. 4].—**And be together again.**—This indicates euphemistically the resumption of marital intercourse. *Ἐπὶ τὸ αὐτὸ, a constructio pignans*—'come together and remain together.' The dependence of *ἦτε* upon *ἦτε* is somewhat remarkable: hence the reading *συνερχεσθε* (Imp.). It nevertheless rests on good grounds.

The limitation of their abstinence to a definite period, includes two objects, that they might have leisure for prayer, and might be united again. The reason for this is—**that Satan may not tempt you through your incontinency.**—By this he means a betrayal into that against which marriage was designed to be a safeguard, *viz.*, those fornications which were caused by incontinence. That such incontinence existed among them was to be inferred, not only from their peculiar circumstances, but also from the fact of their being married, which showed that they had not the gift of continence (comp. ver. 7). The betrayal through incontinence the Apostle ascribes to Satan. This is no mere form of speech, grounded on the supposition that all evil is to be attributed to Satan. Neither does it refer simply to seductions practised on them by the heathen, as though Satan were but another name for 'heathen,' the enemies of the Gospel. But it strictly accords with the whole doctrine of Scripture, and especially with Paul's teachings, that there is such a hostile evil spirit existing, whose business it is to seduce the people of God, and who, on this account, is styled preëminently "the tempter" (*ὁ πειράζων*) (Matth. iv. 8; 1 Thess. iii. 5). But the act of temptation (*πειράζειν*), in so far as it proceeds from this spirit of evil, is virtually a putting to the proof, since it presupposes some impurity or moral weakness in the parties operated on; or implies the hope of some pernicious result to them, on the ground of some suspected vitiosity of temper. In any case, it aims to demonstrate their impurity and impiety, and to effect their fall, and so to bring shame upon God and Christ, and to cause scandal in the Church, and involve it in disgrace, and hinder its spread, and weaken it in inward power and extent (comp. Job i. 2; 2 Cor. ii. 11, *etc.*).—*Πειράζειν* means, to entice, to sin, and that, too, with the intention of betraying (comp. Jas. i. 18ff.; Gal. vi. 1; Rev. ii. 10; iii. 10). But to derive *ἀκαρπία* from *καρπίννυμι*, as though it meant *not mingling*, i. e., in sexual intercourse, is a philological fiction of Rückert's [one, also, which Words. adopts], which is untenable, if for no other reason than this, that *καρπίννυμι* never appears as *μίσγνυμι* in this signification. The subst. *ἀκαρπία* from *καρπίννυμι* denotes bad mixture, such as that of insalubrious air. But the *ἀκαρπία* of the text is that which comes from *ἀκαρτής* and is—*ἀκαρτεία*, the oppo-

* On these words was afterwards founded the practice of married persons hiring apart through the season of Lent." *BANLEY.*

site of ἐγκράτεια. [So Alford and Meyer. The latter takes the 'your' (ὑμῶν) as an emphatic allusion to the prevailing fault of the Corinthians. This Alford questions, but on hardly sufficient grounds.]

VER. 6. **But this I speak as a permission, and not as a commandment.**—['This' (τοῦτο). What? The thing is variously argued]. It refers neither to what follows in ver. 8 [as Rosen., Macknight] because of what intervenes in ver. 7; nor to ver. 2ff. [as Bera, Grotius, de Wette, Hodge], since the command there given, that each man have his own wife, *etc.*, must in that case be taken concessively contrary to the direct obligation imposed in ver. 8; nor yet simply to the clause preceding: "and be together again," ["as the ascetics Orig., Tert., Jerome, Estius, and also Calvin, because this is but a subordinate member of the preceding sentence." ALFORD: "and the sense thus given to the passage is not consistent with the context" HODGE]; but to ver. 5, as a whole [so Alford, Meyer, Barnes]. The limitation imposed in regard to defrauding one another, he would not have taken as a command, as though persons were under obligation to practise longer or shorter abstinence by agreement. "By permission" (κατὰ συγγνώμην)—as an allowance or concession to your weakness. ['Not as a command.' "A proof of St. Paul's authority. He is empowered to give a precept (ἐπιταγή) or to bestow an indulgence" (συγγνώμη) WORDS.].

VER. 7. **I wish rather (δέ) that all men were as also myself.**—The reason why he does not wish to impose that restriction as a command, he here proceeds to state by pointing [to the different temperaments of individuals in respect to continence,] primarily to his own peculiarity. [That continence is the particularity in his condition which he refers to is assumed by Chrysostom, and is most probable. So de Wette, Meyer, Barnes. But Words understands it of his unmarried state.] The above construction of the connection occasioned, no doubt, the reading γάρ; for, instead of δέ; but it comports equally well with the latter (which is better attested), if, with Meyer, we interpret thus: 'I do not say this by way of command. I rather wish that all men might have the gift of perfect continence, as I myself have, so that marriage were unnecessary.'—To limit the expression 'all men' to Christians, is inadmissible. This comprehensive wish he utters in view of the near approach of Christ's second coming, when humanity would be made like unto the angels, and all marrying and giving in marriage would cease.

But each one has his own gift from God.—He here explains what he meant in ver. 6, when he said, 'by permission,' stating, on the other hand (ἀλλά), what hindered the realization of his wish. It was individual peculiarities. God had not given to every one alike the ability to practise continence. But whether by the word 'gift' (χάρισμα) he means an endowment of nature, or of grace, may be doubted. In view of the words 'all men' in the previous clause we might infer that he intended the former; a natural aptitude which existed as a Providential favor outside the sphere of redemption. But the uniform use of the word in this Epistle and in

the New Testament generally inclines us to the opinion that it is the latter—a capacity granted by God within the Church, and therefore a proper gift of grace, grounded on an actual participation in Christ's redeeming power,—attached it may be, however, to a person's original disposition and temperament. Though the words 'all men' are indeed to be construed universally, yet the Apostle has here to do only with converts, and it is these that he has in his eye when he says, 'each one' and 'gift.' As Bengel observes, "that which in the natural man is a natural habit, becomes in the saints a gift of grace." The gift here is the entire habit of mind and body in the Christian, in so far, *e. g.*, as marriage or celibacy is better suited to him, along with the actions suited to each state, according to God's commandments. But in a state not voluntarily assumed, the assistance of grace is more secure to the godly." Comp. the words in Math. xix. 11: "To whom it is given." The epithet ἰδίῳ, *his own*, is further explained;—one, so, and another, so.—This can either be construed generally, or applied strictly to the two subjects in discussion, *viz.* to continence and celibacy, on the one hand, and to the marriage state, on the other. The context inclines to the stricter construction. In this case, the second 'so' would refer to the fitness of the Christian of the marriage state, for forming and governing the family life.

VER. 8-9. A special application of the foregoing in the way of advice.—**I say then to the unmarried, and to widows,**—καὶ ταῖς χήραις, *especially to widows*; [so the καὶ must be interpreted, for widows being also unmarried cannot be regarded as a separate class.]—These, therefore, must be regarded as the parties singled out to be particularly addressed; while by the term, unmarried, single persons of both sexes are meant. And the emphasis is not to be placed on the latter, as though Paul were passing here to the consideration of a new topic—from the married to the unmarried; but it rests upon 'I say,' ["which is but a resumption of the 'I say' in ver. 6, and brings this advice under the same category as ver. 7." ALFORD]. It is otherwise in ver. 10, as may be seen from the position of the words: it is good, καλόν, as in ver. 1, for them, αὐτοῖς, masculine, if they should remain as I also am, *i. e.*, unmarried. We are not to infer from this that Paul was a widower, as Clemens, Alex., Grotius [Luther, Ewald, Selden, Conybeare and Howson] suppose, for this is in no wise here intimated [so Alf., Meyer, Bengel and others. Words. leaves the case doubtful]. In view of his own gift (ver. 7), however, he wishes this advice to be taken conditionally. **But if they are incontinent, let them marry.** Ἐγκρατεῖν—ἐγκρατῆ εἶναι, *to be master of one's self*—especially as it regards the sexual passions; a word of the later Greek. **For it is better to marry than to burn.** Πυρρῶσθαι denotes the painful excitement of unsatisfied desire, which burns like a fire within, and inwardly overcomes the man, or at least disturbs and weakens the moral powers. Comp. Col. iii. 5; Sir. xxiii. 22-24. In saying 'it is better,' he intends no disparagement of marriage as being a lesser evil; but only contrasts a re-

lation which, in this case, is morally allowable and sinless, with a state that is immoral, or at least troublesome to the moral life. "A second marriage among Christians is therefore not in itself unlawful; not a grievous transgression, as the Montanists and Novatians asserted; nevertheless the Church has always regarded second marriages with dislike, if only because the single marriage corresponds better with the idea of true Christian wedlock, which is a type of the union of Christ with His Church." BISPING. [Bisping, it must be remembered, is a Romanist*].

Vers. 10, 11. And to the married.—This is connected directly to the foregoing, meaning those who are enjoined to marry—hence, to Christians. To limit this to such as were newly married, or to some particular parties had in mind (Rückert), is warranted neither by the expression itself, nor by the context.—**I command; παραγγέλλω.**—Here comes in the *ἐπαγγελία* of ver. 6. It implies a stringent order, an injunction to do something (comp. Luke v. 14) 1 Tim. vi. 13. And this he exhibits as a command of the Lord Himself, i. e., of Christ, the Head of the Church.—**not I, but the Lord.**—Here he has in mind the words of Christ in Matth. v. 82; xix. 4; Mark x. 12, communicated to him by a reliable tradition. To suppose that he had received a special revelation on the subject, is altogether gratuitous. [Nor are we to imagine that Paul here intends to draw a contrast between what he himself commands and what the Lord had commanded, as to the degree of authority involved in each. For as he himself states in ver. 40, 'He had the mind of Christ;' and what is spoken under the inspiration of the Spirit, is no less valid than that which proceeded from the lips of Jesus. And what he intends here is not to draw a contrast, but merely to assert the distinction just alluded to. 'He is simply telling the Corinthians, that, so far as what he was about to say was concerned, they had no need to come to him to learn it.' He was merely repeating what had already been enjoined by Christ Himself.*] The exception "except it be for fornication," which does not appear in Luke xvi. 18, nor in Mark, is here dropped out, either because the tradition which came to him did not have the words, or because an instance of this sort had not occurred in Corinth (comp., however, v. 1), or because the matter was self-evident, fornication being itself a dissolution of the marriage bond.—**that the wife.**—The prominence given to the wife is not to be explained by supposing any reference to some existing case; but it may be accounted for on the ground of the greater inclination of the wife to obtain divorce; since she, as the weaker party, was more liable to suffer oppression, or was more naturally disposed to asceticism.—**do not separate herself from her husband.**—["*χωρισθῆναι*, the natural expression for the wife as not having power to dismiss her husband; *ἀφεῖναι*, the milder form for the husband (see last clause), although it is in ver. 18 used also for the wife. The words are taken from the phraseology of legal divorce; but the cases here spoken

of are not so much regular divorces as accidental separations." STANLEY].—**but and if she should be separated.**—This and the dependent clauses are a parenthesis, so that what follows is in direct connection with what precedes. The words *ἐὰν δὲ καὶ χωρισθῇ* point to some possible case of divorce occurring hereafter contrary to the command of Christ, and not to any supposed actual separation which might have taken place before the latter should have reached them. The *καὶ* does not belong to the whole clause, making it equivalent to 'even if,' etc., but simply to the verb, and may be translated by 'actually,' or 'in fact.' ["This is not intended as an exception to the law, but it contemplates a case which may occur in spite of the law.—There are cases undoubtedly which justify a woman in leaving her husband, which do not justify divorce." HODGE.]—On the injunction—**let her remain unmarried**—See Matth. x. 12.—**or let her be reconciled to her husband.**—The verb *καταλλάγηται* had best be taken like *χωρισθῇ* in a reflexive sense, 'reconcile herself.' This does not, however, exclude the mediation of others. He means that she should do her part towards becoming united to her husband, to secure his love and devote to him her love again.—The injunction on the man is very short.—**And that the man put not away his wife.**—From the similarity of instruction given to both, we may infer that what was said to the woman in vv. 10 and 11, applied also to the man (Oslander).

DOCTRINAL AND ETHICAL.

1. *Marriage, its nature and obligations.* In the Apostle's view, marriage is a vital and life-long communion between man and woman, involving an equality of claims on the part of both. As a living fellowship, it extends over the entire personality, embracing also our physical nature. And this is precisely the peculiarity of marriage, distinguishing it from all other kinds of friendly connexion. While it involves the element of friendship—as a union of hearts mutually completing each other—it has, likewise, besides this, a mutually supplementing bodily union, viz., the sexual. This has, indeed, its psychical side; yet it comes to its full expression and consummation in the bodily life. Both are in this respect adjusted to each other, and each party needs the other for the proper fulfilment of its position in the sexual relations. The man requires the woman in order to the exercise of his procreative power, in which respect he is "the image of God" (xi. 7) the Creator; and the woman requires the man in order that her capacity for receiving may become an actual conception, and her constitutional fitness for being a mother may attain to its proper development and exercise.

These mutual needs, so divinely ordained, lead to reciprocal obligations and claims in their relations to each other. Each has a right in the body of the other, and each is bound to yield to the other for sexual intercourse, so that no capricious one-sided refusal is allowable. Only an occasional abstinence by mutual consent for higher moral and religious ends is permitted.

* See this point discussed by WILLIAM LEE: *The Inspiration of Scripture*, Sect. 4, Am. Ed. p. 272, and TOWNSEND, *hoc loco*.]

But another consideration comes in here. Men are sinful. All their sensual impulses, especially the sexual instincts—the strongest of them all—have escaped from the control of the Spirit, from which they ought to receive their first motion. Instead of being the pure expression and exercise of love—free surrender of oneself for the pleasure and gratification of another—sexual commerce has become one of the worst forms in which a degrading selfishness manifests itself—a selfishness which prompts persons to seek others only to use them for their own gratification. Among mankind thus corrupted, marriage, therefore, appears as providentially designed to guard against the inordinate and irregular satisfaction of sexual passion, so that it shall not be indulged in promiscuously, as opportunity might be afforded; but that two persons bound together during their whole life, and in their entire personality, shall devote themselves to each other even in reference to this particular, [that so, if possible, mere passion may be refined through the power of a purer affection and the discipline of domestic life].

The less now the virtue of continence—that is, the power of the spirit over the animal passions—is cultivated and trained in full strength, the more needful will it be to take care that the abstinence agreed upon for special reasons, be not too long extended, lest either party be exposed to temptation for unlawful indulgence. [See WHWELL'S "Elements of Morality," B. IV. chap. VII., Art. 630. BAXTER'S "Christian Ethics," Pt. II. Chap. 1 and 7. "HARLESS, *Christ. Ethik*," § 52 A. a.; also "WUTTE'S *Sittenlehre*, § 152, 153].

2. *Celibacy, its occasion, and how far praise-worthy.* This stringency of the marriage obligation, which indeed, carries with it a wealth of moral and religious elements, is apt to evoke a reaction through the natural effort of the Christian after liberty and holiness—after an untrammelled and undivided devotion to his Lord—after a perfect consecration of soul and body to his service, and after an undisturbed enjoyment of fellowship with Him. This effort resulting in celibacy, is morally justifiable only on certain conditions. These are: 1, Provided that it is not prompted by a carnal love of ease, and by a dread of domestic crosses, and is likewise free from all spiritual pride and ambition, which, by refraining from marriage, aspires to possess a special sanctity, and to merit a higher degree of blessedness and glory. 2, Provided it is not tinged with mere caprice, or will-worship, or prudery, or vanity, or any such moral perverseness. 3, Provided it is prompted by a consciousness—not, indeed, of an incapacity for marriage, which would render the act morally reprehensible—but of a peculiar fitness for a single life vouchsafed by the Lord, and of a Divine call to some sphere of labor in God's kingdom, to which the married state would offer impediments; or occasioned by providential obstructions put in the way of some desired and sought for marriage connections, and by the quiet pondering of the Divine will as indicated in such occurrences; and, 4, provided, in general, a lack of inclination for marriage—which, on looking up to God and invoking His direction in the matter, comes

to be regarded as a Divine hint as to duty—leads a person to remain unmarried. [When these conditions exist, celibacy and widowhood are states wherein some of the noblest traits of the Christian life may be displayed, and are no less honorable than that of wedlock. To disparage them in any way, is to put contempt on the plain doctrine of the Gospel. But no less un-Christian, not to say unnatural, is it to ascribe any inherent superior excellence to these states, and to make them the essential conditions of superior sanctity, and to impose them by authority upon any class of persons in the Church, as, *e. g.*, on the clergy. The Romish doctrine on this point is not merely utterly groundless, but contrary to the express teachings of Scripture, and to the example of most of the Apostles. Paul himself specifies "the forbidding to marry" among the doctrines of devils, and when we would expect him to counsel virginity according to Romish teaching, he says rather (1 Tim. ii. 15) "the woman shall be saved in child-bearing, if they continue in faith and charity." Hence, where the above-mentioned conditions do not exist, and there appears to be a demand for marriage, and a well-grounded hope that it will be a fellowship in the Lord, and for the furtherance of his kingdom, and it appears to be the will of God, then does an obligation arise to enter into it [both for the good of the parties concerned, and] for the propagation of the race, and the rearing of future generations morally, socially and religiously in this relation.

The Apostolic counsels in regard to celibacy, given as they were in anticipation of Christ's speedy coming, in which case the obligation to marriage is lessened by reason of the impending dissolution of all earthly things, acquire new force whenever sure signs lead us to expect this catastrophe as at hand. [See on this subject BAXTER "Christian Ethics," Book ii. chap. 1; WUTTE'S "Sittenlehre," § 295; SCHAFF *Hist. Ap. Ch.*, § 112.]

3. *Divorce, its wrong and its right.* The voluntary dissolution of a Christian marriage is a departure from a state ordained by God,—the rupture of a covenant with which members of His Church have entered with each other, in His name, and in which they have thus obligated themselves to live together as husband and wife, even under the most severe and trying circumstances, faithful unto death. A separation can properly take place only under the conditions appointed by God Himself, through Christ, *viz.*, the actual dissolution of the marriage bond by the other party in adultery or fornication, which is in fact a surrender of one's self to a third party in such wise as is allowable only in marriage, and is reserved by the ordinance of God exclusively for those thus allied. Should any one wish to separate from his consort out of disinclination to marital intercourse, or from a dread of it, under the idea that it involved defilement, or through a general desire for liberty in this respect, he would, in so doing, be guilty of violating the most solemn obligations, and become chargeable with immorality. When conscientious scruples arise in these respects, it becomes a Christian to consult his pastor, or some experienced Christian friend, and above all to lay the matter in prayer

before God, that he may be enlightened and instructed from on high, and that his partner might be induced to enter into some agreement that would not infringe on his conscience. Even though marriage has become burdensome, a person must still bear it from a sense of duty, in obedience to the Divine ordinance, and in conformity with the claims of the institution.— Mere aversion on the part of the one or the other, or of both, mortifications, maltreatment, sickness however incurable, whether of body or mind, furnish no warrant for divorce. A temporary separation, accompanied with a readiness for reunion, may, under certain circumstances, be allowed as the only means for restoring again the disturbed relations, and causing a return to a right tone of feeling, and effecting a lasting improvement.

If anything else, however, can be accepted as a ground for divorce, subsumed as it were under the head of adultery, it is *malicious desertion*. This means, the deliberate forsaking of the one party by the other, with the unmistakable or declared design of abandoning the marriage connection altogether. And this is nothing less than the actual dissolution of the bond, by which the obligation of the other party to fidelity is annulled. Yet, in this case, no right-minded person will be in haste to obtain a formal divorce. Rather he will be inclined to wait as long as possible, in the hope of seeing some change occur in the temper of the other party, which will lead to reconciliation and cohabitation once more. And such forbearance will show itself, even in the case of adultery, for even in such circumstances may the spirit of Christian faith signalize its patience.—And then, in reference to the forming of a new connection; after so severe a chastisement, which not unfrequently wears the character of a judgment on the conduct of him who suffers it—it may be for the manner in which he contracted the marriage, or for the manner in which he has maintained it—a true Christian will be naturally disposed to consider with great care, whether he ought to enter into a new relation; and with prayer for heavenly instruction he will seek to ascertain what is God's will in the matter, and whether it be not a mere selfish inclination (which we are very apt to take for God's will) that is moving him to marry again. And the whole issue of things he will leave to God, in humble resignation to His decision. And should God's providence seem to enjoin self-denial for a longer or shorter period, he will entreat Him day by day for the supplies of that grace which shall strengthen him to endure in all patience and purity.

But here a new point comes up. If the adultery committed, whether it be in the form of fornication or of malicious desertion, be not a momentary lapse not likely to be repeated, but is a settled thing, which no patience, or gentleness, or efforts at conciliation can overcome, then it will be right to infer that the Christian character of the guilty party is in such a case entirely renounced, and to treat him as standing in the relation of an unbeliever, or, still worse, of a heathen. Here, then, we would have, to all intents, an instance of mixed marriage, such as that spoken of in the next section. It would be in vain, then to look

for the hallowing of one party by the other; and all continuance in a connection, which only obstructs the purpose of the Divine calling, and mars our peace, for some vague hope of recovering the lost, would be wholly unwarranted, and contrary to the Divine will.

From that which, according to the rule of Scripture, is right for the individual believer, we may infer the *duty of the Church and the State in reference to marriage*. First of all, the Church acknowledges itself as bound to the work of the Lord, and can, with good conscience, sanction no divorce and marriage of the separated parties again in other connections, contrary to His expressed will. The State, as an institution, which with its enactments and executive acts is rooted in the principles of Christianity, must aim to conform its marriage legislation to these. But inasmuch as strict conformity is not possible for it, the State must at least grant the Church the liberty of abiding by the decisions of her Lord, and protect it in the maintenance of its right. It must not require the Church to bless those un-Christian marriages which it may feel constrained to allow; nor must it hinder the Church from enforcing its discipline upon those who form permanent connections after a manner ordained by it, when not accordant with the Divine rule. Such is the position to be clearly and distinctly taken in the case.

But it is a question whether our mixed congregations do not admit, or even require some modification of such proceedings?—whether an extension of the principle of analogy already employed in granting divorces for malicious desertion, is not proper and necessary in other cases also, which may in like manner be regarded as a dissolution of the marriage tie. This is one of the pressing questions of the day, a further investigation of which would, however, lead us too far.

Much that is not good has place under the forbearance of our Heavenly Father. And it is a question whether the Church ought not to exercise a maternal patience towards much which she cannot sanction? This, in fact, no one will deny. Nevertheless she must hold by the authority of God's word, and try to enforce it. And her wisdom will show itself in wise endeavors to combine the two in a befitting manner. Consult on this question *Ev. Kirch. Zeit.* and *Neue Ev. Kirch. Zeit.* for 1859 [also WHEWELL, *Elements of Morality*, § 638-635 and § 1027-1037; NEANDER, *Life of Christ*, § 155, note, and § 224; HERZOG, *Enc. Art. Ehe.*, *BAX. Ch. Eth.* B. 11, ch. 9].

HOMILETICAL AND PRACTICAL.

[I. *Celibacy or the single state*, when maintained for worthy ends, being good, and in accordance with Apostolic example: 1, instead of encountering ridicule, or held in reproach, should be held in highest honor, ver. 1; 2, ought not to be preferred voluntarily, unless in accordance with the clear will of God, as intimated in the gift of continence, ver. 7; 3, should not be enforced by commandment upon any class of persons, ver. 6; 4, when thus enforced it is apt to lead to gross immoralities, ver. 2].

[II. *Marriage*, too, so far from involving spiri-

tual contamination, as ascetics pretend, is: 1, good, as a safeguard against licentiousness and a help to purity, ver. 2; 2, should be entered into with full consent to all its obligations, ver. 3; 3, involves entire self-denial in affectionate regard each for the other, ver. 4; and 4, can be suspended long only at a hazard to morals, ver. 5; though, 5, a temporary suspension, like fasting, may occasionally be advisable, as furnishing greater freedom to devotion, ver. 5. 6, Being a union for life, neither party is at liberty to move for its dissolution, and one can be released from the obligation only by the infidelity or death of the other, ver. 10].

STARKE:—In view of the race, it was not good for the first man to be alone; in view of special circumstances and gifts it may be good for particular individuals to abide alone, ver. 1.—SPENNER:—Marriage is an antidote to the poison of sensuality.—HED.:—Marriage intercourse is not sinful lewdness—not a mere licensed fornication, ver. 3.—CRUSIUS:—In marriage a person parts with his liberty, and binds his entire person to another, ver. 4.—Marriage pleasures, like all others, may be suspended awhile for purposes of more concentrated devotion, ver. 5.—HED.:—Abstinence is not commanded, only allowed—hence not to practise it is not sinful. Yet even here there must be moderation and self-discipline. All immodest indulgence and abuse of this holy state is an abomination in the sight of a holy God, ver. 6.—HED.:—Without the Divine gift of continence, it were better to marry. Yet even with this a person is at liberty to marry, for thus he is better able to preserve the purity of his married life, especially if he have a partner like-minded, ver. 9.—IBID.:—The desire for marriage is divinely implanted like hunger for food. But alas for the heathenish dishonor and scorn—the hypocritical contempt—the un-Christian prohibition put upon this sacred institution by priests and soldiers!—HED.:—Marriage is no exchange bank. Love must here rule. But what the devil unites, and fleshly lust knits, and avarice and ambition couples, has poor luck and little blessing or aid. Pious people endure, and are silent, and shun evil occasions, and seek peace, ver. 10.—In the married state it often happens that one is not content with the other. But the only remedy in such cases is patience. It is no longer a question, what sort of a wife a man shall have, but how he shall best adapt himself to the one in possession.

BURL. BIB.:—VER. 2. A well-regulated marriage opposes a dam to a large current of scandals.—VER. 4. Many pretend that the man is not bound. But he is. He himself has concluded the bond and given the pledge, and both parties must recognize the debt.—VER. 5. In making vows a person must take himself into careful consideration. Few know the depths of corruption in them and the power of Satan. We must be humble. The agreement to abstain must arise from faith, and faith is humble. Earnest progress in the Divine life requires of them who marry, because of incontinence, that they cherish a constant, heartfelt confidence in God, and devote time and energy to the mortification of the body and to prayer. But since this cannot be properly done, avoid fleshly excite-

ments; occasional abstinence becomes needful and obligatory. Yet nature must maintain its original rights; for it is not sin, but only tainted with sin. When purged by the blood of Christ, it resumes its prerogatives. It is God's work, not the devil's. In attempting to destroy the latter, I must not assail the former. Yea, the flesh often gains the more power by too much tampering with the body. In attempting more than we can carry out, we fall back sadly, and then the world taunts and vilifies.—VER. 7. Diversity of character gives rise to a variety of conditions, which must be harmonized by the unific power of Divine grace.—VER. 8. Every mode of life has its advantages and disadvantages, and a Christian must learn to strike the balance.—VER. 10. Marriage should be held sacred. The difficulties which attend it, God must be trusted to remove. If the law of Christianity be regarded as a law, it will, indeed, press hard; but there is mercy under such constraints, and every trouble should be considered an opportunity for the exercise of faith, hope, patience and love. Man is fickle and changeable. If now the marriage relation could be readily altered, this would serve greatly to foster this fickleness and levity, and so increase the evil. Hence, we see the holiness of the Divine ordinance even in respect to its apparent severity. Adultery alone is allowed as cause for divorce, and this because it breaks the bond. All other causes originate in a dread of the cross, and against this we must ever strive. Instead of following our natural inclinations when, *c. g.*, a man has an invalid wife, he should reflect: 'so must I remain; here is my opportunity to exercise love; here I ought to be gladly; here is a Lazarus. God is now putting me to the proof.'—VER. 11. "Let her remain unmarried," and so let another burden press her, because she has wished to escape the burden of God's law. "Or let her become reconciled," this were better done. But it will cost more than a couple of words to do it. There will be needed earnest effort, a disposition to renew her covenant and begin it afresh in quite a different spirit from before.

HEUBNER:—VER. 1. A single life is commendable for a man only when it is maintained for the kingdom of Heaven's sake. The worth of celibacy is conditioned on personal relations and the period in which a person lives.—VER. 4. Man and wife belong to each other—body and soul. There must be a corresponding surrender on the part of each.—VER. 5. It is our duty to put limits on the charm of marital intercourse, in order to have time and inclination for religious exercises. There is danger of clogging from too much indulgence. Hours of solitude and prayer preserve the sweetness and purity of marriage. Christianity hits the golden mean.—VER. 7. It is the token of a holy heart when a person can wish that all were like him.—VER. 8. A false asceticism comes not within the scope of the Apostle. 1. What he gives is *advice*, and that, 2. suited to the times. 3. Elsewhere he gives marriage the preference (Eph. v. 2f.), and reckons the prohibition of marriage among the doctrines of devils (1 Tim. iv. 3); 4, and ascribes no merit to celibacy, which state has worth only when the heart is pure.—VER. 10. According to God's

law marriages are as indissoluble as is the union of Christ with His Church.

[OLSHAUSEN:—Ver. 2. An apparently low view of marriage; but only its negative side here presented in view of particular circumstances. There is implied here an indirect exhortation to proud Christians not to sink into the slough of sin by a contempt of marriage.—Ver. 8. The begetting of children, not the only legitimate end of marital intercourse. It is the outward expression of a true spiritual union].

[CALVIN:—VER. 5. The importance of abstinence in marriage for the purpose of prayer, no more proves the evil of the thing than the im-

portance of fasting for the same purposes proves the evil of eating and drinking. But it is the part of believers to consider wisely *when* to eat and drink, and *when* to fast. So in the other case.—Ver. 6. A false estimate of virginity led to three errors: 1, pronouncing it the most excellent of virtues, and the very worship of God; 2, adoption of it by numbers who had not the gift; 3, the enforcement of it on the ministry, and their consequent awful corruption—while many prudent and pious men were kept from the sacred calling, refusing to ensnare themselves in this way. See *Inst.* B. IV. chap. XII. § 23-28].

B.—Mixed marriages. The course to be pursued by the believer in different circumstances. The general principles involved, stated and illustrated in parallel cases.

CHAPTER VII. 12-24.

12 But to the rest speak I,¹ not the Lord: If any brother hath a wife that believeth
13 not, and she² be pleased to dwell with him, let him not put her away. And the
14 woman which [who] hath a husband that believeth not, and if he³ be pleased to dwell
15 with her, let her not leave him [her husband⁴]. For the unbelieving husband is
sanctified by [in, ἐν] the wife, and the unbelieving wife is sanctified by [in, ἐν] the
16 husband [the brother⁵]: else were your children unclean; but now are they holy.
17 But if the unbelieving depart, let him depart. A brother or a sister is not under
18 bondage in such *cases*: but God hath called us [you⁶] to [in, ἐν] peace. For what
19 knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O
20 man, whether thou shalt save *thy* wife? But as God [the Lord⁷] hath distributed
[allotted] to every man, as the Lord [God⁸] hath called every one, so let him walk.
21 And so ordain I in all churches. Is [Was] any man called being circumcised? let
22 him not become uncircumcised. Is any [Has any been?] called in uncircumcision?
23 let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing,
24 but the keeping of the commandments of God. Let every man abide in the same
calling wherein he was called. Art [Wert] thou called *being* a servant [slave]? care
25 not for it: but [even] if thou mayest be made free, use *it* rather. For he [the slave]
that is called in the Lord, *being* a servant [om. being a servant] is the Lord's free-
man:⁹ likewise also [om. also] he [the freeman] that is called, *being* free [om. being
26 free], is Christ's servant. Ye are bought with a price: be [become] not ye the ser-
27 vants of men. Brethren, let every man, wherein he is called, therein abide with God.

¹ Ver. 12.—The Rec. has ἐγὼ λέγω [with D. F. K. L.]. The oldest authorities [A. B. C. Cod. Sin.] read λέγω ἐγὼ.

² Vers. 12, 13.—Αὐτή—οὗτος, [according to A. B. C. D.¹ F. Cod. Sin.]. The Rec. has αὐτή—αὐτός.

³ Ver. 13.—Rec. has αὐτός, to conform with ver. 11. The great preponderance of authorities is in favor of τὸν ἀδελφόν.

⁴ Ver. 14.—Αδελφόν, according to the best and oldest authorities [and, as Alford says, has peculiar force here]. The Rec. has ἀδελφί, which is a gloss.

⁵ Ver. 15.—The Rec. has ἡμᾶς, according to weighty authorities; and so, Lachmann [and Alf, Stanley, et al.]. ὁμᾶς is internally the more probable. [and is found in A. C. K. Cod. Sin.¹].

⁶ Ver. 17.—The Rec. has transposed the proper order of ὁ κύριος and θεός on very feeble authority. [A. B. C. D. F. Cod. Sin. Syr. read as above].

⁷ Ver. 18.—The Rec. has τις ἐκκλησία, in conformity with the previous one. But the best authorities have the perfect: ἐκκλησία τις, and this is adopted by Lachmann, Tischendorf, Meyer, Alf, and Stanley.

⁸ Ver. 22.—The Rec. has καὶ after ἀποκρίσεις with K. L. It is omitted in A. B. Cod. Sin. Syr., and by Alf, Stanley].

EXEGETICAL AND CRITICAL.

VERS. 12-14. But to the rest.—By these he evidently means those living in mixed marriage, having been converted in wedlock. From this it

is plain, that in what he has been saying he has had to do solely with parties who were both Christian. But now he comes to consider a relation to which the command of our Lord does not absolutely apply. That was a command for disciples alone; but here those were involved

who did not acknowledge subjection to him; and the continuance of the connection depended largely on their own free will. In this case now, the Spirit of the Lord, dwelling in the Apostle, and developing more fully and completely the injunctions given by him on earth, was called to make known what was right, in accordance with the mind of Christ. And it is to this he points when he premises—**say I, not the Lord.**—[The distinction here made, is simply one of fact as to the *form*—not one of *authority*]. His injunction is still an expression of the Lord's will—if any brother has an **unbelieving wife, let him not put her away.**—Yet this is conditioned on the pleasure of the wife—if she be pleased to dwell with him.—And this presupposes, on the one hand, that the husband, by reason of his higher love, and of his conviction of the sanctity of marriage, had an inclination to abide with his wife; and, on the other hand, that the wife had some respect for Christianity, and presented no obstacle to the practice of it. [“We see from this how despised the Christians were at that time by the heathen, since even wives would leave their husbands because they had been converted to Christianity.” BILLROTH. And the threat of this is one great obstacle to the conversion of men in heathendom at this day].—*Οὐκ εἰναι* is used in the classics the same as here, and in this connection means, *to house with*. [Here CHRYST. says: “He that putteth away his wife for fornication is not condemned, because he that is one body with her that is a harlot, is polluted; and the marriage bond is broken by fornication, but not by unbelief. Therefore it is lawful to put away a wife for the former sin, but not for the latter. But is not he who is joined with an idolatress one body? Yes, but not polluted by her. The holiness of the faithful husband prevails over the unholiness of the unbelieving wife. They are joined together in that respect in which she is not unholly. But not so in the case of an adulteress.” WORDS.].—**And whatever woman have an unbelieving husband, and this one be pleased to dwell with her.**—In *καὶ οὗτος* there is a change of construction, which appears also often among the Greeks. It is the introduction of a demonstrative in an accessory clause. Otherwise it would be *καὶ αὐτός*, which the Rec. has. [On this *oratio variata* see WINER § LXIII. 2, 1; also on the use of *οὗτος* for *εἰς τὴν* see JELF, § 816, 3, 7].—**Let her not repudiate her husband.**—The use of *ἀρκεῖν* in reference to the wife is somewhat remarkable. It means [properly, *to put away*, and is the same word as that used in the case of the man; but] here, *to leave, to give up*; [and so the E. V. renders it, making a distinction in the rendering by reason of the diversity of the subject. Alford well says, “this is unfortunate;” and there seems no adequate reason for it, as may be seen from what follows. Robinson translates alike in both cases]. Elsewhere, Mark x. 11, *ἀπολύειν* is predicated as well of the wife as of the husband. Bengel, whom Meyer follows, says, “the nobler part dismisses,” and this, in this instance, is the Christian party. According to Greek, as well as Roman law, the wife also had the liberty of obtaining divorce; among the Jews, too, the law in

this respect was somewhat modified by Rabbinical definitions. LIGHT. II. 191. [Hence, there is good ground for affirming that it is not simple abandonment, but formal divorce that the Apostle here prohibits. So Hodge].

The above injunction he next proceeds to establish; and opposes the tendency to desertion arising from the dread of contamination through intimate communion with an unbeliever, by pointing to the fact, that in this case [the grace of Christianity triumphs over the disparity, and] the unbelieving party, [so far from desecrating the other, is himself sanctified by connection with the believing one.]—**For the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the brother.**—The verb *ἁγιασται*, *is sanctified*, is not to be construed subjectively; since the supposition is, that the sanctifying principle—even faith, is here wanting. Neither does it point to a future conversion anticipated, (*candidatus fidei*); still less does it imply the sanctification of the marriage intercourse through the prayer of the believing party; but it denotes the Christian theocratic consecration. The unchristian partner standing, as he does, in vital union with a believer (one flesh), participates in his or her consecration, and is not to be regarded as profane, but as connected by this link to the Church of God, and to God's people. The phrases, *ἐν τῇ γυναίκῃ*—*ἐν τῷ ἀδελφῷ*, *in the wife*—*in the brother*, denote that the sanctification here comes through the Christian partner, whose character, as holy, passes over and is imputed to the unchristian partner. Hence, it followed that the marriage was still to be regarded as one acceptable to God, and that, therefore, the Christian party was to continue therein, so far as it was possible for him or her to do so. True enough it was, indeed, that the unbelieving party, by his consent to remain in such relation to the Christian community, afforded some ground for hope that he would, in the end, prove altogether acceptable to the Church, under whose spiritual influence he was thus brought; but this fact is not here distinctly expressed.

To prove this relative sanctification of the unbelieving party, through connection with the believing one, he introduces the following apagogic statement.—**Else were your children unclean, but now are they holy.**—*Ἐπεὶ ἡ ἀρὰ*; since then, i. e., in case this sanctification did not exist (comp. chap. v. 10). His meaning is this: if that vital communion which existed between the married parties, of which one was a believer and another not, imparted to the latter no sacredness, then it would follow that the like vital union between Christian parents and their children, would not impart to the latter any sacredness,—that the children of Christians themselves must be regarded as impure and profane, like the heathen. But to such an inference he opposes the views already held among them, that these children were holy,—that they, by virtue of their vital connection with Christian parents, were to be regarded as properly belonging to God's holy people. And if such a view were tenable, he argues a like result in favor of the unbelieving married parties; that they were similarly sanctified by a collateral union.

[Hodge, however, with more correctness, states the argument differently. He says: "The most natural, and hence the most generally adopted view, is this: 'The children of these mixed marriages are universally acknowledged as holy; that is, as belonging to the Church. If this be correct, as no one disputes, the marriages themselves must be consistent with the laws of God. The unbelieving must be sanctified by the believing partner, otherwise your children would be unclean, i. e., born out of the pale of the Church.'—The principle in question was not a new one, to be then first determined by Christian usage. It was, at least, as old as the Jewish economy, and familiar wherever Jewish laws and the facts of Jewish history were known. Paul circumcised Timothy, whose father was a Greek, while his mother was a Jewess, because he knew that his countrymen regarded circumcision in such cases as obligatory." Acts xvi. 1-3. Barnes most unaccountably interprets "unclean" to mean "illegitimate." Then "holy," of course, must mean legitimate, contrary to all usage.]—This whole argument militates against, rather than favors the existence of the practice of Infant Baptism at that period. (Comp. Meyer and de Wette, *Stud. and Krit.*, 1830, p. 669ff.; [also Neander, Stanley and Alford *in loco*].) Had such a practice existed, it would be fair to presume, that the Apostle would have alluded to it specifically, in confirmation of his position. Here, most of all, would have been the place to have mentioned it by name, as furnishing ecclesiastical authority for the view he had taken. The fact that he did not mention it, therefore, affords some reason for concluding that the rite did not exist.]—It is another question, however, whether this passage does not furnish an important *ground* on which to establish the rite of Infant Baptism. According to Jewish notions, the baptism of a female proselyte sufficed for that of her child, which was afterwards born of her, so that this did not then need to be baptized. But so far as baptism is a means of grace, we may infer from this statement of the Apostle, that there was a claim for it on the part of the child, who had been already consecrated to God by virtue of his having been born of Christian parents. That relation to the kingdom of God which is founded on parentage, is sealed through baptism; and the child is set apart in a solemn manner as a partaker of the fulness of grace imparted to the Church. [On the whole subject see JOHN M. MASON'S *Works*, Vol. IV., pp. 378-382, who takes this in direct evidence of Infant Baptism; and also Hodge's note, who says: "Some modern German writers find in this passage a proof that Infant Baptism was unknown in the Apostolic Church. They say that Paul does not attribute the holiness of children to their parentage; if they were baptized—because their consecration would then be due to that rite, and not to their descent. This is strange reasoning. The truth is, they were baptized, not to make them holy, but because they were holy. The Jewish child was circumcised because he was a Jew, and not to make him one. So Christian children are not made holy by baptism, but they are baptized because they are holy." See also HOOKER, *Ec. Pol. Ch. LX.*] "Τμῶν refers

to the Christian parents generally, who in mixed marriages were not excluded. Νῦν δὲ, *but now*, logical, as in chap. v. 11. On ἀγία compare Bengel and Osiander.

VERS. 15, 16. He here considers the possible alternative.—**But if the unbelieving depart—How then?—let him depart.**—That is his affair; he must be allowed to decide it for himself. And in such a case "let the brother or sister be patient, nor let him think that anything ought to be changed which cannot be changed." BENGE. That which follows, annexed by no connecting particle, confirms this advice.—**The brother or the sister is not bound in such cases.**—He here assigns the reasons why a divorce should be allowed on the part of the Christian; and the words cannot simply mean: 'he is not bound to crowd himself upon the other,' [to insist upon the connection, as in the case where both are Christians (as Photius, Alford, Billroth)]; but they carry the further implication: 'is not unconditionally bound to the marriage relationship like a slave,'—"is free," *Δέδερα*, as in ver. 39 (comp. Osiander). The words ἐν τοῖς τοιοῖτοις are either Masc. *by such* (not, to such) as separate themselves; or which is better, Neut.; *under such circumstances* (comp. Phil. iv. 11; Rom. viii. 37; Jno. iv. 87). "The Apostle only means, that in matters of religious conviction, one person cannot be the slave of another, [that a married Christian person cannot be forced to remain with a heathen consort, if the latter will not allow the exercise of his own religious views. Under such circumstances separation should be allowed; but concerning liberty to marry again, nothing is here said." NEANDER.]*—**But in peace God hath called us.**—This is directly connected with the foregoing, and confirms still further the propriety of the injunction: "let him depart."—The determination to continue in marriage against the will of the other party, would lead to hatred and strife; and this would be contrary to the peaceful character of the Christian calling.—*Ἐν εἰρήνῃ*, *in peace*, i. e., either: 'to this end, that we may live in peace'; in which case it would be equivalent to: *unto peace* [according to our English version] denoting the *object* of the call; † or:

* Here it will be seen that Neander does not find in the expression, "is not bound," all that Kling does, i. e., an absolute release from marital obligation. And in this he coincides with Hammond, Whitby, Bloomfield and others, who suppose that nothing more than a separation from each other's society is here allowed. Yet the use of the word *δέδερα*, is bound, in ver. 39, where it evidently implies the marriage bond, seems to sustain Kling's view. The desertion of the unbelieving party leaves the believing free. If any restriction upon this freedom was intended, we find it only in the context (see vv. 10, 11, and 50). "This passage," says Hodge, "is of great importance, because it is the foundation of the Protestant doctrine, that *wilful desertion is a legitimate ground of divorce*." President Welsey, however, in his Article on *Divorce*, in the *New Englander*, April, 1807, pp. 228-233, argues with great plausibility and force against the legitimacy of the inference. The whole controversy turns upon the meaning given to the words οὐ δεδούλωται, "is not bound." Does this phrase imply absolute release from the marriage obligation, and permission to marry again? or does it simply give permission to the deserted party to live apart without feeling constrained to enforce cohabitation? Persons interpret variously, according to their predilections. In fault of any deciding element in the text, it will perhaps be best to abide by the injunctions of Christ, in Matth. v. 31, 32; xix. 3-9.]

† [Winer says that ἐν is used for eis after verbs of motion, for the purpose of briefly expressing at once the motion it-

'since he has proclaimed to us the Gospel of peace, the essential effect of which is peace,'—denoting the *way* and *mode* of the calling (comp. Eph. iv. 1; 1 Thes. iv. 7; Luke xi. 11). Fundamentally, both constructions amount to the same thing; and imply that any separation would contravene the spirit of the Divine calling, inasmuch as it would increase existing estrangement and cause new outbreaks. ["Hence it is that the Rabbins, and Maimonides famous among the rest, in a book of his, set forth by Buxtorfius, tells us that 'divorce was permitted by Moses to preserve peace in marriage, and quiet in the family.' MILTON.] This view, corresponds to the whole train of thought, and agrees well with what follows. On the other hand, that view which regards the Apostle as here putting a limitation on the injunction: 'let him depart,' introduced adversely by the particle, *ὅτι*, as if he meant to say: 'a separation, however, ought, if possible, to be avoided,' is at variance with his line of argument [see below].

The Apostle yet further confirms his advice by obviating a doubt which contained a strong motive for resisting separation in the case supposed, *viz.*: whether the salvation of the unbelieving party, which might be secured by a continuance of the connection, would not hereby be cut off. This he meets by pointing to the utter uncertainty of the results of any efforts directed to this end.—**For what knowest thou, O! woman, whether thou shalt save thy husband.**—The meaning is, thou canst have no assurance that thou wilt be the means of saving him. [On the force of the *εἰ*, see JEN. Vol. II., § 877 B.].—*Σωζειν*, to save, as in chap. i. 18, is used here in a relative sense, *q. d.*, to be the instrument of saving, as chap. ix. 22; Rom. xi. 14; 1 Tim. iv. 16.—["This verse is generally understood as stating a ground for remaining united, as ver. 18, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But 1, this interpretation is harsh, as regards the context, for ver. 15 is evidently not parenthetical,—and 2, it is hardly admissible grammatically, for, it makes *εἰ=εἰ μή*,—'What knowest thou, whether thou shalt not save?' Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, de Wette, and Bisping; *viz.*, that the verse is not a ground for remaining united, in hope, *etc.*, but a ground for consummating a separation, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. *Τὶ οὐδας εἰ* thus preserves its strict sense: what knowest thou (about the question) whether, *etc.*? and the verse coheres with the words immediately preceding, *ἐν εἰρήνῃ κέκληκεν ἡμῶς ὁ θεός*. Those who take *εἰ* for *εἰ μή*, attempt to justify it by referring to 2 Sam. xii. 22; Joel ii. 14; Jonah iii. 9, where the LXX. have for Heb. יִרְיָהּ, *τίς οἶδεν εἰ*,

to express *hope*: but in every one of these passages the verb stands in the emphatic position,

self, and the result of it, *viz.*, rest. An instance of this breviloquence he finds here. The peace is the abiding condition in, which those who have been called *unto* it are to rest. Nor must the use of the perfect here be overlooked.]

and the LXX. used this very expression to signify uncertainty." ALFORD. These arguments seem conclusive. They are received also by Billr. and Neander, and are virtually advanced by Kling, in the 1st Ed. President Wolsey, in his very carefully digested articles on *Divorce*, in the *New Englander* for Jan., Ap. and July, 1867, which are well worthy of study on this whole subject, says of the attempt to make this a dissuasive against separation: "Logic will not bend to this meaning." Words., Barnes and Hodge, however, do not admit their force. The latter says, "it is contrary to the whole animus of the Apostle. He is evidently laboring throughout these verses to prevent all unnecessary disruptions of social ties." No such special pleading, however, is apparent. If there be a point aimed at, it would seem rather to be to put the believer in the highest spiritual condition preparatory to the coming of Christ, that his obligations previously incurred would admit of. And this liberation from the bondage of a heathen partner, 'who has departed,' is one of the blessings he secures. Yet it must be added, that while the grammatical argument, and some of the logical bearings, support Kling's view, the sentiment involved in the other interpretation is thoroughly Scriptural (1 Pet. iii. 1, 2), and is favored by most interpreters because of its gracious tone. Most of the Homiletical and Practical remarks cited in this section proceed upon it.]

Obs. 1. Our passage, especially ver. 15, forms, as is well known, the Scripture ground for divorce on account of malicious desertion. But the support given is not direct or absolutely reliable. The Apostle is here speaking only of mixed marriages, in which the will of the unbelieving party is the chief thing under consideration. But for purely Christian marriages there is no other ground allowed in Scripture for divorce but adultery or fornication, which is an actual rupture of the marriage tie. The only question therefore is, whether the language of Christ is to be interpreted as giving a law literally and universally obligatory, or only laying down a principle which admits of being applied analogically, so that other circumstances also that are in fact a breaking of the bond, may be taken as furnishing good ground for divorce. In the latter case, malicious desertion would very properly be regarded as one of these circumstances.

Obs. 2. In regard to the phrase, 'is not under bondage' (ver. 15), the question arises, whether, according to the intent of the Apostle, a second marriage is allowed or forbidden. The words themselves express neither the one nor the other, and it is altogether arbitrary to supply the clause: 'but let her remain unmarried,' from ver. 11. Rather we may say with Meyer: "Because Paul does not apply our Lord's prohibition of divorce to mixed marriages, he does not intend also to apply his prohibition of a second marriage in Matth. v. 22 to such cases."

["Although a Christian may not put away his wife, being an unbeliever, yet if the wife desert her husband, he may contract a second marriage. Hence even Romish divines declare that in this case marriage is not indissoluble. Thus A. Lapidé says here: 'Observe that the Apostles in this case not only permits divorce of bed

(*thori divortium*), but also of matrimony; so that the believing spouse is at liberty to contract a second marriage. Otherwise a brother or sister would be subject to servitude. And it is a great servitude to be held fast in matrimony, bound to an unbeliever; so that even though the latter desert you, you are not able to marry again, but must contain yourself and lead a single life.' And in support of this opinion he refers to St. Augustine, *de Adulterinis Conjugiis*, c. 18 and 19. St. Thomas and Ambrosiast., who says: 'The respect of a spouse is not due to him who condemns the Author of marriage, but a person is at liberty to unite himself to another.'" WORDS., who singularly contradicts this view in his comments on the next verse].

VER. 17. **If not to each one as the Lord hath distributed, each one, as God hath called, so let him walk.**—There are two points here in regard to which commentators differ: 1. The connection with what precedes, formed by *ei mh*; 2. The relation of the parallel clauses, beginning with *dc*: *as*,—whether they express essentially the same idea or different ideas. As it respects the second point, it is clear from what is specified in ver. 18ff., that Paul is here speaking of that position in life in which each one finds himself when called to be a Christian. The first of these clauses, then, designates this position as a lot appointed to each one by the Lord ["it is a dramatic metaphor, which will bring to mind a celebrated passage in *Hamlet*." BLOOMFIELD]; the second, as a position in which he received his call to salvation. It is to this position that the particles "as" and "so" refer. The two clauses, then, are not tautological. The use of the title 'Lord,' in connection with 'distributed' (*utpote*) is somewhat remarkable, since Paul generally employs this title of Christ. From this fact we are to explain the change of place between the two words, 'the Lord' and 'God' in the received text; since the former would rather be regarded as the subject of the verb 'call,' although the act of calling is also frequently referred back to God. This difficulty has led some to regard 'gifts' as the implied object of 'distributed,' i. e., the higher and Divinely-conferred qualifications for the state and calling of individuals (comp. ver. 7). Thus Osiander, Bengel, and others. But in ver. 7, the gift, which would then be treated of here, is referred back to God; and in the exposition which follows, so far from there being any hint of this, one would rather suppose that 'Lord' was to be taken as synonymous with 'God.' This might be explained on the score of a wish merely to change the form of expression, and of the fact that Paul was here speaking of the act of Lordship. The explanation of Reiche, who refers the words, "as the Lord hath distributed," to the beneficence of Christ (comp. Meyer, ed. 3), is neither supported by the context nor warranted by the position they occupy before the words, 'as God hath called.'

In respect to the first point, however, viz: the connection of this verse with the preceding by *ei mh*, it must be confessed that an explanation altogether satisfactory does not exist. If we supply *χρησεται* from ver. 15, or *σωσεις* from ver. 16, then it would have read: *ei de mh*, or *ei de kai*

mh, and this would be a decided objection, apart from all other considerations arising from the unsuitableness of the idea obtained, viz: 'but if she should not depart,' or: 'if thou dost not save her.'—If, again, we join *ei mh* to what directly precedes, making it mean, or *not*, this would be both ungrammatical (hence the variation *h mh*), and would only weaken the force of the question.—If, moreover, we should refer the clause *ei mh—d kbricos* to the preceding words, this would be to read asunder parallel clauses most unjustifiably, and the consequent explanation, *nisi prout quemque Dominus adjuverit*, would be both flat and inconsistent with the meaning of the words themselves. To take *ei mh* as equivalent to *alla*, is contrary to usage.—If we render the words by: 'only,' then there is no suitable connection with the foregoing sentence; for to go back, as de Wette does, to 'is not bound' would be a very questionable overleaping of what intervened. But, not to say anything of the fact that it does indeed serve for the confirmation of *ou dedolwrai*, yet it does not suit, inasmuch as the contents of ver. 17 would then be put in entire contradiction to the above statement (*ou dedob.*). We should then be obliged to supply some phrase like this: 'in case that condition, viz: the departure of the unbelieving party, does not occur.' It still remains for us, with Grotius and Meyer, to attach *ei mh* to ver. 16, in the sense of *except, or unless*, and to supply *oidate, you know*, from 16: 'unless ye (know this, your obligation), let every one walk, etc.' How hard this construction is, every one can perceive; where, instead of going straight on with the words: 'that it is necessary for us so to walk as God hath called each one,' we have the abrupt introduction of the imperative form. Besides, there arises also an incongruity between the contents of ver. 16 and ver. 17. (See what has been observed above). We prefer here to allow a (philological) non-liquet, and accept Bengel's translation, which is most in accordance with the course of thought: 'if this be not so, otherwise (*ceteroquin*).' We might, perhaps, take *ei mh* in the sense of *if not*, and understand it to imply: 'provided no element comes in to destroy the purpose of the Divine calling' (ver. 15), as in the case mentioned,—the desertion of the unbelieving party. [Is it not, after all, the simplest method to consider this as resuming the implication of the previous question, and making it the basis of the following injunction, *q. d.* 'How knowest thou whether thou wilt convert thy husband? If not, if thou canst not know this fact, then let each one go quietly on his course, as the Lord has marked it out for him in his Providence. If it be to be deserted and left alone, let him accept that destiny, and not fight against it to the aggravation of all difficulties.' In such a view of the words we have no need of inserting a *de*. We would no more need it in Greek than in English. The argument is here on the rapids, and its flow is far from smooth].

[As to the two clauses, they are, as Kling asserts, by no means tautological, but seem to imply more than he states. In the first, Paul confines himself to the allotment of Providence in the case of desertion. But he at once recollects himself, as standing upon a broad principle, ap-

plicable not only to the parties directly in view, and their particular allotments (*ἐμπράν*), but also to all conditions and callings in life (*ἐκκλησίαι*). And here we see the reason why, in the first instance, he uses the term *ὁ κύριος*, the Lord, evidently referring to Christ. To the deserted one he intimates that it is the dear Saviour after all that rules in the lot, and it is not contrary to his or her salvation. It is a touch of tenderness. But when at once his view expands to all vocations and conditions of humanity, he uses the more seemingly universal epithet, God (*ὁ θεός*). And then it was natural for him to add—**and so I ordain in all churches.**—He here shows the great breadth of the principle he enjoined, and the emphasis he put upon it. It was nothing framed for the case of the Corinthians alone, but ran through all his teachings. Hence, they were the more bound to abide by it. Each one every where was to continue walking (*περιπατεῖν*) in that course of life, and in that outward state, where Christianity found him. This thought afterwards is more definitely expressed by *μένειν*. "Here we learn the general fact that Christianity does not disturb existing relations, so far as they are not sinful, but only aims to infuse into them a new spirit. Hence, it opposes every thing revolutionary." NEANDER.

VERS. 18, 19. Has any man been called who has been circumcised?—In illustrating his general precept, he takes into consideration, first, the religious position of the individual, with its outward token showing whether he was a Jew or not when making a profession of Christianity. In the one case, as little as in the other, does he approve of a change being attempted; because nothing at all depended upon these external signs, but every thing (comp. iii. 7) upon the keeping of God's commandments (comp. Rom. ii. 25 ff.),—upon the faith which works by love (Gal. v. 6). In opposition to the externality of such self-chosen God-service he insists upon the moral character—the obedience that involves faith (comp. 1 Jno. iii. 23) as that which alone has or imparts value for the kingdom of God (comp. Calvin and Osiander). In ver. 18, as also afterwards in ver. 21, some take the clauses to be questions; others as hypothetical statements. The latter is the more emphatic. Yet we might also regard them as direct assertions, as for example: "There is one who has been called, *etc.*, let him not become uncircumcised." The word *ἐπισπένδει* denotes the drawing of the prepuce again over the glands—its artificial restoration which was effected by a surgical operation. This was often practised by the Jews of a later time, both when they lapsed into paganism, and when, from shame or fear of the heathen, in times of persecution, they wished to hide their nationality, and also, when they appeared naked as combatants in public sports (comp. 1 Macc. i. 15; JOSEPHUS *Antiq.* xii. 5, 1; and SÜNKERT *Stud. and Crit.*, 1835, p. 657 ff.). Such were called *קטנים*. *recutiti*. A like

measure must have been resorted to by the Corinthian Jewish converts, who wished not to be behind the converts from heathenism in their entire abandonment of the law, and who, therefore, wished to wipe out all trace of Judaism

from their persons.—**Was any one called in uncircumcision**—*ἐν ἀκροβυστία*, as in Rom. iv. 10 (comp. Acts xv. 1). The desire of the heathen converts to become circumcised we are to regard as a Jewish reaction against all such Hellenism. Both vv. 18 and 19 are asyndetic by way of giving life and emphasis to the style.—**Let him not be circumcised.** The circumcision is nothing, and the uncircumcision is nothing, but keeping of the commandments of God.—[Supply: 'that, indeed, is something, yea, every thing.' "In this, as in the two exactly parallel passages, Gal. v. 6, and vi. 15, the first clause is the same. 'Circumcision availeth nothing, nor uncircumcision;' thus asserting the two sides of the Apostle's principle of indifference to the greatest of the Jewish ceremonies, exemplified in his conduct by the circumcision of Timotheus on the one hand, and by the refusal to circumcise Titus on the other. The peculiar excellence of the maxim is its declaration, that those who maintain the absolute necessity of rejecting forms, are as much opposed to the freedom of the Gospel, as those who maintain the absolute necessity of retaining them. In contradistinction to this positive or negative ceremonialism, he gives, in the several clauses of each of these texts, his description of what he maintains to be really essential. The variation of the three passages thus become valuable, as exhibiting in their several forms the Apostle's view of the essentials of Christianity—'Keeping the commandments of God,' 'Faith working by love,' 'A new creature.' These describe the same threefold aspect of Christianity with regard to man, which, in speaking of God, is described under the names of the Father, the Son, and the Spirit. In this passage, where man is viewed chiefly in his relation to the natural order of the world, the point which the Apostle wished to impress upon his hearers was, that in whatever station of life they were, it was still possible to observe the 'commandments of God' (perhaps with an implied reference to the two great commandments, Matth. xxii. 36-39). In the two passages in the Epistle to the Galatians (ver. 6; vi. 15), the more distinct reference to faith in Christ, and to the new creation wrought by His Spirit, is brought out by the more earnest and impassioned character of the argument." STANLEY].

VERS. 20-22. Each one in the calling in which he is called, in this let him abide.—Paul here goes back to his general rule, thus finishing up the special application in ver. 18, and introducing another illustration. The demonstrative, 'in this,' comes in by way of emphasis. The *κλήσις*, however, does not denote vocation, a position in life determined by the Divine Providence; for it nowhere else occurs with this meaning. (In Dion. H. the word *κλήσις* is used to denote the distinctions among the citizens at Rome, i. e., classes, which, however, does not mean the same thing). Rather we might say, with Bengel, that it denotes "the state in which the Divine calling finds one, which is *in-star vocationis*: as a calling." ["As he was called, so let him remain." ROBINSON]. But as applied, usage is against it. In the New Testament *κλήσις* is uniformly used to denote the call-

ing or invitation unto God's Kingdom. This goes out broadly to all men, of every condition in life, addressing them as they are. It says, 'thou circumcised one, thou uncircumcised, thou slave, thou freeman, believe on the Lord Jesus!' It takes the man, therefore, as he is, in his own peculiar position in society, and in this way designates this position as compatible with Christianity, and capable of being sanctified by it. Hence, no surrender of it is required. On the contrary, the injunction is to abide therein. So we at last reach the above-mentioned sense of the word, but not in such a way as to imply that *ελευθερία* carries in itself this signification of a peculiar vocation. [Of course the injunction here given is supposed to be limited by the obvious consideration that there is nothing in the person's condition which is inconsistent with the Divine vocation. If there be, a change will be necessitated.]—**As a slave art thou called.**—After specifying in ver. 18 the religious distinction, which divided the entire human race at that time in respect to its outward token, and pronouncing it indifferent in relation to the kingdom of God, he comes now to the great distinction that existed in social life,—that between slaves and freemen, and affirms that a position of servitude even is by no means inconsistent with that of a Christian, and, therefore, that the slave, who becomes a believer, need not be troubled about changing his outward state.—**Let it not concern you**—i. e., as though you, in this eternal bondage, could not, as a Christian, and as a freeman, pray or serve God; and must be curtailed of your Christian rights.—**But if also thou art able to become free, use it rather,**—*ἀλλὰ εἰ καὶ δύνασαι ἐλευθεροῦ γενέσθαι, μάλλον χρησάσαι.* The meaning here is much disputed. Some supplement *χρησάσαι* with *τῇ ἐλευθερίᾳ*, from *ἐλευθεροῦ*, take *ἀλλὰ* as equivalent to: 'but' (aber), and attach *καὶ*, not to the whole sentence, but to *ἐλευθεροῦ*, and translate: 'but if thou mayest in any way also become free, use this freedom rather.' But against this it is justly objected: 1. that *καὶ* ought in that case to stand before *ἐλευθεροῦ*, and 2. that what immediately precedes and what follows (ver. 22), as well as the scope of the whole clause, does not indicate that he is exhorting the slave to seek a change in condition. Rather the whole drift of the argument is the other way—to make men content with their lot, and so favors the other explanation, that which regards *ἀλλὰ* as equivalent to: *sondern, on the contrary*, and *εἰ καὶ* to mean: *even though*, and makes the being called as a slave, the object of *χρησάσαι*; and then translates: 'but even though thou mayest be made free, use your servitude rather, [as a means of discipline, and an opportunity for glorifying God by showing fidelity therein]. It may be said, indeed, that this conflicts with the general spirit of the Apostle. But in opposition to this Meyer justly observes: that the advice to improve opportunities for becoming free, which was rendered unimportant and trivial by the anticipation of the speedy advent of Christ, was, on the other hand, by no means incompatible with the exalted idea of Paul, that all men were one in Christ (Gal. iii. 28), and that in Christ the slave was free, and the freeman was a slave

(ver. 22). Compare also Bengel (who adds explanatorily: for he, who might become free, has a kind master, whom it were better to serve than to seek other avocations, 1 Tim. vi. 2, comp. ver. 22: and sets aside the apparent contradiction between this and ver. 23, by saying: it is not said then, 'be not,' but 'become not the servants of men'), and Osiander, who, in the end, observes, that the severity of the advice becomes moderated by the consideration of the very tolerable condition of slaves in the civilized States of Greece, where, in many respects, they enjoyed the protection of law, and the masters did not have the power of life and death over them. "The question assumes a different aspect altogether in the slave States of North America; for there the slaves are prevented from becoming Christians, and in this way good care is taken that the fundamental principles respecting the position of Christian slaves cannot come into application. And this is one of the most frightful violations of Christian principle." BURGER. [Thank God! we can put this into the past tense now].*

For the slave who was called in the Lord is a freeman of the Lord, in like manner he who was called as a freeman is a slave of Christ.—The advice just given, is here sustained by a general truth, and the person who was called as a slave is comforted in

* [Stanley's comment is too important not to be given entire. "The question here is, whether to understand *ἐλευθερία* or *δουλεία* after *χρησάσαι*: whether the sense is, 'Take advantage of the offer of freedom,' or 'Remain in slavery, though the offer is made.' It is one of the most evenly balanced questions in the interpretation of the New Testament. 1. *χρησάσαι* may either be 'choose,' or 'make use of,' although it leans rather to the former, and thus favors the first interpretation. 2. *εἰ καὶ* may either be, 'If, besides, thou hast the offer; or 'Even if thou hast the offer,' although it leans rather to the latter, and thus favors the second interpretation. The sense of this particular verse favors the first: for, unless the Apostle meant to make an exception to the rule which he was laying down, why should he introduce this clause at all? The sense of the general context is in favor of the second; for why should the Apostle needlessly point out an exception to the principle of acquiescence in existing conditions of life, which he so strongly recommending? The language and practice of the Apostle himself, as described in the Acts, favor the first interpretation: e. g., his answer at Philippi, 'they have beaten us without a trial, and imprisoned us, being Roman citizens; . . . nay, let them come themselves and take us out,' (Acts xvi. 37); and to the tribune at Jerusalem, 'but I was free born' (Acts xxii. 28). The general feeling of the Church, as implied in the Epistles and in this passage, favors the second interpretation; it would hardly have seemed worth while to grasp at freedom in the presence of the approaching dissolution of all things; and the apparent preference thus given to slavery may be explained on the same grounds (see vv. 22, 30) as the apparent preference given to celibacy. The commentators before the Reformation have chiefly been in favor of the second; since, in favor of the first; but Chrysostom observes that, in his time, there were some who adopted the view favorable to liberty; as, there have been some Protestant divines (e. g., Luther) who have adopted the view favorable to slavery. On the whole, the probability seems slightly to incline to the second; and the whole passage is then expressive of comfort to the slave under his hard lot, with which the Apostle sympathizes, and which he tenderly alleviates (as in *Philém.* 16, 17), though not wishing him to leave it. And if, as is possible, the prospect of liberty, to which the Apostle alludes, arose from the fact of the master being a Christian, this sense of the passage would be still further illustrated and confirmed by 1 Tim. vi. 2: 'Let not [the slaves] that have believing masters despise them, because they are brethren, but rather serve them (*ἀλλὰ μάλλον δουλεύετε τωσαν*).'" Calvin, Beza, Grotius, Hammond, Hodge, Barnes, and most English commentators, declare decidedly for the first view: but the best modern German Exegetes, d. Wette, Meyer and others, follow the early Greek Fathers in adopting the second.]

respect to his condition. The Apostle shows how the converted slave must estimate his relation to Christ, *viz.*, as swallowing up all the evils of his earthly lot, and conferring on him a blessed emancipation; and how the freeman has to regard his relation to Christ, *viz.*, as one that puts him under obligations to obey. Mark the connection between the phrases 'in the Lord' and 'of the Lord.'—By 'called in the Lord,' he signifies either, that which the calling involves, *i. e.*, to be in Christ; or, what is simpler, the Being in whom the call is grounded. Or it may even denote the sphere in which the calling is to be fulfilled—the element in which the person called is to live. Hence it may be equivalent to: has become a Christian.—In the expression: 'the Lord's freeman,' the Lord will, of course, not be understood as the person who had liberated the individual in question from His own service; since it was in Satan's service that he was previously bound, but as the one to whom he belonged in consequence of his liberation from the yoke of the other, and for which he was under deep obligations to his deliverer. Yet he belongs to Christ, not as a slave, but as a freeman, since in the sphere of Christ there is liberty (comp. 2 Cor. iii. 17; Jno. viii. 32, 36); there all slavery is done away, and the persons so liberated become His possession.—Of course the freedom here spoken of is moral and religious freedom—deliverance from the bonds of guilt, and from the power of sin; just as in the antithesis, the servitude meant is a state of moral and religious obligation to Christ—of absolute inward dependence on His grace and will. The points here contrasted belong together, as complements of each other (comp. Rom. vi. 16 ff.). "Hence the distinction between master and slave is here virtually obliterated. To be the Lord's freeman, and to be the Lord's slave, are the same thing. The Lord's freeman is one whom the Lord has redeemed from Satan, and made His own; and the Lord's slave is also one whom Christ has purchased for Himself. So that master and slave stand on the same level before Christ. Comp. Eph. vi. 9." HODGK.]

VERS. 23, 24. Ye were bought with a price.—The thought of belonging to Christ leads to the ground of this relation, *viz.*, the purchase of the believer by Him (comp. vi. 20).—From this the exhortation follows, not to be faithless to the obligation thus imposed, by coming under servitude to men.—**become not the servants of men.**—As the transition to the plural shows, he is here addressing the Corinthians at large. What he dissuades them from, is not simply men-pleasing in general, and compliance with their immoral demands; nor yet undue attachment to human guides; but rather such a subservience to popular opinion as would cause them to seek a change in their external social position (so Fritzsche and Meyer). Paul is here showing the Christian slaves a trace of freedom, even under their outward yoke. The slaves who are obedient to their masters for the Lord's sake (1 Pet. ii. 13), belong in truth to no man. Hence, no Christian, dearly purchased and called from sin, death and the devil, to true liberty, should make himself so dependent on man, as to imagine that he was not really free, even though he had

a master over him (Besser).—Less in accordance with the immediate connection Osiander says: "No one should abrogate his true freedom, or his true subjection, by sacrificing his faith to unbelieving masters or companions." To suppose a reference here to *slaves*, implying that they should not serve men merely (Eph. vi. 6); or to freemen, that they should not dispose of their liberty;* or, which would be better, that they should not become morally subject to men, is unwarranted.—The whole digression from ver. 17 [entered upon by way of illustration], he concludes with an exhortation essentially the same as in ver. 20.—**Wherein each one was called, brethren, in that let him remain with God.**—Here also the emphasis is on the words "in that" (*ἐν τούτῳ*); and its antecedent denotes that relation in life which a person occupied when called. The adjunct 'with God' (*παρὰ θεοῦ*) is somewhat peculiar. It may mean: directing his mind towards God as in His presence (*= ἐν ὧν ὁ τοῦ θεοῦ*); or: as in God's sight, *tantum in spectante Deo*, (Grotius); (comp. Pa. xiii. 2; Eph. vi. 6), or: in communion with God. The injunction would then be: 'let every one continue in his original condition and relations; and yet so conduct his affairs as not to disturb his fellowship with God in them.' The last interpretation is undoubtedly to be preferred as introducing a new thought more definitely, and such a one too as refers that which is hinted at in ver. 23, to its proper connection with the absolute principle of Christian life. ["To live near to God is, therefore, the Apostle's prescription both for peace and holiness." HODGK.]

DOCTRINAL AND ETHICAL.

1. *Christianity as the absolute religion* is distinguished by the fact, that it takes up into its own sphere every legitimate occupation or function in life; and either ennobles it by its sanctifying power, or allows it as something indifferent, so far as its spiritual work is concerned. The contrasts in religion between Jews and Heathen, externally symbolized by circumcision and uncircumcision, vanish in the Christian sphere; there the only thing which is held valid and imparts value, is the entering of man, with his entire personality, into holy covenant with God. This takes place by faith—faith which works by love; so that the uncircumcised, who is thus found in faith, is like to the circumcised, who in like manner believes. Hence, neither the one nor the other has any reason for passing out from his own state into that of the other; as though circumcision, the token of bondage to the law, were unworthy of a Christian who has been freed from the law; or as though uncircumcision, the sign of a position outside the covenant and promise, were a hindrance to a participation in the same.—The contrasts also of civil life, such as those which exist between the slave and the free, likewise vanish, so far as it respects the inward life. The slave, as be-

* ["The practice of selling one's self was for quantity in slave markets, such as must have been at Corinth." STANLEY. But this plainly could not be the thing referred to here. Though Hammond, A. Clarke and others so construe the passage.]

longing to Christ, is a freeman, bound only inwardly to Christ, whom he serves in everything which he has either to do or suffer in his position; since he does and suffers everything for His sake, or because it is the will of his Lord that he should do and suffer that which his position involves, and thus should honor Him, and prove that communion with Christ makes a servant faithful and zealous. On the other hand, the freeman, as a Christian, is bound to Christ; his acts proceed not from caprice, but in constant subjection to Christ's will. As a person who is outwardly dependent on another, is a freeman when in communion with Christ, since in his devotion to Christ, all dependence upon other men is done away; so is the person who is outwardly independent of another, made a servant by his connection with Christ, since in his entire dependence on Christ, all arbitrariness, arising from his outward independence, is removed. Thus are both essentially alike; and the slave has no reason to strive after a change of his external position, as if his dignity as a free Christian man were conditioned upon it.

It is altogether another thing, however, when within the limits of Christendom a mighty irrepressible reaction arises against slaveholding, on the part of such as wish to be Christians, and to be counted a part of Christendom. For men who are destined one day to have part in Christ, the Son of Man, the Saviour of all (even though they have not as yet any actual part in Him), are even, on this account, bound to have their personality respected, and are not to be treated always as chattels. It is inconsistent, therefore, with the spirit of Christianity, for such as for Christians, to presume on perpetuating bondage; and Christendom ought not to rest until it has wiped out this stain. For such has been the tendency of the Gospel from the beginning. Ever since the first centuries, in proportion as Christianity has gained the ascendancy, has it operated more and more to put an end to slavery.

2. *Christian Freedom.*—There is something great in the freedom of a Christian, into which he has been lifted by faith—a freedom wherein he is freed from all things, and is independent of all, and yet, through love, is the servant of all. (See Luther's remarkable treatise, which has this title). In that faith, which apprehends the eternal word of God, and beholds the unseen and future world disclosed therein, he acquires the pilgrim-sense, which looks on the fashion of this world as passing away, and keeps from all entanglement in its business, in its connections and possessions, in its use and enjoyment; nor allows himself to be captivated by it. Yet, on the other hand, so long as he is outwardly occupied with it, he overlooks or neglects nothing; but rather bestows upon it all requisite duty, care, and oversight; attending to it, while he stands inwardly about it. His chief occupation, *viz*: his care for the kingdom of God and for a participation in it, he in no way suffers to be disturbed; and, for the sake of the highest good, he is always ready to sacrifice everything else, however dear; indeed, in all his having, and holding, and using, he is intent only upon how he can serve the Lord, further His ends, prove himself to be

His follower, and do every thing in His name and to His honor (x. 31. Col. iii. 17).—So also in marriage he aims at the same thing, by his tender solicitude for his wife, by pious domestic discipline, by acquisition of a livelihood, by skill and fidelity in the use and enjoyment of temporal goods, by moderation, beneficence, *etc.* The same holds good, also, of joy and sorrow, and of the various experiences arising from the vicissitudes of life. In this also does the Christian maintain his inward freedom. Not that he is devoid of feeling—not that he affects a stoical apathy; rather, in the midst of deep emotions, his aim is to preserve a mastery over self, and keep composed in God; so that joy ever resolves itself into filial gratitude; and pain, into filial resignation; he is enthralled by no affections, he is carried away by no passionate desires.

[8. *Importance of unity of religious faith in married life.*—According to its true ideal, marriage is the union of a man and woman in their entire personalities, and for their entire earthly existence. Being mutual complements of each other, they combine to form a larger and complex whole; “for they are no more twain but one flesh.” But in order to the perfection and harmony of this union, and for the fulfilment of ends for which it was instituted, it is necessary that there be a prevailing fellowship in thought and feeling, in ends and aims, in interests and pursuits, not only in respect to their natural, but also in respect to their spiritual life. Thus only can their influence on each other be kindly, and they prove mutual helpers in joy and sorrow, in cares and labors; thus only can they properly contribute to the happy development of each other's character, and suitably cooperate for the training of their children and management of their household; thus only can that good be realized, in all its fulness, which was contemplated when it was ordained that ‘man should not live alone.’

It follows, therefore, that precisely to the extent that the fellowship above spoken of fails, there will be a lack of sympathy and coöperation, and occasion furnished for alienation, strife and separation. The perfect oneness of the flesh is in danger of being interrupted and broken, when there is not also oneness of spirit. And to such evil and bitter consequences do those Christians expose themselves who become voluntarily allied in marriage to the children of this world. Supposing their faith sincere, the bond which unites them to their partners can only be the lower one of the natural life. In all their deeper experiences, in all their more important hopes and aims, there is essential and irreconcilable antagonism. “For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?” Harmony, in such cases, can be preserved only by “agreement to disagree,” or by an inconsistent and irksome compliance of each with the wishes of the other in the greater part of those pursuits and pleasures which involve their common action. And when there is not in the worldling a conviction of the superior worth of

religion, and a considerate affection, which tolerates what it cannot share in, the effect upon the religious life of the other can only be disastrous. Instead of that kindly sympathy and furtherance so needful to the cultivation of piety, there is perpetual obstruction interposed in the way of every higher duty. Household religion becomes impossible. And so also the religious instruction and training which the Christian parent would exercise upon the children, is neutralized by the irreligious example of the other.

For such evil results there can be no responsibility incurred when conversion has taken place after marriage. But those who have voluntarily hazarded them under earthly inducements must bear the burden of the blame and take the consequences, as the penalty for consenting to be unequally yoked, contrary to the very nature of the marriage rite. For the Christian the condition of a blessed marriage is, "in the Lord." This is at once highest reason and Divine precept].

HOMILETICAL AND PRACTICAL.

[VER. 12-24. This section shows I. *the method in which Christianity entered into, and revolutionized human society.* 1. It assailed no existing social institutions from without; marriages, callings, conditions were to remain as they were. 2. It wrought from within, sanctifying and ennobling the individual character. 3. It employed the existing bonds of society, as conductors through which to diffuse its saving power—sanctifying wives through husbands, and husbands through wives; children through parents, and parents through children, and even servants through masters, and masters through servants. 4. It aimed at the preservation of peace, as far as possible, in consistency with being in God. 5. It ignored outward distinctions—counting the external condition as of little moment, in comparison with the inward state. 7. It begot contentment with the outward estate, by imparting a blessing which more than counterbalanced all earthly ill. 8. It reconciled the opposite poles of human condition, freedom and obligation in the love it engendered, making the slave a freeman, and putting the freeman under obligations to serve, and making all alike free, and alike obligated. And 9. It placed all in the presence of God, in whose sight it constrained believers to live; whose honor it urged all to subserve; and from whom it invited all to derive their chief good. II. *The true mode of preaching the Gospel.* It is 1, to bring the individual to believe in, love and serve the Lord; 2, to teach him how to improve the circumstances of his condition to the discipline and improvement of his character; 3, to show him how he is to make the very evils that press upon him a means for illustrating the greater power of the Gospel, and for promoting the glory of God.]

STARKE (HEDINGER):—1. To the pure all things are pure (Titus i. 15). As it does not injure a pious man to dwell under godless rulers, so also does it not injure a believer to dwell with a heathen wife, [*i. e.*, in case he finds himself living with her when called, and she consent to dwell with him without interfering with his reli-

gious obligations]. 2. Where married people profess one Christ and one Gospel, and yet, one party, if not both, cleave to the world, there is then certainly an occasion for exercising patience and charity, ver. 12, 13. And 3. If one of the married parties is a believer, then is the other party sanctified by the communion of the marriage state, and the children are holy in virtue of that gracious covenant which God has instituted with believers and their seed. Gen. xxii. 7. 4. A pious partner may be able to win and convert his irreligious companion, by means of the word, prayer, and Christian conversation. (1 Pet. iii. 14). 5. If one of the married parties becomes faithless, and withdraws from his covenant, and can be recovered by no instrumentality, then is the other party free, and the Church authorities themselves declare him free, ver. 15. 6. It is not enough that married people should hold together in friendship and in earthly communion, but each ought to assist in promoting the salvation of the other. ver. 16. STARKE:—Since one condition and calling is in itself the same as another before God, it becomes every one to be content with 'whatsoever state he is in' ver. 17.—We must forget what we were before we belonged to Jesus, and think only of how we may sanctify our hearts for Him now.—In Christ no regard is paid to external conditions, whether it be for honor or contempt. Outward circumstances pass for nothing before God; they neither hinder nor help in the matter of our eternal salvation. Acts x. 34. God is no respecter of persons. ver. 18, 19. It is a glorious proof of the preëminence of Christianity, that it adapts itself to all nations, communities, ages and conditions in life, and is to them what salt and seasoning is to our food. ver. 20.—Thou poor man! art thou doomed to live in servitude and oppression; be of good comfort! Thou mayest yet please God, and attain to everlasting liberty (Eph. vi. 8). ver. 21.—To be a servant in the eyes of the world, and a freeman in Christ before God, is honor, comfort, and blessedness enough. Gal. iii. 26, 28. Hast thou been made free, abuse not thy freedom for a cover to iniquity (1 Pet. ii. 16); but serve thy Lord, Christ, in righteousness and true holiness (Tit. ii. 14). ver. 22.—Away with all lords and masters, who are opposed to Christ.—Gratefully should we estimate the great benefit of freedom of conscience which we have in the Evangelical Church, and improve it all the more worthily, Phil. i. 27. ver. 28.—Although one vocation in life may be subject to more temptations than another, yet every one nevertheless stands under the providence of God; and if sufficient care be taken, we can remain with God in all. So, then, this remaining with God in every calling should be the first thing sought for and practised. 1 Pet. i. 15, ver. 24.

BERLENE. BR.:—When married to a heathen, or an infidel, a Christian ought simply and earnestly to consider the providence of God herein, and not cut himself loose arbitrarily. Rather he should regard and improve such a state as a happy opportunity for exercising the spirit of Christ; and to this end he should pray for this spirit, and endeavor to convince and win the unconverted spouse at least by his good conduct alone, if by nothing else.—Thou art not at liberty

to refrain from any possible means for effecting. at least preparatorily or initiatively, the conversion of thy associate. Since we all belong to each other, God uses all conditions and occasions for sanctifying one person through another. God desires, therefore, that we all aim at this point. This is a sacred thing in His sight. Therefore our conditions and circumstances are wisely ordered with reference to this end.—*The children are holy.* By prayer they are taken from Satan and consecrated to God as their rightful Lord. vv. 12-14.—Liberty should be enjoyed with a readiness to suffer if need be; then it is good, and one can accept it. This is better than arbitrarily to consent to be a slave.—God does not begrudge us *peace*. But, at all events, we are not to think of our own trials, but to look to the sanctification of the other.—Suffering comes from sin. If a way, however, is open to a better condition, let a person improve it. Not that we should shrink from necessity and privation; but if God shows a way of escape, let us escape; and then be prepared to suffer again, if God will.—Where God appoints, there I abide in peace. But peace is often lost, simply because people are not prepared for all circumstances. ver. 16.—Each one has his own duties. Hence we are not to look upon others. Be thou only true on thy part. God wills not that any should perish; but, in the apportionment of other matters, we must concede to Him His absolute right.—Each one stands under the providence of God, and as that eye leads, so let each one walk suitably to his calling, and do nothing in and of himself. Let no one undertake anything which he is not certain in his own conscience that God would have him do. Only on such terms can a man be sure of God's blessing.—In spiritual matters we should faithfully follow the promptings of the Spirit of God. But in externals, the Gospel as little requires us to imitate the ways of others, however innocent, as it allows others to enforce their ways upon us. All arbitrariness is hereby cut off; and our conduct exhibits all suitable obedience to God, industry and fidelity, submission and patience,—in short the whole round of Christian duty towards God, our neighbor and ourselves.—On such righteous behaviour in our calling, our well-being for time and eternity depends. Not that we become blessed through such external performances, but our mode of life is so closely connected with the spiritual state of our souls, that the one cannot exist aright without the other. He, who in external matters lives disorderly, falsely and iniquitously, cannot possibly remain sound and honest within. He who, on the contrary, is in heart well ordered, governed and protected by God, can also conduct himself rightly in external things.—Inward perfection consists in following one's gifts.—Outward perfection consists in discharging one's own obligations in such conditions and callings as God has placed us in. ver. 17.—Men often gladly pass by the essential commands of God, and take up some incidental matters as the main objects of their regard (comp. Matth. xxiii. 23); but Paul says: 'nothing is as you apprehend it.'—But to perform the will of God—to be obedient to His light, and Spirit, and word—this is of consequence; and the new creature in Jesus

Christ is every thing (Gal. vi. 15). ver. 11.—Most men make themselves servants to each other; but O! let each man recognize the greatness of his own soul, and what it has cost. It has cost the blood and life of God, which is more than all the world,—yes, hundred thousand worlds. And yet, oftentimes, this soul, so great, so noble, is sold for a trifling enjoyment—a little piece of foolery.—All those, who in any respect act upon Christ, their true pattern, have passed into the imagination and thoughts of men, and so have become their servants. But so far as thou art a servant of men in any other sense, thou withholdest from God His due. The Lord tolerates no rivals: He also needs no vicegerent, nor anything of the sort. He is alone, and there is no second. His honor He will give to no other. (Is. xii. 8). He is the bridegroom, and to Him only the bride shall listen. He is the Lord, and to Him only shall men hearken. ver. 23.—So great is the value put upon the immortal soul, that God takes upon Himself the labor and the care of it, calls each one especially out of His own free grace, and appoints certain ways and methods, in which each one may and should pass his life on earth beneficially and well. For this also he furnishes all the means requisite, and wisely ordains the result; and everything which He gives into our hands, He sanctifies to our use, if we will but follow Him. But each one must be certain of his calling; and in this calling let him remain and improve his gifts to the general good. Let us adorn the place to which God has appointed us, so that everything may stand and go on well in His house.—Our calling and its use must be sanctified by remaining with God and in His presence. Apart from this, our calling is subject to a curse, although in itself it were never so proper and promising. Each one must learn to look upon his state and calling wisely, and remember how it has become corrupt in and through the fall, and how the best things in life also have become vitiated by a will alienated from God, and how much that is impure cleaves to most of the modes of life, and how all such things continue only under the forbearance of a holy and merciful Creator. Bethink thyself, accordingly, how humbly and worshipfully thou hast to live in thy station before God. The blessing to spring from it must be sought from God and in communion with Him. What comes from God is good, and can also transpire in the name of God.—Faith is quiet communing with God; and while it is nothing pusillanimous, neither is it at the same time audacious. It is God in us.—Were we always calm in that position where we happened to be, and only sought to fulfil these, the ordinary duties of a true Christian satisfactorily, this would be the best thing for us, and the most acceptable to God.—There is no station in which one cannot attain to blessedness—in which he may not live in God and abide in Him; and this we can do through love—an affection which we may cherish in all circumstances. 1 Jno. iv. 16. Everything then turns on this, that each in his own station abide with God and keep near to Him. ver. 24.

RIEGER:—VERS. 20, 21. If God has not allowed thine external circumstances to hinder His

bringing to thee His heavenly calling, and to advance thee thereby to the glorious possession of our Lord Jesus Christ, suffer thou not such circumstances to hinder thee from walking worthily in the Gospel, but regard thy station in life as a most favorable opportunity for serving the will of God in thy day and generation. Do not defer the inward duty, *viz.*, obedience to the heavenly calling, because of some external circumstance. Think not to effect this or that change first, but in whatever circumstances God summons thee, and deems thee worthy of His calling, in those be assured that He will bring thee successfully through. Everything turns on the amount of light a person has from the Lord, to enable him to fulfil his vocation conscientiously, and to make it tolerable also for himself. God does not advise us to change our external condition, but to change our hearts. But if any mode of life can be spent with God, and in the

light of His presence, let a person therein abide with God.

[BARNES:—VMB. 20, 24. Change in a man's calling should not be made from a slight cause. A Christian should not make it unless his former calling were wrong, or unless he can by it extend his own usefulness. But when that can be done he *should* do it, and do it without delay. If the course is wrong, it should be forthwith abandoned. No consideration can make it right to continue it for a day or an hour; no matter what may be the sacrifice of property, it should be done. If a man is engaged in the slave trade, or in smuggling, or in piracy, or highway robbery, or in the manufacture and sale of poison, it should be at once and forever abandoned. And in like manner if a young man who is converted can increase his usefulness by changing his plan of life, it should be done as soon as practicable.]

C.—Apostolic counsel in reference to remaining single; a. for the unmarried generally, b. for maidens and their fathers, c. for widows.

CHAPTER VII. 25–40.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment,
 26 as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man [person, ἀνθρωπος,] so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, [But if also thou mayest have married] thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless shall have trouble in the flesh: but I spare you. But this I say, brethren, the time [henceforth] is short [narrowed down]: it remaineth,^a [omit, it remaineth, insert, in order] that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world,^a as not abusing [overusing] it: for the fashion of this world passeth away.
 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, and how he may please^a the Lord: But he that is married careth for the things that are of the world, and how he may please^a his wife.
 34 There is difference *also* between a wife and a virgin.^b The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit;^c not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.^d But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth steadfast in his^e heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep^f [in order to keep] his virgin, doeth^g well. So then he that giveth *her* in marriage^h doeth well; butⁱ he that giveth *her* not in marriage doeth^j better. The wife is bound by the law^k [omit, the law] as long as her husband liveth; but if her husband be dead, [sleep, κοιμηθῇ] she is at liberty to be married to whom she will; only in the Lord. But she is happier [more blessed] if she so abide, after my judgment: and I think also [om. also] that I [also] have the Spirit of God.

- ¹ Ver. 29.—Γαμήτης, the Rec. has γήμη in conform'ty with what follows; the former is better attested [and preferred by Alf. Stanley]. Others [D. E. F. G.] read λάβης γυναίκα—a gloss [found in D. E. F. G.].
- ² Ver. 29.—The various readings are *ἐστὶν* before, or after *τὸ λατρεῖν*; some repeat *ἐστὶν λατρεῖν* with and without *τὸ*. The older authorities have *τὸ λατρεῖν ἐστὶν* (see Exeget. and Crit.).
- ³ Ver. 31.—The Rec. *τὸ κόσμῳ*, a correction. The right text is *τὸν κόσμον* (without *τῶν*), which originated in what follows. [So A. B. D. F. G. followed by all good editions].
- ⁴ Ver. 32, 33.—*Ἀπίστει*; Lachmann *ἀπίστῃ*; less probable, because more common. [Yet it is found in A. B. D. E. F. G., and is preferred by Stanley. Alford reads *ἀπίστει*.]
- ⁵ Ver. 34.—Many readings and punctuations. See Exeget. and Crit.
- ⁶ Ver. 35.—*Συμφορον*. The Rec. *συμφορον*. The former is supported by the older authorities [A. B. D.].
- ⁷ Ver. 35.—*Εὐπρόσδεον* is better supported than the Rec. *εὐπρόσδεον*, being found in [A. B. D. E. F. G.].
- ⁸ Ver. 37.—*Αὐτοῦ* is strongly supported, and is indeed original.
- ⁹ Ver. 37.—The *τοῦ* before *ταπειν* is indeed omitted by good authorities, but is nevertheless strongly supported [A. B. D. E. F. G.], and besides is the more difficult reading [Meyer, de Wette, Alf., have it; Stanley rejects it].
- ¹⁰ Ver. 37, 38.—Lachmann reads *ταπειν* with good, but not sufficiently adequate authorities.
- ¹¹ Ver. 38.—*Ὁ ἐγαμίζων*. So Tisch., Meyer, Lachmann [Alford] and others [after A. B. D. E.]. The reading *γαμίζων τὴν παρθένον* *ἑαυτοῦ*, though indeed sustained by important authorities, is nevertheless perhaps a Gloss.
- ¹² Ver. 38.—*Καὶ ὁ*. The Rec. *ὁ δὲ*. The former is the original [found in A. B. D. E. F. G.], the latter was substituted by reason of the contrast implied.
- ¹³ Ver. 39.—The Rec. has *νόμιμ* taken from Rom. viii. 2 [omitted in A. B. D. F.], and by Alford, Stanley, and other critics.

EXEGETICAL AND CRITICAL.

VERS. 25-28. But now concerning virgins.—In what follows Paul speaks indeed of unmarried men also, but it by no means follows from this that the word *παρθένος*, *virgin*, should be extended to both sexes.* This would not suit with New Testament usage, for in Rev. xiv. 4, it stands only as a predicate, and describes a state; [Hodge, on the contrary.].—Virgins, properly so-called, are the ones to whom his counsel here applies. Yet a reference to other unmarried persons is also involved. Schott (in his studies upon the Epistles to the Corinthians, *Luth. Zeit.* 1861-4) supposes him to denote such single persons of both sexes as had chosen the celibate state to serve the Lord in, whether as Deacons or Deaconesses, or in the free exercise of their gifts; [similarly Bengel, Olsh. But Meyer, *et al.*, limit the designation to the female sex.] The *δέ* indicates an advance in the discussion, which now returns from its digression to its proper theme, and contemplates the same in a new aspect.—I have no commandment of the Lord; but I give my judgment.—*Ἐπιταγή*, *commandment*, just as in ver. 10. “We see here how important it was, in the view of the Apostle, to distinguish the positive commands of the Lord, from all others. This care of his presupposes with great probability the existence at that time of not merely an oral, but also a written tradition of the discourses of our Lord. Here we have a sure fixed point against the theory of the mythical origin of the Gospels.” NEANDER. [“This passage has furnished the two words *γνώμη* and *ἐπιταγή*, which the Vulgate translates “consilium” and “preceptum,” *advice* and *command*—the origin of the famous distinction of later times, between ‘counsels of perfection’ and ‘precepts.’ In this passage the distinction lies only in the fact that one was a command of Christ, and the other his own opinion, although pronounced with Apostolical authority.” STANLEY.] Respecting *γνώμη* consult on chap. i. 10. Here it means, *best judgment, advice, counsel*, (as in ver. 6, *συγγνώμη*). But this advice he presents as something important and worthy of consideration, by adding—as one that hath

obtained mercy of the Lord to be faithful.—In this he, on the one hand, brings to view his Apostolic authority, showing that he is worthy of reliance, and that what he advised was something which ought to be accepted as agreeable to the mind of the Lord, even though it may not have been credibly handed down in any express precept of His, according to the saying of Christ, “Who-soever heareth you heareth me.” But, on the other hand, he speaks as in 2 Cor. iv. 1, in all humility giving honor to the grace of Christ, who had lifted him out of the depths of misery into this Apostolic office, and had given him the Spirit of truth, and had so revealed to him his own mind, that the advice he gave should merit perfect confidence (comp. ver. 40).—*Πιστός*, as in 1 Tim. i. 12, 15, Rev. i. 5, not exactly in the sense of *believing* (Olst., Meyer, de Wette), nor yet precisely as *true* (Billr. and Rückert), but, *faithful* [as a steward, and dispenser of the hidden things of God. Winer, sec. iv. 2; and so Stanley. Bloomfield says: “as one worthy of credit,” referring to 1 Thess. ii. 4. “Faith makes a true casuist.” BENDEL].—In ver. 26 ff., he gives his advice, first, in reference to the unmarried in general, and comes to speak of virgins in particular, not until ver. 36. The judgment is then introduced with a modest *νομίζω* [“which seldom, if ever, denotes in Scripture an absolute authority or decree, but a matter of opinion or private judgment, Matth. v. 17; x. 34; xx. 10; Luke ii. 44; 1 Tim. vi. 5, *etc.*” BLOOMFIELD].—I suppose, therefore, this to be good on account of the present distress, that it is good for a person so to be.—i. e., unmarried. [Perhaps better, *οὕτως*, so i. e., as he is, married or single. This better suits the context; and the other is too far-fetched]. From the infinitive construction, he passes over into that, with *ὅτι*, to which he might have been prompted by the subject of the clause, *τὸ οὕτως εἶναι*, so that we need not assume, with Meyer and others, an anacoluthon here. [Yet it is very like one, and is so regarded by Alford and Stanley.] De Wette renders *ὅτι*, *because*, and *τοῦτο*, as referring to the being unmarried; and makes the sense: ‘because it is, in general, good for men to be unmarried;’ but here, he inserts the words: ‘in general,’ and his explanation by no means tallies with the clause: ‘on account of the present distress.’—*Κάλλον* here designates that which is *fitting*, or *advantageous*, as may be seen in the ground alleged. [*Ἀνδρό-πω*—general term, including females, and might be rendered *person*]. By “the present distress,”

* Bloomfield says, Crit. Dig.: “The most eminent modern commentators are agreed that it must refer to both sexes, and thus be equivalent to our *single persons*; a sense not only recognized by the ancient Lexicographers, but occurring also in the Classical writers. So Krause, Lampe, Schleiermacher.”

he means either some then urgent necessity,—according to some, the famine under Claudius, according to others, marital cares and sufferings (?), and, according to others, the oppressions and persecutions of Christians, according to Möhler, the eradication of the sexual impulse in marriage; or it were better to understand by it some impending catastrophe just on the point of occurring,—it may be the fearful crisis and bitter conflicts just preceding the coming of Christ (*dolores Messie*) which was anticipated as near. [So Alford and Stanley (comp. Matth. xxiv. 8, 19, 21). At all events, the reference must be to something extraordinary. This is implied in the epithet ‘present.’ And it is nothing more than “a Popish perversion,” as Bloomfield says, “to change this from a special to a general admonition.”] This ground avails naturally also for the explanatory clause,—**Hast thou been bound to a wife? do not seek a separation. Hast thou been loosed from a wife? seek not a wife.**—In the latter clause, his advice to single persons already introduced by *ἀνδράσω*, in a general way, is more plainly brought out. This appears in the form of a contrast, as repeating the injunction of ver. 11, evidently for the sake of avoiding a misconstruction by opposers, of what had been previously said. [So Meyer and de Wette; but Alford more plausibly questions this, and takes the conjunction to be simply explanatory of his ‘so to be’]. Here also, as in vv. 18, 21, various grammatical constructions are possible. It is best to regard the introductory clauses as either hypothetical or declarative: “If thou art bound, then,” *etc.*; or: “Thou art bound, seek not,” *etc.*, the sense is the same. The *γυναικί* stands as in Rom. vii. 2, *ἀνδρί*: Dative of communion.—*Δέλυσαι*, ‘*hast thou been loosed?*’ implies primarily the dissolution of a connection before existing, whether by death, or otherwise. [If this be insisted on, the subsequent injunction of the Apostle must then be interpreted of a second marriage]. But in this connection the simple fact of *being free or unmarried*, in general is meant; and the expression is introduced simply for the sake of harmonizing with *δέδεσσαι*, ‘*hast thou been bound?*’ [so Alford; and Bengel, who says “that the latent participle here has the force of a noun.” It is also remarked by Grotius and others, that passives in Heb. and Gr. are often used as neutrals’]. That the injunction: “do not seek a wife,” is to be taken merely as *advice*, is plain from what follows.—**but even if thou shouldest have married, thou hast not sinned.**—Not so, however, would it be in the other case. There would be sin in a married person seeking to be loosed. Hence it was only the last clause that was advice. [‘From these words it has been rightly inferred that there were among the Corinthians persons, like those spoken of (1 Tim. iv. 8) forbidding marriage, as if it were sinful.’ Bloomfield]. *Γαμήσης* lit.: ‘*If thou shouldest have married.*’ In like manner *γάμος*. The word *γαμίζω* can be predicated also of the woman, if no accusative is appended. Otherwise the phrase is *γαμεισθῆναι τινα*, *to be married to some one.*—After quieting all doubts of conscience in the matter, he points to another consideration which

was closely connected with the present distress.—**Tribulation in the flesh, however, will such people have.**—If with Calvin and others we here conceive an allusion to domestic troubles, these must be understood as intensified by the ‘distress,’ since the relations entered into by the married people (their cares for husband, wife and children, and bodily needs) involve peculiar perplexity in times of persecution and of other troubles (comp. Luke xxiii. 28; Matth. xxiv. 19). The words: ‘in the flesh,’ are to be connected either with ‘tribulation,’ or with ‘shall have;’ the sense is the same. *Σάρξ*, *flesh*, denotes the lower sensuous life, with all its interests; here it refers to the domestic life, with its manifold solitudes about food, and clothing, and the preservation of things appertaining to it from all injury, *etc.* *Οἱ τοιοῦτοι*, *such people*, i. e., such as marry.—**But I spare you.**—Paul here expresses his paternal benevolence; *q. d.*, ‘in giving you such advice, I would fain obviate all your troubles.’ *Φείδομαι* stands here for *φειδοίμην ὑν*, *I desire to spare you*. Paul is not here ascribing to the unmarried any greater moral excellence than to the married, as Romanists imagine; but is only contrasting the comparative outward ease of the one, with the burdens which will press on the other by reason of approaching troubles. [Another interpretation given by Augustine and the Latin Fathers, and preferred by Estius, Newmacher, and Bloomfield, is: ‘I spare you the pain of dilating on those evils’—parallel to 2 Cor. xii. 6]. This seems to be confirmed by the following, *τοῦτο δὲ φημι*: ‘but this I do say’].

VERS. 29–31. He now proceeds to confirm the advice above given, and to render his readers more inclined to follow it.—**But this I say, brethren.**—*Τοῦτο*, *this*, might refer to what precedes, provided only the *εἰ*, *because*, were genuine. But now it can serve only to introduce what follows, and that, too, in such a way as to exhibit the importance of this opening—the time henceforth is shortened, in order that.—Here the punctuation and reading are contested. The reading best accredited is *ἐστὶν τὸ λοιπόν*. In this case, as in the reading *τὸ λοιπὸν ἐστὶν*, *τὸ λοιπόν* may be connected with what precedes, as well as with what follows. On the contrary, were *ἐστὶν* repeated, it could only be joined with the latter; hence, we might suppose that this reading originated in the idea that *τὸ λοιπὸν* must be connected with what follows. Then it would mean: ‘it remains that,’ *etc.* [as in the E. version]. This would be opposed neither by the article, nor by the *ἐν*. For even in Plato the article is found in such a mode of speaking: *τὸ δὲ λοιπὸν φησὶ ἡμῖν ἐστὶ σκέψασθαι* (Passow II. 1, 81). But the *ἐν* shows that he is treating here about the solution of a moral problem: ‘what remains is, that they may be,’ *etc.* But if we connect it with the foregoing, then it must be taken as a more exact qualification of the clause, *q. d.*, ‘henceforth, for the future.’ The decision in regard to this case depends upon which connection yields better sense. [Most commentators decide for the latter view. Among these Meyer, Alford, Bloomfield, Hodge. It certainly yields the best sense.] But what are we to understand by the declaration: *ὁ καιρὸς*

συνεσταλμένος *ἐστί*. Some [Rosen., Rückert, Olshausen] explain it: 'the time is full of straits—grievous.' But in those passages from which this signification is attempted to be proved (Macc. iii. 6; x. 3), the word is used only of persons, and then means *humbled, cast down*, which terms cannot be predicated of time. There remains, therefore, only the other interpretation, *contracted, limited, shortened*. [*“Συντέλλεσθαι and συντόλην are the regular grammatical words used for the shortening of a syllable in prosody”*]. In any case, however, *ὁ καιρὸς* is not to be taken for the earthly life-time of individuals, [as Calvin and Estius]. The context rather points to the period of time from thence onward, until the second advent. But does it here denote the simple period of time in itself, or does it mean favorable time (opportunity)? i. e., the time in which one can yet ensure his salvation, or prepare himself for that great change concurrent with Christ's second coming, which is to wind up the entire present condition of the world—the *καιρὸς δεκτός*: "the time accepted," (2 Cor. vi. 2; comp. also Gal. vi. 10). In this case the predicate would suit still better, and also the adjunct *τὸ λοιπὸν*: and we should render: 'the time (the opportune period) is compressed, or shortened henceforth.' The final clause—in order that those having wives, etc.—may be either referred to: 'this I say,' as if by declaring the time short, he arrived at the thing here stated; or, which is better, it may be taken as assigning the reason why the time is shortened, so that it indicated the Divine purpose in this curtailment. [So Hodge, Alford]. And this is confirmed by the subsequent declaration brought in as proof: 'for the fashion of this world passeth away,' ver. 31. In this way a good meaning is obtained. But the other mode of punctuating yields also good sense: 'it remains,' i. e., no other choice is left, but that those having wives, etc. This, however, is somewhat harsh, and the other merits the preference. But, perhaps, a still better one is afforded by the connection of *τὸ λοιπὸν* with what follows, maintained by Meyer (8 ed.) in the sense of: *henceforth*, implying that "henceforth the relations should be regarded differently, from what they had been hitherto." 'Iva is postscripted as in Gal. ii. 10, and elsewhere.—may be as those not having them, and those weeping as though they wept not, and those rejoicing as though they rejoiced not, and those buying as those that possessed not, and those using the world as not using it.—These clauses denote an internal loosing of the spirit from all bonds (even the closest), and from all circumstances, and from the possession and use of all earthly goods; in short, they enforce the maintenance of a personal independence of all external worldly relations (Meyer), the refusal to be fettered by these things in our communion with God and Christ, so that the sacrifice of all of them could be readily made when called for (comp. Luke xiv. 20). Accordingly, we are taught that no conjugal love, no sorrows over disasters and losses, no exultation over good fortune, should be allowed to possess the spirit, so as to impair that divine communion. And as Christians must ever be inwardly free

from what is transient, in order to maintain that eternal blessing, so it becomes them to hold lightly by the earthly inheritance. They must ever remember that it is no abiding possession, and are not to cleave to it fondly; and finally, in reference to the use of the world, they should use "as using not." The word 'buying' comported well with the circumstances of the Corinthians. Corinth being a great emporium, the people were given to traffic, especially to buying. In regard to *καταχρώμενοι*, expositors are divided; some take it as equivalent to *χρόμενοι*, *κατὰ* being only intensive; others translate it, *abuse*; but the latter meaning does not sustain the analogy with the foregoing clauses. [Alford renders it: "'using it in full,' implying an extreme and greedy use, which turns a legitimate use into a fault"]. The *κατὰ* was, perhaps, suggested by that in *κατέχοντες* just preceding. *Χρησάται, to use*, takes its object here in the accusative [the only instance of the kind in the New Testament], (comp. *Passow* No. II. 2, p. 2496). The Rec. *τῷ κόσμῳ* is a change made in accordance with the more common construction. By 'the world,' we are to understand the totality of the visible creation, of all objects, goods, relations, belonging to the present age. It comprises in one, all the objects expressed or implied in the previous clauses. Hence, the following sentence, also, extends to these,—for the fashion of this world passeth away.—(*παράγει—τὸ σχῆμα*).—By this we are not to understand a mere change of scene (an image drawn from the theatre)—a daily shifting of events belonging to the present; nor yet the transiency of earthly things in general; but the mighty revolution attendant upon the advent of Christ—the entire vanishing or destruction of the form of this world, its outward appearance and mode of existence, of which mention is made in 1 Jno. ii. 17; Rev. xxi. 1. This great change presents itself to him as one close at hand, and, therefore, he speaks of it in the present. (Meyer: 'is on the point of passing away'). "The disposition which Paul here inculcates in view of the expected palingenesis of the world, is one demanded at all times. All earthly things are vanishing and in perpetual flux; we are ever approaching a new order of things. The woes which Paul saw, have often repeated themselves, and will often be repeated, until the final catastrophe breaks in." NEANDER. Since this sentence does not assign the reason for an exhortation, but is brought in to substantiate that which has been previously set forth as a Divine purpose, we cannot directly annex to it the following verse, putting a comma after *τοῦτον*. But we are to regard this (ver. 32) as a new thought introduced—a still further reason assigned for recommending the single state. It is, however, directly joined to what precedes, in so far as Paul's will and wishes aim at having them free from the care which belongs to the things of this world, which is so fast hastening to its end.

VERS. 32-34. But I would that you were without care.—By *ἀνέμουναι*, he means, freedom from care about the things of this world, as set forth in the 33d verse; for the care which he first speaks of,—he that is unmarried careth for the things of the Lord—can only

be something which must command approval. It is perfectly right for a person (with undivided heart) to be solicitous for that which belongs to his Lord. And in what way, he explains further by the expression,—**how he may please the Lord.**—To the unmarried, *i. e.*, to him who has the gift of continence, and who remains single, in order to devote himself to the interests of God's kingdom, untrammelled by earthly bonds (comp. Matt. xix. 12), it belongs to occupy himself in the concerns of his Lord, and that with the simple desire of pleasing Him.—While the Apostle here has in his mind, those who, like himself, were in the true sense *ἀγατοι*, *unmarried*, in what follows, on the other hand, he exhibits to view the ordinary experience of mankind, [and explains the nature of the care from which he would have them relieved].—**But he that is married careth for the things of this world, etc.**—Here he shows that on entering the married life, they have at once a divided heart, become entangled in the occupations of the earthly life, and exhibit a tendency to consider how one party may please the other, how the one (even in these worldly interests), may do right by the other, *etc.*—Yet in this Paul does not intend to set forth the evils which are necessarily involved in the very nature of marriage, but only to state what is usually found to be the case in actual experience. He does not mean to disparage the divine ordinance, as though it was necessarily calculated to promote estrangement from God, (Burger.)—In carrying out of this thought in reference to the wife (ver. 84) Paul continues:—**Divided also is the woman and the virgin.**—*Μεμέρισται καὶ ἡ χυρὴ καὶ ἡ παρθένος.*—We encounter, first, a great diversity of readings and punctuation. The first consists in the following variations:—1. On good authorities Lachmann reads *καὶ μεμέρισται καὶ*,—and after this, although on fewer authorities, *ἡ γυνὴ ἡ ἀγαμος*. 2. Tischendorf, with Griesbach and Scholz: *μεμ. καὶ ἡ γυνὴ καὶ*—supported by authorities, in part equally weighty, and in part more preponderant. 3. The received text drops the *καὶ* after *μεμ.*, but without sufficient authority.—The punctuation, apart from the various untenable experiments of Griesb. and Scholz, may be twofold. Lachmann and Rückert attach the *καὶ μεμ.* to what precedes, making *ὁ γαμήσας* the subject of it; and read, 'he that is married is divided, *i. e.*, distracted with cares.' *Καὶ ἡ γυνὴ* then begins a new sentence, translated thus: 'both the unmarried wife (= widow) and the unmarried virgin cares,' *etc.* On the contrary, Tisch. and Meyer begin a new sentence with *μεμ.* 'And there is a difference between the wife and the virgin; the unmarried careth,' *etc.* [In his edition of the *Codex Sinaiticus*, Tisch. follows the punctuation of Lach. and Rückert, given above, putting a period after *καὶ μεμ.*]. The difference, according to De Wette and Meyer, is to be explained from the fact that *μεμ.* was not understood (and therefore entirely left out), or was misunderstood (as meaning: 'distracted with cares,') and therefore was attached by *καὶ* to the foregoing; consequently, *γυνὴ* was necessarily taken to denote, a widow (*Esth. vidua*), and as the result, *ἡ ἀγαμος*, the unmarried, was either put before (*Vulgate*), or inserted after. (comp.

REICHE. *Comm. Crit. Spec.* III. Gött. 1839). But *μεμέρισται*, *is divided*, indicates the diversity between the woman and the virgin, in respect of care (*μεριμνῶν*). They are divided, separated, in their interests. (Comp. *μερίζεσθαι*, Matt. xii. 25.) Theoph.: *μεμερισμέναι εἰς τὰς σπουδαίς*. 'The man is divided between the Lord and his wife.' NEANDER. Luther's translation: 'there is a difference,' is not sufficiently definite. The use of the singular is to be explained from the position of the verb, and because the whole female sex is here embraced as one idea (Meyer.)—**The unmarried cares for the things of the Lord, that she may be holy in both body and spirit.**—For 'virgin,' he now says the 'unmarried;' and instead of 'how she may please the Lord,' he now puts, that which leads to this, 'that she may be holy,' *i. e.*, entirely devoted to the Lord, to serve Him with her whole person, and all her powers. First, he specifies 'in body,' because the marriage state primarily obligates the body in an earthly or worldly relation, and involves power of the man over the body of his wife (ver. 4), and easily occasions a defilement of the physical life. But the sanctity of the body, if it is of the right sort, is rooted in the sanctity of the spirit (comp. Oslander). The *καὶ* before *σώματι* has the predominance of authorities in its favor; a few support Lachmann in reading *τῷ σώματι καὶ τῷ πνεύματι*. ["The word *holy* has the sense that it has in ver. 14, and so often elsewhere. It is not in purity and spirituality that the virgin is said to have advantage of the wife; but in freedom from distracting cares. In ver. 14, even the unbelieving husband or wife is said to be sanctified, or made holy. And it is in the same general sense of consecration, that holiness is here predicated of virgins, as distinguished from wives. It would be to impugn a divine ordinance, and to contradict all experience, to say that married women, because married, are less holy than the unmarried. Paul advances no such idea." HODGE.]—**But she that is married careth for the things of the world, how she may please her husband.**—[This is not charged upon her as sin, but it is a part of her obligation of marriage, and is therefore expected of her. And if she has 'married in the Lord,' then even this very effort to please her husband may be a part of the service she renders unto the Lord. Yet while this is so, the obligation to the husband, it must be confessed, not unfrequently presents a temptation to a divided service, and in her endeavors to gratify his wishes, especially if he is of a worldly, or even partially sanctified spirit, is often betrayed into acts which militate against her piety, and interfere with her higher obligations. This is how it happens that many a Christian woman comes to be found absenting herself from the place of prayer, frequenting the ball-room and theatre, giving parties on the Sabbath, and in other ways compromising her conscience to her own spiritual injury and the discredit of her profession. And it is to the danger of such evils, incurred by marriage, that the Apostle points.]

VER. 85. **And this I speak for your own profit.**—Here he obviates misapprehension, and assures them that his commendation of the sin-

gle state, did not flow from any selfish motives—out of a desire to rule their conscience, or to obtain honor by enforcing upon them his own celibate condition; but only out of regard to their own advantage, whether it be to spare them trouble (ver. 28), or, as the following context would indicate, to render the maintenance of their Christian profession at that particular crisis a little easier. This is the profit which he now develops antithetically:—**not that I may cast a snare over you**—(βρόχον ἐπὶ βάλω) [a figure borrowed from hunting, and means lit., *to fling a noose*]. Here he applies it to mean the ensnaring of their conscience, and binding them to his opinion. In like manner we have the expressions “to put a yoke,” “to lay a burden,” in Acts xv. 10; Matth. xxiii. 4. Less plausible is the explanation: ‘to awaken scruples of conscience,’ or, ‘to endanger your purity by withholding you from marriage.’ And just as little may we connect either of these interpretations with the first. The ‘profit’ above spoken of is more fully explained by the phrase—but with a view to seemliness.—ἀλλὰ δὲ πρὸς τὸ εὐσχημον. *Πρὸς* here denotes the final end, as in chap. x. 11, etc.,—‘for the furtherance of what is comely; that is, *honestum*, the worthier, more independent position—the one free from worldly cares (comp. Rom. xiii. 13; 1 Thess. iv. 12).—As a further definition of this, he proceeds,—and that ye may attend upon the Lord without distraction.—By this he means a perpetual engagedness with him, without being diverted hither and thither by another’s influence. This is “the caring for the things of the Lord,” mentioned above, a life entirely devoted to the Lord and His cause—the opposite of being “troubled about many things” (Luke x. 41)—the practice of holiness (ver. 84). The whole is—εὐσχημονεῖν καὶ εὐπρόσδετον εἶναι (Meyer, Ed. 8). The exhibition of the inner life in its entire outward manifestation in a mode corresponding to this devotion to the Lord; the whole moral consecration and self-discipline, so far as it expresses itself in demeanor, in speech, posture, behavior, as the true outward type of the Christian life). [“The image here conveyed is exactly expressed by the story in Luke, of Mary “*sitting by the side of Jesus’ feet*” (παρὰ-καθίσασα, comp. εὐπρόσδετον), and Martha, “who was *cumbered* (Περίεσπᾶτο) with much serving,” and “*careful* (μεριμνῆς) about many things.” STANLEY].

VER. 36. But if any man think that he **behaveth himself unseemly towards his virgin**.—He now comes to speak particularly of virgins [and addresses himself especially to fathers, since, according to the custom of Jews and Greeks, and most oriental nations at this day, the disposal of daughters in marriage rested with them]. The δὲ introduces in contrast with the ‘seemliness’ above spoken of, an unseemliness (ἀσχημονεῖν). This word means to *act unseemingly, unbecomingly* (xiii. 5). It may also mean [see Wetstein], ‘to suffer something unbecoming, to be disgraced.’ [And so most of the Gr. fathers, and Grotius interpret the word here. ‘The disgrace, which, according to the opinions of the East, female celibacy involved, extended from

the virgin to the father (comp. Ecclesiasticus xlii. 9).’ Hence their desire to marry their daughters as speedily as possible (Bloomfield)]. But only the former meaning suits with ἐπὶ, which indicates the direction of an action [so Hodge, Robinson], *towards*, or *in respect to* [JELF’S *Gr. Gram.*, § 685, 3, 6, comp. § 905, 3, 6]. If it had the latter signification, we would rather expect ἀσχημονῆσθαι, *that he will suffer disgrace, etc.* Both significations, however, lead to the same thing: for he does not here allude to the disgrace of living unmarried, and so becoming an old maid, which would be brought upon the virgin, but to the disgrace of the temptation which would be occasioned by refusing her marriage; [so Alford, Hodge]. ‘His virgin’—his daughter,—if she be of full age.—Παρθένος ὑπέρτατος means one who has passed the years of her youth (according to Plato, the ἀκμή of a woman was at twenty years of age), an age when, by the refusal of marriage on the part of the father, a surrender to her lover on her part was more to be feared than in earlier years.—and it must needs so be,—καὶ οὕτως ὀφείλει γίνεσθαι. These words cannot be made dependent (Rückert) on the εἰν preceding, on account of the indicative; neither can γίνεσθαι ever be=μείνειν, *q. d.*, ‘so she should remain single.’ They depend rather on εἰ [understood]; and by οὕτως γὰρ he means that which is expressed in the following clause, *viz.*, the marriage of the daughter. The ὀφείλει (=oportet, Passow II. 2. p. 1029) implies that the temperament of the daughter, [or some other equally cogent circumstance for the phrase, may include those of every kind, whether existing in the father or in the daughter] makes marriage necessary. It introduces a further objective element, in addition to the subjective one, expressed in *νομιζει*.—let him do what he wishes.—Ὁ θέλει denotes not mere caprice, the arbitrary wish of the father, but a purpose grounded upon his best judgment (*νομιζει*) [and here it will be seen that the whole authority in the premises rested with the father].—let them marry.—The subject of *γαμίζουσιν* is easily understood, *viz.*, the virgin and her lover. “It can also be the plurality implied in the single subject ‘*virgin*,’ *παρθένος, q. d.*, ‘let the virgins marry.’” NEANDER. [Freedom of opinion and action is wisely allowed in matters morally indifferent. As to what is the specific duty each person must decide for himself].

VER. 37. But he who—Here he introduces a case directly the opposite, and with unmistakable approval, as is shown by the last clause. In contrast with the previous one, who has the negative virtue of sinning not, this one ‘doeth well.’ The same may be inferred from the imperative, which are to be construed as permissive. First, he brings prominently to view the steadfastness and independence of conviction and resolve shown,—**hath stood steadfast in his heart**,—in contrast with the weakness and dependence of the other, in ver. 36 (*ἐδραϊος, fast grounded*, found also in xv. 58 and in Col. i. 24). [“This allusion here is to a statue standing firm on its pedestal.” BLOOMFIELD]. The points in which this firmness is shown are more fully defined in the two following clauses, which are to

be considered as the positive and negative explanation of the first.—**having no necessity**,—in contrast with the necessity occasioned by the temperament of the daughter, [or any other constraining circumstances] (ver. 26)—**but has power**.—There is an anacoluthon here *ἔχει* (instead of *ἐχόν*)—**over his own will**—i. e., to do as he chooses. [“Often the will is one thing, and the power is another.” *ΒΕΝΟΥΣ*]. And what this will is he next states,—**and has resolved this in his heart**.—By ‘this’ (*τοῦτο*) he means, but doesn’t say: ‘to keep her unmarried.’—**in order to preserve his virgin**.—*τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον*. If it read, *τηρεῖν*, or, *τὸ τηρεῖν*, then we would simply have here the explanation of what goes before; but since the correct reading, *τοῦ τηρεῖν* is to be regarded as a final clause, this, according to all well established usage, cannot be. We are therefore to take *τηρεῖν τὴν παρθένον* not as a periphrasis for: ‘to keep her unmarried;’ but it means: ‘to preserve her in her virgin state, so that she may be holy both in body and in spirit.’ [Hence we might render it: ‘in order to keep her as a virgin’]. Not, however, for the sake of his own paternal interests, as Meyer assumes. This by no means follows from the *ἐαυτοῦ*, and it must be regarded as a selfish motive, altogether inconsistent with the spirit of the Apostle’s exposition. The whole matter rests upon the paternal authority acknowledged not simply among Jews and Greeks, but also in the sphere of Christian life. And to this also the words *τὴν παρθένον ἑαυτοῦ* refer. But the very manner in which the Apostle treats the affair, indicates that it is not a despotic, reckless rule, but the exercise of an authority which is considerate of the nature, the circumstances and the well being of the daughter, so that the resolve expressed in *κέρικεν* is to be regarded as a well considered one. The exclusive action of the father in this case, however, indicates a distinction between the customs of antiquity and those of our modern times (comp. *Grot. in hoc loco*).—**doeth well**.—[An approval which went right in the face of Jewish and Gentile opinions and prejudices—a commendation of a course of conduct, which in view of the exigencies of the times, and probabilities of good it involved, might seem desirable; but yet might not be adopted, because of the prevailing views of marriage; and which therefore required the special sanction of the Apostle to strengthen persons in the adoption of it.]

VER. 38. **So then both he that giveth her in marriage doeth well, and he that giveth her not in marriage doeth better**.—Here he reaches the result of his discussion. The *καί*—*καί*, both—and, suit properly only to a repetition of the words, ‘doeth well,’ (hence the var. *δέ*, in which case the first *καί* might be translated, *also*). It appears as if Paul intended originally to repeat the words, ‘doeth well;’ but then found it more suitable to the relation previously expressed (‘he sinneth not’—‘he doeth well’), to put the second clause in the comparative. The former is well done, as being in accordance with the circumstances, and avoiding disgrace; [indeed, the man would have done wrong, had he acted otherwise]; the latter is better, according to what is said in ver. 34,—[better, not in moral

worth, as the Romanists pretend, but in point of advantage, considering the times, and the duties to be performed.]

VERS. 39, 40. **The wife is bound by the law so long as her husband liveth**.—That which he has said in reference to the marriage of virgins, he now applies to the remarrying of widows. [“There seems to be no doubt entertained respecting the second marriage of the man, probably because in the case of widowers a new marriage was generally of pressing importance, on account of the motherless children; therefore the question here is only touching the woman. The limitation, ‘only in the Lord,’ moreover, must be regarded as referring also to the man (2 Cor. vi. 14, 15.) *OLSHAUSEN*]. After that he has expressed the woman’s release from obligation to her husband in case of his death, and her liberty to marry again according to her pleasure, on the sole condition that it be a Christian union, he points to the higher satisfaction of remaining in widowhood. But he sets this forth as his own view; which, however, is to be regarded as the view of one who has the spirit of the Lord. The word *δέδερα*, is bound, as in ver. 29, Rom. vii. 2, excludes the idea of divorce and marriage with another.—**but if her husband ‘sleep,’ i. e., is dead**. Rom. vii. 8. The *καί* before *κοιμηθῇ*, which *Tischendorf* has accepted, is not sufficiently well attested. In that case it would necessarily be translated: “but in case the man should even die.”—**only in the Lord**.—These words do not simply mean: ‘in a Christian spirit,’ but they teach that the marriage should be in fellowship with the Lord,—hence a marriage with a Christian (ver. 12 ff. refer to marriage before conversion). This only gives to this limitation its proper significance; *μονον*, as in Gal. ii. 10.—**But she is more blessed**.—He presupposes the possibility of an undisturbed devotion to the Lord and His cause, such as shall insure to a Christian woman higher contentment (comp. ver. 34); not simply freedom from tribulation, nor yet higher blessedness in heaven.—**if she so remain, i. e., unmarried** (comp. ver. 26); “it being supposed that she can preserve herself pure.” *BLOOMFIELD*.—**according to my judgment**.—[Is this a modest way of uttering what should be deemed by us authoritative, as coming from one who was inspired by the Spirit; or is it simply the expression of an opinion, which, though coming from an inspired Apostle, was not intended to bind the conscience? In short, is this advice which we are at liberty to set aside, or is it obligatory precept? This question, one would suppose, ought to be decided by the consideration of the source whence it comes. If it proceeds from a person who, however sound in judgment, is still fallible, and has no authority over us, then there would be in us the liberty to differ. But if it comes from the all-wise God, advice at once partakes of the character of a command; for not to follow the best light, not to do the best thing, is certainly sin. Who, then, is the author of the advice—Paul, as a counsellor or friend? or Paul, as an inspired Apostle? This depends on how we interpret the next clause.]—**I think also, etc.**—There is here a polemic side-glance cast at his opponents, who disparaged him, and refused to recog-

nize him as an Apostle endowed with the Spirit of God equally with the others. Δοκῶ, an ironical Litotes. "The κἀγω, and I, presents an antagonism against those who ascribed to themselves alone the possession of the Spirit; we detect in these words a side-glance at the Judaizers who refused to acknowledge the authority of the Apostle, and especially condemned the single life so much esteemed by him." NEANDER.—[If this construction be correct, then the expression: "I think I have," is not to be taken as implying any distrust on the Apostle's part as to his actual possession of the Spirit. On the contrary, there is here, as most commentators concede, "an emphatic *meiosis* expressive of full persuasion and certainty." The inference then is, that the "judgment" issuing from this high source, is entitled not only to deference, but to obedience. When it is God that advises, who will venture, or has the liberty to say, Nay?]

[Obs.:—"The arguments by which the Apostle here recommended celibacy to the Corinthians, have been urged by the Papists in support of the rulers of their Church, who oblige the clergy and the monastic orders to live unmarried. And it must be acknowledged, that at first sight, these arguments seem to be properly applied by them. Nevertheless, when it is considered, that the Apostle's advices were suited to Christians in the then persecuted state of the Church, and were addressed only to such as could live chastely unmarried, it may fairly be presumed, that the Papists have stretched his advices farther than the Apostle intended, when they represent them as binding in all ages and countries, on those who wish to live piously." MACKNIGHT.]

DOCTRINAL AND ETHICAL.

1. *Duties of parents towards their children in the matter of marriage.* Among the most delicate problems of human life, calling for the exercise of firmness no less than of consideration, of wisdom no less than love, is the right conduct of parents in reference to the marriage of their children—especially of daughters. To insist upon their settlement unconditionally, is, without doubt, unworthy of a Christian, and must be looked upon as the token of a worldly, unbelieving, or, at least, little-believing temper. At all events, regard should be had to this, that a Christian should marry one like-minded. Here, that which is inculcated upon widows in v. 40, holds good absolutely—"only in the Lord." Matrimonial connections between believers and children of this world, entered into out of mere carnal complacency, or with an eye to property and brilliant position in society, and in the hope that some saving influence may at the same time be exerted, are, to say the least, exceedingly hazardous; and they more commonly result in a way directly the opposite of the one counted on—the secularization of the believing party (comp. Gen. vi.). All such connections Christian parents should aim to hinder, rather than help; yea, they should endeavor, by all the means in their power, to restrain and hold back their children from them, even though it be at the cost of much pain and bitter struggle. Cases may indeed occur, when yielding will be unavoidable;

but, at all events, consent should not be granted without giving earnest warning of the sad mistake committed, and of the great responsibility and danger incurred.—Again, if it be seen that a daughter has little or no inclination to marry, and that she is endowed with special gifts for the service of the Lord in her virgin state, and that she takes delight in such service, then does it become the parent to stand fast against all solicitation on the part of suitors and relatives, and to sustain their child in her endeavors to devote herself to the Divine calling. But the deliberation in the case must be a comprehensive one, weighing well all circumstances, and attended with earnest prayer for that Divine wisdom, which will enable the parents to examine the inward and outward condition of their daughter, and to distinguish clearly between caprice and prudery and carnal desire to consult her own convenience on the one hand, and a true spiritual firmness and proper regard for the service of the Lord on the other; and also for that simplicity of heart which shall exclude all selfish interests, and leave no room for after regrets to come up and harass when it is too late.

2. [Marriage being a Divine institution, and designed to subserve the highest moral and spiritual interests of mankind, and being then most truly blessed when occurring "in the Lord," it is eminently fitting that the solemnization should be a religious act, performed by a minister. and under the sanction of the Church. "The custom of thus making it an ecclesiastical ceremonial," says Besser, "is as certainly in harmony with its character as a union in the Lord, as the popular cry for civil marriage accords with the declaration: 'We will not have this man to reign over us.'"]

3. ["The practice of the highest duties of Christianity is compatible with every station and condition of life that is not in itself unlawful. If even the degraded state of slavery be consistent with the cultivation of the true spirit of Christian liberty, if even the great religious divisions of Jew and Gentile may be regarded as alike compatible with the service of God, then in all other states in life equally the spirit of the Apostolic injunctions may be observed where, in the letter, they seem most disregarded. Freedom from worldly cares may be maintained in the married as well as in the single state; indifference to worldly gain may exist in riches, no less than in poverty. Our nearness to God depends not on our desertion of one religious community for another, but on our keeping His commandments in whatever religious community His providence has placed us." STANLEY].

4. [Right and wrong, though absolute in their essential principles, yet, as determinable in the forms of human conduct, can seldom be defined and enforced by specific rules. Much here depends on the peculiarities of personal condition and circumstance. What may be proper and beneficial for one, may prove equally unseemly and hurtful for another. Yea, the particular duty of a person in reference to the same thing, is often modified or even reversed by changes of time and place. Hence, in relation to the details of conduct, the best course to be pursued, is simply to state the general principles which should

govern, to prescribe the ultimate ends to be sought, and then leave it for each one to ascertain and decide for himself upon the proper methods to be adopted by him in the discharge of his own specific obligations. To aid in discovering what the specific duty is, the *advice* of judicious friends and of Gospel ministers may, and ought to be, both sought and given. But when, instead of advice, there are imposed the prescripts of unwarranted authority, then the inevitable result is injury and ruin to the very cause these were unwisely intended to further. Either the morality secured is that of a legal, slavish obedience that crushes out the joy of a true divine service, or the natures thus put under bondage rebel in secret, and thus fall into grosser sins, and incur the greater guilt. An instructive illustration of these disastrous consequences is seen in the history of Romish monasticism. And similar mistakes are constantly made in the measures resorted to for the promotion of temperance, and the maintenance of the Sabbath, and the suppression of many sorts of public amusements, and the regulation of other departments of morals. Too great reliance is placed on law, and too little upon moral religious instruction and advice. Sound morality can only be established and furthered by the enlightenment of the conscience, and the instruction of the understanding as to the best means by which behests of conscience can be fulfilled; and it can coexist only with a degree of liberty of judgment and action in things indifferent. What are the proper functions, bearings, and limitations of law in this direction, is a question too broad to be discussed here].

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 25. In all matters and questions which are not expressly decided by the written word, it is the part of a true and well-qualified teacher to understand how to counsel the conscience according to those fundamental principles which are found in the Scriptures. Hence, he must be able to comprehend and apply these principles in a divine light.—VER. 26. Even now, in consequence of the corrupt state of the Church, the domestic peace of Christians is often embittered by the influences of an evil world. Hence, we may infer that Paul would still give many the same advice which he gave of old, provided they were endowed with the gift of continence, and could preserve a virgin modesty by prayer and self-restraint (ver. 7 ff.) (Hed.). The constraints arising from persecution are one thing, and the constraints of a cloister entered into by an inconsiderate vow are another thing.—VER. 27 (Spencer). He who has received the gift of chastity, may abide by it or not, according as he may judge it serviceable to the greater honor of God and the better performance of that to which he has been called by God.—VER. 28. Marriage is, in itself, a sacred ordinance, and no one must accuse himself of sin in having married, unless he did so from impure motives. Many a person neither learns nor surmises the burden of the married life; experience makes them rue it when too late. Let those who will be married, make up their

mind for all chances. But if the married parties are united in love and in fear of God, they will be able to lighten each other's burdens.—VER. 29. Husbands should, indeed, love their wives with peculiar affection, but this affection should be tempered with self-denial, and not allowed to grow inordinate. Yea, they must hold themselves prepared for, and resigned to, a separation when God calls.—VER. 30. Creature enjoyments should be received as from God. In this way, they may be assimilated to our spiritual enjoyments. The fear of God, and regard for His will, loosens our hold on the earthly, moderates our temporal pleasures, makes us submissive amid losses (Job i. 21), consoles us in trouble, comforts us in our tears, and causes us to cleave lightly to all our possessions.—VER. 31. Believers here are as upon a journey; one is at liberty to use every thing at the inn; but further than this he takes no interest in it, and he is content if he has some good to expect at the end of the journey. Augustine: *Boni ad hoc utuntur mundo, ut fruuntur Deo; mali contra, ut fruuntur mundo, uti volunt Deo.**—VER. 32 (Hed.). The statement here must be taken generally. Marriage is not absolutely, and without exception, a hinderance to Christianity, nor is a single life equally a help to it. Many a one finds more hinderance to good in a single than in married life; and marriage is, in itself, a God-service, for it is God's holy ordinance, and the duties therein are commanded by Him, and, therefore, are a holy work, just as much as prayer. Let him who would please God acceptably in a single state, refrain from all self-complacency, and especially from the false notion that he is the more acceptable to God on this account.—SPENCER:—Marriage furnishes numerous occasions for other exercises of godliness, for the acknowledgment of the Divine goodness, etc. And God often blesses more effectually the few quarters of an hour devoted to Him amid its cares, than whole hours of monastic vigils. Ah! how many persons remain single only that they may serve the world better, and indulge more freely in personal luxuries!—VER. 33. Things of this world, in themselves allowable (1 Tim. iii. 4, 5, 8), such as nourishment, clothing, habitation, and the like, often so absorb the entire regard, as to keep a person from diligent attention to spiritual things. In this respect the unmarried have less of a hinderance, provided they have the gifts and calling requisite for celibacy. Between the two extremes of excessive severity towards the wife in imposing on her the whole burden of domestic cares, and of excessive indulgence in allowing her to rule, there runs the middle course, that of controlling one's wife wisely, by a manifestation of affection and the exercise of patience.—VER. 34. SPENCER:—Even the love which the wife cherishes towards her husband, and the obedience she owes to him, often constrain her, for the sake of avoiding displeasure, and creating disturbance, to interfere in some way, either by commission or omission, with the engagements in which she would otherwise seek to please the Lord.—VER. 35. No preacher is

* [Good men use the world that they may enjoy God; the bad, on the contrary, wish to use God that they may enjoy the world].

lord over the conscience; but he should be indulgent and not make a point of conscience where there is none to be made. In single life a person can often devote himself systematically to the study of God's Word, for his own personal edification, while in married life there is much to prevent this. A mother, for example, having a child either on her bosom or perpetually around her, cannot concentrate her mind in devotion. Yet, what she does is none the less acceptable to God.—Ver. 36. HEDINGER:—The authority of parents over their children is, indeed, great; but woe to those who would constrain them to an unwilling marriage, only for the sake of money or honor. And woe to those, also, who allow them in all manner of foolery for the sake of catching husbands. But what does watching avail, if the fear of God in the child does not guard the door.—Ver. 37. If the child's desire to remain unmarried agrees with the will of the parents, such a child is blessed in its release from many cares in the life she has chosen.—Ver. 39. He who would *do* or *suffer* anything for the Lord, must first *be* in the Lord, and hold communion with Him by faith.—Ver. 40. It is not mere solitude that makes the widow blessed; she is so, provided only that she places her hope in God, and continues day and night in prayer and supplication (1 Tim. v. 5).

BERLENE. BIBEL:—ver. 27. Men would often gladly part from that they have, and seek that they have not. Let each one take heed to his own *spirit*.—Ver. 28. Great confusions arise from affirming that to be sin which is not. Married people may have more troubles in the flesh; but single people also have their own temptations, which may easily choke the Word. Watchfulness is the best safeguard. A pious man is cautious and self-distrustful.—Ver. 29. With Christians of the present day, time often hangs heavy; hence pastimes and amusements are sought for. Let us rather work while the day lasts, ere the night comes, for time is short. Therefore hasten, O Soul! See to it that thou lovest God! We have no hundred years leisure for keeping vigils with God.—Even in marriage we have opportunities for self-denial, and, when occasion calls, we can let all its good things go in obedience to the Divine will. But such self-denial can neither be undertaken arbitrarily, nor for the parade of holiness, nor in self-wrought labor, but only in dependence on the mercy of God, into whose hands alone those should yield themselves, who have long become ashamed, despairing of their own strength, and feel their need of higher aid. And this aid comes with earnest prayer, and strenuous struggles against sin, and with fervent desires for the love of God in Jesus Christ. His urgent entreaties, and winning attractions draw the heart away and beyond itself, to live in the light and under the sight of God, so that all it does, however trivial, shall be done in God. So should it be with all things in this world; we should learn to lay them all down for God, and so restrain ourselves that the heart may be freely lifted heavenward. Even whatsoever is most seemly and innocent, should be held and used as if we had it not. Our aim should be to strengthen the weak senses by becoming earnestness, and in sorrow to be always

rejoicing (2 Cor. vi. 10); not to carry out our enjoyments into the flesh, but to rejoice with trembling; and to cleave to nothing which may be taken from us at any hour. In this we can succeed only through prayer. Prayer, while it knits us to God, severs us from self. He who cleaves to himself easily clings to things which may yet enhance his suffering. But he who is free cleaves only to God, and whatever is not in God, appears foreign to him. Ah, then, cast aside everything which hinders communion with Christ.—Ver. 31. What is transient is the fashion and the quality, the show and the glitter, the outward form, or, as it now appears, the present quiet peaceful state, of this world which is spared unto Christians. How all this will pass away we need not care to know; but only that we pass not away with it.—Ver. 32. God forbids only the care which distracts and torments. It is not His intention that we should be entirely free from all cares. Cares will come; only we must take heed and not be absorbed in them.—The celibacy of such pure souls only as are indifferent, and unconcerned about all events, who have nothing which pleases them aside from Jesus, who entirely renounce the friendships of the world, and everything which is sweet, and dear, and pleasant to the flesh, is properly sanctified; they alone are fit to walk confidently with God.—Ver. 33. A married man often finds himself constrained, or is of himself inclined to consider how he may please his wife, who is frequently exacting even when she has enough. But so is the progress heavenward hindered, if the man becomes ensnared in earthly occupations. Yet God can aid such in other ways; and so also believers when married, can and should attend to Divine things as well even in the midst of their work.—Ver. 34. She only is the true virgin who cares solely for the work of the Lord, and does the will of her bridegroom.—A married woman often sticks fast under the burden of worldly things, and is obliged to endeavor to suit her husband. In such a relation what chances may not befall!—Think on this, how thou art pleasing Christ—that husband who has delivered thee from the service of sin; and take heed that thou wanderest not from Him with a roving heart. This heart must be wholly devoted to thy true bridegroom, who would fain possess thee wholly.—Ver. 35. Even the best doctrines closely resemble fetters upon the conscience. Conscience is a very tender thing. If a man is to return to God and become one with Him in highest blessedness, he must cleave to God without reserve, and learn to abide in Him with all his powers. Can we enjoy perfect communion if one-half of us clings to the creature? The best and nearest way to perfect blessedness, is to free ourselves, more and more from the stains of our shameful apostacy; and it is a part of this work to withdraw the body also from the filth of the world, that it may be presented as an offering to the eternal Creator, in all holy service. If a person is bound in spirit to a creature, much energy of will, and much precious time is withdrawn from God. Yet the Good Spirit would not hereby intimate either that the marriage state was damnable, nor the single state alone beatific. But this is the meaning: that God

wishes to have the entire man unto Himself, for His possession and enjoyment, and that we must wholly offer up, and surrender ourselves to Him, body, soul, and spirit, to be by Him sanctified and preserved. And then he tells us how well such persons should live, and how such an inward independence of all outward things, is yet possible, so that those who are married should be, and remain, as if they were not; and finally, what great happiness would arise among married people, who in their earnest conflict with the flesh, with mutual accord learn to refrain from all things in order to please the Lord and His pure Spirit.—Ver. 36. Everything must, at all events, turn upon the person's will, that nothing be done in a legal spirit. Christ wants our will for a bride, not for a slave. Our nature furnishes material for good, and for evil, but grace must prepare it.—Reason is not to be deified, and neither also is it to be contemned.—Ver. 37. If the will of man is armed with the Gospel, it can accomplish more than the severest vows made under the law. An indescribably

kingly power lies in the will of man—in his will disenthralled and endowed with the energies of the Gospel, when he comes to exercise confidence and courage in God, so that he is able resolutely to determine on anything he deems to be for the glory of God and the good of others.—Ver. 38. Marriage stands between a better state in the spirit, and a worse one in the flesh.—Ver. 39, 40. If both parties are related in the Lord, then is their marriage sanctified.

BESSER:—Vers. 29–31. This is the true virginity common to all Christians, that what they have during their short lives here does not sunder them from their heavenly possessions, or detain them on their journey.—Ver. 35. God's prohibitions are not snares for the Christian, but gentle bridlings of the Spirit, who expresses himself in the spiritual law (Rom. vii. 14); but man's interdicts which forbid what God allows (1 Tim. iv. 1–3), are snares by which the consciences of men are bound away from God and to other things in superstitious thralldom.

CHAPTERS VIII-X.

THE RELATION OF THE STRONG AND LIBERAL-MINDED TOWARDS THE WEAK, IN THINGS INDIFFERENT.

CHAPTER VIII. 1–18.

A.—*Not knowledge, but love the rule.*

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity [love] edifieth. And [om. And'] if any man think that he knoweth [has known⁷] anything, he knoweth [has known⁸] nothing yet⁴ as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other*⁵ God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but one God*, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Howbeit *there is* not in every man that knowledge: for some with conscience⁶ of the idol unto this hour⁷ eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth [will not affect⁹] us not to [before] God: for [om. for⁸] neither, if we eat, are we the better [worse]; neither, if we eat not, are we the worse [better¹⁰]. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.¹¹ For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened [edified, *οὐλοδομηθήσεται*] to eat those things which are offered to idols; And [For] through¹² thy knowledge shall [om. shall] the weak brother [om. brother¹³] perish, [perishes¹⁴—the brother] for whom

12 Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

¹ Ver. 2.—The Rec. has *ἀντὶ* after *ἐκ*, [according to D. E. F. G. K. L. Syr. and many Gr. fathers¹ but this is a connection not found in good codices [A. B.] and is rejected by the best critics [Meyer, Lach., Alf., Stanley].

² Ver. 2.—Rec. and Meyer [and Alford] read *ἐκείναι* [according to J. K. and some Greek fathers] but Tisch. [Stanley] and others, *ἐκείνας*, which is more strongly supported [A. B. D. E. F. G.] but is regarded by Meyer as a sort of Gloss made to suit what goes before and after.

³ Ver. 2.—Lach. [Stan.] read *ἐν* [with A. B. D.¹ F. G. But *ἐν* is preferred by Meyer, Alf., and others, according to D.² E. J. K.]. The *α* was probably dropped out in consequence of the eye of the transcriber passing from *κ* of the *κεν* to *κ* of the *καὶ* following.

⁴ Ver. 2.—Lach. and others [Stanley] read *οὐκ* *ἐν* *ἐν*, according to good authorities, A. B. and others, but Meyer deems it as probably not original.—[not found B. E. F. G. J. K. and Alf., says that "probably after the erasure of *οὐκ* as unnecessary, *οὐκ* thus standing alone was altered to *οὐκ*."]]

⁵ Ver. 4.—*Ἐρεος* is rejected by Lach. [Stan.] according to important authorities. But the rejection can be better explained than the insertion. [It is found in J. K. most Syr. MSS. and in the Greek fathers] (comp. Meyer).

⁶ Ver. 7.—Lach. [Tischen. Stan.] and others read *συνηδὴν*, in intercourse with, not without good support, [A. B. and many versions]; but *συνεχόμενα* is the more difficult reading [found in D. E. F. G. J., in most MSS., and the Gr. fathers. "The great weight of authority is in favor of the common reading." Hobbs].

⁷ Ver. 7.—In the Rec. *ἕως ἄρτι*, until now, comes after *τοῦ εἰδέναι*—a change on account of the difficult structure; but it is poorly sustained. [The true reading is *συνεχόμενα ἕως ἄρτι τοῦ εἰδέναι*. "with conscience until now of the idol," and so also Alf., who says "the transposition was made, apparently for the purpose of bringing the clauses logically connected more closely together".

⁸ Ver. 8.—The *παρορμήσει* of the Rec. was occasioned by the present tenses of the following clauses, [and is found in D. E. J. The true reading *παρορμήσει*, occurs in A. B. several cursives and Gr. fathers, and is adopted by Tisch., Lach., Alf., Stan.].

⁹ Ver. 8.—The *γὰρ* after *οὐκ* is an interpolation [not found in A. B. and other good authorities].

¹⁰ Ver. 8.—[Kling inverts the order of these two clauses according to D. E. F. G. J. therein following Tisch., Meyer, Lach. Ed.].

¹¹ Ver. 9.—[The Rec. *ἀποδοῦναι* is apparently a correction to suit *ἀποδοῦναι* below; *ἀποδοῦναι* is found in A. B. D. E. F. G. Alf.].

¹² Ver. 11.—*Ἐν* instead of *ἐν* is well authorized; Meyer regards it a gloss for the less common *ἐν*; [see note].

¹³ Ver. 11.—The *ἀδελφός* of Rec. is feebly supported [not being found in A. B. D. E. F. G., and is omitted by all the later critical editions. "Ο ἀδελφός, however, appears after *γινώσκω* in A. B. D. F. Cod. Sin.].

¹⁴ Ver. 11.—The Fut. *ἀνέλθω* of the Rec. was made to correspond with the foregoing *ἐκδοσέμε*. [and is found in D.² E. F. G. J. The pres. *ἀνέλθω* appears in A. B. D. and in several ancient versions. Alf. says: "The sentence has probably been tampered with to get rid of the apparent awkwardness of the question being carried on through ver. 11." Some authorities put *καὶ* before *ἀνέλθω*, which Kling calls a gloss for *γὰρ* understood; others have *γὰρ*, and others still, *οὐκ* after *ἀνέλθω*.]

EXEGETICAL AND CRITICAL.

The instructions and exhortations contained in this paragraph, relate to a still further question proposed to the Apostle in the letter from Corinth, and to the conflict which had arisen in consequence, between two parties in the Church. On the one side were those who, as they believed in the nothingness of idolatry, and were fully conscious of their Christian liberty in reference to all that which was not in conflict with the nature of their calling, maintained their perfect right to buy and eat the meat offered for sale in the market, which had been sacrificed to idols, and also to partake of that which was set before them at table in the houses of heathen—yea, even to participate at their sacrificial feasts,* because, as they affirmed, this flesh was like all other flesh, and that in partaking of it they came into no injurious connection with idols, since idols were nothing in themselves, and so, incapable of harm. On the other side were those

who utterly reprobated such conduct, and deemed it pollution; for they still believed idols to be veritable, active agents, that exerted a malign and defiling influence on those who in any way came in contact with them—as, for example, those seemed to, who ate of the flesh of beasts sacrificed to them. That the latter were heathen and not Jewish converts, is to be inferred from verse 7th, where the expression: "unto this hour," points to the continuance of an earlier state, and implies, that those spoken of had been heathen, and were still held captive by their old heathenish notions about the reality of idol gods whom they had come to regard as subject to the one supreme God. This inference cannot be disputed; although it must be conceded also that even by the Jews (Jewish converts) idols were regarded as demons, that were exerting a veritable power in heathendom, and exercised a baleful and defiling influence upon all those who in any way came in contact with heathen forms of life. ["To offer 'polluted bread' upon the altar of the Lord, or to eat the meat of idolatrous princes, had been condemned by the warning of Malachi (i. 7-12), the good example of Daniel (i. 8), and Tobit (i. 10, 11), and the evil example of Israel at Baalpeor (Numbers xxv. 2; Ps. cvi. 28)."] STANLEY]. And this class also must be supposed to have felt a holy horror at the polluted meat, and shown no little solicitude as to the manner it was to be dealt with. The dispute which thus originated, we have no reason to believe had anything to do with the party divisions spoken of in chap. 1. There is no propriety, therefore, in supposing that the more stringent, scrupulous ones, belonged to the party calling themselves after Cephas or after Christ; although

*[On this point Stanley remarks: "Most public entertainments and private meals were more or less remotely the accompaniments of sacrifice; most animals killed for butcher's meat had fallen by the hand of the sacrificer; the very word for 'feast' in Hebrew was identical with 'sacrifice,' and from thence in Hellenistic Greek, the word originally used for 'killing in sacrifice' (*θύειν*), was diverted to the general signification of 'killing' (Acts x. 13). This identification of sacrifice and feast was carried to the highest pitch among the Greeks. 'Sacrifices' are enumerated by Aristotle (*Eth.* VIII. 9, § 5) and Theophrastus (*II.* 38) among the chief means of social enjoyment; and, in this later age of Greece, it may well be conceived that the religious element was even still more entirely thrown into the shade by the festive character of the meal which followed."—These feasts, it must be remembered, were ordinarily held in the temples themselves. (See *Judg.* ix. 27; *Knead.* VII. Book 374; *Herodot.* I. 31).]

it were more plausible to regard the more liberal-minded as belonging rather to the Paulinists, or Apollinarians.

In his theoretic convictions Paul, as we shall see, sides with the liberals. But he rebukes their reckless application of these principles, and also that pride of knowledge which they manifested; and for the regulation of their conduct in this case, he enjoins the exercise of a self-denying love, that subordinated the use of its liberty, to a regard for weak brethren, and gladly renounced its rights in order to avoid all occasions for scandal. And in support of his injunction he points to his own example as set forth in his official labors. (chap. 9th).

["The importance of the controversy which thus arose is obvious. Closely as the whole social life of the ancient world was interwoven with its religious worship, the decision of this question affected the whole relations of the Christian society with its heathen neighbors; and, in fact, involved all the similar, though more complicated questions, discussed in the first four centuries of the Christian Church, respecting the lawfulness of attending on the spectacles or receiving the honors of the Roman Empire. Accordingly, this, although the chief, is not the only passage in which the point is discussed. See Rom. xiv. 2, 21; Rev. ii. 14, 15; Acts xv. 29." STANLEY].

Ver. 1-6. **Now concerning.**—[Here we have the introduction of a new topic with *περί δὲ*, just as in chap. vii.],—**idol sacrifices.**—*εἰδωλοθύτων*. This is a topic which we see to have already been brought up in discussion, and a decision rendered upon it in the first council at Jerusalem (Acts xv. 29). To that decision it is remarkable that Paul makes no allusion. ["Probably this is to be traced to his wish to establish his position as an independent Apostle, endowed with the Holy Spirit sufficiently himself to regulate such matters." ALFORD].—**We know that we all have knowledge.**—[Many commentators regard these words as quoted from the Epistle to the Corinthians, and assented to, at the start, in a general way, and in a conciliatory manner. They are not, therefore, to be interpreted strictly, nor is "all" to be emphasized. Kling questions this view (see below), but hardly on sufficient grounds. It is quite in the spirit of Paul]. From ver. 1 to ver. 3, there is a logical parenthesis, as may be seen from the resumption of these words in ver. 4. Before the contents of the knowledge here alluded to are brought out, he introduces an observation respecting knowledge and love, designed to furnish a rule for the whole subject. This parenthesis some [Luther, Bengel, Griesb., Winer, Bloom., Olsh.], regard as beginning with the words: *ὅτι πάντες*, which is then construed as a casual sentence, and the meaning would be: "We know,—(because, or for, (*ὅτι*) we all have knowledge," [—'we as well as you']. OLSH.]. But, in such a case, the clause following ought to read: *ἡ δὲ γνώσις*, "but knowledge," etc. It is also opposed by ver. 4, where the *ὅτι* following *οἴδαμεν*, we know, plainly means, as it does here, *that*. The parenthesis, then, must begin with the clause: "knowledge puffeth up"—a thought suggested by what just precedes. [So Chrys., Beza, Grot.,

Calv., Meyer, Alford]. The 'things offered to idols' were the remnants of victims, whose bitter portions only had been offered in sacrifice, the rest falling partly to the priests, and partly to the offerer. These were sometimes sent to market for public sale, and sometimes appropriated to festivals, either at the temple, or in private houses. And it was about the propriety of Christians eating of these that the question arose. The knowledge Paul speaks of, must be understood to denote a practical insight into the real nature and effects of the things offered (ver. 4); from which, however, it by no means follows that *περί* is grammatically dependent on *γνώσιν ἔχομεν*. And certainly it is remarkable that while claiming this knowledge for all in ver. 1, he says precisely the opposite of this in ver. 7: "but all have not this knowledge." By way of reconciling this contradiction, some suppose that these words, as also the clause beginning at ver. 4: "that an idol is nothing"—unto the end of ver. 6, were taken from the letter of the Corinthian Church, and that Paul contradicts these in ver. 7. But in this case Paul would not have introduced these words without some formula of citation; [but is this necessary when some sentiment of another is simply re-affirmed?] and he would have included the observation (ver. 1-3) in his counter statement; [not necessarily, for that was directly suggested by the word *γνώσις*, and should follow upon it]. Others make a distinction between *γνώσεις* and *ἡ γνώσις*, taking the former to mean a certain degree of knowledge in general, and the latter a definite insight into the relation between the form and the influence of idolatry. (OLSH.). But this is arbitrary, since *γνώσις*, knowledge, is already defined as to its contents in vv. 1 and 4. Another supposition is, that the Apostle is speaking generally and theoretically in ver. 1, and then in ver. 7, with direct reference to the Corinthians (De Wette [Stanley, Hodge, Alford]). But with this the *πάντες* in ver. 1, compared with ver. 7, does not suit. [But why not? As Alford says: "The common sense view of two such statements would, in ordinary preaching or writing be, that the first was said of what is *professed* and *confessed*, the second of what is actually and practically apprehended by each man. Thus we may say of our people in the former sense, 'all are Christians; all believe in Christ,' but in the latter, 'all are not Christians; all do not believe'"]. Still again, a fourth device is to apply *ἐν πᾶσιν*, in all, to strangers coming to Corinth (Schraeder); but of this the text gives no hint. Finally, the existence of the "knowledge in all," is distinguished from the "having knowledge," as being more thorough-going, while the latter is supposed to imply a more superficial knowledge; but this is arbitrary. The simplest solution of the difficulty is [?], that in ver. 1 Paul is speaking of himself, together with the more liberal-minded; but in ver. 7, where he speaks in the third person of all, he takes the word in a wider sense; so Theoph. and Meyer. In this case there would be no necessity for resorting to the supposition of an ironical statement (Grotius), which would be inconsistent with the general tenor of what is said in the following verse.

The disposition to pride oneself on this posses-

sion of knowledge, he earnestly opposes, by condemning those aspects in which it showed itself, as among the liberals of the Corinthian Church.—**Knowledge puffeth up.**—[The parenthesis is introduced without any particle of connection. This abruptness of transition is characteristic of Paul, and indicates the rapid rush of his thought. It makes an impression of force, which must not be weakened by any attempt to supply the lack. “*Ἡ γνώσις, knowledge, abstract,—scil. when alone, or improperly predominant, knowledge, barely.*” ALFORD]. This higher insight so much prized—this knowledge which professes to rise superior to all manner of prejudices, wherever it prevails for its own sake alone, proves an element far removed from Christian perfection,—yes, injurious to it through the influence it exerts on the person possessing it. Its effect is to fill the mind with pride, and so to undermine the foundation of that perfection, and disqualify the possessor for furthering the same among others; since for this work there is required, above all things, condescension of spirit,—a disposition to enter humbly into the position and necessities of those whom we would instruct. This, however, is just what love (*ἀγάπη*) begets,—but love edifieth.—In opposition to the self-exaltation, manifested by those who, with their higher insight, look down upon others as narrow and bigoted, love empties a person of self, and prompts him to enter into another's condition, and makes him ready for every service, even to the offering up of his own for others' benefit. Accordingly, while knowledge works injuriously and destructively upon the Christian life of others (comp. vv. 9-12), love works edifyingly, building up that life either in the salvation of a brother, or in the well-being of the Church (comp. *οἰκοδομεῖν*, chap. xiv. 24; Rom. xiv. 19; Eph. iv. 12; and Oslander, in *hoc loco*). “The thought and expression in *οἰκοδομεῖ, edifieth*, is altogether peculiar to Paul's mode of looking at and speaking of things. The whole Christian life is contemplated by him as a building, resting on the one foundation, Jesus Christ—a figure which finds a point of connection with our Lord's statement concerning the house built on the rock and on the sand. The edification here meant combines the theoretical and practical elements, and comprises every thing which serves to advance the Christian life.” NEANDER. The contrast thus briefly indicated, is now further expanded. While the “knowledge which puffs up” is stigmatized as something purely imaginary, as something which in its very effects shows itself to be wanting in the truth, love, on the other hand, is declared to possess the highest intelligence.—**If any one thinks that he has known any thing.**—In place of *γνῶσις*, he here puts, *δοκεῖ εἰδέναι* (*εὑρεῖν*) *τι*; and to a person of this sort he denies any such knowledge of a thing as one ought to possess.—**He as yet knows nothing as he ought to know it.**—(*καθὼς δεῖ γινῶναι*). By this he means that full, deep, penetrating, exhaustive, morally effective knowledge, which, as a moral necessity in the sphere of true religion, exists in Christianity, and to which Christianity, wherever it has its full moral effect, inevitably

leads (*δεῖ—oportet*). Some adopting the reading, *οὐκ ἔγνω*, take *καθὼς δεῖ γινῶναι* as the objective clause to *ἔγνω*: ‘he has not the substance of that knowledge which belongs to it;’ ‘he has not apprehended it;’ but this is contrary to the usage of *καθὼς*. The full, entire morally effective knowledge, exists only where love is (comp. ch. xiii. 2). [Hodge's comments on the profoundness of this seemingly incidental aphorism of Paul are excellent. He concludes: “The relation between the cognitive and emotional faculties, is one of the most difficult problems in philosophy. In many systems they are regarded as distinct. Paul here teaches that with regard to a large class of objects, knowledge without feeling is nothing; it supposes the most essential characteristics of the object to be unperceived. And in the following verse he teaches that love is the highest form of knowledge. To know God is to love him; and to love him is to know him. Love is intelligent, and knowledge is emotional. Hence, the Apostle says, If a man thinketh that he knoweth any thing; that is, if he is proud or conceited, he is ignorant.”]. From this we should now expect the statement to follow: ‘but if any one loves, he knows as he ought to know.’ But Paul at once mounts higher. Proceeding from the love of neighbor to its root in the love of God, and from human knowledge to its fountain-head, even Divine knowledge, he says:—**But if any man loves God, the same is known by him.**—Where love for God exists,—of which love his affection for his neighbor is the essential consequence and expression (comp. 1 Jno. iv. 20),—there the individual is known by God. God has, in knowing him, taken him up into Himself, and by this he is translated into the sphere of the spiritual light and life of God, whence there streams into him the very light of knowledge. Thus the being known by God has intelligence for its essential results, even as the love of God begets in us the love of neighbor, (brotherly love). “The active knowledge of God follows the passive knowledge. He was known, and, therefore, he knoweth.” BENGEL. (Comp. Oslander: “the assimilation of love and knowledge with their objects”). Without recognizing this inward connection, Meyer says, Ed. 8: “This is a case of pregnant construction. Instead of saying in full:—‘such a person not simply has knowledge of the right sort, but is also himself known of God,’ Paul simply states the latter, the more important thing, from which the former is understood of itself. The fact of being known by God, exhibits the high worth of love, for if God knows a man, there is presupposed in this no indifferent and ineffective relation of God to man, but an activity of God which passes over upon the man, so that he, as the object of the Divine knowledge, experiences also the efficacy of that kindly feeling in which and with which God knows him, and hence becomes a partaker of His love, and of His kindly care, etc. The idea consequently is that of an effective knowledge on the part of God, which becomes an inward experience on the part of man, a knowledge which is *causa salutis*, so that God in knowing the man, carries out in him that salvation which had been decreed in His own counsels.” That the Divine knowledge

includes in itself a loving participation and complacency, is clear also from other passages (Jno. x. 14; 2 Tim. ii. 19; Gal. iv. 9; Matth. vii. 23; Ps. i. 6). This is all evacuated in the explanation: *approbatus est* (Grot. and others); and that given by Calvin: *inter filios censeri*, goes beyond the meaning of the word. But the Hophal construction: *edoctus est, is taught by Him*, adopted by Nösselt and others [Augustine, Beza, Locke, Mackn., Hodge, Bloomf.], and also by the Church fathers, is directly contrary both to the usages of the New Testament and of the classic Greek. [Yet it was very natural to one accustomed to the Hebrew forms of thought and speech, as Paul was]. Billroth hits the truth more nearly when he translates the phrase: 'God perceives Himself in him;' but he puts it in a speculative, pantheistic form. The mystical view of Olshausen, that in *γινώσκεισθαι*, the bridal relation of the soul to God is indicated, goes both too far and not far enough—too far, in as much as the context alone affords the analogy; not far enough, in as much as the relation, not of the bride, but of the bridegroom is indicated by the word *γινώσκειν*, when taken in a sexual sense.

In ver. 4. the Apostle turns to the exposition of the subject in hand, which is at once defined more particularly—concerning therefore the eating of things offered to idols.—[“The *οὖν*, therefore is epianaleptic, and simply resumes the thread of discourse”].—And the thing known is,—that no idol exists in the world (*ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ*).—Judging from the position of the words, and from the parallel clause, we can hardly separate *οὐδὲν* from the subject, and make it a predicate as if it were: ‘is nothing:’ [as in the E. V., comp. x. 19; Jno. xxi. 24; Jer. x. 8]. He means that there is no such thing as an idol in the whole world of realities. Of course it will be understood that by the word ‘idol,’ not the image, but the object represented by it—the idol god is meant. To this he denies all reality, within the sphere of existing things. But according to ver. 5, and chap. x. 20, this cannot be taken to mean the veritable non-existence of the objects of heathen worship, but only that they do not actually exist in the form conceived and honored by the heathen, *e. g.*, in the forms of a Jupiter, Apollo, *etc.*—that these as divinities dwelling in the images are but heathen fantasies, and that there is no god, but the One. The *εἰ μὴ* is to be referred simply to *οὐδεὶς*.

This statement, that there is no other god but One, he at once proceeds to explain and confirm in vv. 5 and 6.—For even supposing that.—*Ἐπερ*, which, when the main clause confirms and intensifies the hypothetical one, means, *if indeed, if otherwise, if namely*, in those instances where the latter is contrasted with the former, is to be translated, *even if, or although indeed* (Passow I., 2, 197).—*there are*.—*Εἰαί* from its antecedent position, carries the emphasis, and in both clauses denotes not merely ideal existence in the opinion of the heathen, but real existence as is evident from the subsequent confirmatory *ὡςπερ εἰαί*.—*those called gods*.—By the epithet ‘called’ (*λεγόμενοι*) he here limits the seeming concession, and brings his statement into harmony with ver. 4.—they are only called gods, and are not the Divine powers

which the heathen imagine.—*whether in heaven, or whether upon earth*.—The terms embrace the whole sphere of pagan divinities, [who were scattered about, occupying distinct realms above and below, and thus stood in marked contrast with the Christian's God, who filled all things]. This clause is not to be connected with the following, and so made to imply that by “gods” were meant the good angels resident in heaven, and by “lords” the demons precipitated to earth, as some suppose.—*as there are gods many and lords many*.—[There is a question as to the real import of this parenthesis. Does it concede the fact that there are supernatural powers that are entitled to the name of “gods” and “lords,” carrying the chief emphasis in the word “are?” or are we to supply the word ‘so called,’ and regard it as merely stating that the imaginary deities of the heathen were many in number? The latter is the more common view, adopted by de Wette, Stanley, Barnes, Scott, *etc.* But the former is best maintained as being most in accordance with the position of the words, and entirely in harmony with Scripture doctrine. Hodge referring to Deut. x. 17; Jos. xiii. 22; Dan. ii. 47, says: “These passages show that the words *god* and *lord* are applied in a wide sense to other beings than to the true God.” And while it must be affirmed that “the whole heathen mythology is a fable—there are demons in abundance, of various ranks and powers, called gods. The two things which the Apostle means to deny are: 1. The existence of such beings as the heathen conceived their gods to be. 2. The real divinity of those supernatural beings, who do really exist, and are called gods; they are mere creatures.” Such is essentially the interpretation of Meyer and Alford. But Kling says: It might be inferred from x. 20, that the beings intended were demons, the *κακοδαίμονες* of Eph. vi. 12; comp. ii. 2. But it is by no means necessary in this verse to look for a declaration respecting the reality of the objects of heathen worship; since, as we have seen the words *εἰπερ εἰαί* may also express a hypothetical putting of a case, where the speaker plants himself upon a position of doubt. Neander says: “*Εἰαί, are*, expresses nothing but a subjective reality. The subjective stand-points of the religious consciousness are merely put into objective statement; *q. d.*: ‘with the heathen heaven and earth are peopled with divinities; we, however, recognize but one God and Lord;—in general there are many gods, but only for the heathen.’”

—By not connecting the clause: “whether in heaven or earth,” with this, so as to carry the implication that the term *gods* referred to the good angels still found above, and the term *lords* to those who had been precipitated to earth and there become demons, we might be left at liberty to refer both these terms to the angels, who are called *gods*, on account of their participation in the Divine majesty and worth, as the types and representatives of the same, and *lords* on account of the influence they exerted in their own spheres and their active relations to each other (in their higher and lower orders), as well to mankind and subordinate creatures (Ps. cix. 4; Dan. x. 18). Comp. Osiander, who at the most concedes “a secondary reference to the demons

here, in so far as they had an original part with the good, and also a show of divinity with a certain degree of reality still cleaving to them."

VER. 6 contains now the positive declaration, corresponding to the *εἰ μὴ εἰς*. The connection is: 'although so-called gods exist, yet they have nothing to do with us Christians; they stand in no relation to us, and exert therefore no influence upon us,—are for us, as if they were not.—But for us there is only one God, the Father, from whom are all things, and we unto him, and one Lord Jesus Christ, through whom are all things, also we through him.—Since we in faith hold communion with the one God, the Father, who is the source of all things, and on whom all things depend,—yea even those "gods many" whom the heathen worship, and who is the goal of our existence,—for whose glory we live and in whose service we therefore stand; and since we hold communion with the one Lord who mediates the being and condition of all things,—yea, even of the lords many, whom the heathen fear, and who is the mediator of our existence, *viz.*, of that by virtue of which, the one God the Father has become our end, and therefore of our new divinely consecrated life: therefore are we delivered from all the power and all the controlling influences of those gods and lords; and those things, which the heathen suppose to be related to them and to mediate their influence—such as the flesh offered in sacrifice,—have for us none of this significance; they belong to the 'all things,' which are from God and through Christ, and can inflict no injury upon our new life, which has God for its object, and is mediated through Christ. The *ἀλλά* as chap. iv. 15.

The expression "the Father," indicates that which Christians have in God. "It brings out prominently the contrast between the stand-points of the heathen and the Christian; for the heathen have no father in this sense. God has become a Father to Christians only, by redemption." NEANDER. From this proceeds their spiritual childhood; hence it was not necessary to add: 'and we from Him;' and the statement: 'we unto Him' has its foundation already. By the words, "from Him" (*ἐξ οὗ*) God is set forth as the creative principle; but these are to be no more construed according to the Pantheistic theory of emanation, than the words, "unto Him" (*εἰς αὐτόν*) can be taken to denote a corresponding absorption of all things in Him. But the "all things," must in both clauses be alike understood, of the sum total of the universe, and be referred to the natural creation, whose mediator is the Son of God (comp. Col. i. 16), just as much as He is the Mediator of the new spiritual creation, which is implied in "we through Him" (comp. Eph. ii. 10). In *ἡμεῖς εἰς αὐτόν*, as well as in *ἡμεῖς δι' αὐτοῦ*, the phraseology turns into the demonstrative, as in ch. vii. 18. To take *εἰς αὐτόν*, unto Him, as equivalent to *ἐν αὐτῷ*, in Him, is by no means required by the relation of the two phrases, and is contrary to usage. It designates here the destination or tendency to communion with God, and with this to the recognition and the honor of God. But by "we" in this connection, we are to understand, not men in general, but believers.

—And by the term "lord" as distinguished from "God," he intends as little to deny the divine equality, or the essential divinity of Jesus, as he does by the phrase "through Him," as distinguished from "from Him:" since the all-embracing character of His mediatorial work, far more than the title "Lord" (comp. ch. i. 2.) points conclusively to this very thing (comp. Oslander h. l. and Gess. pp. 88 and 61). Among the Jews who spoke Greek, *κύριος*, Lord, was a designation of Jehovah himself. In this text the whole theistic, Christian consciousness is brought out. Billroth and Olshausen here find an exposition of the doctrine of the Trinity; Meyer disputes it. Certainly we do violence to the words if we insist on detecting here an intention to set forth this doctrine; its fundamental relations, however, are all here denoted. "God is the original ground of all existence, Christ is the mediating principle, and God again becomes the final cause of all through the operation of the Holy Spirit." NEANDER. In what follows the apostle turns to consider the practical side of the question, in regard to refraining from eating for the sake of the weaker brethren.

VER. 7. From what has been said it is plain that the eating of sacrificial flesh has for Christians, by reason of their higher stand-point of faith, no religious significance whatever, and can be accordingly nothing defiling. But, he continues, this consciousness, this knowledge, is not in all. There are some whose Christian faith is not yet so emancipated from the religious convictions of their old heathen state, and who are still in the bonds of their former conscience, moulded by heathen ideas. This was in fact an infirmity of their new life, and of their Christian conscience,—yet an infirmity which was to be treated with mildness and consideration:—**Howbeit there is not in all this knowledge.**—In reference to the seeming contradiction between this and ver. 1, compare what is said on ver. 1. The article before *γνώσις*, *knowledge*, indicates it as one which has just been spoken of, and is equivalent to *this*.—The antithetic positive statement is introduced by *δέ*, and introduced in such a manner that the reason of the weakness of some, perhaps a small portion of the church, conspicuously appears.—**But some in conscience of the idol even until now eat as a thing offered to an idol.**—therefore, not as common flesh, which "as a creature of God is good" (1 Tim. iv. 4, comp. 1 Cor. x. 26), but as something that would bring them into real connection with idolatry, (Oslander). According to the order in the received text, the words "until now" belong to the verb "eat;" but for critical reasons, these words ought to be placed before *τοῦ εἰδώλου*, 'the idol,' and thus taken to qualify *τῇ συνειδήσει*, in conscience, to which it is attached without the article, according to classic usage, and as in 2 Cor. xi. 23; Phil. i. 26. (comp. Meyer, [Hodge]).—*Συνειδήσεως* does not mean opinion in general, or judgment, or conviction, but, as uniformly in the New Testament, it means conscience, a person's consciousness in its moral and religious aspect. *Συνειδήσεως τοῦ εἰδώλου*, then, denotes this consciousness as having for its contents or object, an idol, and that too, according to the context, as a real in-

fluent power, just as in 1 Pet. ii. 19, *συνείδησις θεοῦ*, means a conscience testifying of God. Here it denotes a conscience possessed with the idea that an idol is a real being; so that this idea influences his judgment in regard to his conduct: and in this case it stamps the eating of that flesh, as an immoral, sinful act, altering the whole religious state and relations of the Christian who eats, because it is the eating of something connected with a veritable idol, and therefore defiling in its nature.—and their conscience being weak.—The weakness is found in the fact that it cannot deliver itself from these false notions; nor assure the person of the entire nullification of his relations to idols and to all their defiling influences by his fellowship with Christ, or of the restoration of his true relations to God, and consequently also to the totality of all things, as dependent on God alone and belonging to Him (*πίστις*—Rom. xiv. 23). By reason of this, its weakness, it is defiled—i. e., by eating. The defilement consists in a conviction of guilt, the conscience being troubled by a sense of the Divine displeasure pervading it. “Conscience—the moral sentiment of honor—the watchman of our moral purity, is itself pure so long as it remains true to its own determinations; hence *μολυνεσθαι*, to be defiled, is a striking expression, denoting the desecration of that which according to its nature and intent is holy.” OSIANDER. If we take the reading *συνήδειν*,—which may be a correction for *συνείδησις* on the ground that it was unsuitable, or else a gloss—the sense would be: ‘by their habitual wontedness to idols, i. e., because they had hitherto accustomed themselves to idols, had held intercourse with them, the idea of their presence, especially in the eating of the sacrificial flesh, was to them a common one.’ In any case the Dative shows the ground on which the defilement takes place.—After this exposition of the real facts in the case, he proceeds to exhort the Corinthians in reference to the conduct which the more liberal-minded among them, ought to adopt. And first of all he points to the utter indifference of the matter of eating or not eating in a religious point of view, and cuts off all pretext for their unwillingness to adapt themselves to the weak.

VER. 8. But meat will not affect our relations to God; for neither if we eat are we the worse; neither if we eat not are we the better.—It is not to be assumed that Paul is here citing the language of the Corinthians themselves in vindication of their eating of idol sacrifices [Barnes], since there is no formula of citation. Nor does the supposition of Oslander, that he is here obviating the scruples of the narrow-minded agree with Oslander's own exposition further onward. [Rather, he is laying down a broad principle, applicable to all parties, showing the weak the error of their scruples, and the strong why they ought to accommodate themselves to the weak, and not insist on their rights. This is shown in the selection of words, and in the more critically approved order of the two latter clauses]. The *δέ* is not adversative, but progressive. By many *παράσχηται* is construed as precisely equivalent to *συνίστημι*, to recommend (which also appears in

the gloss *συνίστημι*); but this has no foundation in usage. The idea is not that of a presentation before God as a punitive judge (context), nor that of an offering in sacrifice (on account of the subject *βρώμα*, if nothing else), nor yet that of a presentation of one's self for service (for the same reason); rather it is that of placing in specific relation, as *vox media*, so that the two following clauses may be subsumed under it. Accordingly, the meaning is: ‘meat will in no way affect our relations to God; neither so that we shall lose standing with Him in case we eat not, nor so that we shall be better in His sight in case we eat.’ [So Alford; though Olsh., Robinson, Hodge, Bloomf., keep to the common rendering. The one given above has, however, the decided advantage, as it suits with the following clauses alike]. This explanation of *παράσχηται*, however, may, perhaps, be too abstract, and we might underlay it with a conception of God as Judge, and regard the presentation as taking place before Him in that capacity; yet it must be in such a way as to anticipate alike a favorable as well as an unfavorable judgment. The sense would then be, that meat had no influence upon God's judgment concerning us, to determine it in one direction or the other (akin to Rom. xiv. 17). So Bengel: “neither to please him in judgment, nor yet to displease him.” “Paul reminds those who ate idol sacrifices out of opposition, in order to demonstrate their liberal-mindedness, that they by this means were not rendered purer and better.” NEANDER.

VER. 9-18. Here follows the warning itself against all reckless use of the liberty [above asserted], or of superior intelligence [in regard to it], grounded upon the injury which would thereby accrue to the weaker brethren, resulting in great coldness of affection, and in severe offences against Christ Himself.—But.—The *δέ* is not merely transitional, but also adversative, *q. d.*, ‘eating and not eating are, in themselves, morally indifferent, but,’ etc.—take heed lest your power.—*Ἐξουσία*—power to do or let alone—liberty of choice springing from the indifferent character of any act in a religious point of view—become a stumbling-block to the weak.—*Ἰσχυρομαχία*, any thing over which a person stumbles and falls; here, an occasion to sin by awakening an inclination to imitate conduct that is in conflict with conscience,—[“a practice above all others dangerous to a Christian.” ALFORD]. (Com. Rom. xiv. 13, 20). This he at once explains more fully.—For if any man,—i. e., any one who is weak in the sense above mentioned—see thee who hast knowledge (comp. ver. 4) [“This seems to imply that the weak brother is aware of this, and looks up to thee as such.” ALF.].—sit at meat, [*κατακείμενον* lit. recumbent, the usual posture at meals].—in an idol's temple.—*ἱδωλείον*, as idol temple, just as in 1 Mac. i. 50; x. 83. [“This is a term used only by Jewish writers, apparently to avoid designating heathen temples by the sacred word *ναός*, used to express the temple at Jerusalem. It is a kind of parody on the names of temples as derived from the divinites to which they are dedicated.” STANLEY]. This extreme exercise of liberty he here touches upon only in reference to its prejudicial conse-

quences. It is in x. 14 that he first comes to oppose it with earnest dissuasions, after he has cast light upon it from another side. Some expositors, for the sake of abating the scandal of such procedures, construe *εἰδωλείον* with a local signification, making it mean only a feast furnished with idol sacrifices; but this is contrary to usage. Others (Oslander) take it to denote a sort of domestic chapel, where sacrificial feasts were held; which is not impossible, but very doubtful. As a rule, the sacrificial festivals were certainly observed in the temple. The consequences of beholding a Christian at such places, are introduced with an earnest interrogative.—**Shall not the conscience of him who is weak be edified?**—The verb *οἰκοδομεῖσθαι* is not equivalent to *impelli*, or *confirmari*, to be determined thereto, to be betrayed, or, to be strengthened, i. e., in the purpose to do something not allowable; but, as in the New Testament throughout, to be edified,—only that it is here used antiphrastically, in an ironic sense. [So Alf., Stan., Mey., de Wette. But Hodge, without good grounds, says the interpretation “is out of keeping with the whole tone of the passage”]. It is an *edificatio ruinosus*, as Calvin expresses it, a being furthered to something which is destructive to a person that is weak in the faith (comp. ver. 11)—a bad way of enlarging the spiritual edifice, inasmuch as it comes to the doing of something heretofore avoided, and that, too, without any conviction of its rectitude, but simply after the precedent of another who has no scruples in the matter, by reason of his superior insight, and in comparison with whom one is unwilling to seem contracted. Any conjectural change of reading is needless. Also the surrender of the interrogative form (on account of *οὐχι*, and because then *εἰς τό* should be equivalent to *ἐν τῷ*) is ungrammatical. The assumption that there is a play upon words in the Epistle to the Corinthians is gratuitous.—Ver. 11, whether we read with the Rec. *καὶ ἀπολείται, καὶ ἀπόλλυται*, might be construed as continuing the question, [as in the E. V.]. But it would be more emphatic to suppose here a new affirmative sentence,—**for there perishes.**—But the most probable text is *ἀπόλλυται γάρ, for there perishes.* And since the *for* created difficulty, some put *οὖν, therefore*, instead of it; others, since they found both *γάρ* and *οὖν* in different manuscripts, rejected the one as well as the other, and wrote *καὶ* before *ἀπόλλ.* [so Lach. and Stanley]. The *γάρ* serves for the solving of the antiphrastic irony involved in *οἰκοδομηθήσεται*, and that, too, in a fearfully emphatic way, *q. d.*, ‘a fine way of edifying, indeed! for, instead of building up, this is a tumbling to utter ruin.’ The destruction (*ἀπόλεια*) here meant is the same as in i. 18, *viz.*, the forfeiture of salvation, that everlasting destruction which comes from acting without faith and against conscience; not, as Bengel says, the loss of faith itself; and still less, a gradual apostasy or moral deprivation, or a loss of inward peace. If the word is taken passively, *is ruined*, the guilt of the person causing this ruin by the abuse of his liberty, will appear still more prominent—**over this thy knowledge.**—Whether we read *ἐπὶ*, or *ἐν τῇ σῇ γνώσει*, the sense is the same. We have here the cause of the ruin. This is a reck-

less and unloving use of knowledge. *Τῇ σῇ, this thy, i. e.*, ‘which thou hast, and in which thou boastest.’ The guilt involved appears enhanced still further by three particulars, which stand out yet more distinctly in the proper collocation of words now critically verified (*ὁ ἀδελφός* after *ἐπὶ τῇ σῇ γνώσει*).—**the weak one**,—the one who, of all others, ought to be treated with considerate forbearance, and from whom nothing should be exacted beyond his strength.—**the brother**,—a person bound to thee by the closest tie, and who ought to look to thee for assistance in the way of salvation, rather than for a stumbling-block over which to fall and perish. [“The isolated and final position thus given to ‘the brother’ gives a pathetic close to the whole sentence.” STANLEY].—**for whom Christ died.**—And this is the most aggravating circumstance of all—‘thy conduct frustrates the purposes of Christ’s atoning death (comp. Rom. xiv.), since thou, in behalf of him, for whom this great sacrifice was made, hast shown thyself unwilling to make the petty sacrifice of surrendering thine own right’ [(comp. Rom. xv. 1-3). There is a pathos and power in these words not to be overlooked. But mark the possibility implied—that persons, for whom Christ died, may perish. But whether they ever will or not, will be decided by each one according to the type of his theology]. The result of such conduct next follows.—**In so sinning against the brethren.**—He here passes over into plural, and gives them also to understand that he is now treating of no indifferent matter. [The manner in which they had used their liberty, had rendered the otherwise allowable act positively sinful]. As explanatory of this, he adds:—**and wounding their weak consciences.**—*Τὸ ὑπὸ τῶν τε, striking*, and thereby painfully affecting, inasmuch as the conscience thereby is rendered evil and impure. [The word is used to exhibit more forcibly the meanness of the conduct in question; for what is meaner than to strike a thing that is weak?].—**Ye sin against Christ.**—Here is where the act culminates and exhibits its exceeding guiltiness. In what way this is done, is shown in the previous clauses. It thwarts the ends of the Saviour’s death. It is true that Christ, as the head of the body, suffers also in the affliction of his members; but this is not the thought here brought out, (is not even indicated in the words: ‘the brethren’). “As in the main clause, the third item mentioned in ver. 11 is again taken up, so are the first two, in the participial clauses.” OSLANDER. This unloving use of liberty he shames to the very lowest, in expressing, as the result of these deliberations, his own purpose of self-denial.—**Wherefore if meat make my brother to offend.**—The verb *σκανδαλίζειν*, found in 2 Cor. xi. 29; Rom. xiv. 21, and frequently in the Gospels, means literally, *to cause a person to fall* by laying a snare in his path; hence, *to seduce or betray into sin*, especially by bad example.—**I will not eat flesh:**—*κρέα*, the particular food of which he is speaking.—**for ever;**—*εἰς τὸν αἰῶνα*: “while the world standeth”—a strong hyperbole, intensifying the strong negative *οὐ μὴ*. “Here, in ver. 13 the ethical principle for regulating the use of things indifferent, is shown to be love.”

NEANDER. ["The whole argument closely resembles Rom. xiv. 19-22, even to the particular phrases employed." STANLEY].

DOCTRINAL AND ETHICAL.

1. *Knowledge and love are essentially identical.* For all true knowledge implies, above all things, a going out from self, and all selfish aims and selfish isolation, and an entrance into something else, in order to apprehend it, and to unite it with ourselves, and ourselves with it; and to assimilate it to ourselves while we assimilate ourselves to it, or, in other words, penetrate into its essential idea, give ourselves up to it, and then recast it, as it were, within ourselves. This is an act of the Spirit, in which all rigidity of mind is subdued, in which the individual descends from the isolated heights of his own separate individuality, surrenders or annihilates all mere self-serving; and at the same time confesses that he is not sufficient for himself, but stands in need of another, and only in connection with that other can find true satisfaction and the fulfilment of his own destiny. Thus humility appears as an essential element of all true knowledge; and from this it follows, that where there is self-exaltation—where a person means to aggrandize himself by his knowledge, there true knowledge cannot exist. Aside from this also, experience teaches us that those, who have gone down into the profundities of knowledge, are always truly humble; that with them, in presence of the greatness of the object studied (which, the more it is explored, exhibits the more its inexhaustible fulness and depth), their own individuality gradually dwindles and is lost from sight.—But it is precisely in this also that *love* consists. In its exercises, self passes out of its exclusiveness, and enters into some other object; and for the sake of this, it opens all its inner treasures in order to impart them—to have them no more for itself alone, but to enjoy them in fellowship with it. And this, in the sphere of personal life, by reason of the reciprocity and communion implied in love, is followed by a supplementary action; since the person beloved loves in turn, and requites his lover with all he has. In such self-renunciation, humility is an essential element; it implies a readiness to be abased—a willingness to live for others, for their service and the furtherance of their welfare. And this is so even with the more gifted as well as with those less endowed; as is seen in the simplicity with which the latter accept, and the former impart gifts; and also in the readiness with which the former refuse to avail themselves of their superior insight and larger liberty in the enjoyment of things morally indifferent, and in the assurance which the latter feel that the others may be acting rightly even where they, contemplating the matter from their position, do not feel at liberty to consent to the same, and to imitate them.—Such humble love includes a sound reciprocal knowledge; as, on the other hand, sound knowledge involves such love. But the root of both lies in the *knowledge and love of God*. The soul that opens itself Godward, that apprehends God's truth—His living creative thoughts, is thereby made able and willing to

search for the imprint of these thoughts in the rational as well as in material creation, to pass out of self into them, to become absorbed in them, and by appropriating them to become itself enlarged, or to fill with them all forms of existence that, by virtue of their resemblance to God, carry in themselves the types of creaturely life.—And this is an activity in which the individual can no longer remain egotistical, self-seeking and self-satisfied. But in carrying it out, he must renounce himself more and more, losing himself, as it were, in the depths of God and His creation, yet by this very means becoming more truly great, and rich, and glorious.—But such an opening of the intelligence towards God is at the same time an opening of the loving heart towards Him, which carries with it an opening of the heart towards all creaturely life that is grounded in the life of God, and is loved and cherished by Him,—especially that personal life which bears God's image, and was formed for communion with Him; and, consequently, it implies a personal devotion to it for the sake of communicating some good to it in humility and self-denial.—But where there is such a love for God, there the person is *known of God*; and this involves a *being loved* by Him. And this is the primal source of all human knowing and loving. While God opens Himself lovingly toward the creature which He hath made out of sheer love—for an urgent desire to impart His own fulness to something needing it, He by this means draws it closely to Himself; and the more it follows this Divine attraction in hearty devotion, and thus loves God in return, the more is it recognized by Him as His—as belonging to Him by a voluntary determination, and taken up into the light of His Divine life, and illuminated by this light so that it becomes truly intelligent and knowing.

["For the connection of knowledge and love, see 1 Jno. iv. 7. 8: 'Every one that loveth is born of God, and knoweth God; he that loveth not knoweth not God, for God is love.'—For the identification of God's knowledge with His love, comp. Exod. xxxiii. 17; 'Thou hast found grace in my sight, and I know thee by name.' Also Jno. x. 8: 'He calleth His own sheep by name.'—For the identification of God's knowledge of man with man's knowledge of God, comp. the similar blending of the spirit of man with the Spirit of God in Rom. viii. 15, 16; 1 Cor. ii. 11; also Jno. x. 15: 'As the Father knoweth me so know I the Father.'—And then for the general turn of the whole expression, as implying that every part of our redemption, but especially our knowledge of God, is more properly His act than ours, see 1 Cor. xiii. 12: 'Then I shall know, even as also I am known;' Gal. iv. 9: 'Now having known God, or rather having been known by Him;' Phil. iii. 12: 'If I may apprehend that for which I am apprehended by Christ.' STANLEY].

2. *Christian liberty, its nature and limitations.* According to Luther's spirited exposition in his tract entitled "The freedom of a Christian," a Christian through faith becomes free from all men, but through love is made the servant of all. This truth finds application also here as well as in chap. vii. 29 (see "Doctrinal and Ethical" in

loco). In the consciousness of his fellowship with God the Father through Jesus Christ the believer knows himself to be exalted above all things. His Father is the one God who is the ground of all things and on whom all things depend; and the mediator of this new life in fellowship with God is the one Lord through whom are all things. In this their relation to God through Christ, then he ought to regard and use all things. However these may be regarded and used by others, to him they are nothing else than the works and gifts of God; through them, the Supporter of their being and existence becomes the Supporter of his life in the family of God; to him are they furnished for free use and enjoyment, entirely apart from all other associations which they may awaken in the consciousness of others. Thus to the Christian the flesh of those beasts, which have been offered to idols, is only the component part of a creature of God, the enjoyment of which is granted him by the Creator; and so far as he partakes of it with thanksgiving for the goodness therein shown, it is to him pure and harmless (comp. 1 Tim. iv. 3).—But although free through faith, the believer is, on the other hand, bound through love, and comes into dependence on his brethren. If the use of the creature in question is a matter of indifference as it respects his fellowship with God and his worth in God's sight, while yet, on the other hand, in the view of his weaker brethren, who have not acquired that fulness of faith, and whose religious convictions on the point are still wavering, such conduct is questionable, by reason of its seeming contact with idolatry, and if they are not yet sufficiently independent to refrain from following the example of a person held in repute for superior discernment, then love demands that we pay regard to such characters, and not set before them an example which will betray them into sin, nor do aught that will prove a stumbling-block in their path. To be reckless on this point and to enjoy our liberty regardless of how we defile the consciences of others, undermine their relation to God, and hazard their eternal salvation, is to evince an utter lack of love by reason of which not only is the weak brother injured, and fraternal obligations violated, but also the Lord Jesus Christ Himself, who for the sake of this very brother offered up His own life, is aggrieved in the frustration of the ends for which His sacrifice was made. Hence it follows that the love of Christ—this love which embraces alike the weak and the strong and by faith becomes an indwelling and controlling power in the heart of every true Christian, must prompt the strong to condescend toward the weak, and to become as weak to the weak (ix. 22), and in their conduct relatively to them to seek to avoid whatever for themselves may be of indifferent character whenever there is reason to fear that the religious life of the weak may be endangered.

["This is a principle, however, the application of which must be left to every man's conscience in the fear of God. No rule of conduct, founded on expediency, can be enforced by church discipline. It was right in Paul to refuse to eat flesh for fear of causing others to offend; but he could not have been justly exposed to discipline

had he seen fit to eat it. He circumcised Timothy and refused to circumcise Titus. Whenever a thing is right or wrong according to circumstances, every man must have the right to judge of those circumstances." HODGE. The same holds good in regard to the drinking of wine, engaging in amusements, observance of the Sabbath and the like].

8. [*The intelligent conviction of right is essential to all right action.* The demands of a sound morality are not satisfied by the blind copying of another's example, however highly the person may be esteemed. As beings endowed with moral discernment, and subjected to conscience, it becomes us to go farther, and endeavor to ascertain the fundamental principles which should rule in the conduct, and which make a thing right in itself, and right for us, and then govern ourselves by these. It is to these principles—enthroned in the conscience, informing and enlightening it—that our prime allegiance is due. The mature will can acknowledge no other sovereignty without being false to itself, and losing its own integrity.—And still less can we go against the dictates of conscience in following some other assumed rule. The authority of conscience is paramount over all other, and its veto is a sufficient interdict upon all differing standards of action. Even that which is right in itself, becomes wrong for any individual when his conscience pronounces it wrong. Yea, paradoxical as it may seem, it must be affirmed that although it may sometimes be sinful for us to obey conscience—since it may sinfully enjoin wrong—it is always sinful for us to disobey it. Accordingly, when it prohibits wine-drinking, and theatre-going, and indulgence in games of chance, and the giving of sumptuous entertainments, and extravagance of attire and the like, then must these things be avoided, even though sanctioned by the practice of thousands of Christians deemed reputable. But while it is our imperative duty to obey conscience as it is, it is our business to do all we can to enlighten and instruct it in the truth. This private monitor, like the watch we carry for our constant convenience, may be inwardly deranged, and go wrong; and, like that, it needs to be regulated by some absolute standard. And this standard is the Sun of righteousness, as it shines upon us through the Divine Word and Spirit. These, therefore, must be consulted more and more, until conscience be purified from all errors, and obedience to it become perfect righteousness].

HOMILETICAL AND PRACTICAL.

AUGUSTINE:—VER. 1. What art thou, O man, thou who art inflated with conceit! Let it suffice thee that thou art full (Eph. i. 23)! He who is full, is rich; who is puffed up, is empty.

BERNEARD:—VER. 3. So much as thou lovest, so much thou knowest.

STARKE:—VERS. 1-3 (Hed.). Pride corrupts all, even the best things. Knowledge is good; but with pride, poison; a bubble in its iridescence is beautiful to look upon, yet full of wind. The knowledge even of divine things, not possessed with humility, nor applied to right uses, is vanity in the sight of God.—Love must be the

queen of life; heart, of the understanding; aim, of the undertaking. Love is the infallible token of those in favor with God.—Vv. 4-6. There is, indeed, only one God. But does not every sinner make to himself as many gods as there are creatures he loves, and so erect idols in his heart? Let each search and see (Col. iii. 5; Phil. iii. 19). O joy! many lords, yet only One; they have the title, but the One alone has the right and the might of lordship; and He is Christ unto whom it becomes us to live and to die (Rom. xiv. 8).—Ver. 7. Were Christians more clear and settled in divine knowledge, they would drop much which they consider right, and do many things they now condemn as sinful.—As the smallest grain of sand causes to the eye great pain, so does the slightest deviation from God's law cause to the wakeful conscience great disquiet.—Ver. 8. Food belongs to the outer man; therefore, of itself can have no effect on our Christianity.—Vv. 9, 10. The strong in faith must take heed to his conduct for the sake of the weak, lest they see and hear of something which may cause them to stumble and perish (Matth. xviii. 6).—Vv. 11-18. Even the weakest brother is of great account; since for him Christ died no less than for the strong; and those whom Christ honors are not to be lightly esteemed. The contempt put on such falls on Christ (Matth. xviii. 10 ff.). All sins against our neighbor are also sins against God, who has commanded us to love our neighbor. And this statement holds good of all such acts which, though not in themselves sins, yet cause others to offend, such as associations, amusements, fashions, and the like. Who says, 'Why should I care? Let him be scandalized who will? God knows my heart, that I do not cling to these things,' let such a person understand that he has neither repentance, nor faith, nor love in his heart. God knows that he clings not only to these things, but to the world, and the devil, too. What! Thou wilt not yield a hair, and carest not whether thy neighbor find life or death in thy doings!

BERLEN. BIBLE:—VERS. 1-3. A great outrage is committed when people say: We have clearer knowledge; we have no scruples; we know the matter is of no consequence. A Christian must do nothing except on good grounds, and for this he himself must be grounded in love. Gospel knowledge consists not in vain, lifeless notions, which inflate the mind, but it is a quickening power [which, while it illumines, also sanctifies. Life is the light of men]. Knowledge alone intoxicates; but love sobers. A sound knowledge is essential to Christianity; and this begins to show itself as soon as one loves the right. For as soon as a person turns to God in penitence, God turns and shines on him. He who desires only to love, and for this will humble himself to the very ground, will be instructed of God. As he unites love with knowledge, God will accept him; and being approved by God in his knowledge, he will then, for the first time, rightly know, viz., in the love and power of God; since he will then have the power of the Spirit in his own soul, and feel and possess the Spirit's presence and operations. Of this kind of knowledge, humanly taught scholastics know nothing.—

Vv. 4-6. An idol does, indeed, exist only in the fancy of its worshippers, yet we are not on this account to deal with it at random. Often are we obliged to be on our guard, even when we see nothing.—Is God verily to us the sole God? The faith which is *held* is not sufficient; there must also be a faith which *holds*. God must be to us the all in all. It is then we honor the Father as the father of all that bear the name of children; and who is also our Father; and to whom we shall again return suitably to the purpose of our creation. Christ has battled for us unto blood; hence, He has become anew our Lord, after the flesh. Apart from this, He was our Lord from all eternity.—Ver. 7. What is not done with assurance of faith, is done lightly or wantonly.—Ver. 8. Boldness in eating [i. e., in the maintenance of our liberty as to matters indifferent] is no indication of growth in Christianity.—Vv. 9-11. It does not follow that because an act is in itself allowable and harmless, it may be done without reflection. Nothing that does not accord with the rules of faith and love ought to be practised. A freedman of the Lord does not seek his enjoyment in a lawless liberty.—Many eagerly long for, and quickly grasp at, liberty. But to be truly free, a person must be able and willing at times to give up his freedom. A love that is free looks not to its own advantage, but to the good of others; especially to those whose spiritual foundations are disturbed by the liberty they see taken by their fellows. That is a poor sort of edification—a building upon the sand, when a person blindly abandons himself to another's guidance, and imitates him on the presumption that he is a wise man.—Take heed that thou provest not the means of destroying the smallest heartfelt obedience in the humblest Christian novice. Consider how near that person stands to thee for whom Christ died.—Vv. 12, 13. To look more to one's self than to others to sin against those to whom we owe affection, to break the bruised reed—this is to sin against Christ—that Saviour who was ever moved to pity and uphold others.—It is a delicate thing to have to deal with a tender conscience. A truly Apostolic spirit voluntarily makes himself the servant of all. Even when in the right, love makes us surrender our rights whenever and because the mind of Christ is in us.

RIEGER:—VERS. 1-7. To be known of God as His, and so to become assured of our knowledge, that it is exercised in the fear and love of God, this is the main thing. God is the origin of all knowledge. In this fact lies the foundation of all humility; and the end and aim of all knowledge [on earth] is the edification of our neighbor.—Through the light of the Gospel shining from the sole Godhead in heaven and upon earth, all false fears and all vain confidences are banished; and we have only to keep our hearts collected in faith, and prayer, and worship, towards this one God, and towards our Lord Jesus Christ, and to maintain fellowship one with another.

HEUBNER:—VER. 1-3. Knowledge is subject to a double danger, viz., that it be without love, and become an end in itself, and that it step beyond Scripture limits, and beget vain self-conceit and contempt toward others.—The conceit of superi-

wisdom is a mark of folly; true wisdom humbles us, and teaches us how little we know, and brings us to recognize the right end and aim of knowledge in the glory of God and in the salvation of our neighbor.—The humble person, in whose heart love dwells, has the faculty for clear discernment.—Vv. 4-6. There is only one God; but His worship is injured if we fasten our affection on vanities as if they were realities. Much, in itself innocent, becomes criminal by reason of the thoughts and intentions connected therewith. Even the creations of our fancy may become sin. The vanity of idol-worship should teach us the infinite worth of worshipping the true God, and the great merit of Christianity in that it eradicates this deeply-rooted and widespread superstition. The sum of Christianity, as distinguished from Heathenism and Judaism, is this, that the one God, the Creator, has revealed Himself as the Father through Jesus Christ.—Ver. 7. The lack of liberal insight is no sin, and can involve no disgrace: but to act against one's own conscience, and to betray others into doing the like—this is sin. By this rule is every enjoyment to be judged. The question is not, 'What is it in itself?' but, How does it appear to others? Hence, the injunction: spare weak consciences.—Ver. 8. Freely to allow all things, makes no one better; self-restraint, renunciation, obligation, dishonors not. But the fear of appearing weak and pious—this is what makes truly weak.—Ver. 9. True strength and genuine freedom are best shown in being able to limit our freedom through love to God, and in behalf of others. The stronger, the tenderer, and the more sparing! If thy freedom betrays others, thou faltest thyself! Unfortunate knowledge, which occasions others the loss of a good conscience! Conscience is the holiest, the tenderest thing in man, and it suffers from the slightest touch. Also Christ's heart is wounded, if we wound one of His believing ones. The enjoyment of our liberty at random, and the offence committed, stand in no comparison with each other. The former is vain, worthless, needless; the latter is corrupting and criminal.

BESSEY:—Ver. 1. The first person puffed up was the devil. All refined opinions, which keep superstition far aloof, all correct views of God's being and word, are empty as wind clouds which bring no rain, when they bring not forth the

fruits of love.—Ver. 2. Not one single item of divine truth has attained to power in us as it should, if it does not divest us of our conceit and selfishness.—Ver. 4. In the world an idol is nothing; for the world is God's work, wherein nothing has being which man's thoughts have created. But in the heart of man, ah! there the idols are, indeed, a frightful something, and "no joke," as Luther says.—Ver. 8. Thanks be to Thy mercy, O God, that Thou furnishest to us in Thy Gospel the precious truth (Heb. xiii. 9), that that heart becomes established which is made so not by meats, but through grace.—Ver. 11. Not merely a conscious obstinacy in disobedience to God's commands, but also a trifling readiness for any thing which stains the conscience, because it is weak, is sufficient to destroy faith in the heart. So intimate and tender is the bond of fellowship between believing souls and Christ, that it is broken just so soon as any portion of our outward life is withdrawn from the control of the Spirit of grace.—Ver. 12. Not only do the strong and mature belong to Christ, but also the weak and novices no less.—Ver. 13. To yield to the arrogant, is to deny Christ; not to spare the weak is to sin against Christ. He who walks in love, avoids both.

[BARNES:—VER. 6. Christians, though truly converted, yet may have many erroneous views and feelings in regard to many things. The morning dawn is, at first, very obscure. And so it may be in conversion. This should lead us to *charity*, towards imperfections; to *carefulness* not to mislead; and to *moderation* in our expectations from young converts, especially those in heathen lands.—Ver. 1-9. Love is a *safer* and more *useful* guide than knowledge.—Ver. 10, 11. Nothing is of more value than a correct Christian example, particularly in those occupying the more elevated ranks in life. The ignorant look to them for guidance, and their conduct should be such as will conduct safely.—Ver. 13. A noble instance of Paul's principles. If all Christians had Paul's delicate sensibilities, and Paul's strength of Christian virtue, and Paul's willingness to deny himself, in order to benefit others, how soon would the aspect of the Christian world change! How many practices now freely indulged in, would be abandoned! (*Ad sensum*)].

B. An Illustration of Self-denial drawn from the Apostle's Life, in the Renunciation of his own Rights and Liberties for the Good of others.

CHAPTER IX. 1-23.

1. Statement of his own rights as an Apostle.

VERS. 1-14.

AM I not an apostle? am I not free? [Am I not free?¹ am I not an apostle?] have I not seen Jesus Christ [*om.* Christ²] our Lord? are not ye my work in the
 2 Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal
 3 of mine³ apostleship are ye in the Lord. Mine answer to them that do examine
 4, 5 me is this:⁴ Have we not power to eat and to drink? Have we not power to lead
 6 about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord,
 7 and Cephas? Or I only and Barnabas, have not we power to forbear working?⁵
 8 Who goeth a warfare any time at his own charges? who planteth a vineyard, and
 9 eateth not of the fruit⁶ thereof? or' [*om.* or] who feedeth a flock, and eateth not of
 10 the milk of the flock? Say I these things as a man? or saith not the law the
 11 same also?⁷ For it is written in the law of Moses,⁸ Thou shalt not muzzle⁹ the
 12 mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or
 13 saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is [was] written:
 14 that [because] he that plougheth should plough in hope; and that [*om.* that] he that
 thresheth in hope should be partaker of his hope¹¹ [in hope of partaking]. If we
 have sown unto you spiritual things, *is it* a great thing if we shall reap¹² your carnal
 things? If others be partakers of *this* power over you,¹³ *are* not we rather? Nevertheless
 we have not used [did not use] this power; but suffer all things, lest
 we should hinder the gospel of Christ. Do ye not know that they which minister
 about holy things live of *the things* of the temple? and they which wait¹⁴ at the
 altar are partakers with the altar? Even so hath the Lord ordained that they
 which preach the gospel should live of the gospel.

¹ Ver. 1.—The precedence of this clause [thus reversing the order of the two as they stand in our version], is established by A. B. [Cod. Sin.], by almost all the versions, and by other old authorities. ["Possibly the original order was changed to bring the weightiest question into prominence." ALFORD].

² Ver. 1.—The Rec. has Ἰησοῦν Χριστόν [with D. K. L.]; others have Χριστόν Ἰησοῦν. Χριστόν is an addition not found in A. B. [Cod. Sin.], and is omitted by Alford, Stanley].

³ Ver. 2.—Lachmann, Tischendorf [Alford, Stanley], have μου τῆς [to correspond with τὸ ἔργον μου] (instead of τῆς ἐμῆς); but it is not sufficiently attested.

⁴ Ver. 3.—Aὐτῇ ἑστίν; Lachmann [Alford, Stanley] read ἑστίν αὐτῇ, which also is not sufficiently attested. [Yet it is found in A. B. Cod. Sin.].

⁵ Ver. 6. The omission of τοῦ is, indeed, strongly attested, but is to be explained as an attempt to conform with the foregoing clauses.

⁶ Ver. 7.—Rec. has ἐκ τοῦ καρποῦ in conformity with what follows, but it is more feebly sustained.

⁷ Ver. 7.—H is rejected by Lachmann according to weighty testimony; it was, perhaps, omitted to accord with the foregoing clauses.

⁸ Ver. 8. The Rec. has ἡ οὐκί καὶ—ταῦτα λέγει [with K. L.];—feeble authority. A probable alteration of what seemed unintelligible. [The true reading: ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει, is found in A. B. C. D. Cod. Sin.].

⁹ Ver. 9.—Griesbach reads: γεγραπται γὰρ [omitting ἐν τῷ Μωϋσέως νόμῳ], but without sufficient authority.

¹⁰ Ver. 9.—ἐκ μέρους [with A. B. C. D. K. L. Cod. Sin.]; instead of with the Rec. and Lachmann [Stanley], read φημύμεν. The former is best supported and more probable, because not found in the Sept.

¹¹ Ver. 10.—In the former of the last two clauses, the best supported order is: οὗτις ὀφείλει ἐν ἑλπίδι ὁ ἀποτρίβων ἀποτρίβων, instead of which the Rec. puts ἐν ἑλπίδι before ὀφείλει, which is a variation of the order. In the second clause some of the better authorities have: τῆς ἐλπίδος αὐτοῦ μετέχειν, to which the Rec. appends the original ἐν ἑλπίδι. The best accredited text is: ἐν ἑλπίδι τοῦ μετέχειν [found in A. B. C. Cod. Sin.]. So Meyer [Alford, Stanley, and Wordsworth].

¹² Ver. 11.—The Rec. and Lachmann read θεωροῦμεν, [and so Alford, Stanley, and Wordsworth]. The subj. θεωροῦμεν is strongly supported, and might have been crowded out by the future form, because grammatically objectionable [A. B. Cod. Sin. have the future].

¹³ Ver. 12.—ὁμῶν ἐξουσίας is far better accredited than the Rec. ἐξουσίας ὑμῶν [being found in A. B. C. D. F. Cod. Sin.]. But τινὰ ἐγκρατῆν is not so well authorized as ἐγκρατῆν τινα.

¹⁴ Ver. 13.—Παρεστέλλοντες is better supported than the Rec. προσεδέοντες.

EXEGETICAL AND CRITICAL.

VERS. 1-3. The fundamental principle and purpose of his, having been briefly stated in viii. 13, he now proceeds to enlarge upon it, by showing how he had, in fact, been practising self-denial out of love to the Lord and his brethren, and how he had, in a far higher manner than he had demanded of them, renounced his own rights and prerogatives for the sake of winning souls and spreading the Gospel.—[“This whole passage, thus incidentally introduced, is one of the most elevated, heavenly, and beautiful discussions in the New Testament, and contains one of the most ennobling descriptions of the virtue of self-denial, and of the principles which should actuate the Christian ministry, any where to be found. All classic writings, and all records of antiquity, would be searched in vain for an instance of such pure and elevated principle as is presented in this chapter.” BARNES].—He begins with four questions [abruptly introduced, which bring to view the position from which he acted, and answer any objections they might be inclined to make against his appealing to his own conduct. “It would almost appear as if he had properly concluded the subject at viii. 13, and then returned to it from this new point of view on the arrival of fresh tidings from Corinth, informing him of the imputations which he now proceeds to dispel.” STANLEY]. In the first question [see critical notes] he asserts his independence,—a circumstance which might appear to exempt him from the need of such circumspection as he above speaks of; in the second, his high function as an Apostle, which fully warranted this independence, and rendered him responsible to Christ alone, whose ambassador he was; in the third, the grounds of his Apostleship in respect of the Lord; and in the fourth, the seal of his office in the Corinthian Church itself, and in his labors there. He thus takes ground from which naturally to pass over and speak of his own right to support—a right, however, of which he had made no use out of regard to higher interests. [And this is the point in his example which he wished to enforce as a lesson upon his readers].—**Am I not free?**—i. e., independent, [not in a moral sense, as having knowledge, and thus emancipated from foolish prejudices; but in a civil or legal sense, as at liberty to act as he chose, without being accountable to any man]. This point is resumed again in ver. 19; and the fact that it is not discussed until after the full statement of his Apostolic rights, might have occasioned the transposition of the two questions in the Rec. [“The order here followed is not only that of the most ancient MSS., but is also in conformity with the sense. His freedom, and not his Apostleship, was uppermost in his thoughts, and was the special occasion of the digression.” STANLEY.—But still more.—**Am I not an Apostle?**—and so, placed even in a position of authority over others? But, because this fact was disputed by his opponents, he is disposed to linger here a little; and, by way of proof, asks still further,—**Have I not seen the Lord?**—He here implies that his Apostle-

ship rested on the same foundation as that of the other Apostles, viz., the immediate call of Christ and the eye-witness of His glorified life. In this respect, therefore, he was their equal. The sight of Christ he speaks of refers primarily to that first manifestation of the Lord to him which effected his conversion (xv. 8; Acts ix. 22-26); yet not exclusive of the later revelations mentioned in Acts xxii. 17, and xviii. 9, by which he was confirmed in his labors at Corinth. In no case are we to suppose any reference to his having seen Christ during his earthly life; this would have no significance whatever for the Apostleship of a Paul. That he says this with an eye to the Christ-party, as one that laid great stress on having visions, so that this were an *argumentum ad hominem*, is a very doubtful assumption. In opposition to Rückert, who supposes that Paul here alludes to his ecstatic vision in the temple, NEANDER says: “It is impossible that such a vision should legitimate Apostleship.”—**Are not ye my work in the Lord?**—The designation, “in the Lord,” does not qualify merely “my work,” [q. d., ‘ye are the Lord’s work, not mine’ (Chrys.)], but it belongs to the whole question. They were his work as an *Apostle*, and were introduced by him into their new life, and constituted a Church of God, in the Lord, i. e., by virtue of his fellowship in the Lord. The phrase designates the element in which he wrought (comp. iii. 5 ff., and iv. 15). This thought he further expands.—**If I be not an apostle to others.**—By the *others* he means those coming into the church from abroad, it may be emissaries from Palestine who sought to mislead the Corinthians in regard to his Apostleship. *Ἄλλοις* is the Dative of judgment: ‘in their view or opinion.’ *Ὅτις εἶμι* expresses the fact as it was; hence, *οὐ, not μή.*—**Yet, doubtless, I am to you.**—The *γέ* strengthens *ἀλλά*: ‘yet, at least,’ or ‘yet surely.’ More in full: ‘Ye certainly cannot but acknowledge me as an Apostle; for ye yourselves, by the simple fact of your conversion, serve to confirm my claim.’ There is no allusion here to the miracles of the Apostle (Chrys.). These were wrought also by those not Apostles. But that his preaching produced such results as could only be ascribed to the power of Christ, this was the proof of his assertion that he was Christ’s ambassador (comp. 2 Cor. iii. 2).—**for the seal of my apostleship are ye in the Lord.**—*Σφραγίς, seal*, that wherewith one concludes, designates, and confirms any thing; then, *confirmation, witness, original testimony.* The words “in the Lord” belong here, also, to the whole clause, and imply that the fact asserted was of the Lord, inasmuch as it was He that had vouchsafed to the Apostle so glorious a result in setting up a church so richly endowed in one of the chief seats of heathenism. [“This, although valid evidence, and as such adduced by the Apostle, is very liable to be abused. First, because much which passes for evidence is spurious; and, secondly, because the evidence of success is often urged in behalf of the errors of preachers, when that success is due to the truth they preach; thirdly, because small real success may be taken as evidence for more than it will fairly warrant.” “Still, there are cases when the suc-

cess is of such a character, so undeniable and so great, as to supersede the necessity of any other evidence of a divine call. Such was the case with the Apostles, with the reformers, and with many of our modern missionaries." *HOOD*.—These suggestions he concludes with ver. 8.—**This is my answer to them who examine me.**—Here the words *ἡ ἐμὴ ἀπολογία* stand first by way of emphasis, just as *αὕτη ἐστίν* come last for the same reason. The phraseology is that of the courts,—*ἀπολογία*, *apology*, *defence*, followed by the dative expressing the parties to whom it is made (2 Cor. xii. 19).—*ἀνακρίνειν*, *to judge, investigate*, as magistrates at a trial, and here, for the purpose of opposition ["a direct allusion to his antagonists," *STANLEY*]. *Αὐτοῖς, this*, is the subject and not the predicate of the sentence (as in Jno. i. 19; xvii. 8), and relates to the fact expressed just before, *viz.*, "the seal." To connect this sentence with what follows, [*Chrys.* and the *E. V.*], as introductory to it, is inconsistent with the contents there found; ["for what follows is no answer to those who called his Apostleship in question." *HOOD*].

Ver. 4-6. He comes now to the first point touched, *viz.*, to his power, his civil rights which he had voluntarily renounced. The indisputableness of these he indicates by employing the form of a question—**Have we not power to eat and drink?**—*οὐκ ἔχομεν*, taken together, expresses one idea (comp. xi. 22, Rom. x. 18); [so that "*μή* asks the question, and *οὐκ ἔχομεν* is the thing in question; lit. *Is it so that we have not power?*" *ALFORD*]. He here passes over into the plural, because he now takes into view his associates also, or because he desires to be regarded, not in his private capacity, but in that official position which he had in common with all the apostles and servants of God. [This, however, is doubted by *Alford*, who says that, "at all events, it will not apply to ver. 12, where the emphatic *ἡμεῖς* is personal."] In the matter of 'eating or drinking,' he has no reference to the Jewish laws respecting food [as though he were claiming exemption from them (as *Billr.* and *Olish.*)], since this would be remote from the context; nor yet to the flesh offered in sacrifices (as *Schrader*); but, as is shown in what follows, to his right to live at the expense of the Church, a right which was grounded on his apostolic office. The same principle is applied to his journeying officially in company with a Christian wife; for this is what he means when he says—**Have we not power to lead about (with us) a sister wife?** (*ἀδελφὴν γυναῖκα*).—The allusion here is not to a serving matron [whose business it should be to minister out of her substance to the wants of the apostle as he went from place to place, according to the interpretation of *Aug.*, *Jerome*, and most of the early fathers, and as is still maintained by the Romish commentators in the interest of celibacy—an interpretation which very early gave rise to great abuses], for the subsequent reference to Peter forbids this (Matt. viii. 14), and it is inconsistent also with the qualifying term *γυναῖκα* (comp. *Osiander*). Nor is it the right of marriage which is here in debate, for this is simply presupposed. The point made is Paul's right to have a companion in travel at the cost of the

Church, and for this he refers to the precedent set by the rest of the apostles,—as also the other Apostles, and the brethren of the Lord, and Cephas.—The allusion here is general, and we are not to conclude from it that all these parties were married. But does he here use the word 'Apostles' in its broader or strict sense? *Osiander* infers the former from the mention made of the brethren of our Lord in a way which seems to assert for them a higher position. These did, indeed, occupy a very comprehensive sphere of mission labor and important responsibility (as *James*, Gal. i. 19); but there is no reason to believe that they stood higher than the twelve. But who are these "brethren of the Lord?" A prevailing dislike, existing even among evangelical churches, of regarding the mother of our Lord, who was conceived in her by the power of the Holy Ghost, as the mother of other children also, born in lawful wedlock, has led to the supposition, either that they were only brothers in a broader sense, being the cousins of Jesus on the mother's side (since such cases occurred among the Apostles, though never with this designation, see *Luke* vi. 15 ff. and the parables in *Matt.* x. and *Mark* iii.), or that they were the sons of Joseph by an earlier marriage. "The statement, 'born of the Virgin Mary,' is an article in the Church's creed; but the question, whether she bore children afterwards involves no point of Christian faith."—*BURGER*. Both the intimation given in *Matt.* i. 25, as also the repeated association of these brethren with Mary by the evangelists, which points to a closer relationship with her than that of step-sons (comp. *Acts* i. 14; *Matt.* xii. 46, xiii. 55), render it probable that they were, in a literal sense, the sons of Mary, who at first followed in the train of Jesus with their mother (*Jno.* ii. 12), and later became estranged from Him (*Jno.* ii. 8 ff.; comp. *Mark* iii. 21); but, finally, having rid themselves of their prejudices and unbelief by reason of His resurrection, entered the circle of His disciples (see *Acts* i. 14, where they are expressly distinguished from the twelve).* Among this number *James* stood preëminent. Him our Lord deemed worthy of a special manifestation of Himself after He was risen (1 Cor. xv. 7); and he was highly esteemed, and exercised great authority in the Church of Jewish converts (comp. *Acts* xv. 18; xxi. 18; Gal. i. 19; ii. 9; also see *Osiander* and *Meyer*). By referring to the authority of *James* (in which his brethren shared according to their measure), Paul here puts them next to the Apostles in order to establish his own apostolic rights upon the matter in question more firmly against the opposition of the Judaizers. *Osiander's* inference, therefore, in regard to the "rest of the Apostles" is untenable. In further self-justification, he adduces more particularly the example of *Peter*—and *Cephas*—who occupied so high a position in the apostolic college (*Neander*) among the Jewish Christians. The assumption of a climax here, which makes *Peter* out to be the first of

* [See this subject fully discussed in *ANDREW'S Life of our Lord*, pp. 104-116; *NEANDER, Life of Christ*, § 22; *LANG'S Leben Jesu*, § xiii.; *KRITTO'S Enc.*, 2d Ed. Art. *Jesus Christ*, p. 530; and *SCHAFER'S* exegetical note in *LANG'S Commentary*, *Matt.* xiii. 25.]

the Apostles (Cath.), is contradicted by ver. 6.—**Or I only and Barnabas**—Paul here associates with himself his early co-laborer, a man of high apostolic consideration (Acts iv. 36; xi. 22 ff; xiii. 14). [“This is the only mention of him in conjunction with St. Paul since the date of the quarrel, in Acts xv. 39.” STANLEY. “It is not improbable that after his separation from our apostle he may have maintained the same self-denying practice of abstaining from receiving sustenance by those to whom he preached, which he had learned from Paul at the first.” ALFORD. “Observe his humility of mind, and his soul purified from all envy, how he takes care not to conceal him whom he knew to be a partaker with himself in this perfection.” CHRY.].—**Have we not power to forbear working?**—The power or right (*ἐξουσία*) which he here speaks of is not distinct from those above mentioned, but is a consequence of the denial of them, apagogically introduced, *q. d.* ‘In that case, then, it would appear that Barnabas and I are not at liberty to forbear working.’ By ‘working’ (*ἐργάζεσθαι*) he means laboring for support (iv. 12; 2 Thess. iii. 8; Acts xviii. 5); hence the sense is: ‘are we alone under obligation to work for our livelihood while we preach?’ The Vulgate, by omitting the *μή*, translates *hoc operanti, i. e.,* according to the Latin expositors, *faciendi quod ceteri faciunt*, according to Ambrose, ‘of giving instruction for the sake of support at the cost of the churches’!

VERS. 7-14. He next passes to establish the right claimed; and, first, from the analogy of secular laborers who are, at the same time, striking illustrations of the nature of apostolic labor (iii. 6; 2 Tim. ii. 4). (1). *The soldier*.—**Who ever goes to war?**—*ἔρπαινεσθαι*, means, *to march to the field*, and is used alike of generals and soldiers, the same as in the active voice. Here it denotes the service of a private (Paisow II. 2, p. 1562).—**at his own charges?**—*ἰδιοὺς ὁψωνίοις*, the Dative of ways and means; *i. e.,* so that he bears his own expenses. *ὄψωνια*, rations, cost, stipend (Luke iii. 14; Rom. vi. 23). [“pr. ‘whatever is bought to be eaten with bread.’ Hired soldiers were at first paid partly in rations of meat, grain, fruit.” ROE. Lex.]. “Paul here is arguing on the ground of natural right.” NEANDER.—(2). *The husbandman*.—**who planteth a vineyard, and eats not its fruit.**—*τὸν καρπὸν*, the accusative, instead of genitive after the *ἐσθίειν*, *to eat*, is to be taken as the simple objective (KÜHNER, II., p. 181)]. (3). *The shepherd*.—**who feeds a flock, and eats not of the milk of the flock.**—*Ἐκ τοῦ γάλακτος*, *of the milk* [JELF, § 621. 3, i.]. The wages of the shepherd in the East is, even to this day, a portion of the milk. [And this is partly converted into other articles of food, and also partly sold to obtain other commodities. Hence the case of the prep. *ἐκ*, with the gen. (Alford)].—From the analogy of human relations and usages, he passes to Scripture for proof, thus sustaining his position by a positive Divine ordinance.—**Say I these things as a man?**—*Κατὰ ἀνθρώπων*, in a different sense from that in iii. 8; here it stands in contrast with the Law of God, [and means, according to the modes of talking and acting preva-

lent among men]. “Paul here puts an argument derived from human customs, and one taken from the Law over against each other.” NEANDER.—**Or does the Law, too, (καὶ) not speak these things?**—*καὶ* introduces the higher instance as something additional. ‘H, or stands apagogically as in ver. 6 (Meyer). *q. d.,* ‘I would not appeal to human analogies had not the Law also spoken in the matter.’ On account of the *καὶ*, which would otherwise be superfluous, it were better to treat this as a question antithetic to the foregoing one, and specifying something in advance—*ὃ οὐ (οὐχί) λέγει ταῦτα καὶ ὁ νόμος*. But this would put *ὁ νόμος* first, as the object on which the emphasis lies, as the Rec., making a correct gloss here. *Ἀλεῖν* and *λέγειν* [the former used by the Apostle of himself, and the latter, of the Law] are to be distinguished as ‘say’ and ‘speak,’ the latter having special reference to the contents (comp. Rom. iii. 19), (Meyer). [“Ἀλεῖν expresses the general idea of talking, whether reasonably or otherwise,—*λέγειν* implies speaking in a rational, intelligent manner.” W. WEBSTER, *Syn. of the Gr. Test.* This discriminating use of terms, is an incidental evidence not only of Paul’s accuracy of language, but also of his delicate humility].—The legal statute referred to is introduced with *γάρ*.—**For in the Law of Moses it is written, Thou shalt not muzzle an ox which treads out the corn.**—This law is found in Deut. xxv. 4. The same allusion occurs in 1 Tim. v. 18, [“from which passage the reading *φιμώσεις* probably came.” ALFORD].—**Is it for oxen that God is concerned?** or does he say this altogether (*πάντως*) on our account?—The most direct and natural reason of this command, *viz.,* kindness to brutes, is here left out of view by the Apostle, since he disavows for the great Lawgiver (God) a special care for oxen in this provision, and applies it, not as an inference from the less to the greater, or by way of accommodation, but directly to *teachers*, as to persons engaged in a higher kind of service, *viz.,* the preparation of spiritual nutriment for the people (not, as Philo does, to men in general, as creatures endowed with reason). This interpretation of the Law rests on the correct presumption that the Law has a typical character, and that its enactments provide for higher relations, of which those specified are but the shadow (Col. ii. 17). In the rapid reasoning of the Apostle the intermediate thoughts are not brought out; but the higher intent of the words is directly exhibited, to the entire omission of the more obvious one, which here seems to be denied, as though God did not care for oxen. The attempt to modify the language by supplying the word ‘only,’ is arbitrary. “We are not to press this language too far. Taken literally, it would appear as if Paul denied a general providence in contradiction to what our Lord says. All he intends here is to obtain from the particular Mosaic statute a more general ethical principle, applicable to the relations existing between man and man; and in doing this he does not separate between the interpretation and the application.” NEANDER. And so Meyer says: “This class of creatures were not the object of the Divine solicitude in this statute; that which

expresses care for oxen was said not for their sakes, but on our account." ["Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which man is the head, and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes." ALFORD].—Presupposing an assent to the second question, he proceeds to argue in its favor by explaining the statute in its higher sense.—**For on our account was it written.**—[The γάρ, *for*, gives the reason for the assertion implied in the previous question].—**that, —δτι, is neither to be rendered 'because' [as, Alford, Hodge, Stanley], since what follows cannot possibly be construed as a possible reason; neither is it intended to introduce a supposed quotation [as Rückert, who finds here the language of the Apocrypha]; but it is merely explicative, as pointing to the practical result.—he that plougheth should plough in hope, and he that threshes, in the hope of partaking.**—[See Critical notes]. The designations 'plougher' and 'sower,' are not to be taken literally, as denoting either the oxen themselves, or the persons who engage in husbandry, since we are now in the higher range of thought; but they are to be interpreted spiritually, as exhibiting typically the labors of Christian teachers in accordance with the language of the statute and under the forms of agriculture. The emphasis here lies on the words "in hope," [which accordingly in the Gr. come first]. The obligation to plough rests on hope, *viz.*, the hope of enjoying the products of the field (comp. 2 Tim. ii. 6). And so in the matter of threshing. [The language here is elliptical]. As in the first clause we must supply to the word "hope" what is mentioned in the second, *viz.*, "of partaking;" so in the second we must supply the verb 'to thresh,' or 'should thresh,' as suggested by the first. From ignoring this, persons have been betrayed into attempts at alteration, as is shown in the various readings in different MSS. (comp. Oslander). The meaning is: 'that the teacher is bound to his office in hope of enjoying its compensations' (Meyer); or, to express it more generally: the obligation to laborious efforts in our calling as laborers in the field of God (iii. 9), rests upon the hope, *etc.*—In ver. 11 he applies what has been said to the particular relation which he and his fellow-laborers sustained to the Corinthian Church in respect of their rights.—**If we sowed unto you spiritual things, is it a great thing if we shall reap your carnal things?**—A like antithesis occurs in Rom. xv. 27. There is no reason for including Barnabas under the strongly prominent *ἡμεῖς*, *we*, since nothing is known of his labors in Corinth. We may say with Meyer, "that Paul, though speaking categorically, means in fact himself alone. The corresponding collocation in *ἡμεῖς ὑμῶν*—*ἡμεῖς ὑμῶν*—*we to you—we yours*, is emphatic. But the justification of his claim appears all the stronger, from the fact that the recompense to which the laborers are entitled, involves something far inferior to the blessings they have conferred. "Spiritual things" are the blessings

which proceed from the Holy Spirit, the doctrines of revelation through which the germs of a Divine life are implanted in the heart which unfold themselves in knowledge, faith, love and hope; "carnal things" are such as belong to the lower natural life. In the figures of 'sowing' and 'reaping,' it is implied that the obtaining of the lower good is a natural sequence upon the bestowment of the higher, even as the harvest follows upon seed-time. The question: "is it a great thing?" points, however, to the disproportion which exists between the one and the other, *q. d.*, 'It is a very small thing.'—The subj. (*θερισάμεν*) after *εἰ*, occurs commonly both in the more ancient Greek (Homer and the lyric poets), and in the later impure style. According to Oslander, it denotes something midway between definiteness and indefiniteness; a definite assertion of the right, with an indefiniteness in regard to its application.

Having thus established his claim to recompense on the ground of having imparted to them an incomparably higher good, he proceeds to set forth his case in still stronger light by comparing himself in this respect with other teachers who, with far less cause, still used their right to support.—**If others.**—The allusion here is not to false teachers precisely, (as in 2 Cor. xi. 12-20), since he is treating of a veritable right; but only to those whose title to their help stood far below his (*μᾶλλον*).—**be partakers of this power over you.**—(*τῆς ὑμῶν ἐξουσίας*)—*ὑμῶν* is the objective genitive as in Matt. x. 1; Jno. xvii. 2, *power of you, for power over you, viz.* in reference to the reaping of carnal things, ver. 11.—**are not we rather.**—The ellipsis is easily filled up from the preceding clause.—After this strong assertion and maintenance of his right, he states what his course had actually been, and the reason of his conduct.—**nevertheless we did not use this power,**—[not because he dared not, as some might suppose, and thus infer a consciousness on his part of lacking apostolical authority].—**but we bear all things.**—*ἔρτυεν*, as also in xiii. 7, and 1 Thess. iii. 1, *lit. to cover, to protect*, so that nothing shall penetrate, [used of vessels containing and hiding without breaking], hence, *to hold off, to hold out, to forbear, to endure in silence.* (Pasow II. 2. c. p. 1526).—**in order that we may not present any hindrance,**—*ἐγκοπὴν*, *a cutting into the path*, hence, *impediment, hindrance*. This would arise from charges of covetousness and self-seeking in the work of the ministry, which his independence of them would obviate.—**to the Gospel of Christ,**—[a prominent statement of that whose claim overrides every other, and in behalf of which it is fitting that one should do, and endure all things].—After this preliminary statement of how he had renounced his own rights, he adds yet another proof of his title, taken from the analogy presented by the Jewish priesthood. Observe, not heathen priests, for there would be no fitness in appealing to the usages of those in support of his position, since they were not divinely instituted. And to the usages of the Levitical priesthood he refers, as to a matter already familiar to his readers.—**Do ye not know, that those performing the things of the temple.**—*Ὁυτὰ ἐπὶ ἐργασ-*

δμενοι, so the priests are first designated.—This may imply the care and ministration of offerings, as *λεβόν* often occurs in this sense among classic writers; or the performance of temple services in general. The latter is to be preferred, because the second designation points definitely to the duties at the altar.—live of the temple,—*ἐσθίουσιν*, lit. eat, i. e., obtain support from the temple, from the tithes, first-fruits, shew-bread, and other gifts brought hither ["Comp. the speech of the Zealots in Jos. B. J. V. xiii. 6, *δεῖ τοὺς τῷ ναυῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι*," STANLEY].—those waiting at the altar.—*παρεδρύνειν* comp. vii. 85. The reference of the first of these designations in this verse to the Levites and the second to the priests, is untenable. Both relate to the latter alone, and these only are analogous in their office to the Christian teachers.—share with the altar. *Συμμερίζονται* indicates that they received a portion of the sacrifices, and so partook with the altar of what was offered.—even so,—points to ver. 13. (Pareus on the contrary: "In consistency with all that has hitherto been said").—the Lord—i. e., Christ, whose language in Matth. x. 10; and Luke x. 7 the Apostle has in mind. "Here we meet with a citation from the sayings of our Lord, which affords fresh proof that Paul must have already had a collection of our Lord's discourses." NEANDER.—also,—*καί*, in addition to the precepts of the old covenant to which this

of our Lord's corresponds. Were *ὁ κύριος*—*θεός* it would have read: *καὶ τοῖς—καταγγέλλουσιν ὁ κύριος διέταξε* (Meyer).—commanded those preaching the Gospel.—["It was a command to ministers themselves not to seek their support from secular occupations, but,—to live of the Gospel,—as the priests lived of the temple. This law of Christ is obligatory on ministers and people; on the latter to give, and on the former to seek a support from the church, and not for worldly avocations. There are circumstances, as the case of Paul shows, under which this command ceased to be binding upon preachers. These are exceptions, to be justified, each on its own merits; the rule, as a rule, remains in force."—HODGE. To defraud ministers of their due is to rob God.—WORDSWORTH].—*ζῆν ἐκ. i. e.*, the Gospel should be to them the means of support:—"Observe, that here the Apostle is establishing an analogy between the rights of the sacrificing priests of the law, and of the preachers of the Gospel. Had those preachers been likewise themselves sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is here omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13:—"If the mass were a sacrifice Paul would certainly have shaped to it the conclusion in the following verse."—ALFORD.]

2. Testimony to his own self-denial in relation to his rights and powers.

VERS. 15-23.

15 But I have [*om.* have] used¹ none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that
16 any man should make my [cause for] glorying void.² For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, [*for*³] woe is unto
17 me, if I preach not the gospel!⁴ For if I do this thing willingly, [*of my own accord*] I have a reward; but if against my will, [*obligatorily*] a dispensation [*stewardship*]
18 of the Gospel is committed unto me. What is my⁵ reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ⁶ without charge, that I abuse not
19 [*use not to the full*] my power in the Gospel. For though I be free from all men, yet
20 have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, [*ins.* although I myself am not under the law]⁷ that I might gain them
21 that are under the law; To them that are without law, as without law, (being not without law to God,⁸ but under the law to Christ⁹), that I might gain⁸ them that are
22 without law. To the weak became I as [*om.* as⁹] weak, that I might gain the weak:
23 I am made all things¹⁰ to all men, that I might by all means save some. And this [*all things*¹¹] I do for the gospel's sake, that I might be partaker thereof with you.

¹ Ver. 15.—*ὅν κτλ.* *οὐδὲν* [found in A. B. C. D.¹ F. Cod. Sin.] is better sustained than *οὐδὲν κτλ.* and the Rec. *οὐδὲν ὅτι κτλ.*

² Ver. 16.—Tischendorf reads: *ἵνα τις κενώσῃ*; the Rec. *κενώσῃ* feebly supported. Others simply *τις κενώσῃ*. The original is undoubtedly *οὐδὲν κενώσῃ*, of which *τις κενώσῃ* and the Rec. text are emendations. [Kling understanding an *apocrypha* after 7, renders the passage thus: "It is better for me to die than—my glorying no man shall make void"]. In "Exegetical and Critical," also Meyer, [also Stanley's note].

- ³ Ver. 16.—*Γὰρ* is far better supported than the *δέ* of the Rec. [which Alford calls "a clumsy alteration," not seeing that *γάρ* explains *ἀνάγκη*. The *γάρ* is found in A. B. C. D. F. Cod. Sin.].
- ⁴ Ver. 16.—*Εὐαγγελισμοῦ* is more credited than *ζωμῶ* (Rec.), or *ζωμῶ* (Lachmann). [It is found in A. B. C. D. F.].
- ⁵ Ver. 18.—*Μόν;* Rec., Lachmann, [Stanley] *μοι*, tolerably well authorized, but by some put after *ἐστίν*.
- ⁶ Ver. 18.—The addition, *τοῦ χριστοῦ*, found in the Rec., is opposed by the best authorities, [being omitted by A. B. C. D. Cod. Sin., and by all good editions].
- ⁷ Ver. 20.—The clause *μή ἂν εἰδὲς ὑδὲ νόμον*, omitted in the Rec. [probably by oversight of the copyist?], is to be accepted according to the most decisive authorities [A. B. C. D. F. Cod. Sin.].
- ⁸ Ver. 21.—The Rec. has *θεῶν, χριστοῦ καὶ ἀνθρώπου*. Instead of which *θεοῦ, χριστοῦ* (genitives of dependence) and *καὶ ἀνθρώπου* are better authorized. In *καὶ ἀνθρώπου* we have a conformity with ver. 20.
- ⁹ Ver. 22.—The Rec. has *ὡς ἀποστόλις*, according to many, but not preponderating authorities. It was introduced in conformity with the preceding ones.
- ¹⁰ Ver. 22.—The Rec. has *τα* before *πάντα*, contrary to all the best authorities.
- ¹¹ Ver. 23.—The *τοῦτο* of the Rec. is very feebly supported. Meyer calls it: "a more accurately defining glossa." [A. B. C. D. F. Cod. Sin. all read *πάντα*.]

EXEGETICAL AND CRITICAL.

VERS. 15-18. After again reminding his readers that he had not made use of his rights, so clearly established, he goes on to protest, in the most positive manner, against the suspicion that he *designed* to avail himself of these arguments in the future.—**But I used none of these things**—i. e., not the proofs adduced (Chrys.), but (comp. ver. 12) the right itself in its several particulars (vv. 4-5).—**And I wrote not these things in order that it might be so done**,—i. e., as I have written, or "after the examples I have alleged,"—**in me**,—*ἐν τοῖς*, as in Matth. xvii. 12, *in my case*, and this he confirms with great emphasis.—**for good were it for me**,—*καλὸν ἂν, suitable, reputable, honorable*,—rather to die.—There is no need of interpreting *ἀποθάνειν* to mean death by hunger [as Chrys., Estius, Billr]. In what follows, the text is much disputed. If, with Lachmann (who, instead of *ἡ*, supposes *ῥή*, comp. xv. 81), and with Meyer, we read *οὐδεὶς κενώσει* (according to B. D.* [Cod. Sin.], then there is no need of punctuating, as Lachmann, *μον οὐδεὶς*; but it were better to assume, with Meyer (2d ed.), an aposiopesis,* so that after *ἡ* we are to supply something like *χρῆσθαι τῇ ἐξουσίᾳ ταύτῃ, or μισθὸν λαμβάνειν* (which it was incompatible with his feelings to express). Then upon this a new independent sentence would follow. The whole would then be rendered thus: **Good were it for me rather to die than (to use this my right, or to receive my reward); my cause for boasting no one shall make void**—*καὶ χηνα, matter for glorying*, not the act of glorying itself; and this, as appears from the context, was the preaching of the Gospel without compensation. "Paul can here mean only a glorying in the presence of men." BURGER.—From a failure to perceive the aposiopesis above asserted there have arisen various attempts at amending the text. Because *οὐδεὶς* did not suit, *τις* has been adopted (by others *τις*), to which *α* still appeared requisite, making it read: 'than that any one, etc. ;' and finally the fut. ind. has been changed into the aor. subj. This is the received text. In behalf of *οὐδεὶς* we have the authority of [Cod. Sin. and] A., which read *οὐδεὶς μή*. But if the aposiopesis is not allowed, then we must decide for reading of B. *ἵνα τις κενώσει*: 'than that any one shall make void.' Meyer, in Ed. 8. regards the aposiopesis too bold, and takes *ἡ* as=*or, on the other hand*, in the sense of, *otherwise, in the op-*

posite case. He would then translate: 'Better for me to die,' i. e., 'rather than suffer myself to be supported, I will prefer to die; or, on the other hand, if such a thing need not occur, my boasting none shall make void.' But this understanding of the passage appears so forced, that we are still disposed to prefer the aposiopesis. [Alford adopts the reading *ἵνα τις κενώσει*, and translates: 'than that any one should make void my (matter of) boasting.' Wordsworth the same, with the exception of *κενώσῃ* for *κενώσει*. Stanley puts a colon after *μον*, and makes *οὐδεὶς κενώσει*, a separate clause, rendering the whole thus: 'It were better for me to die than my boasting: no one shall make it void.'].]

In ver. 16, ff. he assigns the reason for putting so great a stress on discharging his office gratuitously.—**For if I preach the Gospel there is for me no matter of boasting**.—*Καύχημα* ver. 6, (*materies gloriandi*). He means, the mere proclamation of the Gospel was not, in and of itself, anything in which he could boast, in contrast with his opponents. His advantage lay in renouncing his right and preaching without recompense. To interpret *εὐαγγελίζομαι* to mean: 'if I take a reward for preaching,' is, at all events, contrary to the New Testament usage, and inconsistent with the use of the word in the context.—Why the mere fact of preaching was no ground of boasting he goes on to explain. It was a duty imposed on him, from which he could not escape.—**For a necessity is laid upon me**.—[It was a moral necessity, put upon him by the call and commission of Jesus, and by the immeasurable obligations he was under to His pardoning grace]; and how imperative this necessity was he shows by pointing to the effects which his refusal to submit to it would draw down upon him.—**For woe is unto me if I should not preach the Gospel**.—*Ὅναι*, properly an interj. is here to be taken substantially, and *ἐστίν* to be supplied. It refers to the Divine judgments which would fall on him if he ventured to disobey the heavenly call. Hence the fearful nature of the necessity, originating primarily in the Divine will, demanding a punctilious obedience, and also the impossibility of any boast in fulfilling it. In this "necessity" Neander thinks he discovers something which distinguishes Paul from the other Apostles. The others had joined themselves to Christ of their own accord; while he had been, as it were, constrained to enter the service. Accordingly, we discern in this word the sense which Paul had of the overwhelming urgency of his calling.—This last statement (and so also the preceding ones, whether the first or the second, but these not primarily) he illustrates and confirms by a denial of the opposite

* ["A figure of speech, in which the speaker breaks off suddenly, as if unwilling or unable to state what was in his mind"].]

—For if I do this voluntarily, i. e., on my own motion, of my own accord, without having been obliged thereto—I have a reward,—i. e., from God,—but if involuntarily [i. e., obligatorily, having been called to it by another, whom I could not disobey],—with a stewardship have I been entrusted,—my position is that of a steward, who, when he has done all that he could, has no more than discharged his obligations, and so has no title to a reward, (comp. Luke xvii. 10). The first of the above cases, he means to say, does not suit his case [“a hypothetical statement,” de Wette says]; since he was constrained to preach by the obligations put on him by a higher will; hence he was in the condition of a steward, who was absolutely dependent on the will of his master, and who, while expecting no reward for the faithful discharge of duties, might yet look for punishment in case he failed. [Stewards, it must be remembered, were usually selected from among the slaves of the establishment, as was Eleazar by Abraham, and Joseph by Potiphar]. This interpretation of Meyer, and in part that of Oslander [adopted also by Hodge, Alford, de Wette] fully satisfies the words and the context.* To translate the words *ἐκὼν* and *ἀκὼν*, *willingly* and *unwillingly* would hardly suit, if we are to understand the last clause as describing Paul's case, since we can in no wise predicate reluctance or unwillingness of him in the discharge of his ministry.—But if we unite *εἰ δὲ ἀκὼν οὐκ ἐπι-στέμωμαι* in one clause, rendering it: ‘but if I am unwillingly entrusted with the stewardship,’ then the word ‘stewardship’ loses its significance for the argument; and it would be the same if we put: ‘I am entrusted with a stewardship,’ in a parenthesis; and to supply the ellipsis of, “if unwillingly” with the words, “I do this” is in any case simpler than to make an apodosis by the addition of ‘I have no reward.’ But to take the words following as the apodosis would be inadmissible on account of the *οὐ ὅν*, then.—The meaning would be entirely changed if overleaping the two clauses: ‘woe is me, etc.’ and: ‘a necessity is laid upon me,’ we find here the confirmation or explanation of the beginning of ver. 16, so that the idea of gratuitousness (*gratis*) is involved in *ἐκὼν*, and that of the opposite in *ἀκὼν*, and in the phrase: ‘I have a reward,’ we understand him to speak of his ‘matter of boasting.’ [Billroth, Bloomfield]. The *ἐκὼν* would then indicate that

he was managing the thing as his own affair, and was omitting nothing which would serve to further it, and produce results happy and honorable for himself, in which ‘he would have his reward;’ but *ἀκὼν* would mean that he was discharging his direct obligations, only so far as to escape the penalty of neglect, and so was acting as a steward, i. e., a slave charged with the domestic economy, so that all reward or boasting would be out of the question. But in such an interpretation there would be 1, a foisting into the words *ἐκὼν* and *ἀκὼν* as well as into *οἶκον πεπιστευμαι* of something foreign to them; and 2, he would, in what follows, be designating that as his reward, which, a little before, appears to be the ground of his having a reward.

After having substituted the term ‘reward’ for that of ‘boasting,’ in ver. 17, he retains the expression, and referring back to ver. 15 (*τὸ καύχημά μου*,* he asks—what then is my reward?—To take this question as implying a negative answer (Meyer) in immediate connection with what precedes—as though the meaning were: ‘since I am a steward, not acting at my option, no reward can avail me, in order that (in accordance with the end appointed by God) I may preach unsupported’ (which, as lying beyond my obligation now really merits a reward)—is, on the one hand, somewhat forced, and, on the other, leads to that which Dr. BAUR (*Tüb., Theol., Jahrb.*) objects to Meyer's interpretation, that it involves the germ of the doctrine of supererogation, in entire contradiction with Paul's whole mode of thought, since if Paul regarded the gratuitous proclamation of the Gospel as conducive to its success, he must have recognized such a course as obligatory upon him. As Burger says: “not according to the rights belonging to him, but in accordance with his estimate of his own personal relation to his high office (xv. 8, 9; Eph. iii. 8; 1 Tim. i. 15, 16), did Paul consider himself bound to do what was not incumbent on the other apostles, and in order that he might demonstrate through his whole life the earnestness and depth of his GRATITUDE for the salvation so undeservedly conferred on him, and the office entrusted to his charge.—[If, however, we regard the first of the two previous clauses as expressing Paul's case—that in declining support he was showing how freely he accepted the obligation, he was thus rising above the condition of a steward, who was merely discharging his office from necessity, and so was having some occasion for boasting—some reason to look for a reward, we must here regard Paul as proceeding to state what reward he was looking for]. The answer to this question [is variously found; it either] lies in the following words, beginning with *ἵνα εὐαγγελίζομενος* [and which may be rendered as in the E. V.].—That when I preach I shall make the Gospel without charge.—This was to him remuneration enough, that the Gospel which he proclaimed should prove no burden to the Church, [that he could enjoy the satisfaction of offering salvation without money and without price to all whom he addressed]. The *ἵνα* would then introduce the object had in view: “Wherein then does my reward consist?”

* [Calvin, Wordsworth, Stanley, however, adhere to the strict meaning of *ἐκὼν* and *ἀκὼν* as given in the E. V., viz: ‘willingly’ and ‘unwillingly.’ They apparently regard the *καὶ*, not as confirming what immediately precedes, but as resuming the general argument. ‘For if I preach the Gospel willingly,—which indeed I do, notwithstanding the obligation imposed upon me, as my unremunerated labor shows, and for the sake of showing which I renounced my claim,—I have a reward, i. e., from God, though not from you; but if I do it unwillingly, and simply because I am compelled to, why then I reduce myself to the condition of a domestic servant who merely acts as he is bidden.’ This interpretation makes Paul intent on showing that he had made that which was a matter of bounden obligation his high privilege, and was fulfilling it in such a manner as to have praise from God. Here was the reason why he would never seek support from the church. One advantage of this view is, that in making the first of the hypotheses state Paul's case, we naturally connect the expectation of a reward here expressed with the inquiry which he goes on to answer. “What then is my reward?” On it our author goes on to comment].

* [But why not to what just precedes: ‘I have a reward?’ This were the more natural].

Why, in this, that I make, etc." Thus the original signification of *iva* is preserved. *θήσω*, fut. indic., which elsewhere accompanies *iva* (yet oftener *ὥτως*) when some continuous act is spoken of. [Or we may, with Alford, consider these words as simply continuing the question and stating the circumstances in which he is looking for his reward.—What then is my reward, that I while preaching shall render the Gospel without charge?—"iva, like *ὥτως* in classical Greek, with a fut. indic. points to the actual realization of the purpose with more precision than when followed by the subjunctive. The question in other words would be: "What reward have I in prospect that induces me to preach gratuitously?" The answer to the question would in this case be found in the next verse.]—unto the end that, (*εἰς τὸ*).—This may denote either the design in view ('in order that'), or the simple result ('so that I shall not, etc.').—Either would consist with the use of language.—I shall not use my power.—*καταχρησάμεναι* [not as in the E. V. *abuse*, for this would yield no fit sense here], but as in vii. 31, *to use to the full*.—in the Gospel,—i. e., in proclaiming the Gospel; [or, still better, "conferred upon me by preaching the Gospel."—STANLEY].

VERS. 19-23. For being free from all, I enslaved myself to all.—The "for" indicates a connection between this and the previous words: "that I may not use my power." This connection may be understood, either as implying only a remote relation between the expressions "power" and "free," and introducing proof of that self-denial, which prompted him to renounce his right, as shown in other respects (so de Wette; in like manner, OSLENDER: "With an easy transition from the matter of his self-denial hitherto discussed, he passes rapidly on to show how he had exhibited the same in another and indeed the highest degree"); or, in a stricter manner, as though by the expression "my power," he designated his Apostolic prerogative in general, and the "freedom" he here speaks of were included under it (ver. 4); (so Meyer). At all events the connection is moderated by the thought that it was, with him, a fundamental principle, to make no use of his right,—only to give and not to take; and so also to devote himself to others instead of subjecting them to himself or making himself dependent on them, rather than make them dependent on him. [Stanley gives yet another view: "In the first instance, the idea of enslavement to all is suggested by the servile labor he had undertaken, as distinct from the free independence which he might have enjoyed as an Apostle; but he rapidly passes from this to his accommodation to the various feelings of all his converts, in the hope that of this mass he might gain the greater part to the cause of Christ. For the same transition from the idea of servile labor to that of serving generally, comp. Phil. ii. 7 (*δούλον*)."] Alford here finds the answer to the question: What is my reward? "For (*q. d.*, the reward must have been great and glorious in prospect) being free from," etc.].

This principle of his he exhibits more fully in connection with the purpose he had in view, wherein at the same time his matter of boasting

(*καύχημα*) in this respect may be seen. First, he mentions in general, how, for the sake of a higher object, he surrendered his independence, since, though as Christ's Apostle, he was dependent on no man, he had made himself dependent on all, had accommodated himself to their customs and prejudices, and in the plenitude of his Apostolic power, had, for their sakes, descended to the low condition of a slave.—that I might gain, *κερδήσω* is explained by the concluding *σῶσω* (ver. 22). It means a winning for Christ or for God's kingdom by conversion (comp. 1 Pet. iii. 1; Matth. xviii. 15). This was ever deemed by Paul a 'reward,' a 'cause for boasting' [1 Thess. ii. 19, 20], although the word in this context is not to be referred precisely to this thought. [Bengel, on the contrary, finely says: "*κερδήσω*, I may gain, this word well suits with the consideration of a reward." But ALFORD adds: "This is not enough; it is actually the answer to the question: "What is my reward?" and it is for this reason that *iva-κερδήσω*, is three times repeated].—the greater number.—*τοῖς πλείονας*, as in x. 5, the larger portion of this company (not: 'the more' [as in the E. V.]; nor: 'as many as possible'; not yet, because of the *τοῖς*, with OSLEND.: 'those ordained unto salvation by God'). [ALFORD says: "the largest number of any: that hereafter Paul's converts might be found to be of *πλείονας*, the more numerous." This certainly accords with the ambition of Paul].—The following details point in part to diversities conditioned upon the ante-Christian position of the parties mentioned (Jews, Heathen, ver. 20 ff.), and in part to weaknesses existing in the pale of the Church, that required consideration (ver. 22), wherein he more nearly approaches his main theme. But because the same purpose is expressed here also as in what precedes, this, too, must be referred to the ante-Christian state, but not to the exclusion, however, of all allusion to that spoken of in the whole paragraph.—and I became to the Jews as a Jew, in order that I might gain Jews.—To interpret *τοῖς Ἰουδαίοις* to mean Jewish converts, and the subsequent designation: 'those under the law,' of the stricter Pharisaic class among them, is inconsistent with the object in view, *viz.*, that he might gain them, for such were already in a measure gained; and also with the contrast in ver. 21. [Examples of how he became a Jew may be found in Acts xvi. 8; xxi. 26].—to those under the law.—This is only another designation for Jews, describing them according to their peculiar characteristic (Rom. vi. 14; Gal. iii. 13; iv. 21); and it denotes neither Jews of the stricter Pharisaic class, nor proselytes of righteousness, nor Samaritans, nor Sadducees, who only held to the Pentateuch.—as under the law.—The word *as* denotes only a conformity in respect to customs, modes of life, and methods of instruction. That he preserved his independence in circumstances where Judaism was insisted upon as the condition of salvation, is evident from Gal. ii. 8 ff. Besides he asserts the maintenance of his own personal freedom from the law in the following participial clause not parenthetical [which does not appear in the Rec.].—not being myself under the law.—

μὴ ὡν αὐτός, etc. Here *μὴ* denies the thing as a matter of consciousness, [it being the subjective negative]. That he hereby intended to repel a charge of capricious self-exemption from the law to which he was properly bound, is a doubtful assumption.—to those without law.—By these are not meant proselytes of the gate, as persons who were bound by the law only in part; nor yet such parties as would no more submit themselves to the law's control; but heathen, properly speaking (comp. Rom. ii. 12-14), and so designated in contrast with the Jews, since they were not bound by the Mosaic law, and in which respect he conformed to them.—as without law,—in so far as he cast off Jewish ordinances in his intercourse with them (comp. Acts xi. 3, 7), and presented the truth to them, not in Jewish, but in Hellenic forms of instruction (comp. Acts xvii. 28; [1 Cor. viii. 1-7; ix. 24-27]). ["The word by which he here describes himself (*ἀνομος*) is the expression used to designate him in the forged Epistle of Peter to James (ch. ii.) in the Clementines; and seems, therefore, to have been a well-known term of reproach against him among the Judaizers." STANLEY] For the purpose [therefore] of guarding against all misapplication of the term, as well as under the impulses of pious feeling [being "unwilling to appear, even for a moment, independent of God"], he repels all thought of any heathenish lawlessness (*ἀνομία*) being here intended, and asserts that, so far as this law had been revealed in its perfection through Christ, he both lived and moved in it.—being not without law to God, but under the law to Christ.—*Ἐννομος χριστοῦ*, comp. νόμος χριστοῦ, Gal. vi. 2; Jno. xiii. 84.—*ὅσῳ* and *χριστοῦ* are genitives of relation and dependence ("Without legal dependence on God, legally dependent on Christ." MEYER). To be "under law to Christ," is different from being "under the law," inasmuch as the consciousness of obligation in one who has become justified in Christ in order to walk worthy of Christ, and to imitate Him in doing the will of God is different from servitude to the law as the means of justification before God (comp. Rom. x. 5; Gal. iii. 10 ff.). [Here again the subjective nature of the assertion as indicated by *μὴ*, instead of *οὐκ*, must be noted. "Being conscious of not being,—remembering well in the midst of my 'lawlessness' (*ἀνομία*) that I was not." ALFORD. "*Paulus non fuit anomus, nedum antinomus.*" BENGL.]—to the weak.—Under this term he includes those previously mentioned (vv. 20, 21), persons who, lacking the higher power of Christ's spirit, require considerate treatment—when Jews, a mode of intercourse suiting with their law; when heathen, a freedom from the law. [So Stanley. But Alford, on the contrary: "The *ἀσθενεῖς* here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but those who had not strength to believe and receive the Gospel" (Rom. v. 6). To this Hodge well replies; "The word *κερδήσω* means merely, to win over, to bring to proper views, and therefore may be used in reference to weak and superstitious believers as well as of unconverted Jews and Gentiles."—I became weak,—i. e., I entered into their condition in one way and another.

This condescension to their peculiarities was, in appearance, a weakness; but, in truth, it was indicative of the highest moral power. If, with de Wette, we understand by the term "weak," a lack of ability to apprehend the higher moral truths, then the expression, "I became weak," would denote an accommodation on Paul's part in the methods of his instruction of them; but this has little in its favor.—Summing up all he concludes—To all—(i. e., "to those just mentioned." OSIANDER; "to the generality of men with whom I had to do." MEYER).—I became all things.—"*Omnibus omnia factus est compassionis misericordiam, non simulatione fallacie, non mentientis astu, sed compatientis affectu.*" AUGUSTINE. It was an all-sided adaptation of himself to others,—within the limits of truth, of course, and in those things which were morally indifferent, according to the rule and direction of a love that was intent upon the salvation of souls. ["There are two things to be carefully observed in all cases of concession to the opinions and practices of others: first, that the point conceded be a matter of indifference; for Paul never yielded in the smallest measure to any thing that was in itself wrong. In this his conduct was directly the opposite to that of those who accommodate themselves to the sins of men, or to the superstitious observances of false religions. And secondly, that the concession does not involve any admission that what is in fact indifferent, is a matter of moral obligation. Paul's conduct in relation to Timothy and Titus shows the principle on which he acted. The former he circumcised because it was regarded as a concession. The latter he refused to circumcise, because it was demanded as a matter of necessity." HODGE].—in order that by all means I might save some.—[πάντως, *omnino*, or as Meyer, in all ways. Stanley says: "by all means, with the double meaning as in English"].—and all things I do.—*πάντα δὲ ποιῶ*, [see Critical notes]. The "all things" do not refer exclusively to what have just been spoken of,—as would be the case with the feebly supported reading *τοῦτο*, this—although these are not to be excluded. The meaning is: 'all things which I do, I do,' etc. ["St. Paul did not become totally and at once, but severally and singly, not absolutely, but respectively, all things to all men." WORDSWORTH].—The object of this—on account of the Gospel.—(*διὰ τὸ εὐαγγέλιον*). It is a question whether we have here an independent thought, or whether it is only a more general expression for that which is stated more fully in the following objective clause,—that I may be a fellow partaker of it (with you).—In the latter case, *συγκοινωνός* is either taken—*so further*, i. e., an active participation in the work of spreading the Gospel (which, however, does not accord with usage, and would only be a repetition of what has just been said, while by the connective *δέ* a progress of thought is indicated); or as denoting a participation in the salvation offered by the Gospel—a thought hinted at in the previous clause. In the former case *διὰ τὸ εὐαγγ.*, must be construed as expressing the object aimed at in spreading the Gospel: "in behalf of the Gospel, for its honor and glory;" but interpreted as expressing the further

aim of 'his doing all things on account of the Gospel,' the clause *ἵνα—γένοιται*, must be taken in the sense of becoming a fellow-participant in the salvation of the Gospel. But here again we have the exceptionable repetition (in *διὰ τὸ εὐαγγ.*); hence the assumption of an epexegetis, with the above correct rendering of *συγκατ.*, deserves the preference. The meaning then is, that all he did aim at was to become a partaker with them in the salvation of the Gospel. At the same time, the objective end of that concerning which he had just spoken, is not excluded; but he only brings out now the other side, in order to let them see in his own example how his solicitude for his own salvation in fellowship with others, is something which must lie very near the heart of the Christian in all he does; and that this, in all his varied activity, is not a matter to be presumed upon, but must be striven for with the utmost earnestness.—In this thought we find the point of transition to the subsequent exposition, in which by pointing to his own example he presses on the Corinthians the importance of greater solicitude for their own salvation, and of sparing no pains or sacrifices in the attainment of this end (ver. 21 ff.). ["Here a new thought is introduced. Up to this point he has been speaking of his self-denial for the sake of others; here he begins to speak of it as for his own sake. It is no longer 'that I may save some,' but 'that I may be partaker of the Gospel with you.' 'Do not think that I do not require this for myself. In order to do good we must be good. To extend our Christian liberty to the utmost verge, is dangerous not only for others, but for ourselves also.' This argument he proceeds to support first from his own example and secondly by the warning of Israelitish history." STANLEY].

DOCTRINAL AND ETHICAL.

1. *The Ministry—its claims and its obligations.* The regular and professional ministration of God's Word, requiring the expenditure of time and strength, in providing stated spiritual nutriment for a congregation and in the cure of souls; and in qualifying himself for which a person has spent his property either entirely or in part, founds a claim to the support both of himself and his family, in a manner suited to the position he occupies. This is an ordinance of the Lord himself, who has said: "The laborer is worthy of his hire." It is a rule, moreover, which reaches down to the lowest grades of animal labor performed for man, and runs through all departments of human society, and must be binding in proportion as the work done is excellent. It must, therefore, be most of all in force in that sphere where the relation of that which is given to that which is received is that of the "spiritual" to the "carnal."

On the other hand, it becomes a workman on this holy soil to show himself, in accordance with our Lord's example, to be one to whom "it is more blessed to give than to receive;" so that he shall not only discharge his more general obligations, the neglect of which would subject him to rebuke—not only perform what he is paid for, but shall also be ready to offer all manner of aid at the cost of time and strength, even

in cases where no legal obligation binds him so as in this respect to fulfil the Scripture: "Freely ye have received, freely give." He must appear, not as one dealing in temporal affairs, looking ever for his equivalents, but as one carrying in himself a large liberal spirit, free from ambition and avarice, and all forms of selfishness. By his whole attitude and conduct, by word and deed, he must let it be seen what a joy it is to take that which has freely flowed in upon him, especially that which a partial love has conferred, and let it flow out again in all manner of gracious bestowments, relieving the afflicted, the sick and the needy, and helping on the work of the Gospel, both at home and abroad, promoting the enlightenment and the salvation of mankind at large, of every kind and degree, both within the limits of Christendom and in the regions beyond.

2. *Accommodation in the Ministry.* Self-denying love is exercised, not only in the renunciation of one's own rights to support, and in unrewarded toils and sacrifices for others' welfare, but also in condescending from the heights of superior knowledge and liberty to enter into the narrownesses and weaknesses of others, to accommodate oneself to their spiritual defects and necessities, to freely conform to their ways so as to infuse in them confidence as towards one of their own kind, to speak with them in their own language—with children in a childlike manner, and with adults according to their several powers of apprehension, and so to become all things to all men. And this will be done so genially that those with whom we converse shall not feel it to be a condescension. On the contrary, our whole speech and deportment will seem natural, through the blending power of a sympathizing love. Thus will love fit itself to every variety of forms and customs and habits, and to all spheres of life, doing whatever may be requisite for kindly intercourse, and avoiding or removing whatever hinders it, and holding itself ever ready to enter into all hearts, and win them towards the highest good.—And all this will be done for Christ's sake, and in accordance with the example of Him who, out of His own Divine love, entered into human nature, stooping to its lowest bent of infirmities, in order to redeem sinners, and lift them up to a life in God.

But as in Christ there is truth, and nothing but truth, so must this conformity be kept within the limits of truth. As in Him there was no self-seeking, no selfish fear of men, or vain desire to please men, so will it be with a proper accommodation. It will be unwarping by such faults. That were a false, immoral compliance, to adapt oneself to the ways of others, especially their religious rites and customs, either for the sake of avoiding persecutions, or of courting favor, or of gaining coveted emoluments and applause, just as did the Jesuits in their missionary labors, as many Christians have done in their intercourse with the heathen, and as Evangelicals did towards the Romanists during the Interim. It is also an exceptionable accommodation when a preacher or teacher, for the sake of maintaining his position, or of obtaining one with a view to subsistence, comes down from the height of his lofty views and clear conceptions,

to profess his faith in, and inculcate opinions which are objectionable and degrading, because untrue and superstitious. Equally unworthy and immoral is it also to gesticulate or speak as a worshipper in presence of, or in company with others who believe in a personal God, who can be approached in prayer, although one is a stranger to that faith, and considers such practices as follies, belonging to a lower grade of conceptions; and the more reprehensible is such conduct in proportion as the motives which prompt to it are low and selfish, (comp. Heubner).

[3. *The doctrine of supererogation.* The Romish divines, as is well known, adduce the 16th verse in support of their doctrine, which teaches the special meritoriousness of works, which, under the promptings of love, exceed the scope of the command enjoined. The reward which Paul here looked for, according to the "annotations in the Rhemish version," was the "reward of supererogation, which is given to them, that out of abundant charity do more in the service of God than they be commanded, as St. Augustine expoundeth it." The fallacy here consists in making specific precepts, which are mainly relative and prudential, the absolute rule of duty. Determined by the highest and most universal law, every good that it is possible for man to do, is a matter of obligation. "He that knoweth to do good, and doeth it not, to him it is sin." "Thou shalt love the Lord thy God with all thy heart," *etc.* If Paul therefore knew that by renouncing his right to support he would avoid the appearance of selfishness, remove a stumbling-block in the way of the Gospel, and strengthen his influence, he was bound to renounce his right; and in so doing he obtained only the reward which belongs to all works done in love—the reward of grace. His self-denial was a work of supererogation only in relation to man, but not in relation to God. See CALVIN *Inst.* B. III. ch. 14, § 14 ff; B. IV. ch. 13, § 12 ff.].

HOMILETICAL AND PRACTICAL.

[In this chapter we have a self-drawn portrait of the great Apostle—a portrait which vividly represents to us the man, not only through the particular features described, but also in the free, courageous style in which the sketch is made. The object in thus bringing himself to view is to enforce the precepts contained in the previous chapter by his own example, and to prove his right to teach as he did, by his own practice. Accordingly we observe here: 1. Paul's position *a.* as a man—"free," bound by no legal obligations to any, and capable of taking care of himself; *b.* as an office-bearer—"an Apostle," holding the very highest authority in the church, as proved by his having seen the Lord, and having had the seal of the Spirit put to his ministry (vv. 1, 2); *c.* in his rights, first to domestic solaces (ver. 5), and secondly to maintenance, as proved, *a.* in accordance with the principle of compensation for work (ver. 7), *β.* by the law of Moses (vv. 8, 9), *γ.* by the analogy of the Levitical priesthood (ver. 13), *d.* by the command of Christ (ver. 14). 2. His con-

duct, *a.* abnegation of legal claims to support (vv. 12, 14); *b.* endurance of privations and toil (ver. 12); *c.* condescension even to the position of a servant (ver. 19); *d.* kind accommodation to the weaknesses and prejudices of others. 3. His purpose. He designed to continue this course of self-denial at all cost, and rather die than abandon it (ver. 15). 4. His motive—the desire of the reward which belongs to the workman who counts duty a privilege, and exceeds the limits of legal obligation in the excess of his love (ver. 18), and which comes from gaining the larger number of souls to Christ (ver. 19), and which is found in the more certain enjoyment of the Gospel, in fellowship with those for whom he labored (ver. 23).

The traits which here shine conspicuous are: consciousness of perfect integrity; a sense of personal dignity as a man and an Apostle; frankness; courage; love in its highest forms of self-sacrifice, condescension and zeal; and wise prudence in the methods chosen for gaining the highest ends.

In all this we have: 1. an instructive picture of a true minister of Jesus Christ; 2. an illustration of the power obtained for the enforcement of precept by appealing to one's own example; 3. an exhibition of the might and majesty which resides in a self-denying spirit].

STARKS.—VER. 1.—Faithful ministers find their best support in their calling and office, in their good conscience and Christian walk; and their best apology in their deeds and not in their words.—VER. 2: There are bad preachers who are praised, and good preachers who are blamed; look at the fruits: if these are good then the tree is good also.—VER. 7: Avarice and ingratitude are alike great sins,—the former in ministers, if they labor only as hirelings for a reward; and the latter in the people if they let their ministers suffer.—A three-fold illustration of a right-minded minister (ver. 7): the first (that of a warrior) tells of valor and unshaken courage in overturning the kingdom of darkness by the right use of spiritual weapons (ver. 25; 2 Cor. x. 4, 5); the second (that of a vintner) tells of unwearying labor; the third, (that of a shepherd) tells of constraining love and official fidelity (Ex. xxxiv.; Jno. x.).—VER. 11:—The blessings conferred through the ministry are more precious than can be adequately requited by temporal good. Ye hearers, be rich in love; ye ministers, rich in contentment (1 Tim. vi. 18; Phil. iv. 11);—ver. 18 ff: A faithful worker is worthy of his reward; but lazy, reluctant, luxurious ministers deserve not the good they enjoy.—ver. 16: Preachers *must* preach; and hearers hear. There is no escape from this. On these things hang life and death.—ver. 17: It is the sure sign of a faithful minister that he discharges his office with such yearnings of affection toward Christ and toward his hearers, as admit neither of indifference, nor idleness, nor reluctance (1 Pet. v. 2; 1 Thess. ii. 8).—Fidelity in office is no special merit (Luke xvii. 10); yet a faithful servant may look for a reward of grace from Christ (Matth. xxv. 28).—Not ministers only, but all Christians equally should endeavor to remove whatever obstructs the cause of Christ.—VER. 19: The servants of Christ, while exer-

cising Christian love and kindness, and gentleness towards all, must, at the same time, take care to preserve a good conscience, and in no way prejudice their abiding in Christ.—Let those who rule consider themselves as the servants of all (Mark x. 43); and so in matters indifferent let them overlook, yield and suffer much, in order to win those under them, and promote their improvement. This is the method of true love.—ver. 20: A blessed sort of men-pleasing, when it is without sin, unto edification! (Rom. xv. 2).—ver. 21: Those who associate with the godless for their good, must be careful to abide by the law of Christ; otherwise they will deteriorate rather than improve.—ver. 23: A minister who does not labor himself to become a partaker of the Gospel will never properly labor to make others partake of it.

BARLENSBURGER BIBLE.—Ver. 10: We must not abide by the shell of Scripture; but break into the kernel. The shell reads "oxen;" but the inner sense means *us*, patient, laborious ministers, who plough the field of the church, labor in the fear of God, take firm steps in the Divine ways, and spare not but trample on the flesh, in order that the hidden kernel of the spirit may burst the hull, and move men to repentance and the mortification of their earthly affections. And such should be enabled to enjoy the fruits of their spiritual labor in the tokens of gratitude.—Ver. 11: It is the part of a true minister to be unwearied in laying in the heart a good foundation, and planting good seeds therein for an after abundant harvest.—Ver. 12: To abstain from one's right is a proper offering.—Ver. 13: Men eat at God's table. He feeds His servants when He gives them of that which belongs to Him.—Ver. 16: The *must* here is not a slavish, but an evangelical *must*: the love of Christ constrains.—Ver. 19. In Christianity freedom and service stand together. Where the former is not, there there is not in the heart such a willingness to engage in service. This is true Christian magnanimity—to be free from all, and yet to devote one's self to all. He who has not the love so to devote himself is certainly not free, but acts under constraint.—Ver. 20 ff: Genuine condescension goes counter to flesh and blood; since it is only through a Divine love that a person can be induced to endure, to wrestle, to fight, to turn and twist like a worm in order to accommodate himself to the circumstances and whims of poor ignorant souls, and to surrender, willingly yield, or share in any thing innocent, for the sake of winning them to Christ the better. A minister must bring with him into his office a large pity, since he will be obliged to see much want, and not be able to shape everything on one last. It costs something to associate with the weak and distressed, and the like, whose society men are apt to shun. The mind and example of Christ are to us sufficient law; by these our minds are taken captive and sufficiently assured.—Ver. 23: He who labors much to impart the Gospel obtains in return a proportionate share of its blessings. The peace of God which he dispenses will return upon him.

RIEGER [is omitted, being substantially a repetition of the above].

HUEBNER.—Ver. 1: The work which alone endures is that which is performed on the human heart, and a faithful minister has the best opportunity for erecting a monument which shall outlast human records.—Ver. 3: Every person is bound to vindicate his conduct to his friends.—Ver. 7: There may be claims to a reward without the undue coveting of a reward.—Unthankfulness towards ministers merits earnest rebuke.—Ver. 8 ff: A man should wait for his reward in hope, not demand it before his work is done.—Ver. 11: Manual labor, and the expenditure of time, may be appraised, but not the nobler toil, the superabundant blessing, and faithful heart of a true minister. These God alone can reward with His love.—Ver. 12: It is precisely the most faithful minister that has to encounter human wickedness in its most outrageous forms. The most meritorious are often the most poorly paid. In many spiritual occupations one does the work and another gets the pay. Like the Apostle, we should be ready in needful cases to work without reward, and find our recompense in our good works and in the approval of God. The more a minister lives under the pressure of hardship, the brighter will the light of his religion shine. [But this fact will not justify the people in putting the pressure on].—In all doubtful cases the conscientious minister will inquire by what course the Gospel will most be benefited, and act accordingly.—Ver. 14: A minister should desire only what is necessary for his support, no more. The church should not give him luxuries.—Ver. 15: The disinterested minister may, for the sake of vindicating himself, remind his people of his magnanimous conduct.—A minister must have a reputation for disinterestedness. If there is a chance for making large gains, and at the expense of a good name, let him surrender the chance.—Ver. 16. How foolish it is to boast of having done our duty! The higher the office is, the more disgraceful to our trust. The constraints of duty, to which a pious man freely yields, are irresistible. 'God has put me here'—this thought should accompany the minister to his latest breath. To retire from work, when not compelled by age or other circumstances, is a very questionable procedure.—Ver. 18. Joy in serving God, and being assured of his love, is the most strengthening reward. A sense of this makes free and happy ministers.—Ver. 19: A faithful laborer assumes many burdens not legally imposed. But when can he ever do more than his duty (Luke xvii. 10)? We cannot fully perform even what we ought.—Our labor is at best piece-work. In saving souls nothing is too burdensome, nothing too lowly.—Ver. 20 ff: A pious man may be many sided; for nothing is more manifold than the ways and means of Divine wisdom in the execution of its designs. But there is a great difference between the noble legitimate accommodation of the Christian and the slippery by-ways of worldly cunning.

3. *Exhortation to earnest self-denial as the condition of obtaining an incorruptible crown; and a warning against carnal security.*

CHAPTER IX. 24.—X. 13.

24 Know ye not that they which run in a race [race course, *stadion*] run all, but one receiveth the prize? So run, that ye may obtain [really lay hold of it, *καταλάβετε*].
 25 And every man that striveth for the mastery [contends for a prize, *ἀγωνιζόμενος*] is temperate in all things. Now they *do it* to obtain a corruptible crown [chaplet, *στέφανον*]; but we an incorruptible. I therefore so run, not as uncertainly; so fight
 26 [box, *πυκτεύω*] I, not as one that beateth the air; But I keep under [beat black and blue, *δωκιμάζω*]¹ my body, and bring it into subjection [enslave it, *δουλαγωγῶ*]: lest that by any means, when I have preached [been a herald, *κηρύξας*] to others, I myself should be a castaway [a rejected one, *ἀδόκιμος*].

Moreover [For, *γάρ*],² brethren, I would not that ye should be ignorant, how that
 2 all our fathers were under the cloud, and all passed through the sea; And were
 3, 4 all baptized [had themselves baptized, *ἐβαπτίσαντο*]³ unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [out of a spiritual, following Rock, *ἐκ πνευματικῆς ἀκολουθούσης πέτρας*]: and that Rock was
 5 Christ.⁴ But with many [most, *τοῖς πλείοσιν*] of them God was not well pleased:
 6 for they were overthrown [strewed about, *κατεστρώθησαν*] in the wilderness. Now these things were our examples [became types for us, *τύποι ἡμῶν ἐγενήθησαν*], to
 7 the intent we should not lust after evil things, as they also lusted; Neither be [become, *γίνεσθε*] ye idolaters, as *were* some of them; as it is written.⁵ The people
 8 sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in⁶ one day three and twenty thousand.
 9 Neither let us tempt [put to the full test, try fully, *ἐκπειράζωμεν*] Christ;⁷ as⁸ some
 10 of them also tempted, and were destroyed of serpents. Neither murmur ye, as
 11 some of them also murmured, and were destroyed of the destroyer. Now all [om. all]⁹ these things happened unto them for ensamples [typically, *τυπικῶς*]¹⁰: and they are written for our admonition, upon whom the ends of the world are come [last of the ages have come, *τὰ τέλη τ. αἰώνων κατήντηκεν*]¹¹.
 12, 13 Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken [trial seized upon, *πειρασμὸς ἐλήφεν*] you but such as is common to man [human, *ἀνθρώπινος*]: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with [in the midst of (Tyndale), *σύν τῷ π.*] the temptation also make a way to escape, that ye¹² may be able to bear it.

¹ Ver. 21.—*Tischendorf* has *ὑποκρίζω*, but the Rec. and *Lachmann*, in accordance with the most reliable MSS., have *ὑποκρίβω*. [A. B. C. D. (1st and 4th hand). Sinait. many cursives, Orig., Ephr., (one MS.) Chrys., Theodt., Theophyl., Geom., have *ὑποκρίβω*. F. G. K. L., with more than 30 cursives, Euseb., Serap., and a number of copies of the Greek Fathers, have the Doric *ὑποκρίβω*. D. (3rd hand) E., and a number of cursives and Greek Fathers, have the Attic. *ὑποκρίβω*. The Latin writers and versions do not clearly indicate what reading they followed; they have *castigo* (vulg.) *subijcio*, *macero*, *affligo*, and *demo*. *Reiche*, *Mittlhei* and *Tischendorf* have defended *ὑποκρίβω*. *Meyer* thinks that this originated in the error of some unskillful transcriber, to whom *ὑπο* with *ω* was offensive. The word *ὑπο* is found, however, in classic and Hellenistic Greek (Robinson's Lexicon), and occurs also in Luke xviii. 5. As an agonistic phrase, it seems to accord well with a number of expressions in this whole passage. The English critics have unanimously adopted it.—C. P. W.]

² Chap. x. 1.—The Rec. has *ἐάν* instead of *γάρ*, but in opposition to decisive authorities. The change originated in a mistake with respect to the proper connection.

³ Ver. 2.—*Lachmann* has *ἐβαπτίσθησαν*, on the authority of good but not decisive MSS.; and as the more difficult reading, *ἐβαπτίσαντο* (of the Rec.) deserves the preference. [The passive form is more usual among Christian writers, especially with reference to infant baptism, and is given in A. C. D. E. F. G. Sinait. and 15 cursives; but the middle form is attested by E. K. L., Orig., Chrys., and others, and its reciprocal signification was demanded by the Apostle's purpose, and need not have given offence with regard to the subjects of apostolic baptism. Theophyl. gives *ἐβαπτίσθησαν*, and thus confirms the conjecture that *ἐβαπτίσθησαν* was a correction.—C. P. W.]

⁴ Vers. 3, 4.—The different positions given to the words in verses 3 and 4 by different MSS. have no effect upon the sense of the whole passage (see *Tischendorf*). [A. C., et al., omit *αὐτὸ*, and Sinait. omit *τὸ αὐτὸ*. B. C. (2d hand) A. 4 Sinait. put *πνευματικῶν* before *βρώμα*, and A., with some cursives, put *πνέον*. *ἐφαγο*, before *βρώμα*. In like manner in

v. 4, A., et al., omit *αὐτὸν*. The Rec., with D. F. K. L., et al., place *νόμα* before *πνεῦμα*, *ἐπὶ*, while A. B. C. Sinait, et al., place it after those words. The Rec. also puts *ἐκ* immediately before *περὶ*, with A. C. D. (2d hand) K. L., and some patristic MSS., but with no cursives of much authority.—C. P. W.]

⁷ Ver. 7.—Instead of *ἡμεῖς*, the Rec. has *οὐ*, but it is probably a correction to conform to the more usual word.

⁸ Ver. 8.—B. D. F. Sinait, omit *ἐν* before *κῆρ*, but A. C. D. (2d and 3d hand) E. K. L. insert it.—C. P. W.]

⁹ Ver. 9.—Lachmann and Meyer have *κῆρ* with B. C. [Sinait, et al. Meyer thinks that *Χριστὸν* and *θεόν* (A.) are attempts made to explain the true text. But even if *Χριστὸν* had been the true reading, it could easily have given offence to some, who did not see how Christ could be tempted before His incarnation, and so it might have occasioned the insertion of *κῆρ*. [The only authorities for *θεόν* are A., two cursives, two MSS. of the Slav., and Beda. *Χριστὸν* is adopted by *Elzevir*, (Rec.), *Scholz*, *de Wette*, *Osiander*, *Tisch.*, *Bloomfield* and *Wordsworth*, after D. E. F. G. K. L., a number of cursives, the Ital., Vulg., Syr. and other versions, and Theodot., Marcion, Chrys., *Æcum.*, Theophyl., Iren., and several Latin Fathers. *Alford* and *Stanley* prefer *κῆρ*, as more likely to be explained by the insertion of *Χριστὸν* and *θεόν* from the margin. On the other hand, Dr. *Hodge* thinks *Χριστὸν* the more difficult, and so the more probable reading, and that "while the temptation was strong to change *κῆρ* into *κῆρ*, no one would be disposed to put the former word for the latter." Much zeal has been shown with respect to these various readings on account of their supposed bearing upon the pre-existence of Christ, and Epiphanius does not hesitate to charge some with an intentional falsification of the text.—He says: *ὁ δὲ Μαρκεῖος ἀπὸ τοῦ κυρίου Χριστὸν ἐποίησεν*.—C. P. W.]

¹⁰ Ver. 9.—The Rec. after *καθὼς* has *καὶ*, but the authority for it is too feeble. [A. B. C. D. F. Sinait, omit it, while only D. (3d hand) K. L., et al., the Syr., Chrys., and Theodot. insert it. It was probably inserted as more usual before *καθὼς*, while the only reason for its omission would have been to conform to ver. 8.—C. P. W.]

¹¹ Ver. 11.—The Rec. has *πάντα* after *πάντα* *ἐκ*, but it is wanting in B. C., et al., and has different positions in the sentence, thus giving reason to suspect that it must be an addition. [D. K. L., with several versions and fathers, insert it, and D. F. Sinait, and some versions and fathers, read: *πάντα ἐκ πάντων*.—C. P. W.]

¹² Ver. 11.—*Lachmann* has *ὑμεῖς*, and his reading is well sustained. It is possible that *ὑμεῖς* (Rec.) is an attempt to make the passage conform to ver. 6. [Lachmann's reading is supported by A. B. C. K. Sinait, and some versions and fathers.—C. P. W.]

¹³ Ver. 11.—Rec. has *κατήγγενεν*, but *Lachm.* and *Tisch.* have *κατήγγενον*. The latter is better, but both readings have good authorities. [B. D. E. F. G. Sinait, and some Greek Fathers, have the perfect, and Meyer and *Alford* think the other an instance of the alteration which copyists frequently made of the perfect into the aorist form. The other word, however, may be an equally appropriate instance of the alteration which the Alexandrian critics frequently made of the aorist into the perfect.—C. P. W.]

¹⁴ Ver. 13.—The Rec. inserts *ὅπως* after *δοῦναι*, but it is feebly sustained, and it is probably an addition naturally suggested by the context for the completion of the sense. [It is cancelled by *Lachm.*, *Tisch.*, *Alford*, *Stanley* and *Wordsworth*. after A. B. C. D. E. F. G. L. Sinait, and most of the versions and fathers.—C. P. W.]

EXEGETICAL AND CRITICAL.

Vers. 24-27. [Having in the last verse (23) of the previous section mentioned, as the second reason for the renunciation of his rights, his desire that he might thereby become partaker of the Gospel with those he labored for, he next proceeds] to bring home to the consciousness of his readers the extent of that self-denial and earnest endeavor which is requisite for the full attainment of the blessing in question. This he does by a reference to the Grecian games which were celebrated in their vicinity, viz., the Isthmian games. ["It must be remembered in reading the Apostle's allusions, that from the national character and religion of the Greeks, these games derived an importance which raised them above the degrading associations of modern times. How intense an interest these contests still excited may be seen from Suetonius' graphic description of the agony of Nero in his desire to succeed; an exaggerated instance, doubtless; but yet illustrative of the general feeling. The stadium, or race-course, of which he speaks, was not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece, its white marble seats rising like the foundation of a temple in the grassy slope, where its outline may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance of the Peloponnesus. The race, in which all run; the pugilistic contests, in which they strove not "to beat the air," were not merely exhibitions of bodily strength, but solemn trials of the excellence of the competitors in the 'gymnastic art,' which was to the Greeks one-half of human education. As the friends and relatives watched with breathless interest the issue of the contest, they knew that the victor would be handed down to posterity by having his name sung in those triumphal odes, of which Pindar's are the extant

model, and his likeness placed in the long line of statues which formed the approach to the adjacent temple. The 'prize' which he won from the appointed judges, who sat in state at the end of the course, was such as could awaken no mean or mercenary motives; its very simplicity attested its dignity; it was a garland of the Grecian pine, which still, under its classical name, clothes with its light green foliage the plains of the Isthmus, and which was then consecrated to the sea-god, around whose temple its groves were gathered. (See Conybeare and Howson, 20).—The application of the metaphor of the race to the progress of the Christian, here occurs for the first time. Afterwards, compare Phil. iii. 12, 14; 2 Tim. iv. 7, 8; Heb. xii. 1. STANLEY].—**Know ye not.**—[An abrupt and forcible appeal to a familiar fact, analogous to the case in hand, fraught with obvious lessons]—**that those who run in the race-course.**—Here is the first illustration—the race (*δρόμος*).—**run all, but one receiveth the prize?**—The *βραβεῖον* is the prize (*ἀθλον*) awarded by the arbiter (*βραβεύς*). ["Lat., *bravium*, IREN. IV. 7, whence the English, "bravo." WORDSWORTH]. The point thus made is stated by Osiander in the practical remarks: "The danger of failing of the end of our faith thro' a lack of persistent earnestness—the large number of the called, and the few that are chosen; or, as mere running on the course does not ensure the prize, so simple companionship with those who are striving for salvation does not ensure its attainment."—Hence he briefly and forcibly enjoins.—**So run that ye may obtain.**—The simplest interpretation here would be to refer *ὅτι* *ὅτι*, so, to *ἐν* *αὐτῇ*, that, in the sense of *ὅστε*, as: 'so run as to obtain.' But it certainly would be more in accordance with usage to make the reference to what precedes: 'as that one runs who obtains the prize, so run ye in order that ye may obtain.' [Alford, on the contrary, makes the allusion more general: "after this manner, viz., as they who run all, each endeavoring to be the one who shall receive

the prize; for the others strive as earnestly as he.—The οὕτως is presently particularized by one point of the athletes' preparation being specially alleged for their initiation"]. After "obtain," the word 'prize' must be supplied as the object understood. The use of the καταλαβεῖν suggests the personal effort shown in the matter, literally: 'that ye may seize, or grasp, the prize;' as in 1 Tim. vi. 12, ἐπιλαβεσθαι, in distinction from which the simple λαμβάνειν would denote the mere receiving, or accepting the thing presented. The recommendation accordingly is to a course of conduct corresponding to the laudable race of him who wins the victor's wreath, in order that they may obtain possession of salvation, [may 'work it out'].—That for this an earnest self-denying course was requisite, he shows from the example of the combatants.—now every one.—["The δέ, now, specifies, referring back to οὕτως. And the emphasis is on πᾶς, every one, thus showing οὕτως, so, to refer to the πάντες, all, who τρέχουσιν, run." ALFORD].—that strives.—The general term, ἀγωνισσάμενος, includes indeed in itself the idea of running in the race; but here the primal reference is to the preparatory training. ["The article (ὁ ἀγωνιζόμενος) brings out the man as an enlisted and professed agonistes (or athlete), and regards him in that capacity. Had it been πᾶς δὲ ἀγωνιζόμενος, the sense would have been, 'now every one while contending,' etc., making the discipline to be merely accidental to his contending—which would not suit the original antitype, where we are enlisted for life." ALFORD].—is temperate in all things.—To this there belongs self-control in every particular: abstinere venere et vino, and especially a strict diet, to make one light, nimble and fit for the conflict. ["The discipline lasted for ten months preparatory to the contest, and was at this time so severe, as to be confined to the professional athletes. The diet is thus described by Epictetus: 'Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor drink cold water or wine at hazard;—in a word, give thyself up to thy training-master as to a physician, and then enter on the contest.' STANLEY].—But as the prize set before the Christian agonistes is nobler than that which awaits the earthly athlete, so much the more ready must the former be to practice that self-denial which is the condition of success.—they indeed.—[μὲν οὖν, immo vero: "οὖν connects it with the general train of thought, and μὲν gives emphasis." JELF, § 780, b.].—[The ellipsis here must be supplied from the previous clause: 'practice temperance'].—in order that they may receive a corruptible crown.—Such was the prize of the racer in the Isthmian games, a mere garland of pine leaves; [and elsewhere, of olive, parsley or bay leaves].—but we—He here includes himself in their ranks as a fellow-contestant. The ellipsis must be again supplied as above—yet carrying the implication of a higher sort of temperance, even a moral one, according to the nature of the contest entered into.—an incorruptible.—i. e., blessedness and glory eternal as the reward of grace (comp. 2 Tim. iv. 8; Jas. i. 12; 1 Pet. v.

4).—In ver. 26 f., he turns now to speak of himself particularly, showing his own method of training and striving as an example.—I then —[Εγὼ is emphatic,—recalls attention from the incidental exhortation and reminiscence of the Christian state to the main subject, viz., his own abstinence from receiving support and its grounds.' ALFORD]. τοῖνυν, serves to introduce particulars under a general proposition (Passow). So here where Paul comes to present himself as a specimen of the true athlete, who has put himself through a thorough discipline.—so run as not uncertainly—sc., 'running.' 'A δὴ λῶς, either, unobserved, unmarked, in contrast with one who distinguishes himself and makes himself noted, or, which corresponds better with the parallel clause, uncertainly, (1 Tim. vi. 17), viz., in reference to the goal, being certain of the issue. "In direct course to the goal." MEYER. (There are various modifications of this interpretation in relation to the goal itself, or to the reaching it, or to the way thereto, comp. Osiander),—so fight I.—He here passes over to another kind of contest, viz., boxing (πυκτεύω).—as not striking the air.—This refers to those random strokes which instead of hitting the antagonist, spend themselves in the air; and not to the sham fight which is preparatory to the real conflict. He is representing himself as engaged in actual fight, and not in the safe prelude to it, as Chrys., Theoph. and others. The whole verse is a description of one occupied in the very heat of the conflict. In the positive exhibition of his conduct, he abandons the participial construction (as in iv. 14), which a further explanation renders necessary, because he passes out of the metaphor to the literal fact.—but I bruise my body.—Here we have the adversary mentioned on which he was thus planting his effective blows. It was his body ("the body of the flesh," Col. ii. 10); the "members," Rom. vii. 23, as the seat of sin—that which in its affections and lusts was ever hostile to the inner man—the spirit. His energetic treatment he expresses by a term borrowed from the pugilistic combats: ὑπωπιάζειν, to smite under the eyes, so as to make them black and blue; more generally, to batter, to benumb. According to Osiander, he means by it the mortification of the flesh by privations, labors, sufferings endured in consequence of his devotion to his calling, and, especially, of his renunciation of all right to support. We might also conceive an implication here of ascetic severities, such as fasting and the like,—but not to self-flagellation [the absurd practice of which grew out of an abuse of this expression].—and bring it into subjection.—δουλωγῶμεν implies a complete conquest, quasi servum trahere—"so as to bring the body under the control of a moral will." (MEYER, Ed. 8). His motive for this he expresses negatively.—lest somehow, having proclaimed to others.—By κηρύξας, it is questioned whether Paul intended the preaching of the Gospel, which the word elsewhere means in the New Testament; or whether in the prosecution of his metaphor he alludes to the functions of a herald. The latter is the more probable, as the term ἀδελφικὸς in the next clause, belongs to the same category. The herald is one who calls the

champions into the lists and proclaims the names of the victors. Paul also was a herald, who summoned men to the Christian warfare, announced the terms of the conflict, and was himself also a combatant.—**I myself should prove rejected.**—ἀδοκίμος [*unworthy, disapproved, reprobate*]; by this we are not to understand 'disqualified for the conflict,' but 'unsuccessful in the issue.' ["An examination of the victorious combatants took place after the contest, and if it was found that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games." ALFORD]. *Apostolus suo timore nos terruit; quid enim facit agnus, ubi aries tremuit?** "If we compare this passage, in which Paul so earnestly suggests the possibility of his own short-coming below the true standard of a Christian life, with ver. 18, from which the Romanists would fain draw their doctrine of an *opus supererogativum*, implying a distinction between *consilia evangelica* and *precepta* (general Christian duties), we shall readily see how far removed Paul was from fancying that he could do aught transcending his moral obligations—a notion which stands in direct conflict with the whole ethical view of the Apostle." NEANDER. ["What an argument and what a reproof is this! The reckless and listless Corinthians thought they could safely indulge themselves to the very verge of sin, while this devoted Apostle considered himself as engaged in a life-struggle for his salvation. The same Apostle, however, who evidently acted on the principle that the righteous scarcely are saved, and that the kingdom of heaven suffereth violence, at other times breaks out in the most joyful assurance of salvation, and was persuaded that nothing in heaven, earth or hell could ever separate him from the love of God. The one state of mind is the necessary condition of the other. It is only those who are conscious of this constant and deadly power of sin, to whom this assurance is given. In the very same breath Paul says, 'O wretched man that I am!' and, 'Thanks be to God, who giveth us the victory,' Rom. vii. 24, 25. It is the indolent and self-indulgent Christian that is always in doubt." HODGE].

VER. 1-5. The illustration derived from Grecian life is followed up by one taken from Jewish history. The thought set forth and established is the same just considered, *viz.*, the necessity of earnest self-denial for a participation in the Gospel salvation. Having expressed his own anxiety lest, with all his labors for others, he himself should fail of approval, he proceeds to substantiate his apprehension by referring to the case of the fathers. The connection is indicated by γάρ [which is the correct reading, and not *dé*, as in the Rec. See Crit. notes].—**For I would not that ye should be ignorant, brethren.**—The logic is: 'there is reason to fear that I may become a castaway; for the early history of our nation proves that however close may be the relation sustained by men toward God, and however glorious the promises made to them, it is nevertheless possible for such to be rejected at

the last.' In this respect he holds up the people of the ancient covenant as a warning to those of the new, showing, *first*, the rich experiences of Divine favor enjoyed by the former, in which he beholds a type of those dispensed under the N. T.; and, *secondly*, how the majority did nevertheless fall at last beneath the Divine judgments, by yielding to temptations, complying with their impious passions, and resisting God. By the expression: 'I would not that you be ignorant,' in which he does not so much remind his readers of something well known, as open up before them something new and for them significant (comp. Rom. i. 18; xi. 25), he calls their attention directly to what he has to say, and presses it on their earnest consideration. Grammatically it points primarily to facts, familiar even to the heathen converts, which he brings out in vv. 1-4; but, in reality, to the significance of these facts for the case in hand, *viz.*, that of a number (παύρες) participating equally in gracious relations to God, the greater portion (οἱ πλείονες) through their misconduct fell short of salvation (comp. ix. 24, πάντες—εις).—**that all our fathers.**—'Our fathers'—this is not said from the Jewish stand-point (Meyer), but the expression squares with the true Apostolic view of the relation subsisting between the people of the O. T. and the N. T. The Israelites were the spiritual ancestors of the Christians (comp. Rom. iv. 12; xi. 17).—**were under the cloud.**—The cloud was the symbol and medium of the Divine presence for Israel (Ex. iii. 21), which spread itself over the people, protecting them while on their march; hence the term ὑπό: *under* (comp. Ps. cv. 39). Beneath this marvellous covering and shield the wonderful passage through the Red Sea was effected (Ex. xiv.).—**and all passed through the sea.**—Both acts taken together, as accomplishing the critical deliverance of the people from a hostile power, are regarded by the Apostle as a type of baptism.—**and all were baptized unto Moses in the cloud and in the sea.**—The cloud is, in a measure, taken together with the water (not symbolically of the Spirit) as the element into which they entered, and wherein they became, as it were, submerged, in order thence to emerge again. According to the true reading, he says, ἐβαπτίσαντο (Mid.): *they baptized themselves*, inasmuch as in the baptism of adults there is a voluntary entering into the Divine bestowments of grace and a free surrender to them. As Melancthon says: *fiducia verbi Moysi commiserant se aquis.**—The words, 'unto Moses,' cannot mean *sub auspiciis Moysi*, but as always with the verb 'baptize' they denote the relation or fellowship into which they entered with Moses, who, as the servant of the Lord, was the mediator of the Divine manifestations. With this there is connected the obligation to follow him faithfully as the leader given unto them by the Lord, and legitimated by Him (Ex. xiv. 31).

From the type of baptism which introduces into a fellowship of the redeemed, he proceeds to the type of the Lord's Supper, which was the confirmation and seal of the former, *viz.*, the fact

* [The Apostle terrifies us with his own fear; for what shall the lamb do when the ram trembles?]

* [Confiding in the words of Moses, they had committed themselves to the waters].

of the feeding upon the manna miraculously sent, and the drinking of the rock, by which means the preservation of the ransomed people was secured. "This connecting of baptism and the Lord's Supper as the two sacraments in the N. T., whose O. T. analogies Paul here adduces, is exceedingly noteworthy. It is a testimony in favor of the Protestant view of the *duality* of the sacraments." NEANDER.—and did all eat the same spiritual food.—The "spiritual food" or manna (Ex. xvi. 18 ff.) is distinguished from all earthly food, either because of some supernatural quality in it, or because of its supernatural origin. Here unquestionably we are to suppose the latter. The epithet 'spiritual' denotes that the food came from the Spirit—was produced by a Divine miraculous power (comp. Ex. xvi. 14). ["It is here employed in special reference to its descent from heaven and its designation in Ps. lxxviii. 24, 25 as "the bread of heaven" and "angels' food." STANLEY. "Thus, also, Isaac is called, Gal. iv. 29, 'he born after the Spirit,' in opposition to Ishmael, who is spoken of as 'born after the flesh.'" ALFORD. WORDSWORTH, however, quoting from Bp. Fell, says: "the food and drink are called 'spiritual' because they are Christ's body and blood in types."—Why may not all the significations given be recognised? Scriptural phraseology has a fulness of meaning which ordinary language has not; for there was more "in the mind of the Spirit" who inspired it than the writers themselves even knew]. If we assume a supernatural quality in the "food" and the "drink," we must also suppose that they were at the same time aliment for the Spirit; but this thought is the less tenable from the fact that we cannot admit the referring of the *το σπέρμα* to the believers of the N. T., as if it meant, 'the same with ourselves,' nor allow the identification of these objects with the elements in the Lord's Supper, as Calvin does. The expression 'the same' is rather to be joined with the word 'all,' which accordingly holds the emphatic place, and is five times repeated. They all united in partaking of the same gifts—a fact, however, which did not prevent the majority from incurring a terrible retribution. In the phrase—they did all drink of the same spiritual drink—(to which also most of the above remarks apply), Paul has in mind the occurrence mentioned in Ex. xviii. 6, also Numb. xx. 10. To this an explanation is appended ["and it was needed, because the tradition to which it refers is not found in the O. T." STANLEY].—For they drank of that spiritual rock which followed them, and that rock was Christ.—The imp. *ἐπιπορευόμενοι*, were drinking, was intended to denote their continuous drinking all through the entire march in the wilderness. In the previous sentence we have the aor. *ἐπιπορευόμενοι*, signifying the simple fact of drinking.—But what do these statements import? Certainly not that the term 'rock' stands for the water flowing from the rock [Lightfoot, Meade], which the Israelites conducted along by their side in channels, or took with them in leathern bags, or which in some way did not further fail them, which water meant Christ; or that the rock was a symbol of Christ, as of one out of whom streams of living water flow. In such a case it would

have read, not "was Christ," but, "is Christ." According to a Rabbinical tradition, the rock followed the children of Israel throughout their journey. [STANLEY says that "this tradition maintained that there was a well formed out of the spring in Horeb, which gathered itself up into a rock, 'like a swarm of bees,' and followed the people for forty years, sometimes rolling along of itself, and sometimes carried by Miriam; and always addressed by the elders when they encamped, in the words of Num. xxi. 17: "Spring up, O well, sing ye unto it"']. Meyer thinks that Paul fastened on this tradition to convey the idea that it was Christ who, in the form or apparition of this wonderful rock followed the host; as indeed also the Targum on Is. xvi. 1, and the Book of Wisdom x. 15 ff.; xi. 4, assert that the Messiah, the Wisdom, was by the side of the people for a protection in the wilderness. But, however, we may reject some of the absurd details only of that tradition, still it must ever be considered a monstrous supposition—at any rate, one in no wise hinted at in the Scripture, that the Messiah, or the angel Jehovah did in reality accompany the Israelites in the form of a rolling rock. Christ, the preëxistent Messiah, the Lord who went with the people on their march, as the proper source of this wonderful drink, which, according to the bodily sight, streamed out of the *natural* rock, is called in contrast with this a *spiritual* rock—a rock of a supernatural kind, which carried in itself a divine power. "The miracle of bringing water out of the rock, happened not once, but at least twice (Ex. xvii. 6; Num. xx. 11). It was therefore not one particular rock which was concerned in the miracle; but as often as a like necessity occurred, there on the spot was also the water-yielding rock again." Now since every rock could render the same service by the same influence, so it appeared as if the rock accompanied the Israelites. The material rock, in this case, is non-essential; the water-giving power is the chief thing. This power was God's, that same God who has manifested Himself to us in Jesus Christ. And He is called the Rock that followed them, because it was through His agency that the several rocks, one after the other, acquired the same water-yielding power." BURGER. In like manner, substantially, Abarbanel [Wordsworth, Hodge. But Alford detects here a typical allusion to Christ in the sacraments of the New Testament].—Observe also the preposition used; it is not *ἀπό*, but *ἐκ*, which is not causal, as if it meant *thro' the operation of*, but it denotes the origin and source from which a thing comes. They drank out of a Spiritual Rock, which was Christ [Wordsworth]. Comp. Osiander, who, moreover, in the drink, as well as in the food, assumes the presence of a super-sensuous element along with the sensuous, by which these objects become so much more real types of that offered in the holy Eucharist. To this we would not object. The analogy abides the same: on both sides there is a food and drink of supernatural origin—a bestowment of divine life, nourishing and refreshing the human life, which, in the agency of the Rock that accompanied Israel in the wilderness, even Christ, ensures refreshment from itself, primarily to the

earthly life; a shadow (*σκιά*) of the refreshment furnished to our spiritual life out of the fullness of the incarnate and now glorified Christ, who has finished the work of a spiritual redemption. We must here hold fast to what our Lord said respecting the contrast between the Old and the New Testament manna (Jno. vi. 49 ff.). "Your fathers did eat manna in the wilderness, and are dead. This is the bread that cometh down from heaven, that a man may eat thereof and not die."

To these lofty experiences of God's gracious manifestations, of which all were partakers, the following words form a powerful contrast.—but with the greater part of them God was not well pleased.—i. e., they forfeited God's favor and failed of the promised salvation. The proof of this—for they were overthrown in the wilderness.—(On *καταστρόφην* comp. Num. xiv. 16. [The identical language of the Septuagint]. (Heb. iii. 17, *ἐπεσον*). The word *πλειότες*, the greater part, comprehends more than those who were destroyed by the particular judgments, of which he afterwards speaks. It denotes the entire older generation, who, with the exception of Caleb and Joshua, must have died in the wilderness, and thus failed of the promised land.

Vers. 6-11. **Now.**—*δέ*, transitional. He here begins the application to his readers, by exhibiting the occurrences of the Old Testament in the form of *τύποι*.—these things.—*ταῦτα*, i. e., the judgments implied in the word "overthrown,"—judgments which they incurred in consequence of their God-provoking conduct,—and which he proceeds to illustrate in particular instances.—And these were intended to teach Christians what they would suffer under like circumstances.—happened as figures of us.—The word *τύπος*, whence our *type*, in the more definite, theological sense, means not simply an image, in general, to which the antitype (*ἀντίτυπος*) corresponds; but it is used to express any event, institution or person that, by a divine appointment, foreshadows, upon a lower stage of theocratic life, events, institutions or persons belonging to a higher sphere. Here, however, the word is taken in a purely ethical sense, and means *example of warning, figures*.—The plural *ἐγενήθησαν* is here used because of *τύποι*.—"Figures of us"—i. e., of our lot in like conditions. This construction is analogous to that in ver. 11; hence it is not to be supposed that the subject of the verb is the 'the fathers,' understood, and that we are to take *ταῦτα* as the accusative, meaning 'in respect to these things,' including here the manifestations of divine grace, as well as of judgment.—[A view of which, Alford says, "I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles"].

The divine intent in furnishing these examples is thus stated—"of course an *ultimate* purpose, for they had their own *immediate* purpose as regards the literal Israel." ALFORD.—in order that we might not be lusters after evil things.—Here we had better understand all manner of evil lusts, rather than the specific inordinate lust of pleasure (as Grotius). And so the following phrase,—as they lusted,—is not to be explained simply by the event recorded in Num. xi. 4, but by the manifold exhibitions of wicked passions made by Israel at that time.

Ἐπιθυμητής means one who is habitually governed by desire. The word occurs also in Num. xi. 34. Under "evil things" we are to include whatever is a violation of duty or a denial of love to the Lord or to the brethren. Of this sort was the eating of things offered unto idols (*εἰδωλῶν*) by the Corinthians. "The lusting of the Israelites after flesh was a wicked caprice involving contempt of God's provisions." OSIANDER.—Under this general head he next selects a particular instance, which is introduced by *μηδέ*—neither—a particle which does not necessarily connect matters coördinate.—become ye idolaters, as were some of them.—i. e., by partaking of things sacrificed to idols at the altar feasts, which was a species of idolatry. This is what the record in Ex. xxxii. 6 refers to. There we have an account of the worship of the golden calf, and of the offering of sacrifices, accompanied by sensual indulgences. In this clause, of course, Paul could not include himself; hence the second person, 'become ye,' NEANDER. By "some of them," Osiander thinks that Paul intended the choristers, perhaps the stiffest of them who lead off in the dance and song, and were afterwards slain by the Levites. It has been finely observed that as the Israelites, so also the Corinthians did not regard their conduct as actual idolatry, but both were on their way to it.—as it is written, The people sat down to eat and to drink, and rose up to play.—The word *παίζειν*, to play, here refers to those lively dances which occurred at heathen festivals (comp. xxxii. 18 ff.). [And many of these dances, as is well known, were directly designed to provoke the most licentious passions—dances, of which many of those now practiced in fashionable society are the direct lineal descendants. Hence the close connection between idolatry and fornication, which appears all through this epistle. Hammond, however, has a long note, which goes to prove that *παίζειν* was used to denote not only dances, but all manner of wanton lecherous sport, just as kindred words are used in many modern languages to express the same thing]. Idolatry ought, moreover, to be regarded as more than the fountain, for we may say, with Osiander, that it is the vilest fruit of an intensified sensualism.—Neither let us commit fornication as some of them committed.—Participation in superstitious practices led easily to the commission of that sin, from which he now proceeds to dissuade them—going back to the use of the first person—"let us."

This, indeed, was also a part of heathen worship, especially in the Corinthian temples, devoted to Artemis and Aphrodite; but it might also lead to idolatry, as was the case in the instance just alluded to (Num. xxv.), where the Moabitish women enticed the men, whom they had seduced, to idol festivals and so betrayed them into idolatry—a danger to which the Corinthians were much exposed (comp. chap. v. and vi.).—And fell in one day three and twenty thousand.—The number given in Num. xxv. 9, and also by Philo, Josephus and Rabbins, is twenty-four thousand. The discrepancy is, perhaps, best accounted for by supposing a failure of memory. Besser says: "Twenty-four thousand, yet not perhaps destroyed in one day." [Hodge says: "Both

statements are equally correct. Nothing depended on the precise number. Any number between the two amounts may, according to common usage, be stated roundly as either the one or the other". The feebly authorized *τίσαστες* is an emendation; other attempts at harmonizing are arbitrary (comp. Meyer and Osiander).—How indefinite the word *τις*, some is, and how it may be used to comprise a great multitude, is shown from this passage.—Neither let us tempt.—*ἐκπειράζωμεν*; *ἐκ* is here intensive; it is found also in Matth. iv. 7, *tempt beyond endurance*.—Christ, as some of them also tempted.—The allusion here is to the event recorded in Num. xxi. 4, where the people becoming weary of their journey, reproached Moses for bringing them out of Egypt, and expressed disgust at the manna. To tempt God means to put God to the proof to see how far His patience would go, and whether He would suffer men's unbelief and impatience to pass unpunished; or it may denote an impatient demand on God to help in some extraordinary way, and a conditioning of faith upon the result (comp. *πειράζειν*, Deut. vi. 16; Ex. xvii. 2, 7; Ps. lxxviii. 18 ff.; Acts v. 9; xv. 10). According to Meyer, it expresses the discontent of the Israelites at their condition in the wilderness; he takes Paul's warning as aimed at the dissatisfaction of his readers with their oppressed circumstances during the time of their waiting for the second coming of the Lord. But there is nothing in the context which indicates this; but rather the contrary. Possibly Paul might have had in mind the sacrificial feasts and the desire of the Corinthians for enjoying them, inasmuch as in this there was manifested a disgust at what the Lord had furnished to them in their Christian state, akin to the loathing of the manna by the Israelites. In such conduct he might discover a tempting of the Lord, a trial of His patience. "The Israelites demanded that God should appoint them a mode of life suited to their liking, that He would restore them the flesh pots of Egypt. In like manner the Corinthians seemed to demand of the Lord that He would allow them their old heathenish enjoyments." NEANDER. Or, he regards them as putting God's grace and power to the test, in that they were exposing themselves to the danger of a relapse, and so raised the question, whether He would preserve them by increased bestowments of His grace—in which case then we should find in the Old Testament precedent a challenging of God's power and goodness, as to whether He could nourish His people with something else besides the manna in the wilderness (Osiander, Stanley). The first of these explanations squares best with the circumstances presented in Num. xxi. 4, where the disgust of the Israelites at that which God had provided, was such a 'temptation' as the Apostle speaks of. ["It was a daring Him, in trying His patience by rebellious conduct and sin." ALFORD; so also Hodge]. Other attempts at explanation need not here to be taken into account, as they are too forced.—The verb 'tempted' takes for its object the pronoun 'Him' implied—though Winer takes it as absolute—and by this we may very well understand 'Christ' (comp. ver. 4; Ex. xxiii. 20; Is. lxiii.

9 ff.). If we adopt the reading *κύριον*, then still Christ might readily be understood by the term, although the relation to the Old Testament would be satisfied if we took it to mean God. [Hence whichever of the two readings we adopt, we have in this verse strong evidence of the fact that Paul regarded the Jehovah of the Old Testament as none other than Christ Himself, the Eternal Word, who in various ways—in natural phenomena and in the form of an angel, manifested Himself to the Fathers of the ancient dispensations, and was the real Ruler and Guide of Israel].—and perished.—If we adopt the reading *ἀπόλλυντο*, then the Imperfect here would denote the progression of the fact: 'They were being destroyed' (Meyer). Yet the reading *ἀπόλλυντο* is more strongly supported [and is adopted in all the later critical editions].—by the serpents.—[i. e., the well-known serpents; "The article is so often omitted after a preposition, that wherever it is expressed we may be sure there was a reason for it." ALFORD].—The last warning is against murmuring—a sin of which the Israelites were frequently guilty (Num. xxi. 4; Ex. xvi. 8; Num. xiv. 1 ff.; 86 ff.; xvi. 41).—Neither murmur ye, as some of them also murmured.—The particular instance here referred to, must be inferred from the judgment pointed to;—and perished by the destroyer.—The *ὀλοθρευτής* or *ὀλοθρεῖν*, destroyer, appears in Ex. xii. 28, and it denotes the organ of the Divine retribution—the angel executing it; but this is not to be regarded as an evil angel (comp. Macc. xv. 22 ff.). Since only some are particularized as murmuring (be the number greater or less), likewise their destruction by an extraordinary judgment, the event alluded to cannot be the one narrated in Num. xiv. In that case the whole congregation rose in rebellion, and the judgment inflicted was the gradual dying out of the whole elder generation (unless we restrict the affair to the ten spies, who were the cause of that uprising, and who died of a plague before the Lord, ver. 86 ff.). More suitable to our text is the circumstance mentioned in Num. xvi., where 14,700 persons were snatched away by a sudden visitation (ver. 49). Primarily the murmuring here was against Moses and Aaron, because of the destruction of Korah, Dathan and Abiram, with their company, which was charged upon these servants of the Lord. But, in fact, it was a murmuring against God from whom the judgment came [a judgment "which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17." ALFORD].—In its application to the Corinthians, we are not to suppose that the murmuring they were cautioned against was on account of inferior spiritual gifts, or because of the restriction of their pleasures through the regulations demanded in the Christian life, or at their general condition as Christians; but rather it was the opposition which they were disposed to manifest against the teachers given them by God, and especially against Paul, an opposition which struck directly at the Lord Himself (Osiander and others). To make the parallel perfect, we must suppose the murmuring occasioned by Divine retributions, such as that hinted at in xi. 30: "On this account many are weak and sickly,

and some sleep."—These references to the Old Testament he concludes as he began.—Now these things were befalling.—*συμβαινόντων*, [the plural verb, where the Gr. idiom would require the singular, "expresses the plurality of events separately happening"]; and the imperfect (were befalling) hints at the constant repetition of the case (Oslander and Meyer).—them typically.—*τυπικῶς* as above *τύποι*, not in the theological sense, but 'for example,' i. e., in such a way as by a Divine intent to indicate what would befall God's people in like circumstances under the new dispensation. This point is more definitely brought out in the following statement.—and are written.—*ἐγγράφη*, singular, expresses the union of these transactions in the record of Scripture as one complete whole.—for our admonition.—Here is the purpose of the sacred narrative as ordained by God (comp. iv. 14).—unto whom.—The relative refers to 'our' (*ἡμῶν*), and introduces an allusion to the near approach of the great judicial crisis, thus confirming his warning.—have come, or 'into whose life-time have entered, and even now exist' (perf.),—the ends of the ages,—*τὰ τέλη τῶν αἰώνων*. By this phrase the same is meant which is elsewhere termed *συντέλεια τῶν αἰώνων*, "the consummation of the ages" (Heb. ix. 26); or *τοῦ αἰῶνος*, "of the age" (Matth. xiii. 39); also briefly *τὸ τέλος*, "the end" (i. 8; xv. 24; Matth. xxv. 3; *et al.*); or *πάντων τὸ τέλος*, "the end of all things" (1 Pet. iv. 7). The "ages" here are the great world-periods preceding the manifestation of Christ, and out-goings of which mark the incoming manifestation. The *αἰὼν αὐτός*, the present age, is contemplated in its progressive unfolding through manifold periods, whose exit finally leads to the last decisive crisis which passes over to the *αἰὼν μέλλον*, the future age. Now the Apostle regards his time as the time of this grand crisis—accordingly as a time of severe trials for the faithful, in which it became them to be on their guard, and for which it was important for them to prepare with earnest self-denial; and he presses it upon the Corinthians not to expose themselves to the extreme of danger by indulging in a false security. "Paul had always good reason for considering the final catastrophe as near at hand, although he held the last time to be much shorter than it really was to be. Christianity is the goal and end of all earlier revelations, and no new one follows it. Hence the Christian is justified in considering himself as the terminus to which all the earlier developments of revelation point and conduct onwards." NEANDER.—Next there follows a caution, to which a word of encouragement is annexed for despairing minds.

VERS. 12-18. Wherefore, *ὥστε* [lit.: so that, is used with the Imp. or Subj. to introduce an inference from what precedes. (WINTER P. III., § XLI. 5, note 1)]. Here it fitly leads in the practical exhortation deduced from the foregoing discussion. 'Since these events which teach us how those who stand in so close a relation to God and partake of such exalted privileges, may incur fearful judgments by their evil conduct, have been recorded in accordance with God's purposes as warnings for us who live in this last most critical period of trial, and are going on to

the final judgment—let him that thinketh he standeth take heed lest he fall,—i. e., beware how he indulges in a false security. The verbs 'to stand' and 'to fall,' taken from the phraseology of the ring, admit of a twofold interpretation. 1. The former: to stand fast in goodness and in faith; and the latter: to be betrayed into sin. 2. The former: to abide in the possession of salvation, to be sure of a gracious state; and the latter: to forfeit salvation. The second interpretation best suits the connection, and it presupposes the first. [HOBBS puts the case more forcibly. The security cautioned against "may refer either to security of salvation, or against the power of temptation. The two are very different, and rest generally on very different grounds. False security of salvation commonly rests on the ground of our belonging to a privileged body (the Church), or to a privileged class (the elect). Both are equally fallacious. Neither the members of the Church nor the elect can be saved unless they persevere in holiness; and they cannot persevere in holiness without continued watchfulness and effort. False security as to our power to resist temptation rests on an overweening self-confidence in our own strength. None so liable to fall as they who, thinking themselves strong, run into temptation. This probably is the kind of false security against which the Apostle warns the Corinthians, as he exhorts them immediately after to avoid temptation"].—Though the Romish interpreters think they find evidence here against Luther's doctrine of a *fides specialis*, according to which a Christian can with the greatest assurance be confident of his own justification and of his perseverance in it unto the end, yet they are opposed alike by the experience of Paul himself (2 Tim. i. 12; iv. 8, 18), and of many a Christian after him who has enjoyed that *certitudo fidei* which, as a general thing, the Corinthians could not possess from want of firmness.—no temptation—*πειρασμός*; this denotes either an ordeal, especially by means of sufferings and persecutions, to which the verb "to bear" may refer; or, temptation, i. e., enticement to sin, to which the connection with what precedes, and the hortatory intent of the whole paragraph would point. Both meanings coalesce in the thought that their Christian character had been put to the proof by painful circumstances, as well as by sinful enticements, so as to show whether faith was strong; love, of the right kind; and hope, firm.—has taken you but such as is human.—All apology in reference to the temptations they had hitherto experienced, though not now existing, and all despair in regard to the severer trials before them, Paul here meets by the statement that what they had thus far encountered was altogether 'human' (*ἀνθρώπων*, i. e., either: proceeding from men (such as the fascinations of the surrounding heathen life), in contrast perhaps with the properly demonic temptations of the last evil time which was to precede the revelation of Christ; or: suited to man, to his power of endurance, in contrast with the fascinations of a more dangerous sort, for overcoming which supernatural grace is required. [Hodge prefers the latter as the more natural and so the common interpretation. Ol-

shausen, the former]. For their encouragement in the future he points to the fidelity of God—but God is faithful—i. e., true to His calling and covenant, consistent in His love and purpose (i. 9), which would appear wholly unreliable if he allowed temptations to befall His people that transcended their powers of endurance or resistance,—who,—ὅς for ὅτι οὗτος, because He,—will not suffer you to be tempted beyond what ye are able.—This expression seems to sustain the second interpretation given to 'human' above,—showing that a moderate temptation is meant by it. Compare the expression, Hos. xi. 4; 2 Sam. vii. 14. Besides, it must be said that every temptation, though coming primarily from men, is to be ascribed to Satan as the ultimate cause (comp. vii. 5; Eph. vi. 12), [and men and devils are alike under the control of the Almighty, who permits or restrains at pleasure, and to the degree that He sees fit.] The limit of permission is the ability to endure which God Himself has conferred. And this implies that with the later, severer temptations God will cause the strength of His chosen to increase (Neander). The same is true in respect to the time the temptation will last, of which he finally speaks.—but will with the temptation make also the escape—ἐκβασις literally means *escape, the passing out from, the ἀνάλαγῃ τοῦ πειρασμοῦ* of Theoph.; but here it denotes the way of escape, or the end (—τὸ τέλος κυρίου, Jas. v. 11). The 'with' (συν) cannot indicate contemporaneousness; but it implies only that the escape is connected with the temptation, that the latter will never be without the former. The use of the verb "make" in relation to temptation does not conflict with that of "suffer," inasmuch as the Divine permission involves a direct providence. Even the tempting cause stands under the Divine sovereignty, and in its action is dependent on God. The emphasis lies upon τὴν ἐκβασιν.—in order that ye may be able to bear (1b), —οὐ δύνασθαι ὑπενεγκεῖν.—This clause may be taken either as interpreting "escape," showing that it will consist in the ability to endure; but this does not comport with the idea of an escape: or it may be construed as an objective clause as rendered above, intimating that the result would be such as will comport with the designs of a faithful God. The verb ὑπενεγκεῖν, to bear, suggests the idea of a burden carried, and very appropriately, inasmuch as all temptation is for the believer as an oppressive weight, or that of a hostile attack under which one has to hold out, to endure.

DOCTRINAL AND ETHICAL.

[1. A sound belief in the doctrine of the saints' perseverance is ever accompanied with a conviction of the possibility of failure and of the absolute necessity of using our utmost endeavor in order to final success. No experiences of Divine favor in the past, no circumstances, however advantageous, furnish such a guarantee of salvation as to warrant spiritual repose. There is no perseverance without conscious and determined persevering, and the requisite effort can be put forth only under the influence alike of hope and fear. And he who apprehends

no danger of being ultimately a castaway through neglect or transgression, will lack the motive necessary to urge him triumphantly to the goal].

2. *The spirit of the true Christian agonizes as contrasted with that of the false one.* "This poor life entire for an eternal crown,"—so A. Knapp pithily describes L. Hofacker's spirit; and this is the spirit of every true Christian warrior. In view of the crown of life, he hesitates at no sacrifice, is ready for all self-denial, does violence to his own nature, and never grows weary of mortifying the flesh through the might of the Holy Spirit (Rom. viii. 13; Gal. v. 24; Col. iii. 5). Such as desire to belong to Christ, yet are ever yielding to their natural inclinations, and deal tenderly with the flesh even though the spiritual life may suffer thereby, and they in consequence are detained in the heavenly race, are put to shame by men of this world, who for the sake of temporal gain or renown, willingly strain every nerve and incur the most painful privations, yea, even hold life cheap in order to attain their end (Luke xv. 8). Those who do not earnestly contend against whatever endangers their heavenly crown, and strive not with all their might to overcome the obstacles in their way, and so become weak and uncertain in their warfare, or who covertly entertain that which they ought to oppose, opposing it only for the sake of appearances, resemble pugilists who spend their blows in the air. Especially shameful is it for a person who is called to give others direction and encouragement in the holy warfare not to engage earnestly in it himself, and to shrink from the requisite self-denial and to tire in the race and grow lukewarm in the fight, so as to appear like the herald, who, having proclaimed the terms of the conflict to others, has been found himself unworthy of the prize (ix. 24-27).

8. *Carnal security, its fatal character.* The reason of lukewarmness in temper, of deficiency in self-denying earnestness, of abandonment to all manner of impure inclinations, of entanglement in ungodly objects, and worldly lusts, of idolatrous cleaving to the creature even to the lowest self-debasement, of strife with God and His providence both in disgust at the gifts He sends, and in murmurs at His judgments—the ground of all such bad conduct in those who would still be Christians, lies most frequently in a false security, in the vain conceit that there can be no failure—that the goal of salvation will certainly be reached, because a person has once been received into the fellowship of believers. All such false security in His people, God has taken pains to counteract from the beginning, and in their history He has furnished warnings against it for all time to come. In the judgments which befell that earlier generation, so distinguished for the marvellous bestowments of His grace—judgments inflicted because of repeated offences against their covenant God, a threatening has been issued to the Church of the New Covenant of a similar fate in like circumstances, according to the abiding law of the Divine rule (x. 1-11).

4. *Frowardness and false security readily give place to despair when severe temptations arise.* As

in opposition to the former, we must point to the Divine retributions in order to awaken a salutary fear; so in opposition to the latter we must point to the truth of God and the steadfastness of His love. God never ceases from His work of grace, and will not fail to furnish needful assistance to honest fighters; and He will moderate the measure and duration of the temptation according to the strength He has afforded; so that at the right moment He puts an end to the trial, in order that those who are tempted may be able to endure in the conflict (vv. 12, 13).

6. **BURGER:**—A person may be endowed with all the seals and tokens of Divine grace, and yet through personal infidelity be lost (x. 15).

6. *In Christ all the threads of the history of the Divine revelation run together.* He is the true and sole manifestation of the eternal God. In the midst of the ages He entered into the human race, and took upon Himself personally our nature, in order to perfect the work of redemption and carry out the purposes of God's holy love, and prepare the way for the final judgment of the world, in which He as judge will determine the lot of every man in accordance with the manner in which he has treated the Divine grace proffered him in His word and works. But this whole work He has prepared and foreshadowed under the older dispensation alike in the promise, and in the law, and in the manifoldness of His operations and providences, whereby both are led, established and confirmed in life, and secured against unbelief and disobedience. As the messenger of Jehovah, on whom Jehovah's name is written, who bears imprinted on Himself the Jehovah-character, and carries the image of the unchangeable, holy, merciful and true covenant God stamped in every word and deed, He is Israel's deliverer from bondage, his protector and helper in extremest necessities, his wondrous guardian and supporter in want, which no natural means may relieve, who out of His own fullness furnishes him the life-sustaining manna, who pours out for him the life-refreshing water, who bears with him in unspeakable patience, but also at the same time exercises toward him a judicial severity. And what He does, ordains, or controls through His own personal manifestation, He has previously indicated both through individuals and their doings, and through manifold ordinances, administrations and judgments, intended for the instruction, for the comfort and warning of us in these last days.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 24. The running includes: 1. a turning from sin; 2. a turning to the goal, i. e., God (Acts xxvi. 18); 3. the exercise of the powers of the new man in the obedience of faith and the mortification of the sinful life; 4. the refraining from all hinderances, such as the lusts of the flesh, the lust of the eye and the pride of life—and indeed not simply from what is evidently sinful in itself, but also from things otherwise lawful, by which a person may either injure himself or put a stumbling-block in the way of others.—Ordinarily only one person obtains the prize; but in Christianity we can all

obtain it, even though one may run faster than the other, provided only that we are steadfast. For as the faith is the same for all, so also is the race; although the degrees of glory attained may be various.—In the race no account is made of what man does in his own strength, or of his own will (Rom. ix. 16); but if God chooses to draw us by His word, and we resist not, then He grants the ability to come to Christ, and to follow Him, and to run with patience the race set before us (Heb. xii. 1 ff.).—**HEB:**—If they who run fail of the prize, what hope can those have who sit still, or fall back, or stop in the way? Ah! the obtaining of salvation is no child's play. Earned indeed was it without our labor; and now the prize being there, we must strive for it. Earnestness, earnestness, fear and trembling (Phil. ii. 12) are necessary to reach the spot where the crown is put on the victor's brow (2 Tim. ii. 5).—Standing and running both belong to the true Christian—standing, as opposed to falling; running, as opposed to idleness and standing still, and to unfaithfulness in falling back (chap. xvi. 13; Heb. xii. 1).—We should press to God through all things, and rest in nothing but in God (Matth. xi. 29).—With beginners Christianity is only a walk—they go step by step; but with the experienced it is a race.—Ver. 25. A Christian is bound to refrain from whatever obstructs his course, and to use all means for increasing his spiritual strength. The particular things to be avoided must be determined by each one for himself.—A person must be converted to God before he can have peace with God, and the pledge of salvation in his own soul, and can with a watchful eye avoid whatever may disturb his peace or injure his neighbor, and therefore ought to be denied.—The hope of an eternal crown keeps us from carnal gratification, and is a great incentive to perseverance (Rom. ii. 7).—Vv. 26, 27. **LUTHER:**—As a combatant who swerves from his course must fail of his goal, or in fighting makes false strokes, and wastes his strength in the air, so is it with all who would do good works without faith; for they are altogether uncertain as to how they stand with God: hence all their doings are mis-runs, mis-strokes and mis-doings.—The faith which works by love hits the foe squarely; since faith allows not of despair, nor love admits a false security.—He instructs best who teaches by example.—He who is void of spiritual life, runs by his own strength, and so runs into error and sinks at last.—What we venture on in the name of Jesus, and at His bidding, obtains the crown. What we do apart from Him, is lost work.—How many air-strokes and mis-strokes are given by those who have not the mind and weapons of Paul!—air-strokes in preaching, in the supposed vindication of truth, in prayer, and the like, under the idea that the foe has been finely hit or utterly laid low, and that a good work has been well done (1 Tim. vi. 3 f.).—Something of the old Adam still clings to the best of Christians: hence they have to fight with themselves daily, and as Christ did towards Peter (Matt. xvi. 23) show the devil the door.—The flesh must obey the spirit, and for this, discipline and self-crucifixion are necessary. Woe to those who take the covenant of God into their mouth, and

hate discipline (Rom. ii. 17-28)!—Chap. x. 1: The pillar of cloud is a type of Christ, a token of God's gracious presence, for in Christ the Father's glory dwelleth (John i. 14).—*The cloudy pillar* was to the Egyptians a horror; to the Israelites a comfort: so is Christ to the godless an object of dread: to the faithful a source of consolation. The cloudy pillar departed not from the people day nor night; Christ is with us evermore. Ver. 2; Baptism is a token of God's grace and beneficence, just as was the passage through the Red Sea; it slays the old man and makes the new man live. Pharaoh dies but Israel survives. As God, by His miraculous favors, assured the Israelites of His gracious presence and aid, so is holy baptism a strong seal of the divine promise, and a sure witness of divine grace. As the Israelites were pledged by their deliverance to believe in Moses' doctrine, so are we pledged by baptism to believe the word of Christ and follow His commands. Ver. 3. *The manna* was a type of Christ: 1. as to its source—Christ was the bread from heaven; 2. as to the place where it was given—the wilderness is an image of this troubled life; 3. as to the mode of gathering it—we must seek Him early; 4. as to its enjoyment—the true Israelite enjoying Christ, with all His blessings; 5. as to the taste—Christ, the bread of life, surpasses the most delicious and refreshing food; 6. as to the punishment which follows upon contempt; 7. as to the provision made for remembrance—Christ has ordained a holy supper as His enduring memorial (John vi. 31-35). Ver. 4; *The rock* is a type of Christ, the Rock of our salvation, and the foundation of His Church (1 Pet. ii. 6), who, smitten by His sufferings, has poured out for us the water of life. Ver. 5. HED.: *The manna, the gushing rock, and the pillar of cloud* could not hinder the destruction of Israel. Where was the failure? It was in obedience to the truth, and in that holiness without which no man shall see the Lord. So also may those who have been made partakers of God's grace, in Christ, be finally lost, if they do not remain steadfast in such grace through faith. Ver. 6. Where sin is there punishment ensues; on pleasure follows pain. The terrible histories of Holy Writ ought to serve as the perpetual preachers of repentance, and stand as abiding monuments of the ever-burning wrath of God. If evil lusts were not sin, God never would have said: Thou shalt not covet (Rom. vii. 7).—Ver. 7. It is an abomination to confer on a miserable creature the honor which belongs to God alone.—Most banquets, and especially marriage feasts, among Christians of the present day are a very subtle, yet really wicked idolatry; and an evidence of such an inward apostasy from God as would justify our calling the participants godless, *i. e.*, persons standing in no covenant of faith and love with God (ver. 31; Tit. ii. 12).—Ver. 8. The regenerate do, indeed, at times, feel the excitements of impure lusts; but they allow not themselves to be betrayed thereby; they sigh over the evil, resist it by the grace of God, and try to quench the spark, and pray for forgiveness (Gal. v. 16-24).—Whoredom is a three-fold sin—against God, whose temple is desecrated: against our neighbor, who is partly offended and partly disgraced

by it; and against ourselves, by the violation of our conscience and the defilement of our body.—Ver. 9. Let us not step out of our calling and scorn the means ordained for our temporal and eternal welfare. For Christ means to rule us, and not to be ruled by us.—Ver. 10. Those who murmur against pious government and faithful preachers, sin not against man, but against Christ Himself. What do people mean by complaining that God does not do rightly by them? If they only considered how far they fail of acting in accordance with God's will, what reason would not every one find to complain of himself? Complain against your own sin, otherwise God will begin to complain of you. What can follow then but ruin and damnation (Lam. iii. 39)!—Ver. 11. We are more fortunate than the ancients; for we not only have the same commands of God which they had, but also their examples for our instruction, exhortation, warning and comfort. Many other advantages have we also; they have the shadow, we have the substance (Col. ii. 17); they were servants, we are children (Rom. xiii. 15); they were under the yoke, we are free (Acts xv. 10); they were taught by Moses, we are taught by Christ (Heb. i. 1 f.).—Ver. 12. HEDINGER: How easy to fall! Watch, pray, trust neither the foe nor thyself. But many think that they are standing, even though they have not yet arisen, but are lying buried in the filth of sin. Prove thyself!—If we are imagining ourselves firm and strong, then have we the most reason to fear our weakness and our inability. Distrust of one's self is the ground of the Christian's strength.—We shun many a fall by lying beautifully low upon the earth (Prov. xxviii. 26). Shunning all hinderances to good, and all temptations to evil, and industriously using the means which serve for our confirmation. It is a very common temptation with young converts to trust themselves too much and not to be rightly observant; and hence they are easily entrapped by the treacheries of sin, and betrayed into a fall; therefore this warning is very needful for them.

Ver. 13. HED.:—Those temptations are called *human* which do not require us to resist unto blood (Heb. xii. 4), and which do not yet amount to the fiery darts of the devil (Eph. vi. 16; 2 Cor. xii. 7). Among the temptations of Satan are to be reckoned all those severe trials which believing souls are constrained to endure under the divine permission; although Satan is not altogether quiet in those human temptations which spring from original sin, and from evil examples and seductions. Besides these, there are yet divine temptations, wherein God puts our faith to the proof (Gen. xxii.), purifies and confirms us through all measures of suffering (1 Pet. i. 7, 9, 12 f.; Jas. i. 3; Heb. xi. 11), and also for our good delivers us to Satan that he may sift us (Luke xii. 31), and thereby prove that Satan can avail nothing against us (sixth petition in the Lord's Prayer). Why do ye then complain, ye tenderlings? The cross is not so great but that the strength to bear it is greater; the cross carries us, and not we the cross; for in the cross there is power, and there is none in us. With the cross comes power, and with the power the cross. BERLENBURGER BIBLE. Ver. 24. Genuine Christianity is a real race-course, but the proper

running on it is no rambling. If people learn that they can be made happy by the Gospel, and observe that a good thing may be made out of Christ, they will devote themselves to Him outwardly, and run after a certain fashion. Many do this in a more exact sense when they taste the good word of God a little, and submit to repentance, and begin a pious and honorable life. Many continue earnestly in prayer, and in all manner of good practices, their life long; but yet maintain their own secret designs. But because they run in their sinful nature, and not in their divine nature, they never reach the goal. The Lord Jesus Christ, who Himself ran the race, is the Judge and Rewarder of those who run it after Him; and besides, He gives unto them strength and courage for running. All may reach it, provided they are only earnest in their endeavors. Why should we run without such a hope? But the realization of it takes place only in the birth, and in breaking through the strait gate into the new divine life, and this demands the deepest earnestness and death-struggle, in which body and soul may often perish before the gate of life is reached and found open. All power which is capable of furthering our right race towards a sure prize, must be obtained from Christ by the prayer of faith. He, by His Spirit, extends to us His hand, and leads us by this secret way. Observe well where your *desires* run, in order that, under a fair show, you may not after all be seeking your own ends. We must not only run so as merely to imagine that we may succeed; but we must earnestly strive actually to succeed. Spiritual running consists in the eager stretching and straining of the spirit after the promises of God in Christ Jesus; from this there follows an earnest pressing forward to the new birth, together with all needful watchfulness, fidelity and diligence in the daily obedience of faith, and mortification of the sinful man. Above all is it necessary to keep one's self disentangled. Besides, the soul must abide unwearied in its endeavors to rise to the highest good; and even when it would fain stand still, or sink down, must it rally again in daily repentance, through the power of God, and hasten zealously along its course. It is the selfish and treacherous carnal understanding which often plants itself in the way, and perverts the powers of the soul to such things as not only bring no reward, but also hinder our obtaining one.—Ver. 25. He who means to race makes himself light, and lays aside needless incumbrances. If the heart stands open to the Lord, and to His Spirit, free from all inordinate delight in and cleaving to visible things, and to itself, then it is strong in the Lord and filled by Him; and all powers of darkness, and the hidden might of sin are bound and cast out by Jesus Christ, the Lord of victory.—Not that suffering and striving *earn* salvation; but the great Awarder of the prizes deems no one *worthy* who does not value that which is precious and dear to him above everything else.—The *prize* is Jesus, in His Spirit, the great mystery of godliness. Those who rightly win it have an eternal satisfaction therein. We can only stand before the Father in the Son. But of Him can we become partakers only in the new birth, by which He is formed in the human

heart. Therefore must the lovers of Jesus direct their aim and desire only toward Him; in Him will the hungry soul alone delight itself; therefore do all its energies go out after Him, for whom it counts all things but loss, that it may win Christ and be found in Him (Phil. iii. 8, 9). Draw us and we will run after thee! Confirm those whom Thou hast drawn, and give us ever new power that we may never be weary in pressing forward to this prize until it has been obtained.—Ver. 26. Ordinarily there is a lack of clear knowledge and certainty as to what is the true prize, and what the way to it. The path to life is confusedly and wrongly apprehended, and a person's own choices often get mingled in with it. One falls upon this and that outward duty, engages zealously in prayer his life long, reads all good books he can get, exercises himself outwardly in good works, mortifications, alms-giving, mean clothing, and thinks thus to force salvation by his own running and striving, whether he has Christ already or not; this is to run uncertainly.—*Beatings of the air* are the strokes which are not given by the Spirit in the soul. Those persons only beat the air who do not hit the foe whom they ought to ward off. They are very zealous about others; but have no just perceptions of themselves; they will engage in outward lip-devotion, and forget at the same time the inward prayer of the Spirit, and earnest striving against all sin; they will busy themselves in studying and speaking about Divine things, or even in disputing about and criticising others, and prefer this to actual fighting themselves; or they will cease from warfare because nature recoils from a complete extermination; or they will devote themselves to the society of other pious persons, and entirely forget their own duties; or they will rest content with keeping up simply fair appearances. And even when one has begun in right earnest, what numerous beatings of the air often take place in the conflicts of the heart, which the Spirit of Wisdom discloses afterwards to each one when he comes truly to seek God! In general, it may be regarded as an ineffectual warfare when a person is loth to cross his own will and flesh, or does not lose his own life even unto a true self-mortification, but always keeps something secretly in reserve. These the arch-enemy still holds in a subtle snare of secret lust, just as he may yet hold others through fear that they will not properly deny themselves every thing out of dread of detraction and mockery. Art thou letting go all things seen for the sake of something better? Art thou closing up thy sense and heart against that which wrongly entices thee? And art thou striving earnestly against all uprising lust? Art thou wrestling also earnestly with God, and holding on until He blesseth thee? Art thou risking body and soul, and all things for the sake of winning the pearl? Holdest thou no agreement with Satan and the world, and thine own flesh? And hast thou renounced these things forever?—Ver. 27. He whose senses are not yet slain can never become spiritual; but remains always carnal. Each one, according to his own condition and his predominant affections and temperament, is required by God to refrain particularly from that which

is most apt to take him captive. We must bring our body into subjection in order that we may not fall into subjection to it. This is the right sort of theology—that the teacher himself hearken to the word of truth, in order that he may appear as an example to the flock, and show that obedience is possible. He who in this respect follows Christ is acceptable to Him and useful to men.—Chap. x. 1 ff. It is possible to effect an entrance, and then to stand still and lose all that has been gained.—In the true baptism we acquire every thing. Therefore it becomes us to enter renewedly every day into the death of Christ, and allow the old false disposition to lie buried in His grave, and also daily to put on the new life in the might of Christ through the prayer of the Spirit.—The true bread from heaven gladly imparts life to the world, provided only that we are eager to partake of its fulness. As Christ gives Himself for our food, so may He also serve as a drink to all who thirst after righteousness by means of His Spirit, which is the true water of life.—Christ is not a remote, but an ever-present Saviour. He ever walks with us.—Ver. 5. Many may commit themselves to the protection of God (the cloud) and pass through floods of tribulation (the sea); they may be baptized, and enjoy the Lord's Supper with great interest and devotion. Yea, they may actually partake of the Lord Jesus in their own souls, and yet, after all, fail of the prize, and apostatize from God, so that He can have no pleasure in them.—Ver. 6. A *type*—a sketch such as shall be preserved for all time. This is grounded on the uniformity of the ways of God.—In all our conflicts and self-restraints we must begin with our desires and lusts, which are the root of all evil. The temptations to sin are to be attacked in the very first motions towards it within us, and suppressed by the Spirit.—Even the best things may be turned into occasions of sin if they are sought with a selfish will. All desires which depart from God and go after the creature are impure and reprobate: for God demands our entire affections for Himself.—Christ is our pattern to be imitated. The example of Israel, on the other hand, is held up for a warning.—Unstable souls are easily seduced to that which is false ere they are aware; hence the importance of shunning promiscuous intercourse and putting a tight rein upon our desires.—Ver. 7. How fares it with the Christianity of the time and its festal days? In the morning, if convenient, people perform their intended prayer and worship; then they feast according to their appetites, and finally rise up to play, or to pass time in gossiping, or to indulge in corrupt practices. And is this the service to which the Israel of God is called?—He who will walk surely must beware of devious paths, and, for the sake of his Saviour, avoid the charms of false affections, and all idolatry of the creature, and all sectarianism, which beguiles him from his Lord: then will God also preserve and keep him.—Ver. 8. It is the part of true temperance to avoid the occasions of sin and all corrupt conversation, for we can seldom leave such things undefiled. Our fidelity to our proper Bridegroom is manifested by our carefully avoiding all defilement of the flesh and of the spirit, and by abstaining

from all spiritual adultery through illicit attachment to any creature. Both these sins incur sore judgments.—Ver. 9. All discontent and murmuring against God and His gifts is a tempting of Christ.—(Since His incarnation it has become far easier for us to assail His Light, His Word, and His Spirit, because He has declared that He is with us every day; especially by doubting whether He will fulfil His office in us, from the fact that we do not as yet experience any victory over sin, or feel the power of His presence and love. He who breaks the law and follows his inordinate affections, and still desires that God should redeem him, is guilty of tempting God.—Ver. 10. A fearful commotion often arises in the breast of man if his flesh is not gratified: he blames God for His ways, and murmurs at God's instruments. In this way the mystery of the Cross is assailed, and the great enemy overpowers the soul and suffers it not to come and bow before God.—Ver. 11. Since we have the example of so many centuries before our eyes, the greater watchfulness is demanded of us unto whom these last times have come, inasmuch as the harvest and the sifting is at the door, and Satan rages against all who are hastening out of Egypt, knowing that his time is short.—Ver. 12. If a person intends not to fall, he must ground his salvation not upon his own strength, and on the fact that he stands, but he must cleave to God alone. For if by clinging to the Lord we become one spirit with Him, it follows that those who do this can no more fall than He can fall.—Ver. 13. Man, because he intends to be on the lookout, feels safe and fears not danger. But when he is assailed, he looks only to the temptation and despairs. The heart is a deceitful and desperate thing (Jer. xvii. 9).—Aside from those *human temptations* which occur in ordinary life, and spring directly from human corruptions, there are others of a superhuman and spiritual character; these fall upon us like an armed man. Nevertheless they cannot injure the faithful (1 John v. 18).—The faithfulness of God here stands like a pillar, firm and strong, around which all things rage and storm in vain. But it is His own pure, unfalsified inclination and love to the soul which causes Him to deal with it in all respects so prudently and savingly, and which prompts Him to omit nothing which is for its welfare, and to allow nothing which is for its injury. Temptations, so far as they are beneficial to the soul, only reveal God's holiness and love; and He soon puts an end to the same, so far as their power to overcome is concerned. In the converted man there is a certain degree of *ability*. It is God's power bestowed through the Holy Spirit, in which Paul claimed to be able to do all things (Phil. iv. 18). Therefore it is the fault of our indolence if we think ourselves incapable of overcoming any temptation. In all truly anointed Christians their ability is equal to their temptations. Let one only learn to pray aright, and to understand what it means when we ask, "Cast us not away from Thy presence!" God knows already how much He will permit; and how to counterbalance it. He permits and does not permit. His truth remains fast. The eternal, almighty, faithful, righteous God must indeed be greater than that which attacks us

(Jno. x. 29). God is not unrighteous in the slightest particular; He asks only what He has given. Learn then to know thy abilities, O soul, and what thou hast in thee of Christ's power! Regard not the might of sin as greater than the power of God. He has loved thee, and in love He will keep thee; for thy spirit, which is from Him, is a costly jewel in His eyes; this He must lay claim to and rescue from all danger. He cannot deny Himself in regard to it. When He appoints a temptation, He at the same time also sets the bound to it, and opens a way of escape. Of this a man may assure himself by committing himself only to God. The ways of escape are as numerous as the temptations. When reason sees no termination, then God opens a wide door through which the heart that had been driven into a corner suddenly discovers broad spaces before it; therefore hope in Him at all times (Ps. lxi. 9). If He imposes a burden, He likewise will help, and will not impose too much. He will measure all things by your capacities; for we have a faithful High-priest who has compassion on our weakness, and will make all things possible for him who trusts. He who looks one-sidedly, or only at temptation, and not at the God, who is with us in the strife, must certainly fear and tremble whenever the waves appear ready to engulf us.—Ver. 27. The Apostle here regards the body as that which binds us to the visible world, by means of which all outward temptations press, and wherein also our natural desires seek their satisfaction and become at last tyrannous habits. Besides, it is the body with its needs which gives a plausible pretext for many weak compliances with the wishes and fashions of the world. He who holds this near foe in subjection rids himself at the same time of many others who through it acquire power over us. If we treat it rigorously as something which must soon be given up to death and corruption, and the final dropping of which is for the spirit a desirable deliverance, then will all which affords us advantage only so long as we are in the body appear insignificant and trifling.—Chap. x. 1 ff. The developments of God's grace continue steadily onward, and grow in importance.—Temptations to apostatize press most amid circumstances seductive to the flesh; hence the injury of incorporating into our religion many such things as are attractive to sense, and strike our natural feelings. Of this sort are processions, pilgrimages, gaudy shows, the pomp and parade of dress, by means of which our spiritual faculties are rather overpowered than cultivated.—Ver. 11. Persons often feed the flesh on the histories of the Old Testament, especially on the sins of the ancient saints. But they should also remember the judgments which fell in consequence.—The Old Testament, so far from being "played out," has at the present an application clearer and fuller than ever before.—Ver. 12. The world often talks strangely. Concede to it the power of godliness in any degree, and it suddenly becomes very weak, and begs to be excused, knows nothing of such matters; but warn it of danger, then how it rouses itself, and refuses to acknowledge the presence of temptation. The circumspection of Christians it derides as pure weakness, and their acknowledgment to divine grace for ability as sheer pride.

—Ver. 13. God's Word does not aim to make us anxious, but only to increase our confidence in God, and take from us presumption.

HEUBNER:—ix. 24. What a variety of runners are seen in the lists of this world, differing in strength, zeal and aim. This whole life is a running after something, and each is anxious to get ahead of the other. But the number of those who are striving for an eternal goal is small. The fewer there are, however, who attain the goal, the greater the honor, and this should awaken in Christians a holy ambition.—Ver. 26. The Christian should exercise a stringent self-control. Refrain from defilement of the body and spirit through love of pleasure; beware of earthly cares, of idleness and sloth, of vanity, ambition, cowardice, and of all cross-shunnings! Always remember that eternal glory is at stake! Like the fading wreath, all earthly things possess only an imaginary worth, and therefore soon lose it. What do worldly men gain at last for all their cares and labors, their restless toil, their self-humiliations and fawnings, their search and strife? A hand full of sand, a glittering puff of worldly honor. There is no reality save in what is heavenly and divine.—Christianity an earnest gain. The prize at stake there is the highest.—Ver. 26. The Christian warfare is no uncertain conflict—no snatching at phantoms, but a striking for a definite object. This definiteness imparts consistency to the Christian, and gives clearness to his endeavors (Heb. xiii. 9).—Ver. 27. In a strife which requires opposition to every evil lust, and where, instead of coaxing and pampering, we must deny the flesh all satisfaction, it is necessary to maintain a steadfast perseverance and an indifference to pain.—He who intends to teach must be doubly watchful over himself. "In the preacher three things must preach: heart, mouth, and life. The life must illustrate what the mouth speaks, and the mouth must speak what the heart feels." H. Müller.—X. 6. The liberation of the children of Israel is an instructive type of our redemption; Pharaoh is the image of Satan; the servitude in Egypt represents the tyranny of sin; the pillar of cloud God's gracious protection. The Christian must march through the sea of this world; his way lies through the wilderness, and he seeks a Father-land in heaven.—Even in the Old Testament the divine agent is Christ, and with the believer now He is omnipresent, giving us the water of eternal life forevermore.

CHAP. ix. 24—x. 6.—*Pericope on Septuagesima*: I. Exhortations to earnest endeavors after salvation, drawn, 1. from a comparison with the zeal shown by men of the world (ver. 24); 2. from the glory of the end sought (ver. 25); 3. from the certainty of obtaining a prize (ver. 26); 4. from the shame of that destruction which would overtake us, in case of failure (ver. 27); 5. from the proffered means of grace (chap. x. 1 ff.). II. Warnings against pausing in our Christian career, drawn, 1. from the consequent loss of the end in view; 2. from the loss of the points gained, and subsequent lapse into bondage to the flesh (ver. 27); 3. from the stagnation of our Christianity (chap. x. 1-5). III. The strife of the Christian: 1. as to its peculiarities, *a*, its aims, *b*, its foes; 2. as to the prize; 3. as to its means. IV. Christianity in *reality* and in *ap-*

pearance: 1. the former—an earnest striving after perfection, which alone, yet surely leads to salvation, and by which man becomes a pattern to his fellow, and acceptable to God; 2. the latter—a mere outward union to the Christian Church, confession with the mouth, a formal partaking of the sacraments without any inward strengthening and confirming of the heart upon the rock of salvation, and consequently without any real improvement, and therefore displeasing to the Lord. V. The causes of a *sad mediocrity* in Christianity: 1. the lack of earnestness; 2. disregard of the prize; 3. neglect of means (Heubner).

OTINGER:—What is requisite in order that a fighter for the crown may be temperate in all things? 1. He must know what is costliest in this world; 2. He must esteem the blood of Christ and its preciousness above his own life, and above all precious substances.—L. HOFACKER: “*The Christian's race*” for the heavenly crown: 1. concerning some deviations from the true course; 2. concerning the true course itself, comp., also, J. M. SAILOR, “Saint Paul's glimpses into the depths of wisdom,” p. 176 ff. If thou wilt succeed in thy race for the goal, in thy contest for the crown, pray, watch, deny thyself, and thou wilt find in God eternal life, thy prize and thy crown.

LOBE, chap. x. 9:—To those who ask for bread, God does not give a serpent (Matt. vii. 9. 10); but to those who will not have His bread, He sends fiery poisonous serpents.

CHAP. x. 6 ff. (Heubner):—Ver. 6. *The history of the Jewish nation* is a mirror for all mankind. Every portion of it can be made an example to quicken and to warn.—Do not many Christians yet say, that Christianity begets a joyous life, and sigh after earlier and forbidden enjoyments?—Ver. 7. In all men there lingers some proneness to heathenism; to deity nature, the visible and the material. Subtle poisons are more dangerous than the grosser ones. Luxurious living is a species of idolatry; worldly enjoyments allure the heart into apostasy from God; the sinfulness of these things consists in the fact that they kindle desire, and lead to actual excesses. Hence the importance of insisting upon conversion. The truly converted turn of themselves from the world.—Ver. 8. Sensual indulgences among the more refined nations are worse than among the uncivilized, and inflict greater mischief.—Ver. 9. Oh that every one in the commission of transgression would consider that he is tempting Christ; that he is, as it were, challenging Him to inflict punishment! This we do when we oppose His Word in unbelief or disobedience; when we are not pleased with His laws, and try to devise some easier course. The serpents which will destroy us are the gnawings of a guilty conscience.—Ver. 10. Murmuring is opposition to God's providence, complaint at His ways and allotments; and this is a denial of the divine goodness and wisdom.—Ver. 11. We Christians live in the last period of the world. The thought of the speedy winding up of the world's history should make us more faithful.—Ver. 12. The fall of others should make us more careful about ourselves. He who thinks he has nothing to fear from such temptations is most

exposed to a fall; he does not take heed.—Ver. 13. The power of man is of limited extent; and there are temptations too strong for it. Nevertheless, we may say that we can overcome all temptations; since God knows everything, even the power of every man, and orders everything, so that the temptation never exceeds the power. To beginners He gives easier tasks; to those further advanced, heavier ones.

M. F. BASSER.—Chap. x. 1 ff.: Let no one pass unheeded the warning which is contained in the five gracious experiences of Israel, and in the five apostasies of that ungrateful people. They all marched out of Egypt, and they all underwent baptism in the cloud and in the sea, and therein enjoyed the first-fruits of the covenant; and just so God has redeemed all of us Christians out of the world of corruption, and called us to the fellowship of His Son, through holy baptism, and has placed us upon our way to a heavenly home, blessed with the benefits and powers of His kingdom. But only those who run in faith to the end obtain the prize.—Vers. 3, 4. The mere eating and drinking at the sacrament alone will not serve. It not only profits nothing, but it also fearfully injures a person to belong to those whom Christ waits upon and refreshes, if through unspiritual or unbelieving conduct, those who eat and drink make themselves unworthy of the spiritual gift.—Ver. 5. No Christian merits the divine complacency by virtue of his obedience and holy life, but only by virtue of Jesus Christ (Eph. i. 6). But although our good Christian works may not merit God's favor, yet our evil unchristian works, if we remain impenitent, will drive God's favor from us.—Ver. 6. The proverb—*history is the instruction of life*, is especially true in regard to sacred history, which is no lifeless narrative, for says Luther: “the work and government of God in His Church, is the same from the beginning to the end of the world, even as also God's people, or the Church, is thro' all time, one and the same.—Ver. 7. The spirit of the world sets up, sometimes one and sometimes another form of idolatry as the order of the day. Whether the world, in its banquets and balls, and theatres, actually crowns idolatry, as at Corinth, or whether it deifies the things and persons themselves, in which it takes pleasure, and uses them as its highest good, it is idolatry all the same. What happened in the camp at Sinai is still reflected before our eyes. The Sundays and feast-days of the Church are selected as the favorite pleasure-days. [Holy days have become holidays]. Lord, lead us not into temptation!—Ver. 8. *Balaam's device* pleases the world when it sees that it is not possible to rob Christians of their crown by violence. It knows well what “takes away the heart” (Hos. iv. 11), and it loves to present the wine of temptation to those who have once escaped from the mire of the world. Let us watch and pray that we enter not into temptation.—Ver. 11. In this last time (1 John ii. 14), this N. T. time of the end wherein we live, those temptations to apostasy occur preliminary to the judgments which are indicated by the types of the earlier times. The five temptations of the fathers in the wilderness (*viz.*, to greedy lusting, idolatry, whoredom, provoking God, and murmuring) are our temptations

also, and we should seek eye-salve from the Holy Spirit (Rev. iii. 18), in order to enable us to see these temptations in their present form, unbetrayed by the spirit of the world, which gives to evil an innocent or venial name; which calls the pursuit of pleasure, liberty; gives to idolatry and whoredom the name of progress and enjoyment of life; and to murmuring and tempting of God, the name of independence and manliness.—Ver. 12. See to it, that thou dost not fall! The tempter can throw no standing Christian by force.

VERS. 6-13. *Pericope* on the ninth Sunday after Trinity: I. Heathenism among Christians: 1. Description, *a*, as to its source—the evil, godless mind; *b*, its immediate effects—excesses and crimes (7, 8); *c*, final result—unbelief and despair. 2. Application for self-examination, mourning and quickening. II. The mode of avoiding falling in the midst of temptations. 1. By observing the multitude of temptations (ver. 6), especially those which are particularly dangerous to ourselves (7-10). 2. By laying to heart the punishments which will be inflicted in case we fall—both physically and spiritually (8-10). 3. By humility, by the recognition of our own weakness, and by realizing the consequences of error (11-12). 4. By trust in God, and prayer for support (ver. 13).

[BARNES, ix., ver. 27:—1. Ministers, like others, are in danger of losing their souls. 2. The fact that a man has preached to *many* is no certain evidence that he will be saved. 3. The fact that a man has been very *successful* in the ministry is no evidence that he will be saved. 4. It will be a solemn and an awful thing for a *successful* minister to go down to hell. 5. Ministers should be very solicitous about their personal piety.]

R. SOUTH, x. 13:—*How, and by what means, God delivers us from temptations.* I. If the force of the temptation be chiefly from the vehement importunities of the evil spirit, God often puts an end to the issue by rebuking and commanding down the tempter himself. II. If the force of the temptation be from the weakness of a man's mind, God delivers by mighty, inward, unaccountable supplies of strength. III. If from unhappy circumstances, by a providential change in the whole course of his life. IV. If from the powerful sway and solicitation of some unruly affection, by the overpowering influence and operation of His Holy Spirit. Two considerations: 1. The strongest temptations to sin are no warrant for sin; 2. God delivers only those who do their lawful utmost to deliver themselves].

D. *A dissuasive from partaking of idol feasts, as involving a fellowship with idolatry, and therefore hostile to all fellowship with Christ in His supper.*

CHAPTER X. 14-22.

14, 15 Wherefore, my dearly [*om.* dearly] beloved, flee from idolatry. I speak as to
16 wise men; judge ye what I say. The cup of [the, τῆς] blessing which we bless,
is¹ it not the communion of the blood of Christ? The bread which we break, is¹ it
17 not the communion of the body of Christ? For we *being* many [Because we, the
many, οἱ πολλοὶ ἐσμεν] are one bread, and one body: for we are all partakers² of
18 that one bread. Behold Israel after the flesh: are not they which eat of the
19 sacrifices, partakers [common participants, κοινωνοὶ] of the altar? What say I
then? that the idol is any thing, or that which is offered in sacrifice to idols is
any thing [that that which is offered in sacrifice to idols is any thing, or that the
20 idol is any thing]?³ But I say, that the things which the Gentiles sacrifice, they
sacrifice⁴ to devils [they sacrifice,⁴ they sacrifice to demons, *om.* Gentiles] and not
to God: and I would not that ye should have fellowship [be communicants, κοι-
21 νῶδες γίνεσθαι] with devils. Ye cannot drink the cup of the Lord, and the cup of
devils; ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealousy? are we stronger than he?

¹ Ver. 16.—The verb *ἐστιν*, is sometimes placed after *κοινωνία*, and sometimes after *Χριστοῦ*. The latter position has the best authority in its favor. [Tischendorf, in both questions of this verse, puts *ἐστιν* immediately after *κοινωνία*. In the first question he follows A. B. Sahid. Copt. Syr. Cyr. Aug. Bede. Lachmann, Bloomfield, Alford, Stanley and Wordsworth, place it at the close of the sentences, not only on account of external evidence (C. D. F. E. L., Sinait., Ital., Goth., Chrys., Theodt., Ambst.), but because the other order seems to be a correction to avoid the harshness of this verb at the end of the sentence, and in such close proximity to the other *ἐστιν*. In the second question, the Sahid. omits *ἐστιν* altogether, and B. agrees with those authorities which placed it after *Χριστοῦ* in the first, in putting it at the end of this sentence; and only A. Copt. Syr. Cyr. Aug. and Bede make it precede *τοῦ σώματος*.—C. P. W.]

² Ver. 17.—Before *μετέχουσιν*, D. E. F. G., the Ital. and several copies of the Vulg. (not *amiat.*), Ambst., Pelag. and Bede insert *καὶ τοῦ ἁγίου πνεύματος*. D. and E., however, omit *ἁγίου*.—C. P. W.]

¹ Ver. 19.—In the Rec. the words *ἰδὼν* and *ἰδὼν* occur in their inverse order, but the authority for such an order is feeble. The second word was probably thrown out by the copyist through mistake, and then was reinserted where it seemed most fitting (the cause before the effect). [The Rec. is sustained by K. L. and most of the cursives, the Syr. and Gothic versions, and Chrys. and Theodt., and is adopted by Bloomfield, Oslander and Reiche. Some MSS., including A. C. (1st hand) Sinait. and Epiph. entirely omit the question relating to *ἰδὼν*. In favor of putting *ἰδὼν* in the former, and *ἰδὼν* in the latter question, we have B. C. (2d hand) D. Sinait. (1st hand), Vulg., Copt., Æth., Aug., Ambros., Pelag., Bede, and this order is preferred by Tisch., Alford, Stanley and Wordsworth.—C. P. W.]

² Ver. 20.—Rec. has *ὅτι τὰ ἔθνη, δαίμονιας θύει*, but it is opposed by decisive authorities. The interpolation of *τὰ ἔθνη* made necessary the alteration of *θύουσιν* into *θύει*. Lachmann puts the second *θύουσιν* after *θεῖ*, in accordance with A. B. C., *et al.* [In favor of *τὰ ἔθνη*, we have A. C. K. L. (placing the words after *θεῖ*), Sinait., *et al.*, Vulg., Goth., Copt., Sahid., Syr. Chrys., Theodt., Orig., Aug., Bede. In favor of *θύουσιν* (twice) we have A. B. C. D. E. F. G., Sinait. The text as given by Tisch. is: *ὅτι & θύουσιν δαίμονιας θύουσιν καὶ οὐ θεῖ*. Alford and Stanley have the same text, only they place the second *θύουσιν* after *θεῖ*.—C. P. W.]

EXEGETICAL AND CRITICAL.

VER. 18. [Having enforced the duty of renouncing their rights and restricting their liberty by a reference to his own example of self-denial and its motives, he now returns to his main subject, from which he digressed at the commencement of chap. ix., viz., participating in the sacrificial feasts of the heathen. "But whereas before he dwelt only on the scandal to others, he now in accordance with the train of thought, begun in ix. 23, dwells chiefly on the evils to themselves. And the sense of this evil is enhanced by the recollection incidentally introduced in x. 3, of the only Christian institution which bore any resemblance to these feasts." STANLEY].—Wherefore, *διόπερ* shows that the following exhortation is deduced from what goes before. And this may be either the whole paragraph from ver. 1, as: 'in view of the judgments inflicted upon Israel and recorded for your warning, flee, *et c.*; or it may be what directly precedes, as: 'since the faithfulness of God pledges to you the results of such watchfulness, *et c.*; or: 'since ye have a God so faithful, therefore shun whatsoever would cut you off from His fellowship.'—What is expressed generally in ver. 12, is now resumed with particular reference to the case in hand.—*flee from idolatry*.—By this he enjoins the avoidance of every thing, which, however remotely, would imply participation in idol worship. The preposition 'from' (*ἀπὸ*) adds force, *q. d.*, 'keep yourselves aloof from.' ["The only safety is in keeping at a distance. This includes two things; first, avoiding whatever is questionable; and, secondly, avoiding the occasions and temptations to sin." HODGE]. The use of the simple accusative as the object of 'flee,' would not, however, necessarily indicate that they had been already involved in idolatry (comp. 2 Tim. ii. 22). For what follows it appears that he had in mind attendance at idolatrous festivals.—The address—*my dearly beloved*—imparts to the exhortation an urgent and affectionate tone.

VER. 15-21. *As to wise men I speak*.—In proof of the fact which occasioned the above exhortation, viz., that they by participating in idolatrous feasts, were taking part in idol worship—a proceeding which was one with the worship of devils, and wholly inconsistent with the Christian profession, he appeals to their own insight and good sense, which placed them in a position to judge for themselves of the correctness of what he was about to say. In so doing he at the same time gives them to perceive his own strong conviction of its truth, which he held to be so palpable that he could safely entrust it

with their decision. The 'as' merely indicates the point of view from which he considered them.—*judge ye*—*ὑμεῖς*, is emphatic: 'ye yourselves.' Whether in this winning manner there lurks a delicate slant at their lack of judgment, some touch of sarcasm, is a question which we will not now discuss.—That participation in idol altar-feasts involved participation in idol worship, is shown, first, from the analogy of the Lord's supper. He starts with the cup, while that which naturally follows is connected with the bread. ['This mention of the cup first, before the bread, both here and at ver. 21, is remarkable. Why was this? 1. Perhaps there was more danger of those immoral and lascivious consequences, against which he is writing, from excesses in the *wine* at the idolatrous feasts, than in the *meats*. 2. The Apostle has thus shown the essential independence of the cup as a necessary part of the Holy Communion, and supplies a caution against Romish error. 3. Each of the elements is variously put first in the Holy Scripture, to show their equal dignity and the equal necessity of receiving each.' WORDSWORTH].—The cup—*τὸ ποτήριον* is undoubtedly accusative, corresponding to *τὸν ἄρτον* by attraction (comp. Matth. xxi. 42). Of course the contents are intended.—*of blessing*;—so called, either from its effects, as it brings a blessing [so Olshausen]; or, preferably, from the act which immediately precedes, so that the words—*which we bless*—are exegetical of it. By this we may understand the thanksgiving alluded to in (xi. 24; Matth. xxvi. 27), and interpret: 'which we receive with thanksgiving'—an interpretation which transcends the meaning of *εὐλογοῦμεν*; or the consecration (comp. Lev. ix. 16), and then interpret: 'which we set apart by prayer to a holy use'—an act which certainly included thanksgiving. The expression is derived from the observance of the Passover, when the third cup which went round was called *הַכּוּפָּה*.

כּוּס.* The subject of the verb 'we,' denotes the whole congregation, which unitedly consecrated the cup by prayer and thanksgiving.

* ['It is observable that two of the Evangelists, Matthew (xxvi. 28) and Mark (xiv. 23), use the word *εὐχαριστας*, *having blessed*, in their description of Christ's action at the institution of the Lord's Supper, before the consecration of the bread; and Luke (xxii. 19) and Paul (1 Cor. xi. 24) use the word *εὐχαριστίας*, *having given thanks*; but in the benediction of the cup Matthew (xxvi. 27) and Mark (xiv. 23) use the word *εὐχαριστίας*, whereas Paul uses the word *εὐλογία* here. This variety of expression gives us a fuller and clearer view of the nature of the act here spoken of. It was eucharistic and also eulogistic; it was one of thanksgiving and one of benediction, and in the application of each of the terms to each of the elements, we learn more fully and clearly what the true character of the Holy Communion is, and what are our duties in its administration and reception.] WORDSWORTH (*ad sensum*).

["Observe the first person plural is the *same throughout*; the blessing of the cup and the breaking of the bread—acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as representative of the whole congregation (*οἱ πάντες*). And so even Estius, but evading the legitimate inference. The figment of a sacerdotal consecration of the elements by transmitted power, is as alien from the Apostolic writings as it is from the spirit of the Gospel." ALFORD. And Stanley also comments to the same effect.]—**is it not the communion.**—*κοινωνία* is not the precise equivalent of 'communication' [as the Rheims version translates it, and as some insist on rendering it, in support of a sacramental theory]; even in Heb. xiii. 16; Rom. xv. 26; 2 Cor. ix. 13, it may denote participation, which, however, is certainly not without communication. But the word here is used by metonymy for the means of communicating or participating (comp. Jno. xi. 25). [So Hodge: "The means of participating." Alford translates "*participation*." Calvin: "It is that connection which we have with the blood of Christ, when He ingrafts all of us together into His body, that He may live in us and we in Him." Tyndale and Cranmer give "*partaking*." But the E. V. seems to hit the meaning best: "communion of," which implies a *fellowship*, a *common sharing* in the blood of Christ, according to the meaning of the root, *κοινός*, *common*, whence *κοινωνέω*, to have a thing in common, to have a share of a thing. This derivation shows that the idea of *fellowship* in the partaking is prominent in the word. It ever denotes a social act. And this idea is essential to the argument of the Apostle.] The strong literal sense of the verb "*is*," must also be retained. This is not employed in a symbolic sense, as though it meant *signifies*; but it simply affirms the fact. The eating of the bread is the communion. This is required by the argument. ["If we render *ἐστιν*, *symbolizes*, the argument is made void." ALFORD. So HODGE: "He who partakes of the cup, partakes of Christ's blood." But it may be asked here: 'in what sense?' This, of course, is not here explained. But it is in some real, veritable way predicable of *all* who partake. Otherwise the parallel with the idolatrous act rebuked, would not be sustained. Paul means to show that as by means of the sacrament we truly come into communion with Christ, so in the idolatrous feasts, whether a person intends it or not, he does worship the idol. Hodge, however, says: "This of course is true only of believers." But if the fact of communion turned upon the presence or absence of faith, the participant at the idol feast might fairly reply, 'I am not guilty of idolatry in this, for I eat without faith in the idol.' And this was precisely what Paul designed to preclude by asserting the veritableness of the communion in drinking of the cup.] But does this view lead to the doctrine of a substantial identification of the wine with the blood of Christ, of a union of the elements with the matter of the sacrament (*res sacramenti*)? The Apostle is treating primarily of the participation of individuals in that to which the thing they partake of refers; or, in other words, of the fact that they,

through that of which they partake, come into fellowship with that particular religious sphere to which the thing partaken of belongs. Here in the instance before us, it is with the blood of Christ, the ground and seal of the New Covenant; in the other case with idols, the sphere of a devilish heathenism; hence with devils themselves. Meanwhile, if nothing else hindered, we might suppose a real communion between the wine and the blood, since *κοινωνία* may be variously interpreted according to different analogies.—**of the blood of Christ.**—*ἐστιν*, the blood shed on the cross, not His bloody death, as may be seen from the parallel term, "the body." It is the blood of the covenant by which the forgiveness of sins and the whole salvation it includes is purchased (comp. xi. 25; Matth. xxvi. 28), [the blood which has in itself also the Eternal Life, and to partake of which secures a pardon unto life eternal].—**the bread which we break.**—[The breaking of the bread was a formal public act, a part of the solemnity of the sacrament, in accordance with the example set by Christ, significant of the breaking of Christ's body for us. The custom therefore of having the bread ready broken put on the table, as practised in some churches, or that of the Romanists in putting a wafer unbroken on the tongue of the communicant, must be condemned as contrary to the precedent of the early Church.] The consecration is here presupposed.—**is it not the communion of the body of Christ?**—It is a question here whether the word 'body' is used figuratively of the Church, which is the body of Christ, as some would interpret it, both here and in ver. 16. The parallel with the word 'blood,' decides this in the negative, since there is nothing in this connection which the blood can be understood to symbolize; nor is there aught in the context which constrains us to such an interpretation. "It appears from this passage that the Lord's Supper has been instituted as a real communion, and not as a mere symbol." NEANDER.—**because one bread, one body we the many are.**—*ὅτι εἰς ἄρτος ἐστὶν ὅμα οἱ πολλοὶ ἴσμεν*. It would be natural to assume here a protasis and an apodosis, as: 'because there is one bread, therefore are we the many one body.' But to this it must be objected, 1. Paul very seldom introduces a protasis with *ὅτι* (xii. 15 f.; Gal. iv. 6, are doubtful cases); 2. the course of thought would in this way be interrupted, and we should have here a logical parenthesis, which is not to be supposed unnecessarily.—The *ὅτι*, *because*, evidently introduces an argument for the leading thought in the previous verse, *viz.*, that the bread is the communion of the body of Christ. This is established by the effect produced in the Christian consciousness through partaking of the bread, that is, the union of Christians in one body, as a complex organic whole. This union is grounded in the fact that the bread is the veritable communion (*κοινωνία*) of the body of Christ. The sacramental bread is such a means of union in so far as it mediates the fellowship with the body of Christ, surrendered to death in behalf of all, and hence, a living fellowship with Christ the Saviour of all. But in educing this argument from the text, we are not to take the expression,

"one bread," as parallel to that of "one body," making them both alike the nominatives after 'we are,' rendering the sentence [as the E. V. does]: "we are one bread and one body," because, if for no other reason, in the next sentence which adduces a proof of what is here stated, "one bread" stands for the bread of the supper, while it here would be a figurative expression for the unity of believers, just as "body" is. The *εἰς ἄνθρωπον*, *one body*, must therefore be taken as an independent clause with *ἐστίν*, is, supplied. The relation of the two clauses then will be either that of a comparison: 'as there is one bread, so are we one body,' or they will stand related as cause and effect: 'since there is one bread, therefore are we, the many, one body.' [So Meyer and Hodge, also Hammond, Locke, Whitby, Calvin, Beza, Bengel, and the Syriac version; but Alford, Stanley and Wordsworth adhere to the E. V. Alford says: "We are one bread by the assimilation of that one bread partaken." "But this," says Hodge, "is to make the Apostle teach modern physiology"].—The above rendering is confirmed by what follows,—for we all partake of that one bread.—(*ἐκ τοῦ ἑνὸς ἄρτου μετέχ.*). This again is variously explained. We may either take *ἐκ τοῦ ἑνὸς ἄρτου*, from that one bread, as the direct object of *μετέχουμεν*, partake, and read [as the E. V. does]: "we all have part or partake of that one bread"—which is contrary to the otherwise uniform construction of *μετέχουσιν* (which requires the Gen. or the Accus. after it), and may be accounted for by supposing *ἐσθίειν*, or *κλίν*, understood. Or we may, as in ver. 30, make *τοῦ ἑνὸς σώματος*, of the one body, supplied from the context, the object of *μετέχουμεν*, partake, and regard *ἐκ* as expressing the cause of such partaking, rendering it *because of*. Then the clause would be an explanation and confirmation of what precedes. [So Meyer; but this seems artificial and far-fetched, and is contrary to all the versions and the majority of the commentators. It is better to adopt the common rendering]. "The 'body of Christ,' of course, is to be conceived of spiritually; the idea, therefore, is not the same as in what precedes. The mediating thought between the statement, that the sacrament of the Supper communicates the body and the blood of our Lord, and the statement, that the Church is the body of the Lord, is this, that individuals by celebrating the Supper come into communion with each other. Bread and wine are to the Apostles vehicles through which communion with Christ is realized." NEANDER. The declaration, "there is one bread," obliges us to conceive of the bread at the Supper as one whole, whether it is one loaf that is broken, or several. But this oneness leads us back to the *κοινωνία* of the body of Christ as its ground.—In ver. 18 we have a second analogy to prove the unsuitableness of Christians partaking of idolatrous altar feasts. It is drawn from the Jewish feasts following sacrifice.—Behold Israel after the flesh.—*Ἰσραὴλ κατὰ σάρκα*, one idea; therefore without the article before *κατὰ σάρκα*. The designation is in contrast with that of "Israel after the spirit" (comp. Rom. ii. 28; Gal. iv. 29; Chap. vi. 16); it means the Israel which is so, not by virtue of a Divine spiritual life arising

from faith (Gal. iii. 7), but by natural descent.—are not those who eat the sacrifices.—[i. e., those parts which are not sacrificed. For the practice of eating the remainder, which was left after the parts specified, Lev. iii. 3, were offered up, see] (Deut. xii. 18; xvi. 11).—partakers with the altar?—*κοινωνοὶ τοῦ θυσιαστηρίου* may be interpreted either, 'associates of the altar,' inasmuch as they shared the flesh of the victim offered with the altar (comp. ix. 13); or: 'persons standing in communion with the altar,' i. e., in religious connection with it, inasmuch as the festival acquired a religious significance by its relation to it. Therefore it is he does not say, 'partakers with God,' by which only the more general communion would be denoted, but not this stricter one (Meyer). To subjoin therefore "with God," is needless and unsuitable. [Stanley says the reason why he did not say 'with God,' was "chiefly because communion with God was too high a thought to be brought down to the level of the mere outward ceremonial of the fleshly Israel." But this idea is contradicted by Rom. ix. 4, 5. As Hodge well puts it: "The question is not as to the intention of the actors, but as to the import of the act, and as to the interpretation universally put upon it. To partake of a Jewish sacrifice as a sacrifice, and in a holy place, was an act of Jewish worship. By parity of reasoning to partake of a heathen sacrifice as a sacrifice, and in a holy place, was an act of heathen worship.—It need hardly be remarked, that this passage gives no ground for the opinion that the Lord's Supper is a sacrifice. This is not the point of comparison"].—In ver. 19 he draws the conclusion he has been aiming at in this whole exposition.—What then am I saying?—i. e., 'what is the result to which I am coming?' He begins his answer by repudiating an inference which might be drawn in contradiction of his statement in viii. 4. Is it—that what is offered in sacrifice to idols is any thing?—i. e., possesses reality, is veritable flesh consecrated to a god?—or that an idol is any thing?—i. e., has being as the very god which the heathen imagine (comp. viii. 4 ff.); or, changing the accent and reading *εἰδωλόθυτον*—*εἰδωλὸν τι ἐστίν*, he would say: 'that there is any idol-offering, or any idol—namely, of the sort mentioned?' Both constructions amount to the same thing.—But [i. e., 'nay, but; this ellipsis of the negative taken up by *ἀλλὰ*, is found in classical Greek].—And now comes his direct statement—that what things they offer (it is) to devils and not to God, they offer (them).—The text is quoted from the LXX. version of Deut. xxxii. 17, which seems to be adduced as authoritative proof of his position. See also Baruch iv. 7, *θυσαντες δαμονίους καὶ οὐ θεῷ*. His meaning is: 'This I say, that ye by partaking at heathenish festivals come into communion with devils; just as we through the bread which we break come into communion with the body of Christ, or as the Israelites through their sacrificial feasts come into communion with the altar, i. e., of God's sanctuary.' Before explaining himself, however, on the point that the heathenish sacrifices with which those feasts were connected, were offered, in fact, to devils, and instead

of drawing his conclusion directly, he states it in the form of an injunction—and I would not that ye should have communion with devils—the very thing he would convict them of doing—and then he assigns a reason for this in the following, vv. 21, 22.—Such we conceive to be the logic of the Apostle (as Osiander and others). But Meyer understands it differently. He finds in vv. 16–18, a justification of the warning in ver. 14: “Flee from idolatry;” and in ver. 19f., a repudiation of an inference which might be drawn from the analogy of the Jewish sacrificial festival (ver. 18); since by this he seemed to acknowledge a veritable communion with the gods in the heathen altar-service, and with this also the actual divinity of the idols worshipped in it.*—Since the idea of communion runs through the whole passage to ver. 21, the first exposition of the order of thought merits the preference.—The *δαίμονια*, demons, to whom the heathen sacrificed, are not imaginary gods—sub-deities, as it were; but, as is seen both from the connection and from the uniform usage of the LXX. and the New Testament, they are evil spirits, the chief of whom is *διάβολος*, *diabolus*, the devil. The expression in Acts xvii. 18: “he seemeth to be a setter forth of strange gods,” is adapted to the usage of the Greeks [for the word *δαίμονιον* was employed by them in a comparatively good sense, to denote the objects of their worship]. “It is probable that in order to exhibit the abominableness of all participation in idol-worship, Paul designedly chose an expression, which indeed among the heathen was used to denote their deities, but which among the Jews always designated evil spirits.” BENGE. To regard heathendom as the devil’s kingdom, was a mode of thought prevailing among the ancient Church, and well founded (comp. Osiander, p. 455f.). We, therefore, must certainly distinguish, especially in the sphere of the Hellenic religion, between the opinion and intent of idol worshippers, and the objective powers actually operating

in heathenism, which obtained Divine honor to themselves by darkening the human mind. But it would be wholly arbitrary, were we to ascribe to the Apostle the idea that the offerings of the heathen were presented to the devils in so far as these persuaded the heathen that there are gods to whom sacrifices must be offered, in order to receive to themselves under the name of gods, Divine worship and sacrifices (Rückert).—The “fellowship with devils” which he would not have them hold, was not merely a symbolic one, but an actual one, by means of which they would expose themselves to their corrupting influences (comp. Osiander, Bengel).—The wish just expressed he grounds upon the irreconcilableness of a participation in heathenish festivals, which involve communion with devils, with a participation in the Lord’s Supper.—Ye cannot.—The inability here expressed is of a moral kind—a moral impossibility.—drink the cup of the Lord,—that is, the cup of the Lord’s Supper, which belongs to the Lord, has been consecrated to Him, and is the communion of His blood; therefore, brings us into fellowship with Him.—and the cup of devils,—that is, the cup consecrated to demons, which brought a person into actual relations to them, and out of which wine was drunk at the sacrificial feasts, with pre-libations in honor of the gods.—Ye cannot be partakers of the Lord’s table and of the table of devils.—The table signifies the entire meal, including the consecrated food. [“From this passage probably, ‘the table of the Lord’ became an expression current in all ages of the Christian Church. See Suicer in voc.” ALFORD]. In this verse the Romish Church unwarrantably finds evidence for the doctrine that the Lord’s Supper was not simply a sacrament, but also a sacrifice (Conc. Trid., 22, 1). “It is not the Church that offers Christ in communion; but Christ offered Himself up once for all (Heb. vii. 27; ix. 25, 26; x. 10; xii. 14, 18); and He brings to the Church the bread and wine, not for an offering, but to be eaten and drunk, in order that by this means He may give His own body and blood for their nourishment, according to His promise.” W. F. BEESE.

*[We here give Stanley’s ingenious and valuable note entire. “From this passage his meaning has often been taken to be that, although the particular divinities, as conceived under the names of Jupiter, Venus, etc., were mere fictions, yet there were real evil spirits, who under those names, or in the general system of pagan polytheism, beguiled them away from the true God. (So Ps. xvi. 5, *πάρτες εἰ θεοὶ τὸν ἰδὼν δαίμονια*). Such certainly was the general belief of the early Christians. But the strong declaration in viii. 4, reiterated here in verse 19, of the utter non-existence of the heathen divinities, renders it safer to understand him as saying that in the mind of the heathen sacrificers, whatever Christians might think, the sacrifices were really made to those whom the Old Testament called *δαίμονια*. It is in fact a play on the word *δαίμονιον*. The heathen Greeks (as in Acts xvii. 18, the only passage where it is so used in Biblical Greek) employed it as a general word for ‘Divinity,’ and more especially for those heroes and inferior divinities, to whom alone (according to the belief of this later age), and not to the supreme rulers of the universe, sacrifices as such were due. The writers of the New Testament and the LXX., on the other hand, always use it of ‘evil demons,’ although never, perhaps, strictly speaking, for the author of evil, who is called emphatically ‘Satan,’ or the ‘Devil.’ It is by a union of these two meanings that the sense of the passage is produced. ‘The words of Deut. xxxii. 17, truly describe their state, for even according to their own confession, although in a different sense, they sacrifice to demons.’ A similar play on the same word, although for a different object, occurs in the Apology of Socrates, where he defends himself against the charge of atheism, on the ground that he believed in a demon (*δαίμωνιον*); and that demons (*δαίμονια*) being sons of gods (*θεῶν παῖδες*), he must therefore be acknowledged to believe in the gods themselves.”]

VER. 22. Or do we provoke the Lord to jealousy?—This is not to be taken conjunctively,—neither by assuming irregularity of formation, nor yet in accordance with the sense, as if it were deliberate. The indicative is still more emphatic. His meaning is, ‘ye cannot unite the two (ver. 21). Or, are we the persons who by such an attempt will venture to provoke the Lord to jealousy?’ Such would certainly be the result, inasmuch as we would be practicing communion with evil spirits hostile to the Lord, while professing to hold communion with Him who insists on our keeping ourselves exclusively His. The expression, “provoke to jealousy,” is taken from Deut. xxxii. 21, and is taken from the metaphor of a marriage between God and His people, which pervades large portions of the Old Testament, and in accordance with which the Church is represented as the bride of Christ (comp. 2 Cor. xi. 2). It denotes the strong displeasure which arises in consequence of adulterous love, [“and is the fiercest of all human passions. It is therefore employed as an illustration of the

hatred of God towards idolatry. It is as when a bride transfers her affections from her lawful husband in every way worthy of her love, to some degraded and offensive object." HODGE]. The jealousy is one which is sure to bring severe punishment; and this is what one seems to challenge upon himself who is not accustomed to fear the might of the Lord. Hence the concluding question—**Are we stronger than He?**—so that we can avert His retributive power?

DOCTRINAL AND ETHICAL.

1. *Communion with the Lord and in the Lord*—such is the fundamental generic idea of the Lord's Supper. He is in us, and we in Him; and therefore all united together—members of one body, composed of all those who have fellowship with Him. But this communion is not simply one of the Spirit, effected through the word received in faith, by means of which His Spirit bears witness with our spirits that we are the children of God; it is not a purely spiritual one in the sense that Jesus, by His Spirit alone, makes His dwelling in the hearts of all who believe. But it is one which is accomplished also through the body, and includes, likewise, the physical life. It is His atoning life offered up for us—His body broken in death for our sakes—His blood shed in our behalf, of which we partake by means of the bread and wine. And this life of Jesus is imparted to us in its totality, as fitted to nourish, strengthen and refresh our life—in short, as food and drink for our life in its totality; that is, for our new life, which is from God which, begun in Christ at the new birth, is perfected at last in the body also, at the resurrection; for He is the Redeemer of the body (comp. John vi. 54; Rom. viii. 11).

But how is this nourishment imparted? This is the point on which the various confessions of the Christian Church begin their strife. If we keep in mind Paul's expression, "the communion of the body and blood of Christ," it will be seen that we, by no means, do justice to it by holding the extravagant hypothesis (of the Romish Church) that in virtue of the priestly consecrating word the bread and wine are transformed into the veritable body and blood of Christ; for in that case we could not speak of holding communion [inasmuch as eating the material substance would be a mere physical act, which would be perfect without the concurrence of the Spirit].—Neither does it satisfy simply to assume that the elements are mere symbols—that the body and blood of Christ are exhibited and made present to the consciousness of faith through the bread and wine, and that so by means of these, a communion of the believing participant is effected;—whether it be, as Zwingle supposes, that the believer partook of the broken body and blood shed, by being more fully assured thereby of the forgiveness of sins, or, as Calvin supposes, that a mysterious union ensues for the believer with the glorified life of Christ in heaven. The Apostle's language, "the bread, the wine, is a communion of the body, of the blood of Christ," means yet more. If the bread and wine are the means of our communion with

the body and blood of Christ, it is obvious that there is a participation in these very objects themselves, as, indeed, in the passage, John xi. 25 (cited by Meyer), Christ calls Himself the resurrection, and the life, *i. e.*, that very thing by which the life is again restored and imparted, in so far as He is in His own person the life, and the life of humanity again restored.—This brings us, then, to Luther's view, *viz.*, that of the mysterious union of the elements with the body and blood of Christ, effected through the power of Christ's Spirit in His Word—a union with His redeeming life, not only as it has been, but as it is now, everywhere present and glorified.

It will, indeed, be asked, "how does this hypothesis suit with the original institution of the Supper, when such a union could not have existed? and are we then to distinguish between the first celebration of the Supper and all others that have ensued?" We must, at all events, affirm, with Oetinger ("Theology drawn from the idea of life," translated by Hamburger, p. 214), that, as in the case of baptism, so also here, a gradual progression may be traced. "Before Christ died and rose again, the disciples received the flesh and blood of Christ, efficiently (*efficienter*), rather than substantially (*substantialiter*); but after the ascension, both substantially and efficiently."—Through this union the bread and wine become a spiritual meat and drink, *i. e.*, a nourishment of the new spiritual life, which, however, in the case of those not qualified to enjoy it, serves not to nourish, but to condemn—even as the Gospel is to some a savor of life unto life, and to others a savor of death unto death.—This is not the place to treat more particularly of mandatory participation, and of the participation of the unworthy.*

2. *Inconsistency of attempting to hold fellowship with the world and Christ at the same time.*—To sit down at the table of the Lord, and to commune with Him by partaking of His body and blood, and then to convert aught into an idol, or by idolatrous proceedings to devote one's self to the god of this world and to his spirits, and so to profess them, are intolerable contradictions. He who dares thus, exposes himself to the severest judgments. By such conduct he violates the holy claims of the Lord to his person, which having been redeemed and honored by Him, with all the blessings of His redemption, belongs to Him exclusively—wholly and solely, even as a bride to the bridegroom. And such conduct involves the greater folly from the fact that Christ is one to whom all power in heaven and earth is given, and before whose bar all must

* [We let our author's statement of sacramentalian theories, and his expressed preference, pass without debate. The main point of doctrine he has well brought out in the first paragraph; and some will think that the Calvinistic theory of the "Real Presence" will answer all its demands. In the words of the Westminster Catechism, the sacrament of the Supper may be said "to represent, seal, and apply Christ and the benefits of the new covenant to all believers." And this is done through the Spirit who takes of the things that are Christ's, and shows them unto us in His ordinances according to their intent. Those interested in the question here mooted, we would refer to the current works on Dogmatic Theology, also to HODGE, *Ecc. Pol.*, B. V., c. 67; RICHARD IRVING, "*Homilies on the Lord's Supper*," *Colt. Writings*, Vol. II., p. 439 ff. J. M. MASON, "*Letters on Frequent Communion*," *Works*, Vol. I. p. 372 ff.—D. W. P.]

stand to receive the final decision affecting their eternal weal or woe.

[3. The sacrament of the Lord's Supper, a pledge of the resurrection of believers. As the consecrated bread and wine were the authentic symbols of Christ's body and blood, and were, in *construction* and certain *effect* (though not in substance), the same with what they stood for, to all worthy receivers; it is manifest that *bodies so incorporated* with the *body* of Christ, must of course be partners with it in a glorious resurrection. Thus was the Eucharist ever considered as a sure and certain pledge to all good men of the future resurrection of their bodies, symbolically fed with the body of Christ. This is the argument which the Christian fathers insisted upon, and with this they prevailed. See Waterland on "*The Doctrinal Use of the Sacraments*" (Vol. VIII., p. 132). (WORDSWORTH)].

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 14. A Christian must be very careful how he, in any way, participates in a false worship (2 Cor. vi. 14).—Ver. 15. A true minister, who is sure of his doctrine, will urge his hearers freely to test its truth, so that they shall feel that they have to do, not so much with him as with God, whose doctrine he preaches. So, too, a proper hearer will look not so much to the minister as to God in the matter of doctrine (2 Cor. i. 24; Acts xvii. 11).—Ver. 16 (Spener). The doctrine that the bread and wine are the communion of the body and blood of Christ, is to be taken in its plainest acceptation—they are the very means by which the participants take part in the body and blood of Christ. Accordingly, *faith* is not made the communion or the means of participation, in which case those who approach the table without faith could not be said, in any sense, to receive such blessings; but the bread and the wine are themselves the things. Hence, he who partakes of these comes also into connection with the blessings themselves.—Ver. 17. Where Christ's body is there is love, chap. xii. 13.—He who receives the sacrament testifies that he is in the communion of Christ and His Church.—Ver. 19. To the pure, all things are pure; yet many things may be rendered impure by circumstances. Hence great circumspection is needful to purity.—Ver. 20. All false worship is a worship of the devil, and those who participate in it shall receive the recompense destined for their lord (Rev. xviii. 4).—Ver. 21 (Ettinger). There is no profit in serving two masters, and just as little in trying to sponge on them both. If the world's baits delight, let Christ's feasts alone (Matt. vi. 24; Jer. xvi. 8).—Ver. 22. To be obstinate and imagine that we must keep up acquaintances and friendships, and that God will not be very exacting in the matter, is an abominable presumption, calculated to provoke God's righteous wrath.—How will God let such miserable sophists run their course till they are made aware of His power (Job ix. 4, 19; xxxvii. 23)?

BERLENE. BIBLE:—Ver. 14. If we are attempting to serve God in the spirit of truth, through the proffered grace of Christ, we shall abandon all idolatry, such as consists in serving God through

ceremonial practices and works of the flesh. But then we must be careful to drink often and much of the spiritual drink, and eat the spiritual food. Christ Himself is both these. In Him is everything given to us spiritually and divinely; in Him there is everything to be had freely and without price—everything which cannot be found in this world's wilderness. He will surely care for soul and body. Therefore flee from Babel, the idolatrous land. When it pursues we must run: otherwise its idols will slip into our hearts.—Ver. 15. Who has the Spirit of Christ, has also the spirit of a sound judgment. No prudent man will be sure of anything, the ground of whose truth he does not find in himself.—Ver. 17. True Christians, as members of Christ, constitute one spiritual body, and are nourished by one meat—the body of Jesus. A sweet communion of sanctified spirits ought, in this way, to be established and fostered. Let us be one, even in this, that we have no fellowship with idols.—Ver. 20. Men often trust their fancies rather than God, and regard it as spiritual pride, as it were, to mount up to Him, and will disoblige none. So it goes, although one does not betake himself to the right source (Pa. xxxvi. 9; Jer. ii. 18; xvii. 18).—Ver. 21. What does it mean that a person presents himself occasionally at the Lord's Table, when throughout his whole life Belial is uppermost in his heart! What a pretence to think of satisfying God with the outward forms and postures of a lifeless worship, while we are sacrificing to our own pleasure, and are intent on gratifying our senses with vanity! All who live after the lusts of the flesh eat of the devil's table.—Those who tread under foot Christ's body and blood, drink rather of the wine of His wrath, and eat the bread of His anger. But priests who cause the people to sin by their evil example, or by failing to rebuke sin through shameful weakness, and who do not instruct the people sufficiently will be obliged to give an account, not only for themselves, but also for the people they have had in charge.

HEUBNER:—Ver. 16. God's demands are always endorsed by our own consciences.—Ver. 20. To the Christian all evil is an abomination, because it brings him in contact with the kingdom of evil. Do nothing, however indifferent in itself, if according to the intent anything unrighteous or ungodly is indicated by it.—Ver. 21. Participation in the Lord's Supper binds us to strict separation from everything unhallowed, because it implies the most intimate union with Christ. Hence, after communion, a true Christian can hardly divest himself of a certain degree of anxiety.—Ver. 22. Communion with the unholy is a challenge to Christ, because it is a contempt of His Majesty. Indeed, the thought of our weakness ought to awaken in us a salutary fear of our Almighty Lord.

W. F. BESSER:—Ver. 18. God will indeed protect us; but we can cherish this consolation only when we flee from every occasion to sin, unensnared by the conceit of our steadfastness.—Ver. 21. Greek and Roman pagans were wont to consecrate a crowned beaker to Bacchus. Is it any less idolatrous when apostate Christians now celebrate the name of a man, some hero of the times, with gluttony and wine-bibbing, with im-

pure jests and buffoonery, and with the tacit denial or uttered blasphemy of God? Oh, how does the world laugh when partakers of Christ's Table run into the web which the devil spins at his banquets of pleasure. Every observance of the Lord's Supper ought to impress on us the words of Paul, "*Ye cannot be partakers of the Lord's table, and of the table of devils.*" Woe to us if we undertake to do what Christians cannot! The Lord is a jealous bridegroom of His bridal Church, and to put contempt on Him, or to provoke Him to jealousy (Deut. xxxii. 21), is to imitate the sin of the children of Israel, who tempted Christ (ver. 9).

[BARNES:—Ver. 20. The custom of drinking *toasts* at feasts and celebrations arose from this practice of pouring out wine, or drinking in honor of the heathen gods; and is a practice that partakes still of the nature of heathenism. It was one of the abominations of heathenism to suppose that their gods would be pleased with the intoxicating draught. Such a pouring out of a libation was usually accompanied with a *prayer* to the idol god, that he would accept the offering; that he would be propitious; and that he would grant the desire of the worshipper. From that custom the habit of expressing a sentiment, or proposing a toast, uttered in drinking wine, has been derived. The toast or sentiment which now usually accompanies the drinking of a glass in this manner, if it means anything, is now also a *prayer*: but to whom? to the God of wine? to a heathen deity? Can it be supposed that it is a prayer offered to the true God; the God of purity? Has Jehovah directed that *prayer* should be offered to Him in such a manner? Can it be acceptable to Him? Either the sentiment is unmeaning, or it is a prayer offered to a heathen god, or it is a mockery of *Jehovah*; and in either case it is improper and wicked. And it may as truly be said now of Christians as in the time of Paul, '*Ye cannot consistently*

drink the cup of the Lord at the communion table, and the cup where a *prayer* is offered to a false god, or to the dead, or to the air; or when, if it means anything, it is a mockery of *Jehovah*.' Now can a Christian with any more consistency or propriety join in such celebrations, and in such unmeaning or profane libations than his could go into the temple of an idol, and partake of the idolatrous celebrations there?

HODGE:—Ver. 20. It was of great importance for the Corinthians to know that it did not depend on their intention whether they came into communion with devils. The heathen did not intend to worship devils, and yet they did it; what would it avail, therefore, to the reckless Corinthians, who attended the sacrificial feasts of the heathen, to say that they did not intend to worship idols? The question was not, what they meant to do, but what they did: not, what their intention was, but what was the import and effect of their conduct. A man need not intend to burn himself when he puts his hand into the fire; or to pollute his soul when he frequents the haunts of vice. The effect is altogether independent of his intention. This principle applies with all its force to compliance with the religious services of the heathen at the present day. Those who in pagan countries join in the religious rites of the heathen, are just as much guilty of idolatry, and are just as certainly brought into fellowship with devils, as the nominal Christians of Corinth, who, although they knew that an idol was nothing, and that there is but one God, yet frequented the heathen feasts. The same principle also applies to the compliance of Protestants in the religious observances of Papists. Whatever their intention may be, they worship the host if they bow down to it with the crowd who intend to adore it. By the force of the act we become one with those in whose worship we join. We constitute with them and with the objects of their worship one communion].

E. Concluding admonition to live in such matters so as to profit one another, and to glorify God.

CHAPTERS X. 23.—XI. 1.

23 All things are lawful for me [*om. for me*],¹ but all things are not expedient;
 24 all things are lawful for me [*om. for me*],¹ but all things edify not. Let no man seek
 [that which is] his own, but every man² [that which is] another's *wealth* [*om.*
 25 *wealth*]. Whatsoever is sold in the shambles [*meat-market*], *that* eat, asking
 26 no questions for conscience' sake: For the earth is the Lord's, and the fulness thereof.
 27 If³ any of them that believe not bid you *to a feast*, and ye be disposed to go; whatso-
 28 ever is set before you, eat, asking no questions for conscience' sake. But if any man
 say unto you, This is offered in sacrifice unto idols [*om. unto idols*],⁴ eat not for his

sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the ful-
 29 ness thereof [om. for the earth is the Lord's, and the fulness thereof]:¹ Conscience, I,
 say, not thine own, but of the other: for why is my liberty judged of another man's
 30 conscience? For [om. for] if I by grace be a partaker [if I partake with thankfulness
 εἰ ἐγὼ χάριτι μετέχω], why am I evil spoken of for that for which I give thanks?
 31 Whether therefore ye eat, or drink, or whatsoever ye do [or do any thing, εἴτε τι
 32 ποιῆτε], do all to the glory of God. Give none offence, neither to the Jews,² nor to
 33 the Gentiles [Greeks, Ἑλλήνων], nor to the church of God: Even as I please all men
 in all things, not seeking mine own profit, but the profit of [the] many,³ that they may
 be saved.

XI.

1 Be ye followers [imitators, μιμηταί] of me, even as I also am of Christ.

¹ Ver. 23.—The Rec. has *μοι* after *πάντα* in each clause, but it is opposed by the best authorities, and was probably taken from ch. vi. 12. [As the Apostle was here unquestionably repeating the same expression as was used in chap. vi. 12, the internal evidence would seem to be in favor of *μοι* (Bloomfield, Ruck). But the documentary evidence in its favor (H. K. L. Sin. (3d hand), the Syr. both, one copy of the Vulg., Chrys., Theodt., Orig., August., and some inferior MSS., which omit *πάντα* εἰ, ἀλλ' οὐ π. οὐκός) is too feeble, and that in opposition to it [A. B. C. (1st hand) D. Sin. (with Clem., Athan., Damasc., Iren., Tert. and many others), too strong to warrant its insertion.—C. P. W.]

² Ver. 24.—The Rec. also inserts *ἐκαστος* after *τοῦ ἐρέπον*, but it was perhaps borrowed from a similar passage in Phil. ii. 4. [It is not found in A. B. C. D. F. G. H., Sin., six cursives, the Ital., Vulg., Copt., Sahid. and Arm. versions, and some Greek and Latin Fathers. Even Bloomfield, who at first defended it, now brackets it.—C. P. W.]

³ Ver. 27.—The *ὅτι* is wanting after *εἰ* in some good manuscripts [A. B. D. (1st hand) F. G. Sin., and some cursives, the Ital., Copt. and Vulg. versions, and Antioch., Chrys., Theodt., Aug., Ambrot., and was probably inserted because it was supposed to be needed as a connecting particle. [It is retained by Tisch. with C. D. (3d hand) E. H. K. L., some Sahid., Syr., Goth. versions, Theodt., Theophyl. and Eucum., but it is cancelled by Lach., Alf., Mey., Stanl. and Wordsworth. D. E. F. G., the Ital., Vulg., and Copt. versions, and Ambrot., Pelag. and Bede (not the Aug.) insert *εἰς δέινον* after *ἀπιστων*.—C. P. W.]

⁴ Ver. 28.—The Rec. has *εἰδωλόθυτον*, but it is probably a gloss which has been substituted in the text for the more uncommon *τερόθυτον*. Neither word was common, but *τερό* was of the classical, and *εἰδωλό* of the Hellenistic Greek (Bloomfield). The former had a neutral, and the latter a contemptuous signification (Stanley), and hence some have thought that no one would be likely to use the latter at the table of an unbeliever, unless, as Bloomfield suggests, by a weak fellow-Christian in an under tone, or aside. The former word is not too respectful for the Apostle to use, and it would imply nothing false. It is adopted by Griesb., Lachm., Tisch., Meyer, Alford and Stanley, on the authority of A. B. H. Sin., two cursives adduced by Bloomf.; the Sahid. version and some indirect testimonies produced by Tischendorf. Julian quotes Paul as using this word in this connection, and his opponent Cyril admits the same (Tisch.). The Latin versions of D. and F. use the word *immolaticium*, to which some Vulg. MSS. add *idolis*, one (amlat.) has *immolatum* (2d cor. has *immolaticium*) *idolis*, and the Vulg. (ed.) has *immolatum idolis*. The Rec. is favored by C. D. E. F. G. K. L., Chrys. and Theodt., and it is defended by Scholz, Reiche, Bloomfield and Wordsworth.—C. P. W.]

⁵ Ver. 28.—The Rec. after *συνεῖς* has *τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πᾶν ὅσα αὐτῆς*, but these words are not found in the best MSS., and are a repetition of ver. 26. [They are left out in A. B. C. D. E. F. G. H. (1st hand), Sin., the Ital., Vulg., Copt., Syr., Sahid. and Arm. versions, and Damasc., August., Ambrot., Pelag. and Bede, and are retained in H. (2d hand) K. L., the Goth., Slav., some Syr. and Arm. versions, and Chrys., Theodt., Phot., Eucum. and Theophyl.—C. P. W.]

⁶ Ver. 30.—The Rec. after *εἰ* inserts *ὅτι*, but it is feebly sustained.

⁷ Ver. 32.—The Rec. has *γίνεσθε καὶ ἰουδ.* but *καὶ ἰουδ. γίνεσθε*, is better sustained by the MSS. [The latter has for it A. B. C. Sin., 17, 37, 73, Orig., Didym., Cyr., while D. E. K. L. Sin. (3d hand), some cursives, and Chrys., Theodt., and Damasc. are in favor of the Recep.—C. P. W.]

⁸ Ver. 33.—The Rec. has *συνήφορον*, but *συνήφορον* has better authority. [The former is more usual, and is sustained by D. E. F. G. K. L. Sin. (3d hand), while the latter is sustained by A. B. C. Sin. Comp. on the same variation of reading in chap. vii. 35.—C. P. W.]

EXEGETICAL AND CRITICAL.

VERS. 23, 24. He here anticipates an objection that might be raised against his previous injunctions on the score of Christian liberty, by pointing out the ethical limitations which restrict that liberty.—**All things are in my power.**—[This is the old statement made in vi. 12, setting forth the broad privileges of the Christian free-man, and to which the Apostle in a measure assents.]—**But all things are not expedient.**—This is the first limitation of expediency. But expedient for whom? The word *συμφέρει* might, in view of the previous warning, seem to imply 'expedient for the subject himself.' It were better, however, to take the word in its broadest application, 'advantageous not only to the subject, but also to all others concerned.'—**But all things edify not.**—The second limitation; since it is the duty of every Christian to make edification a special object. In the verb 'edify' the reference to others is more fully brought out, and here it denotes the furtherance of the welfare of the Church.—In the next verse

this limitation is more definitely expressed in the form of a maxim inculcating the exercise of an unselfish love. It is a general truth which he by no means intends to limit simply to the case in hand.—**Let no man seek his own (wealth), but (every man) that of another.**—Here the negation is to be taken absolutely, and not relatively, as though it meant, 'seek not merely his own wealth, but also that of another.' The 'seeking of one's own' denotes the selfish attempt to make one's own enjoyment, one's own liberty, one's own rights the sole paramount consideration, regardless of the good of others; and this falls under an absolute prohibition as being a violation of the great law of love. "The idea here is, that even what is indifferent in itself becomes sinful when done to the prejudice of a neighbor." NEANDER. From *μῆδεῖς* we obtain for the nominative in the positive clause an *ἐκαστος*—a case of Zeugma. Like expressions occur in xiii. 5; Phil. ii. 4; Rom. xv. 2 f.

VERS. 25, 26. First he asserts that the eating of flesh exposed for sale in the market, and thus disconnected from idolatrous worship—even

though it may have been out from sacrificial victims, was altogether innocent, since this meat as well as the whole earth and all things in it belonged unto God.—**Whatsoever is sold in the meat-market.**—μακέλλω, a word taken from the Latin and—*carere*. [The sale of the portion of the sacrificial meat, which fell to the priests, formed a part of their revenue, and was not to be distinguished from ordinary meat, except perhaps by its excellence, as the animals offered at the altar were usually of a superior kind.] **that eat, without special inquiry.**—*μὴδὲν ἀνακρίνοντες*, carefully searching nothing, i. e., as to whether it had been offered in sacrifice or not.—**on account of conscience.**—*διὰ τὴν συνείδησιν*. [What is this to be joined with? Some say the previous participle, as setting forth the particular point as to which the inquiry is made, and meaning 'on the score of conscience;' others connect it with the whole participial clause, as assigning the ground for not inquiring, being equivalent either to: 'in order that your conscience may not be disturbed,' or: 'because your conscience being well informed as to the real nature of idols needs no inquiry'; it had best however be joined with the whole previous sentence, and the meaning would then be: 'eat without inquiry in order that the conscience be not burdened or troubled.' [Such is the view of Meyer and Alford. Hodge gives another interpretation which he considers the simplest and most natural: "buy what you want and eat, making no matter of conscience in the thing. You need have no conscientious scruples, and, therefore, ask no question as to whether the meat had been offered to idols or not."—By reason of what is said in ver. 28, one may be led to suppose that it was the conscience of an observer that was meant, which by that act might become disquieted or sullied, inasmuch as he too might be influenced through the example of one deemed stronger in the faith to eat likewise in spite of his scruples. [So De Wette, Bengel, Rückert]. And in justification of this, reference is made to ver. 29, where the conscience of another person is particularly specified. But the cases are not parallel; and in ver. 29, the reference to others is distinctly denoted through the preliminary clause in ver. 28, and there being no such reference here, it were far more natural to suppose the conscience of the inquirer to be intended.—The exhortation in our passage applies to all parties, especially to the weak, who would anxiously ask about their duty in the premises. Yet it was also suited for the strong whose freedom of opinion might suffer damage through the inquiry, since their conscience had been quickened by the Apostle's instruction in reference to this whole matter.—The act of eating he justifies, by a citation from Ps. xxiv. 1, ["which was the common form of Jewish thanksgiving before the meal, and hence probably was the early Eucharistic blessing, and thus alluded to in this place." STANLEY].—**for the earth is the Lord's, and the fulness thereof.**—The word *πληρωμα* denotes that with which a thing is filled, being passive, as everywhere in the New Testament. That which belongs to God can never pollute, and His children need have no scruple about using and enjoying it freely. [And

this meat which had been offered to idols, was in fact no less His than any other meat. An idol being nothing could not vitiate it for its original use]. (Comp. on chap. viii. 6; 1 Tim. iv. 4; also Osiander in *hoc loco*, and the citations from Calvin and Melancthon by him).—Vv. 27-30: The same maxim is here applied to their conduct at a banquet given at a private house by a heathen to which they might be invited.—**If any of the unbelievers invite you.**—The invitation here is not to a sacrificial feast, for in such a case the person would not need to be told whether the meat set before him had been offered to idols, [nor yet would it be allowable for a Christian to be present here].—**and ye desire to go.**—A slight hint that remaining away would be a little better; since heathenish customs were everywhere in vogue, and the temptation to deny their Master on the part of those not firmly established was very strong. He here has in view the more liberal-minded whose liberty he did not wish to retrench, and inasmuch as the case often involved the relations of family and friendship, by means of which the truth might be brought home to those who were still unbelievers.—**whatsoever is set before you eat, asking no question on account of conscience.**—See comments on ver. 25.—The case, however, is altered when the attention of the guest has been turned to the sacrificial character of the meat presented.—**But if any man say unto you,**—not the host, as is clear from the repetition of the *εἰς*, and from what is added further, which cannot in any case be referred to an unbeliever. For the same reason, we cannot explain it, of a heathen fellow-guest who might indicate the fact to the Christian, either from love of mischief, or from a wish to test him, or even out of good-will. Only a Christian can here be meant, and that too some weak brother who has discovered the fact pointed out, and now warns his fellow-believer of it. "Not a Jewish Christian, since such a one would not ordinarily accept the invitation of a heathen; but some converted Gentile, infected with Jewish prejudices, who regarded idols as demoniac powers, and in partaking of the sacrificial flesh, felt himself brought into contact with them." NEANDER. Even a weak brother might be supposed to partake of such a meal, being influenced by his particular relations, and yet with a determination to refrain from every thing polluting.—**This is offered in sacrifice.**—*ἐρρόθρον*, and not *εἰδωλόθρον*, see critical notes. The former is a neutral word, and is used advisedly to represent what would be said at a heathen's table; but the latter is a contemptuous expression, which we could hardly suppose would be employed there.—**eat not for his sake that shewed it, and for conscience' sake.**—The latter expression is explanatory of the former, and the connecting *καί*, and, specifies only the particular point to which the more general statement that precedes applies. If the informant were a heathen, then this expression, "for conscience' sake," would be unsuitable, or we should have to regard it as a second reason derived from the weaker brother, whose conscience we must suppose to be meant. Or we must take it to mean that the person must refrain from eating

in order not to allow the heathen informer to suppose that the participant still had to do with idols, and in order not to violate the conscience of weak Christians—obviously, a forced interpretation. [Evidently then it is some weaker brother that is here meant, for whose sake it was duty to abstain. "The union of the most enlightened liberality with the humblest concession to the weakness of others here exhibited, may well excite the highest admiration. The most enlightened man of his whole generation was the most yielding and conciliatory in all matters of indifference." HODGE]. He next explains himself more fully, putting it beyond a doubt whose conscience is referred to.—**Conscience I say, not thine own**,—*τὴν σου*, i. e., of any one who may come into such circumstances (not—*τὴν σεαυτοῦ*).—**for why is my liberty judged of another's conscience?**—This is not to be taken as expressing the defiant remonstrance of the liberal-minded to his weaker brother, who objected to be governed by his prejudices. Such an interpretation would be unsuitable both by reason of the "for," which in this case would be inapposite, and also because the following exposition gives no reply to it. Several other interpretations here offer themselves. Rückert and others think they find here a further reason for the command not to eat (ver. 28), taking the words to mean that the liberal-minded should not by eating give occasion for others to judge and blaspheme. But in this case they arbitrarily insert the thought, "to give occasion," and entirely pass over what precedes.*—To this there is joined another interpretation, which would find in this verse a vindication of the freedom of conscience, which the Apostle maintained in the name of the liberal-minded, *q. d.*, 'About one's own conscience I am not now speaking; for it is altogether improper for my liberty to be judged by another's conscience. If I am blamed for that which I for my part thankfully enjoy, so that by my thanksgiving such enjoyment is sanctified, this unfounded condemnation neither violates nor endangers my own conscience; so that in not eating, my concern is chiefly for the conscience of another—some weak brother which ought to be spared, and not mine own.' [This is Meyer's explanation, who finds here the reason asserted why Paul did not mean the person's own conscience, for the sake of sparing which he enjoined abstinence from eating in the case mentioned in ver. 28, but the conscience of another. The man's own conscience, he says, did not need such consideration, for it is not affected by another's judging and blaspheming, since both are ground-

less. The reason therefore for abstaining, could only be found in the conscience of another, and not in the danger done to one's own conscience; and this also is Bengel's view].—The *ἵνα τὶ γένηται*, in order that what may happen?—why? a form for introducing a question about something which has no object or ground, as here, and the verb 'judge' (*κρίνειν*) here denotes a disapproving, condemning judgment, as is seen in the parallel verb, *βλασφημεῖν*, in the next clause.—**If I with grace do partake**.—Here *χάρτι* corresponds to *εὐχαριστῶ* in what follows, and is not to be understood of the goodness of God, which allows of such participation, or gives me the light which liberalizes my spirit, and hence is not to be translated 'through grace' [or 'by grace,' as the E. V. has it], but it means, with thanks, referring to the Eucharistic blessing which accompanied the social meal, as may be seen in the expression still common in many places—"to say grace." As the object of the verb 'partake,' we are to supply 'meat and drink.'—**why am I evil spoken of respecting that for which I give thanks?**—*βλάσφημεῖν*, lit., to blaspheme, a sharp word, denoting the bitter condemnation pronounced on the liberal-minded, as on one false to his principles. In the use of it there lies a sharp rebuke of the lack of love exhibited by the person judging (comp. Rom. xv. 8; xiv. 16).

Vsa. 81.—Chap. xi. 1. His exhortation here turns to the Church in general, describing the end and aim which should control the entire conduct of every Christian. And this he connects directly with the last word in the previous verse, *εὐχαριστεῖτε*, which denotes an ascription of honor to God.—**Therefore**,—*q. d.*, 'in like manner, as ye thank God for your nourishment, so in all your eating and drinking, etc. Or if this mode of connection does not satisfy, we may take the 'therefore' to indicate the logical inference of a general truth from the special one, — **whether ye eat, whether ye drink, whether any thing ye do**.—The first *ποτεῖτε* may be taken either as generic, including under itself also the eating and drinking, or, it may be taken as expressing action, in contrast to enjoyment. In the first case, the emphasis would lie upon *τι*, as equivalent to *ὅτι οὖν*, *whatsoever*; in the second, it would lie upon the verb,—but this is hardly to be preferred, [though Alford does prefer it]. In like manner, Col. iii. 17. "From what has been said, Paul here deduces a general didactic inference; he exhorts them so to adjust and use every thing, however indifferent, that God's name may be hallowed." NEANDER.—**Do all to the glory of God**.—["This may mean either, 'Do all things with a view to the glory of God;' Let that be the object constantly aimed at; or, 'Do all things in such a way that God may be glorified.' There is little difference between these modes of explanation. God cannot be glorified by our conduct, unless it be our object to act for His glory. The latter interpretation is favored by a comparison with 1 Pet. iv. 11, "That God in all things may be glorified." See Col. iii. 17, all the special directions given in the preceding discussion are here summed up. 'Let self be forgotten. Let your eye be fixed on God. Let the promotion of

* [Kling here hardly does justice to the interpretation he so summarily sets aside, and which is advocated by Chrys. and the Greek commentators, Heyd., Billr., Olsh., Neand., Hodge, Stanley, and many others. This takes *κρίνειν* for *κατακρίνειν*, in the sense of condemn, and finds here a valid reason for enjoining the liberal-minded brother not to eat against the convictions and prejudices of the weaker one, who has pointed out to him the objectionable meat. The reason is that there is no propriety in doing that which seems censurable to another, and gives occasion for observers to blaspheme, even though it may be right in our own esteem, and accompanied with thanksgiving to God. "This" as Hodge well says, "brings the passage into harmony with the whole context, and connects it with the main idea of the previous verse, and not with an intermediate and subordinate clause"].

His glory be your object in all ye do. Strive in every thing to act in such a way that men may praise that God whom you profess to serve.' HODGES]. This thought is further expanded negatively.—**Give none offence, neither to Jews, nor to Greeks, nor to the church of God.**—He here specially addresses the liberal-minded, as in v. 81, who by the reckless use of their liberty were putting a stumbling-block as well in the way of the Jews to whom every approach to heathenism was an abomination, as in the way of the heathen who beheld in their lax conduct a want of fidelity to a religion which professed to separate itself so strictly from heathenism, and would become disgusted at the divisions thus created among Christians; and also in the way of the Church of God, both at Corinth and elsewhere, which would feel injured by conduct so ambiguous and so prejudicial to its unity. And while thus the recognition of the true God in Christ would be obstructed both among Jews and Gentiles, and the Church would be hindered in its happy success, the result would be, in its final bearings, dishonorable to the glory of God. The regard here paid to Jews and heathen, should not so surprise us, as to force us to the supposition that Jewish and heathen converts were meant; for in chap. ix. 20 also, we find the Apostle laying just as great a stress on the duty of taking pains to win both. —This exhortation he finally strengthens by a reference to his own example.—**Even as I please all, in all things.**—Comp. chap. ix. 19 ff.—*πᾶσι*, the accusative of more exact definition. The verb 'please,' as in Rom. xv. 2, means to *seek to please, try to prove acceptable to*, and is to be taken in a good sense, as the subsequent explanations show. It is otherwise in Gal. i. 10.—**Not seeking.**—[*μη ζητῶν*, the use of the subjunctive negative here, shows the implication of a particular affection, which he ascribes to himself, and brings into the supposition, *q. d.*, 'as one who, as far as I can, am seeking,' see WINKER, p. III., § 55, 5, 13].—**mine own profit, but that of the many.**—Here he puts in contrast over against his own single self, the vast multitude (as in Rom. v. 15) whose interests were the object of his pure and affectionate endeavor. Their profit which he sought, was the highest conceivable,—**that they might be saved.**—Comp. ix. 22; i. 18.—Assured of this his purpose, he urges them to imitate his example (comp. iv. 16) even as he himself imitated the example of Christ, in the exercise of a love which renounced all selfish interests.—**Be ye imitators of me, as I also am of Christ.**—"Only in so far should they imitate him, as he set forth the image of Christ. Of course the whole picture of Christ's life stood before the eyes of the Apostle. But then Paul must have had a historical portrait of the acts and sufferings of Christ, just as it is exhibited in the traces sketched by the Evangelists, and in this we have an argument against the mythical view of the life of Christ." NEANDER.

DOCTRINAL AND ETHICAL.

1. *The Christian's inheritance in this earth, and the duties consequent upon it.* "The earth is the

Lord's, and the fulness thereof." In this one sentence there is opened to the Christian an inexhaustible wealth of joy and satisfaction, as well as a wide sphere of sacred obligations. If the earth, with all that fills and adorns it, belongs to the Lord, because it is His work, then in every earthly good which nourishes and quickens him, which strengthens and delights him, ought the Christian to taste the favor and the goodness of his God (Ps. cxxxvi. 1; xxxiv. 8), to perceive His power and glory, and to receive it all as the gift of His love. In all his observations and researches, he ought to mark the footsteps of the Divine wisdom and greatness; of the Divine faithfulness and care for His creatures, and above all, for His human creatures made in His own image. Wherever he turns, the thoughts of God which are expressed in the manifold productions of earth, will reveal themselves to his thought. The earth itself, with all its rich and varied life, will become to him a manifestation of the Divine glory and grace; and the more he searches, the more clearly will this open before him. Thus he acquires a large open heart, and becomes ever more capable of enjoyment. Every thing narrow and contracted about him will drop away by degrees. What once seemed strange and mysterious will become known and familiar; he will be able to rejoice in it, freed from all anxious thoughts.—Such results are, however, conditioned on the fact that he walks as in the presence of God, that the earth appears to him as a sanctuary, where he ventures to tread, only after he has taken off his shoes, *i. e.*, only after he has divested himself of the commonness of his earthly sense, of vain and proud thoughts, of selfish and interested projects and endeavors, and after he has become collected in spirit; so that out from the midst of all the manifold phenomena around him, the one Divine ground and aim had in them, the Divine idea in forming, and so richly unfolding itself therein, shall shine out upon his spirit. His God, who furnishes him all this fulness for his use and enjoyment, for his study and comprehension, has by this means put him under obligations also, *i. e.*, inwardly bound him to Himself, so that he shall be dependent on Him, as on the One who is the ground and goal of all things; so that all participation and all joy of discovery shall issue in thanksgiving and praise to His great and good name, and so that he, as the priest of God, shall conduct His creatures to Him in an intelligent, susceptible, and worshipful spirit, moulding and fashioning them out of his own spirit, in such a way as to awaken in them Divine thoughts and endeavors, and to cause the natural to wear the impress more and more of the spiritual. In this is included a tender, delicate, gracious treatment of all creatures, and also a temperance and modesty in their use, to the exclusion alike of all conduct that is crude, severe, arbitrary, reckless and excessive; and of all mismanagement as well through unmercifulness, as through foolish fondling and petting.—Cf. SCRIVER:—GOTTHOLD'S: "Four hundred occasional prayers;" PAUL GERHARD'S: "Go forth, my heart, and seek my joy," *etc.*; and much in J. Böhme, Oetinger, Herder, Schubert, *etc.*

2. *The success, perfection and development of the*

church of Christ is conditioned on the prevailing power of righteousness, which, on the one hand, takes account of the weakness of unconfirmed and scrupulous natures in considerate, tolerant self-denying love, honors the severity of earnest Christians even though oftentimes abrupt and inordinate, and presents an offering of self-denial to one another with perfect willingness; yet, on the other, injures in no respect the right of evangelical liberty, but avows it and maintains it, and, with all readiness to deny itself of this and that, in order to give no occasion of offence, also insists upon the fact that the conscience of a person living in faith is not dependent upon the scruples, and narrow thoughts and judgments of another, but, on the contrary, stands free and far above them, inviolable, in untroubled calmness and clearness. It is thus that a true advance can be made towards the sound expansion and softening of a narrow and stringent mode of thought, as well as towards the healthy restriction of that which is broad and free; and thus the glory of God be promoted and strengthened in His Church.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 33 (Spener). A God-loving Christian willingly refrains from needlessly doing anything which may awaken doubts as to its propriety. It is not enough to have truth in view, and according to this our rights, and according to our rights our liberty; but the rules of Christian prudence and moderation, directed to general edification, require compliance with love, that true mistress, which, though it often yields its rights, never loses its good conscience.—Ver. 24. Since self-love has become so far corrupt as to lift us not only above our neighbor, but also above God, self-denial has come to be the first rule of Christianity, in order that our love may be properly balanced; since there is no danger of our ever absolutely forgetting self. Indeed, the equity of love demands that we, in many circumstances, prefer our neighbor to self, *i. e.*, the profit of his soul to our own bodily convenience.—(Hed.) “Let every one seek what is another’s”—so, in fact, selfishness and avarice say, *i. e.*, “take, rob, get by fraud what is another’s.” But mark what is added: “Let no one seek his own.”—Ver. 25. The Christian is free to eat everything, provided no offence is given to his neighbor. Useless inquiries and curious subtleties awaken many scruples. Against all such, simple-mindedness is a sure antidote.—Ver. 26 (Luther). Christ is Lord, and free, and so are Christians, in all things.—Oh, man, thou art not lord-proprietor, but only steward in God’s domain! What a rich Father we have if we are God’s children.—Ver. 29 (Luther). My conscience shall remain unbound, though I outwardly comply with my neighbor for his good. We may eat what we will, provided we have it righteously, take it as a gift from God, and receive it with thanksgiving.—Ver. 31. All acts, however small, are sanctified and ennobled by a single reference to the glory of God; and this is promoted, when we do that which accords with a well ordered love toward ourselves and our neighbor, and abstain from whatever desecrates God’s name.—Ver. 32.

Believers ought to walk unreprovably, not only among brethren, but also among unbelievers and hypocrites, in order that such may find no occasion for blaspheming Christian doctrine.—All have one common Father; we ought, therefore, to be serviceable to one as well as to another.—Ver. 33. Ministers should be an example to their hearers, in order that they may not retract with the left what they give with the right.—xi. 1. Christ is the perfect pattern of a holy life, who, for our sakes, renounced all comfort and personal convenience. To follow in His steps is the preëminent token of a true minister. Such imitation is possible through the privilege we have of drawing from His fulness (John i. 16).

BERLENE. BIBLE:—Ver. 23. A soul truly emancipated may, by reason of its innocence and simplicity, do much which is not only not displeasing, but even acceptable to God; nevertheless, it may not be always *advisable* to do it. Love must be the standard in all things.—Ver. 24. Let none say, ‘why must I consult for another? Why must he be so weak?’ Wherefore, then, didst thou wish to become a member of the Church if thou art unwilling to inquire after its members?—In this way thou severest thyself from the Head.—Ver. 25. We must deal very tenderly with the conscience on account of our corrupt state. Many are scrupulous where they might be unhesitating, and reckless where they ought to be careful.—Ver. 26. What the earth produces is good; the great point is, how is it used?—Ver. 27. The liberty which Christ has earned for us should be guarded as a priceless jewel, that Christ may have His own.—Ver. 28 ff. A person may possess something and yet refrain from its use, preserving his liberty intact.—Ver. 31. A Christian must order his entire life, so as to render it a perpetual God-service. Even our calling is a service of God; therefore refrain not from it. If with singleness of purpose thou dost consecrate all thy labor to God, then does it become a divine service. This rule put in exercise, sanctifies everything, even our natural work; and converts every meal into a sort of sacrament, so that it, in its own way, as if an acted prayer, shall receive its reward. By this means our most general works are hallowed, and without this our costliest works are punishable. Such searching method in the service of the Spirit many call legal. But it is the right method of faith, whereby the Son makes us free from the law of sin and death. The believer does, according to the spirit, nothing but good so far as he is a believer; he pleases God in all things by virtue of the divine life in him, which he has by faith. His doing, thinking, speaking, all transpires in God and before God.—Ver. 32. If a person desire to honor God, and yet set his neighbor aside, his eye would be playing the rogue. *Be void of offence!*—Chap. xi. 1. Christ’s example is both a gift and an influence. If we put on His example, His Spirit, His compassion, He makes out everything which can happen in our outer and inner life. He is the original, according to which all must be fashioned. The Apostles, indeed, referred to themselves; but they had a good conscience.

RIGER:—Chap. xi. 1. Christ is certainly the most perfect example; yet, since it is difficult for

us, in all our varied circumstances, always to track His footsteps, the types of Christ seen in the Old Testament, and the patterns after Him found in the New Testament, serve to present to us His mind in a form adapted to our every day conditions.

BENGE:—Ver. 30. Giving thanks at meals sanctifies all food, denies the authority of idols, and acknowledges that of God.

HEUBNER:—Ver. 24. The Christian pays a tender regard to the conscience of others, without proudly asserting his own rights, and without loftiness of spirit.—Ver. 29. In doubtful cases, do not insist upon another's deciding according to your own conscience.—Ver. 30. Since a thankful spirit sanctifies every enjoyment, all that thou canst, with a clear conscience, give thanks for and ask a blessing on, is allowable.—Ver. 31. Also in the society of the unholy ought a Christian to keep in view his highest aim, i.e., to glorify God by his life; hence he should join in nothing that dishonors God.—Ver. 32. By carefully avoiding offences, a Christian should preserve his own honor and that of his Church. The immoralities of professing converts may prove a cause of stumbling even to unbelievers.—Ver. 33. The Christian's pleasing is a holy pleasing. It aims not at his own enjoyment, but at the spiritual good of others; it proposes to win them, and the agreeable exterior is designed to open a way to the interior—the sanctuary within.—Chap. xi. 1. Christ has taken care to provide for us a multitude of examples, in order to show us that we likewise may follow Him.

W. F. BÄSE:—Ver. 24. Liberty is given thee in all sorts of things, not to use them for thine own sake at pleasure, but rather to serve thy neighbor therewith, and to seek his prosperity.—Ver. 25. There is a hunting after conscientious scruples, in which many persons carry out their whole Christianity, ending, alas! oftentimes, in straining out gnats and swallowing camels.

[A. FULLER:]—Ver. 33. Paul pleased men in all things, and yet he says, if I pleased men I should not be the servant of Christ, Gal. i. 10. From the context in the former case, it appears plain that the things in which the Apostle pleased all men require to be restricted to such things as tend to their "profit, that they may be saved." Whereas the things in which, according to the latter passage, he could not please men, and "yet be the servant of Christ," were of a contrary tendency. Such were the objects pursued by the false teachers whom he opposed, and who desired to make a fair show in the flesh, lest they should suffer persecution for the cross of Christ, chap. vi. 12. The former is that sweet inoffensiveness of spirit which teaches us to lay aside all self-will and self-importance, that charity which "seeketh not her own," and "is not easily provoked;" it is that spirit, in short,

which the same writer elsewhere recommends for the example of Christ Himself: "We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves.—Let every one of us please his neighbor for his good to edification; for even Christ pleased not Himself; but as it is written, "The reproaches of them that reproached thee fell on me."—But the latter spirit referred to is that sordid compliance with the corruptions of human nature, of which flatterers and deceivers have always availed themselves, not for the glory of God or the good of men, but for the promotion of their own selfish designs].

[M. HENRY:]—Ver. 23. They who allow themselves in everything not plainly sinful in itself, will often run into what is evil by accident, and do much mischief to others. Circumstances may make that a sin, which in itself is none.—Ver. 27. Christianity does by no means bind us up from the common offices of humanity, or allow us an uncourteous behaviour to any of our own kind, however they may differ from us in religious sentiments or practices.—Ver. 33. A preacher may press his advice home with boldness and authority, when he can enforce it with his own example. He is most likely to promote a public spirit in others, who can give evidence of it in himself. And it is highly commendable in a minister to neglect his own advantages, that he may promote the salvation of his hearers. This shows that he has a spirit suitable to his function. It is a station for public usefulness, and can never be faithfully discharged by a man of a narrow spirit and selfish principles].

[F. W. ROBERTSON:]—Ver. 29. *The duty of attending to appearances.*—Now we may think this time-serving; but the motive made all the difference: "Conscience, I say, not thine own, but of the other." Study appearances, therefore, so far as they are likely to be injurious to others. Here, then, is the principle and the rule; we cannot live in this world indifferent to appearances. Year by year we are more and more taught this truth. It is irksome, no doubt, to be under restraint, to have to ask not only, "Does God permit this?" but, "Will it not be misconstrued by others?" and to a free, open, fiery spirit, such as the Apostle of the Gentiles, doubly irksome, and almost intolerable. Nevertheless, it was to him a most solemn consideration: Why should I make my goodness and my right the occasion of blasphemy? Truly, then, and boldly, and not carelessly, he determined to give no offence to Jews or Gentiles, or to the Church of God, but to please all men. And the measure or restraint of this resolution was, that in carrying it into practice he would seek not his own profit, but the profit of many, that they might be saved].

XV.

APOSTOLIC INSTRUCTIONS IN RELATION TO THE CONDUCT BECOMING CHURCH ASSEMBLIES.

CHAPTER XI. 2-34.

A. In respect of apparel; in the covering of the head by the women, and the uncovering of it by the men (Chap. xi. 2-16).

2 Now [But, δὲ] I praise you, brethren, that ye remember me in all things, and keep [firmly hold, κατέχετε] the ordinances [traditions, παραδόσεις], as I delivered them to you. But I would have you [I wish you to, θέλω] know, that the head of every man is Christ; and the head of the [om. the] woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered [anything] down, depending from his head, κατὰ κεφαλῆς ἔχων], dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her [own, ἑαυτῆς] head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn [let her hair be cut off, περιτέσω]: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the [om. the] man. For the [om. the] man is not [out] of the [om. the] woman; but the [om. the] woman [out] of the [om. the] man. Neither was the man [For man was not] created for the woman; but the [om. the] woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man [neither is woman without man, nor man without woman], in the Lord. For as the woman is [out] of the man, even so is the man also by [means of] the woman; but all things of [are from, ἐκ] God. Judge in yourselves [among your own selves, ἐν ὑμῖν αὐτοῖς]: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering [an envelopment, περιβολαῖον]. But if any man seem to be contentious, we have no such [established, συνήθειαν] custom, neither the churches of God.

¹ Ver. 2.—In many good MSS, etc., ἀδελφοί is found after ὑμᾶς, but it is doubtful; it is not in A. B. C. [Sinait., 4 cursives, the Copt., Sahid., Athan. (Romaned.), Arm., Athan., Cyr., Bas., Chrys.]. Its insertion would have been very natural. If this verse were the beginning of a new section, transcribers and commentators would have expected the word, and if it had been in the original, it would not have been easily omitted. It is found in D. E. F. G. K. L., et al., the Ital., Vulg., Goth., Syr. (which, with some others, adds μου), Athan., Theodt., Damasc., Ambrst., Rel. Lachm., Alford, Stanley and Wardw. cancel it, while Bloomf. and Tisch. (after cancelling it in his 3d edit.) insert it.—C. P. W.]

² Ver. 3.—The article τοῦ before Χριστοῦ is not very certain. [Lachm., Tisch. and Alford admit it on the authority of A. B. D. Sin. and some Fathers. Bloomfield suggests that in these MSS, "the word, written abbreviately, may have arisen from the preceding ἐκ." It may, however, have been removed to match the absence of the article before γυναικός.—C. P. W.]

³ Ver. 5.—Lachm. has adopted αὐτῆς on very considerable authority [A. C. D. (1st cor.), F. G. L. Sinait., and about a dozen cursives, with Chrys., Theodt., et al.]. This form might have arisen from an attempt to make it conform to the αὐτοῦ of ver. 4. [Bloomfield thinks the true word may have been αὐτῆς, which in Hellenistic Greek was often equivalent to αὐτῆς (Fritzsche). Tischendorf, in his early edit., had αὐτῆς, but in his 3rd, and later, he has ἑαυτῆς. The latter word would have been needful, if the Apostle had wished to prevent his readers from confounding the κεφαλὴν with ὁ ἀνὴρ, as they would have been likely to do after what he had said in ver. 3.—C. P. W.]

⁴ Ver. 7.—The Rec. omits ἡ before γυν., but the authority for the article is very strong. It was removed so that the phrase might conform with similar preceding and following phrases. [A. B. D. (1st cor.) F. G. Sinait. (3d cor.) 73, 118, Dial., Isidor., Theodt. insert it. So Lachm., Tisch., Alford, Meyer and Stanley. Bloomfield receives it, but expresses it in small print. It seems required in the same sense as in ver. 10, where it is certainly genuine.—C. P. W.]

⁵ Ver. 11.—The Rec. has an inverted order for these words, but it is not well sustained. Meyer thinks that it was more natural to mention the man first, and that this occasioned the change. [Lachm., Tisch., Bloomfield and Alford, with A. B. C. D. (1st and 3d cor.) E. F. G. H. and Sinait., with several cursives, versions and Fathers, have γυνὴ ὑποῖς ἀνδρός οὗτος ἀνὴρ ὑποῖς γυναικός.—C. P. W.]

⁶ Ver. 14.—The Rec. has ἡ οὗτος αὐτῆς φύσει, but in opposition to decisive authorities. The ἡ was an addition to determine the connection with ver. 13. [It is wanting in A. B. C. D. (1st cor.) F. G. H. Sinait., et al. Ital., Vulg., Copt., Syr., Arm., Tert., Ambr., Ambrst., and has been suspected to be an attempt to point the interrogation. F. G. Arm. Tert. have ἡ φύσει without the αὐτῆς, but against better authorities: but many of the best MSS put αὐτῆς after φύσει.—C. P. W.]

⁷ Ver. 15.—Lachmann, with the Rec., adds αὐτῆς after δέδοται, on some good but not sufficient manuscripts. It is easy to see how it may have been added. [A. B. Sinait., et al., have δέδοται αὐτῆς; C. H., with some cursives, the Vulg., and Syr. versions, and Damasc. and Ambr. have αὐτῆς δέδοται; and D. E. F. G. K. L., and many others, with Chrys., Theodt., Oecum. and Tert. entirely omit αὐτῆς.—C. P. W.]

EXEGETICAL AND CRITICAL.

["Having corrected the more private abuses that prevailed among the Corinthians, the Apostle begins in this chapter to consider those which relate to the mode of conducting public worship. The first of these is the habit of women appearing in public without a veil. Dress is in a great degree conventional. A costume which would be proper in our country, would be indecorous in another. The principle insisted upon in this paragraph is, that women should conform in matters of dress to all those usages which the public sentiment of the community in which they live demands. The veil in all eastern countries was, and to a great extent still is, the symbol of modesty and subjection. For a woman, therefore, in Corinth to discard the veil, was to renounce her claim to modesty, and to refuse to recognize her subordination to her husband. It is on the assumption of this significance in the use of the veil that the Apostle's whole argument in this paragraph is founded." HODGE.]

VER. 2. He begins the new lesson he was about to impart with a conciliatory introduction—**Now I praise you.**—This might be attached directly to the previous injunction "be ye followers of me," just as what follows might be subsumed under the one in the 32d verse, "give none offence," although neither of these connections is by any means certain. At any rate the first clause is not to be taken in the way of a strong contrast with what precedes [taking the *ἔτι* in an adversative instead of transitional sense], *γὰρ* d., 'though I exhort you to imitate me, yet, nevertheless, I praise you.' [Hodge is inclined to adopt this method of interpreting the connection, and adds: 'the Corinthians, although backward in following the self-denying and conciliatory conduct of the Apostle, were, nevertheless, in general mindful of the ordinances or rules which he had delivered to them.']—**That ye remember me in all things.**—The *μὴν* is not dependent on *πάντα*, so that the latter becomes the direct object of *μνησθε*, making the rendering (that ye remember all things which proceed from me). Such construction were inadmissible, if for no other reason but this, that the verb *μνησθε* in the New Testament never takes the accusative.—This remembrance he designates as one that proved itself in worthy deeds.—**That ye keep the traditions even as I delivered (them) to you.**—The personal and the official characters are here inseparably united. The traditions (*παράδοσις*) he here speaks of, were both of an oral and written kind (2 Thes. ii. 15), and embraced doctrinal, as well as ritual and practical matters. Here, indeed, he refers primarily to such instructions and ordinances as concerned the order of the church, and of divine worship. The dispute respecting Scripture and tradition obtains no hold here, inasmuch as the distinction between that which was fixed in writing, and that not so fixed did not as yet appear. ["The word translated 'traditions' is never used in the New Testament in reference to the rule of faith, except for the immediate instructions of inspired men. When used in the modern sense of the word *tradition*,

it is always in reference to what is human and untrustworthy, Gal. i. 14; Col. ii. 8, and frequently in the gospels of the traditions of the elders." HODGE.] That the particular point alluded to cannot be that mentioned in ver. 8 ff. (Olsh.), is plain from the formula of introduction there used which hints at something new (comp. Osiander). *κατεχέτω, to hold fast*, so as to submit to it as authority, and to conduct one's self accordingly (Meyer: by faith and obedience; Osiander: *usu tenere*).

VER. 3. **But I wish you to know that the head of every man is Christ.**—He here assigns the doctrinal ground for the practical instruction which follows. "In the Corinthian Church there was a departure from the prevailing custom of the East (according to which women went veiled), especially on the part of heathen converts, who, even in other respects, rather overstretching the idea of Christian liberty. Since Paul is here discussing a question of merely outward custom, it is interesting to observe how characteristically he surveys the smallest matters in connection with the greatest, and understands how to penetrate to the remotest particulars from the fundamental principles of the Christian life. He begins, not with the custom itself, but with the leading idea that ought to govern it." NIXON. By the opening words of the verse he indicates the importance of the instruction he is about to communicate. What he particularly inculcates, is the subordination of woman to the man; but this he directly connects with higher relations. Before he declares the relation which the wife sustains to the husband as her head, he points to that which the man sustains to Christ as his Head, and concludes with referring all back to God as the Head of Christ. By the term head he expresses the next immediate relation sustained. The man, that is the Christian man, has Christ for his Head to whom he is alone subordinate, while the woman who, as a member of the Church, has indeed Christ in like manner for her Head, is yet primarily subject to her husband, and in him has her support, her destiny, and her dignity.—To extend this relation to men generally, is opposed by the fact that the Apostle is here addressing the Christian Church. Nor yet is he indicating the relation of the two sexes in general, but only as it is definitely realized in marriage. But even here we are to distinguish between the inner life of faith, or in other words, the personal relation to Christ where all other distinctions are entirely swallowed up and lost (Gal. iii. 28), and the social position held in the family and in the church where the wife is dependent on the man, is represented by him, and put under his care. Nevertheless, it must be remembered that this power and dignity of the husband is founded on the position he holds toward Christ as his Head, and so the dependence of the wife on him appears as a mediated dependence on Christ.—**And the head of Christ is God.**—Compare the remarks on iii. 28; viii. 6. Although the economic relation is primarily meant, wherein Christ even in His exaltation is dependent on God (xv. 28; Col. i. 15; Eph. iii. 9); yet this dependence presupposes a sort of dependence also in the immanent relations of the Trinity, which, however,

is perfectly consistent with essential equality of being.—[Here, then, we have a view of the unity of the heavenly kingdom in its gradual subordination to the Supreme Authority—God—Christ—Man—Woman. The dependence and submission is one of love yielding to the divinely appointed guardianship and control; the authority is that of love exercised in wisdom, and directed towards the good of the lowest and the glory of the highest. These are the conditions of the divine order in which the relations sustained between the parties are typical of each other. And on this fact is the argument of the Apostle founded. As God is the head of Christ, and as Christ is the head of the Church, so is the man the head of the woman. For a fuller development of this analogy see Eph. v. 23–33. Let it be here understood that the subordination thus expressed involves no degradation. As the Church is not dishonored by being subject to Christ, so neither is woman dishonored by being subject to man].

VER. 4. From the doctrine established in ver. 3, he first draws an inference for the man in the matter of his apparel while at Church.—**Every man praying or prophesying, —i. e., speaking in public.** And by the former is meant, not exactly the speaking with tongues which certainly occurred while in prayer, but the simple offering of supplication in general; by the latter, such a discourse as set forth the mysteries of the divine counsels or of the human life, under a divine inspiration. (Comp. xiii. 2; xiv. 24ff.). These were the two main parts of primitive Christian worship. In the first the speaker is the organ of the congregation presenting itself before God in thanksgiving, petition, and intercession; in the second, the organ of the Divine Spirit communicating His lessons to the Church.—**Having his head covered.**—κατὰ κεφαλῆς ἔχων, here τὸ is understood—lit. 'having aught upon his head.' According to the usage of the Greeks, men appeared in public religious service with face and head uncovered. The case was otherwise with the Romans, and from later times with the Jews. In the Old Testament period such covering was employed only as a token of deep mourning (2 Sam. xv. 30; Jer. xiv. 18).—**dishonoreth his head.**—Suitably with the context we must here understand, not man's own head literally, but Christ who is dishonored when the man denying his independence seems to subordinate himself in this way to the dependent wife, or even allows the tokens of human dependence to be seen upon him.* Although in ver. 5, we are to take the expression 'her head'

literally, yet nothing can be deduced from this as to the meaning of ver. 4, because there the meaning is established by ἐαυτῆς, and the explanation which follows. On the contrary, the relation to ver. 8 is decisive as to its meaning here. Such was Meyer's view in ed. 2. On the contrary, in ed. 3 he understands it as in vv. 5, 6, and 14 of the natural head, on which the evidence must be seen that no human person but Christ, and through Christ God is the head of the man, and this evidence is its uncovered state. At any rate the chief stress lies upon the rebuke administered to woman's wish to become emancipated in this particular, and that said of the man might also serve for illustrating the opposite.

VERS. 5 and 6. **But every woman that prayeth or prophesieth.**—The propriety of women's praying or prophesying in the Church, is here passed over without comment since he is only treating of apparel; while it is rebuked and interdicted in xiv. 34ff. Hence the arbitrary assumption that prophesying here means simply chiming in with inspired song is superfluous. [“In here disapproving of the one, says Calvin, he does not approve of the other. Paul attends to one thing at a time”].—**with her head unveiled.**—The unveiling of the head was an abuse originating in female vanity under the pretexts of Christian freedom and of equality with man; and it was so much the more disturbing to devotion as it was contrary to custom to see women unveiled out of the house.—**dishonoreth her own head.**—This referred to the man, would yield a good sense even in connection with what follows, inasmuch as the woman by appearing abroad so shamelessly and exposing herself to the gaze of other men might bring a blot upon her husband. But the use of the reflexive pronoun ἐαυτῆς shows clearly that it means the natural head; and this accords with what he says further, inasmuch as a shorn head was with women disgraceful—a symbol of female dishonor—a token of shamelessness,—and, indeed, was made the punishment of an adulteress—at least among the Germans (see Tac., *German.* 19; also see WETSTEIN in *hoc loco*), and, indeed, also among the Jews, Numb. v. 18. It was also a token of sorrow. Deut. xxi. 12. [Stanley again finds in the word 'head' a double allusion both to her own head and her husband's as represented by it. See Smith's Classical Dictionary, *Coma* and *Vestalis*].—**for that is one and the same thing;**—the neuter is here used because it treats not of personal, but generic identity.—**with her being shaven.**—That is, she assumes the characteristic mark of a disreputable woman.—This identity he goes on to explain.—**Let her be shorn.**—This is not said permissively, but it expresses a command setting forth the legitimate consequence of the unsuitableness of her being unveiled, *q. d.*, 'if she will do the one thing, let her also do the other.' If she will be so shameless as to appear with her head bare, let her act consistently, and give such a token of her shamelessness as will be seen in stripping her head entirely of its hair.—He then argues.—**But if it is a shame for a woman to be shorn or shaven.**—ἐνυπόστατα, *to be shaved*—a stronger expression than κελφαί.

*[Stanley says that both the literal and the metaphorical sense of the term head are here included. The man dishonors his head by an unseemly effeminate practice, and thereby Christ, who is his spiritual head. Here the head, as being the symbol of Christ, is treated with the same religious reverence as is the body in vi. 19, as being the temple of the Spirit! Hodge, on the contrary, prefers to take the word 'head' in its literal sense. "1. Because in the immediately preceding clause the word is used literally. 2. Because in ver. 5 the woman who goes unveiled is said to dishonor her own head, i. e., as what follows shows *herself*, and not her husband. 3. It is more obviously true that a man who acts inconsistently with his station disgraces himself, than that he disgraces him who place him in that station." The force of the last argument Stanley does not allow, as will be seen above. Stanley's view seems, all things considered, to merit the preference.]

θαυ, to be cropped short. *αἰσχρόν*, shameful, can hardly be taken here to denote the æsthetic view of the matter as if the meaning were 'if it displease her,' so that we should have here but a sarcastic thrust at woman's vanity, as Calvin thinks [who says that 'the conjecture has some appearance of probability that women who had beautiful hair, were accustomed to uncover their heads for the purpose of displaying their beauty, and that Paul here hints to them that so far from appearing the more beautiful by taking off their veils, they looked as badly as if they were all shaven and shorn.']. The Apostle is rather looking at the subject from a moral point of view throughout.

VER. 7-10. He here resumes the argument for the woman's veiling her head, presented in ver. 3. Only he drops the relation to Christ, and presents that of the man to the woman, illustrating his point antithetically.—For a man indeed ought not to veil his head.—The expression *οὐκ ὀφείλει* means more than 'he is not obliged,' it denotes 'he should not,' 'it is unbecoming for him.' The reason of this is, that—**he is the image and glory of God.**—By this he indicates the godlike rule and lordly majesty (comp. Gen. i. 26) which the position of the man as the head of the wife involves, or which is in a peculiar manner exhibited in it. By the expression 'the glory of God' he means that man carries in himself a likeness to the greatness and majesty of God in so far as he rules in his own sphere with Godlike power and freedom. ["He is created in the image of God, and therefore is the reflex of the divine glory, 'being crowned with glory and honor,' and having, therefore, dominion over the works of God. He, therefore, ought to have nothing on a head which represents so Divine a majesty, nothing on a countenance which reflects so Divine a glory." STANLEY].—Such is obviously the point brought out: not that he is set to show forth God's glory, a thing which does not appertain to man exclusively; not that He is the glory of God in so far that the woman has to veil herself before him, just as the seraphim do before the majesty of Jehovah; nor is *δόξα* = *כבוד* for then Paul would have

used the term *δοξασίς*; nor least of all is it to be understood as Fritzsche does on Rom. iii. 28. *Ornamentum Dei quippe quo fingendo Deus, quantum posset, manifestaverit.*—But the woman is the glory of man.—This she is in so far as she could be fashioned entirely out of his rib—an evidence *quanti vir sit* [']. Now, the wife is the glory of the man inasmuch as in her, in her management as a housewife, the exalted position of the man is made manifest; or inasmuch as she develops an independent activity only in subordination to him, and by virtue of his plenary power, or only in connection with him attains to her proper dignity and worth. ["She always assumes his station; becomes a queen, if he is a king; and manifests to others the wealth and honor which belong to her husband." HODGE.] Paul does not add the word "image," since it would be unsuitable on account of the diversity of sex; others say because it would otherwise appear as if the Divine image in her were ignored. But Paul is not speaking here in a religious or

ethical sense.—The higher position of the man and the dependence of the woman are still further proved from the history of their creation, (their genetic relation. MEYER).—For man is not from woman, but woman from man.—[Here the emphasis rests on 'is' which is equivalent to 'takes his being.' The reference is to Gen. ii. 23.—*ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη αὐτῇ.*].—But this derivation rests again upon the fact that the object of the creation of the woman is in the man—not the reverse. In other words, the dependence of existence rests on the dependence of destination.—For neither was man created on account of the woman, but woman on account of the man.—That the "for" in this clause is to be taken as parallel with the previous one is improbable, because unnecessary. [Alford however disputes the subordination of the latter 'for' to the former, and makes the two parallel; but without reason. Certainly the view given above, which is Meyer's and Stanley's also, is in better accord with the Greek, *καὶ γάρ*, *g. d.*, 'and that for this reason, for,' etc.].—From this relation of woman to man thus proven, he now draws his inferences in regard to her true mode of apparel.—For this cause ought the woman to have power upon her head.—["There is scarcely a passage in the New Testament which has so much taxed the learning and ingenuity of commentators as this." HODGE. "In the difficulty of its several portions it stands alone in the New Testament, unless, perhaps, we except Rev. xiii. 18; or Gal. iii. 20. Each part has its own particular obscurity." STANLEY]. In the first place, the term "power" (*ἐξουσία*) is a very remarkable one. Interpreted by the context, this can only mean the veiling of the head, standing by metonymy for that, which was the token of power or authority. So NEANDER, who adds: "The wife should have upon her head a symbol of the power which the man has over her, i. e., the veil."* The word itself, however, nowhere else occurs in this sense. As somewhat analogous to it, we have the word *βασίλεια*, which literally means *kingdom*, used evidently for *diadem* in *Diod. Sic. i. 47* (*ἐχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς*: 'they have three kingdoms on the head,' meaning 'three crowns'). A number of conjectural readings, and also varied attempts at explanation,—some strange, some arbitrary, may here be passed over. For an account of them, see Meyer, Osiander [and Stanley, whose note on this word is quite elaborate].—As an additional reason why the women should have the symbol of power on their heads, the Apostle subjoins.—on account of the angels.—Here, too, there has been a great elaboration of opinions, partly in the way of conjectural readings, and partly in attempts at explanation. The former deserve no mention [as the

* Wordsworth says, rather "an emblem of authority which she derives through man from God; and by throwing off her covering she throws away her *ἐξουσία*, or the mark of her own authority, which consists in the essential derivation of her being through man from God. She forfeits her own claim to reverence by breaking that link of connection which binds her through man even to the throne of God." But in opposition to this statement we need but cite a quotation made by Barnes from Chardin. Speaking of the head-covering used by the ladies of Persia, this author says, "only married women wear it: and it is the mark by which it is known that they are under subjection".]

present reading is supported by all good authorities; although Neander can hardly help the persuasion that it was a gloss introduced anterior to all the existing manuscripts, and so perpetuated]. As far as the latter are concerned, owing to a disinclination to assume that supernatural existences were meant, it has been thought that the "angels" here spoken of were of a human kind—whether it be officers of the church,* which can hardly be the case, from the lack of all qualifying terms (comp. Rev. i. 20: "unto the angel of the church," *etc.*; Mal. ii. 7: "The priest—is the messenger (*ἄγγελος*) of the Lord of Hosts"); or prophets, of which the same remark holds good; or messengers from other churches, which by no means follows from Jas. ii. 25, where Rahab is spoken of as 'receiving the messengers:' or whether it be unconverted husbands, or others not Christians, who might come into the congregations to make report. If, however, supernatural beings are understood to be meant, then the question arises whether these are good or bad spirits. If we suppose the latter, then the reference here would be to the danger of temptation through such evil spirits, either through the women's being betrayed into unhallowed thoughts, or through their tempting men to indulge the same by showing themselves unveiled. But from the lack of any definite limitation of the meaning of the term, or of any hint of the kind in the context, we can hardly suppose this class of spirits to be intended. He must mean therefore *the good and holy angels*. Yet the phrase is not to be construed as expressing an oath which would be contrary to the usage of the language. Nor yet does it mean that women should veil their faces in presence of men, who are here declared to be the image and glory of God, because angels do this in the Divine presence (Isa. vi.). Nor yet does the phrase denote the purpose not to give offence to their guardian angels by an indecorous appearance; for then would he have added the pronoun 'their' to imply this. The most probable opinion is, that he means angels in general, who are regarded as being invisibly present with Christ in the assemblies of the church, and whose displeasure would be awakened by the violation of decency. The first trace of such an idea, which appears also to have been advocated by the early fathers, is to be found in Ps. cxxxviii. 1. "Also before the angels will I sing praise to Thee." Traces of the same belief may be found also among the Jews of a later period. (Comp. Grotius on this text). *Reverentia geniorum, qui formationis hominum testes et spectatores fuerunt*. The origin of the idea that angels were present at the creation of men, may be proved to have come from the rabbinical interpretations of Gen. i. 26. [The view just given Hodge declares to be "the common and only satisfactory interpretation of the passage which answers all the demands of the context."] And Alford expresses his belief in it, and adds that the reason of Paul's thus speaking of the angels was, that he "had before his mind the order of the universal church, and prefers, when speaking of the assemblies of

Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived [of] as spectators of the whole, delighted with the decency and order of the servants of God." Such also is Calvin's view, who says that "this was added by way of amplifying, *q. d.* 'If women uncover their heads, not only Christ, but all the angels, too, will be witnesses of the outrage.' And this interpretation suits with the Apostle's design, as he is here treating of different ranks." Stanley's note, which is full of interesting information, is too long to be quoted here, and the curious reader can only be referred to it.

VERS. 11, 12. All proud depreciation of women on the part of men, as well as all disposition to retire on the part of women, Paul now opposes by qualifying his previous expressions and bringing to view the mutual connections of the sexes in the sphere of Christian life. And these he then refers back to their relations grounded in nature.—Nevertheless neither is woman without man, nor man without woman in the Lord.—To explain the word "Lord" of God, as if the phrase "in the Lord" meant on account of 'God's will and ordinance,' would be contrary to Paul's use of language, and is by no means required by the relation of the two verses [11, 12], by which the harmony of the kingdom of grace and the kingdom of nature is indicated, or that the order of life obligatory in the sphere of redemption is grounded on that which preceded it in the sphere of creation according to the Divinely ordained development of things therein.—But the question still arises whether the expression "in the Lord" is to be taken as a predicate with 'is' understood, as if he meant to say that the one is not without the other in communion with the Lord; or as an adverbial expression qualifying the two clauses so as to imply that in the sphere of Christ both are inseparable. The sense is essentially the same in both constructions, and both are logically admissible. But the former better expresses Paul's thought. He means that while the woman ought in the public assembly to show herself as one subordinated to the man in a dependence which is indicated both in her origin and in her destiny, nevertheless Christianity requires no separation of the sexes. Neither party stands for itself alone. Both belong essentially together, and point to one another. And even in relation to the Christian life there is a mutual dependence, so that the one serves to supplement the other. As BURGER says: "In their relation to Christ, in that communion where both alike have the ground and aim of their spiritual life, the distinction of the sexes is resolved into a mutual dependence of love."—In what follows, Paul points to the fact that this relation in Christ corresponds to the natural relation existing between the sexes, and is demanded by the essential harmony which prevails between the kingdom of nature and the kingdom of grace. "For were this not so, then would Christianity be opposed to the natural order of things." MEYER.—In contrast with what is said in ver. 8, and here re-stated, that—the woman is from the man—he says—so also is the man through the woman.—As the former declaration refers

[* In support of this opinion, see some interesting statements in THOMSON'S "The Land and the Book," Vol. I., pp. 34-37.]

to the origin of the woman, so does the latter refer to the progressive reproduction of the race, which even in the case of the man is effected through the woman.—And lastly, he sets this natural relation under a religious point of view.—**but all things of God**—i. e., God is the first principle of all things, of the existence of woman from the man, and of man through the woman. But the logical relation of the two verses does not require that we refer this to what was said in ver. 11 by the expression “in the Lord.” From this brief digression he returns to his immediate subject.

VERS. 18-15. He here appeals once more to their natural sense of propriety.—**Judge in yourselves**—i. e., without reference to any external authorities by which their judgment might be biased. We are not to suppose that Paul is here accommodating himself to the fondness for philosophic proof prevalent among the Greeks, as Rückert imagines. He intends only to bring the matter closer home to their own consciousness, both softening and sharpening his reproof at the same time. [“The Apostle often recognizes the intuitive judgments of the mind as authoritative, Rom. i. 82; iii. 8. The constitution of our nature being derived from God, the laws which He has impressed upon it, are as much a revelation from Him, as any other possible communications of His will. And to deny this, is to deny the possibility of all knowledge.” HODGES].—**Is it comely that a woman pray unto God uncovered?**—By praying unto God, he does not mean silent participation in public worship, but as in ver. 5, taking the lead in audible prayer.—If the women, while they were thus putting themselves upon an equality with men, deemed themselves at liberty on this account to appear like the men unveiled, it is so much the more remarkable, that Paul should refer them simply to the uncomeliness of their behavior while holding public intercourse with God, whose ordinance they were violating in so doing. Hence he here says nothing about prophesying.—That the sense of propriety required a woman to be veiled, is shown from the spontaneous teachings of nature.—**Doth not nature itself teach you that if a man have long hair, it is a shame unto him, but that if a woman have long hair it is a glory to her?**—The *oidei* had best be translated *not even*, which imparts to the whole question a greater emphasis. In regard to “nature,” the question arises whether the word is to be taken in the objective sense, as denoting the order and laws of nature, or in the subjective sense, as denoting the instinctive feelings and sentiments, the native sense of propriety existing in every individual, and which may have been more or less affected by custom and habit. The latter interpretation cannot be altogether established from the meaning of the word. But the former yields good sense, as we understand by it here to denote the natural constitution of the sexes, and the richer growth of hair in the woman. In observing these constitutional tendencies, a significant hint is derived as to what is befitting in the premises. Accordingly, in contrast with the practices of a cruder heathenism of the earlier time, when long hair prevailed, there has grown up among the

most civilized nations, that good taste which declares itself in favor of short hair for men and long hair for women. Among men, the wearing of long hair is now reprobated as a mark of effeminacy and dishonoring to them, inasmuch as it prevents the free exposure of the countenance. [The Nazarites, as a distinction, allowed their hair to grow]. The main stress of the Apostle's instruction, however, bears upon the duty of woman, and he assigns as one reason for her wearing her hair long, that—**her hair is given to her instead of a covering**.—From this it follows that the artificial veiling which he has spoken of above, is also an honor to the woman, while going unveiled disgraces her, since nature itself seems to have insisted upon the veiling of her head. [Chardin writes respecting the ladies of Persia: “The head-dress of the women is simple: their hair is drawn behind the head, and divided into several tresses: the beauty of this head-dress consists in the thickness and length of these tresses, which should fall even down to the heels, in default of which, they lengthen them with tresses of silk. The ends of these tresses they decorate with pearls and jewels, or ornaments of gold or silver.” (Barnes). This method of wearing the hair is common among all Eastern nations, and it shows how woman's hair was regarded as “a covering.” But the Apostle, it will be observed, makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant. This, it will be important to observe, since many are inclined to construe his instructions as applicable only to those early times, being fashioned in accordance with customs then prevalent. So far is this, however, from being the case, that he appeals for support, solely to the Divine ordinances in nature, and therefore imparts a lesson which is applicable alike for all times].

VER. 16. He concludes by asserting his own custom and the custom of other Churches, as an answer to those contentious people who might refuse to concede the validity of his arguments.—**But if any man seem to be contentious**.—*dokei* does not mean *incline*, for this idea is expressed by *tim dokei*. It may be explained as denoting either ‘thinks he is at liberty to be,’ or as a delicate turn after the fashion of the Latin *videtur*: hence essentially the same as *toriv*. In the apodosis the expression is elliptical, and we must supply some such phrase as ‘let him understand that,’—**we**,—that is, himself and his fellow-Apostles, and those of like sentiment.—**have no such custom**.—It is questionable whether he means here the custom of women's appearing unveiled, just animadverted upon, or the contentiousness he is anticipating. The latter interpretation suits with the use of the word “we,” which otherwise would suggest the thought of some Jewish custom had in mind, a thing that does not suit here; and also of the Churches of God, he could very properly say that contentious disputing was not allowed among them, and was not their custom. [Such is the view given by Chrysostom, Calvin, Meyer, de Wette, and many of the best modern commentators. But in regard to it Alford well says: “Surely it would be very unlikely that after so long a treatment of a particular subject, the Apostle

should wind up all by merely censuring a fault common to their behavior on this and on all the other matters of dispute. Such a rendering seems to me almost to stultify the conclusion. But for the weighty names on the other side, it would seem hardly to admit of a question, that the custom which he here disavows, was the practice of women praying uncovered. He thus cuts off all further disputation on the matter, by appealing to universal Christian usage." With this view agree Grot., Billroth, Olsh., Hodge, and others]. The allusion to the Churches of God carries great emphasis, as decisive of the point in question, and shutting up all strife. It might be said that here was a genuine Catholic element set in opposition to a self-opinionated particularism.

DOCTRINAL AND ETHICAL.

1. *The unity amid diversity in the Divine economy.* The Sovereign of the heavenly kingdom is the Son who is one with the Father, and yet has God for His Head. Yea, as the One who is of the Father, and derives all things from the Father, so as to be able to say, "All Thine are mine," is He dependent on the Father, and distinguishable from Him both in His unity and in His equality.—The same law reappears in the human sphere. Here man is the chief power, and woman is dependent on him. There is the same humanity in both, and the same Divine life in both. But as the woman originally derived her life from the man, and so is subordinate to him in all the relations of life, being created for him and designed to be his helper; so likewise in the spiritual sphere, in the domain of God's Church is woman subordinate to man. Here, too, is it the life of the man through which the Lord primarily acts. Men are the bearers of the Divine message; they proclaim the Divine truth, and by virtue of it beget a spiritual life in others; and they are the shepherds who foster the life thus begotten in its onward development. And as in his doings and management the majesty of God is reflected, so is the glory of man reflected in woman, and in her activities in so far as she acts by the authority and power of the man moulding, informing and training the life received from him, and ruling in the household set up by him, to order, counsel and educate within her own sphere. This is a genuine womanliness, which manifests itself in the constant consciousness of such a dependence which every where follows the man, which regards his mind and will as the ground and rule of her action, which is never obtrusive, arrogates no functions belonging to the man, and always wears the appearance of modesty and decorum whatever may be the prevailing fashion of the times.

But as in the natural sphere, man with all his freedom and independence, is in turn conditioned upon the woman, deriving his existence through her; and as the man with all his freedom cannot isolate himself from the woman, but is obliged to find in her the complement of his whole being and existence, so is it likewise in the sphere of his Christian life. As the woman ordinarily imparts a salutary and refining influence to man's moral and social life, tempering his strength

with her mildness, and adding her plastic power to his, in the whole business of education; so is it likewise in the spiritual life. As an evidence of what she is and can do here, we can point to the lives of many distinguished men in the kingdom of God, who have owed their greatness to wise and pious mothers. If on the one hand woman, in fellowship with man, obtains through his influence energy and boldness, power and independence, freedom and breadth of character, by means of which she is raised above her natural state without injury to her feminine qualities, and is brought to share in his being without altering, but rather ennobling her womanliness; so on the other hand, through the influence of woman, the angularity and sharpness, the harshness and strength of the masculine nature become softened, and acquire a gentleness and grace, which without injuring his true manliness, adorns and ennobles his whole life. And both these effects are seen in their purest and highest forms within the sphere of Christianity. And in this sphere alone is man able to assert and realize in a truly moral way his proper position and influence, for here he has Christ as his Head. By this means, also, are the relations of the divine and the human spheres properly mediated. In a certain sense, Christ, the Son of God, the First-born of all creatures, in and through whom all things were made, the original image of God after which man was fashioned, the primeval glory of God of which human glory is but a ray, must be considered as the Head of the man, in all the spheres of earthly life, from the beginning to the end; and all true manliness, with its elevating influence upon the character of woman, must be referred back to Him:—just as in like manner the receptivity and formative activity of the woman, and the identity of the two-fold life in marriage, is grounded upon the divine act that made them partakers of one common nature. And both these are truly realized in their mutual influences in Christianity in that sphere of redemption which has been wrought out and perfected by the incarnate Son of God. Here the man depends on Christ by faith, and derives from His fulness power, wisdom and love, which enable him to prove a true support for the woman who has been redeemed by the same Christ, is united with him in faith, and is taken into personal communion with him, imparting to her what he has received from Christ, and in the love of Christ, who gave Himself for them, devotes his strength and all his qualities, and so leads her on under his influence that she is daily strengthened through the divine grace derived through him, and so becomes, in turn for him, just what she, according to her own way and destiny, can be, and ought to be by virtue of this same divine life—a true Christian wife, a veritable help—meet for him in God.

[2. *Dress* is not only an article of comfort and convenience, but also, in its original design and use, is a symbol: 1, Of our fallen state—betokening sin and shame. 2, Of sex—distinguishing between man and woman. 3, Of rank and station—designating by its specific differences the positions which persons hold in life. 4, Of character and sentiment—expressing in its style the

peculiarities, good or bad, of the wearer. In consequence of this, its symbolic character, it becomes every Christian to be particular as to the manner of his dress, and see to it that it properly expresses the position which he occupies in society, and in the Church of God, and that it indicates those qualities of character which it becomes him always to cherish and manifest. This rule applies alike to both sexes, and ought to be fully considered by Christians at this day, when the propensity is so strong for complying with the fashions of a world, which, in forgetting God, is too apt also to ignore and violate the just relations held by men and women in society. Above all things ought "women professing godliness to adorn themselves in modest apparel, with shame-facedness and sobriety," resisting firmly every fashion that may prove either a dishonor to themselves or a temptation to man].

[3. *Nature and Christianity.* Both originating in the same God, appear in perfect harmony. The laws of nature confirm the dictates of Christianity, and Christianity accepts, authenticates and sanctifies the teachings of nature. In this mutual support we find one evidence of the truth of revelation].

[4. The New Testament confirms the truth of the Old Testament, even in those particulars which it has been too much the fashion to discredit as a mere myth or allegory. In referring for proof to the facts of the history of the creation, Paul here establishes the credibility of the Mosaic narrative in all its literalness. It is impossible, therefore, for any Christian who believes in the inspiration of the Apostles, to doubt the divine authority of the Pentateuch, or to confine the inspiration of the ancient writers to their doctrinal and preceptive statements].

[5. The authority of the Apostles is the end of controversy. To argue against what they have established is, therefore, to show a contentious and rebellious spirit, that, instead of being reasoned with, had best be let alone].

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 2. As a father toward his child, so does a faithful minister toward his Church use all means—praise and censure—for urging his hearers to goodness and piety (iv. 14; 1 Thess. ii. 11 ff.).—As faithful ministers remember their people, to pray for, love and serve them, so should the people remember their ministers, to pray for, assist and give heed to their lessons.—Ver. 3. For a happy marriage, it is essential, 1, that the husband acknowledge Christ as his head, and rule in his spirit; 2, that he prove the head of the wife in fact, yet not in such a way as to destroy her courage and confidence; 3, that the wife acknowledge her husband as her head—not undertaking to act as master.—Ver. 4. In public worship, as also everywhere else, Christians ought to preserve decorum according to established usages (Ex. xix. 10, 11).—SPENCER: It is incumbent on Christians in all their religious services to indicate by their appearance and demeanor a reverence for the presence of God—man and woman conducting themselves according to the divine intent in their creation.—HEDINGER: As God and nature have

distinguished offices and sexes, so have they also appointed distinctions in apparel and demeanor, which should be observed according to public custom, and so as to avoid offence (Deut. xxii. 5).—Ver. 6. None should allow themselves to be forced to do that which is good. Willing obedience is what pleases God.—Ver. 8. Behold the wisdom of God in fitting man and woman to the position designed for them severally in marriage.—Ver. 9. It is a perversion of God's ordinance, when a woman usurps authority over her husband, or when a man, from fond affection, becomes the slave of his wife.—HED.: As the lord of the household, man must keep his place, and he commits a great mistake when from any side considerations he forms a marriage contract that requires him to yield his position. Yet "dwell with your wives according to knowledge" (1 Pet. iii. 7), and tenderness as "fellow heirs of the grace of life," on whom God has enjoined obedience as a praiseworthy duty—which has, however, since the fall proved a cross to the weak and a vexation to the unregenerate.—Ver. 10. A dress designed for the ball-room is unsuited to the house of God, where it becometh women to assume a modest attire, if not for the sake of man, yet at least for the sake of the angels present there, and for the sake of God, who has promised there to come and bless His people (Ex. xx. 24).—Ver. 11. Man and woman have an equal right to the kingdom of God; they have been redeemed at an equal cost, and may obtain like blessedness; therefore let not man plume himself on his supremacy, nor woman feel disgraced on account of her subjection.—Ver. 12. Christ Himself was born of woman; hence men should honor and love their wives, and wives not begrudge their husbands their lordship. All things are of God—man and woman and the ordinances regulating their relations; hence, to Him belongs the honor due, in all humility and obedience. What is comely should be cultivated, because well pleasing to God no less than to man (Phil. iv. 8).—Ver. 15. Long hair is an honor to a woman; but she should not proudly parade it; rather it should be to her a sign of subjection, and serve for a covering.—Ver. 16. True church members will never compel others to adopt their own opinions, however well grounded, nor wrangle about them; but will quietly let wranglers pass and leave them to their own responsibility.

BERLENE. BIBLE:—Ver. 2. He who will maintain the spirit of Christianity in its integrity, will show it even in little things.—Ver. 3. All true order has its foundations above.—The distinctions which God has made between the sexes cannot be arbitrarily overridden.—Man must conduct himself according to the type set by Christ. If he prides himself on his authority, and is not at the same time obedient to his Lord, nor abides in His Spirit, he is guilty of flagrant folly. His example encourages the wife to be disobedient too. As Christ is submissive to God, and is intimately united to Him, so must man be related to Christ. He must be as a Christian, and act consistently with his profession.—Vv. 7-9. These first principles sound like old tales; but let us keep them fresh by constant application. The order of nature must be held close

with the order of creation and Providence, and with the history of Moses.—Ver. 10. Christianity consists in a life of subjection; but it is by this means that Satan is overcome.—Vv. 11, 12. Man and wife are united as head and body—the one cannot exist without the other; therefore, each should consent to unite with the other in one understanding, purpose and head. In the kingdom of grace there must be no infraction upon the kingdom of nature. They concur, and have their lesson from the Lord, and their blessing through “the seed of the woman.”—The man, however, cannot abide in the Lord unless he be condescending to his wife. It is a valuable exercise in Christianity to be referring all matters, even the least, to the Lord, whence all things come. God is the source of all things, and if we do not go back to the origin of things as revealed we shall not discover their true law and order.—Ver. 13. God has given woman certain signatures, which shall indicate to her how she is to conduct herself outwardly. Prayer begets reverence and docility.—Vv. 14, 15. Nature must not be abandoned in common life, much less in holy services.

RIEGER:—Ver. 2 ff. There is something very delicate about our good standing in the kingdom of God, far more than about the most refined court-fashion in the world. If we hesitate to offend against the latter in the slightest particular of dress or deportment, how much more should we hesitate in the case of the former.—The man finds his Head in Christ, from whom he derives grace and gifts not only for himself, but also for his house; but woman is to find her head in man, even aside from the marriage relation, because in the constitution and management of the Church all depends on men. And this should not appear hard, since in the work of redemption there exists just such a mutual relation between Christ and God. He derives everything from the fulness of the Father, and refers back to Him what He, as the Mediator, brings to us.

HEUBNER:—Ver. 8. Every regulation should be so referred back to our religious instincts and to fundamental principles, as to be made the standard of decorum for every age.—Ver. 7. Man is the Lord of the house—the image and representative of God—the one from whom the majesty of God should be reflected. The wife represents at home the absent man, and should exhibit his image in herself; she has authority only from him [even as she bears his name]. Hence both should so carry themselves in deportment and attire, that the supremacy of the man and the subordination of the woman shall be recognized.—Ver. 9. It is a sad perversion of God's ordinance, when women regard men

simply as the means of their convenience, honor, or comfort.—A wife who fails to further the just interests of her husband, contravenes the appointment of God.—Christianity is innocent of that silly worship of ladies which has often been observed in Christian nations. Yet woman is not on this account to be regarded as the mere instrument of the man.—Ver. 11. Christianity balances the inequality through the equality, secured in Christ, in whom both ought to be regarded as one. Before God all stand on one footing.—Ver. 13. Our moral sentiments often decide a question more correctly than the understanding. Most of all, in our devotions should modesty rule and protect the heart. Can the bold, the shameless, the restless pray?

W. F. BASSER:—Ver. 11. The Greeks excluded woman from certain solemnities of their idol-worship; on the contrary, in Christianity married couples walk together to the house of God, sit side by side at the table of the Lord, unite at the morning and evening blessing, and are together in all the observances where life in the Lord is fostered. In Thee, O Lord! the man is not without the woman, and woman is not without the man; but in order that both may remain in Thee, keep Thou them steadfast in obedience to Thy will, that the woman may serve Thee in subjection to the man, and the man may be the head of the house in Thee!—Ver. 16. A praiseworthy ordinance which has in it a sound Christian sense, should not be mutilated, deranged, and perverted, through mere love of change or selfish cunning, if for no other reason than this, that unedifying and useless strife is thereby evoked, in which each one deems his own was the best.

[WORDSWORTH:—4-15. St. Paul here teaches the Christian women, who more than any women in the world, needed such instruction, that by obtrusive boldness and wanton effrontery, and by presumptuous shamelessness and flaunting immodesty in public, in the House of God, they *gained nothing*, but *forfeited* that dignity, power, and grace, which God had given to women, especially under the Gospel.—Thus the Divine Apostle has left a lesson to women in every age, a lesson which in the present age deserves special attention, when the attire of some among them seems to expose them to that reproof which was spoken through him by the Holy Spirit to the women of Corinth.—Let them learn from him, that the true power of woman is in gentle submission; her most attractive grace and genuine beauty are in modest retirement and delicate reserve; her best ornament, “that of a meek and quiet spirit, which, in the sight of God, is of great price” (1 Pet. iii. 4)].

B. On the contrast between the rich and poor at church-feasts, as inconsistent with the idea of the Lord's Supper, and provocative of the Divine judgments.

CHAPTER XI. 17-34.

17 Now in this that I declare unto you I praise you not [But this I command you, not praising you, *παρρηγέλλω οὐκ ἐπαινῶν*],¹ that ye come together not for the
18 better, but for the worse. For first of all, when ye come together in the church [a public assembly, *ἐν ἐκκλησίᾳ*],² I hear that there be divisions among you; and I partly
19 [in some degree, *μέρος τι*] believe it. For there must be also heresies [sects, *αἵρέσεις*] among you, that they³ which are approved may be made manifest among you.
20 When ye come together therefore into one place, *this* [*ἡ*] is not to eat the Lord's sup-
21 per. For in eating every one taketh before *other*⁴ his own [private, *τὸ ἰδίον*] supper:
22 and one is hungry, and another is drunken. What! [For, *γὰρ*] have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have
23 not? What shall I say to you? shall I praise⁵ you in this?⁶ I praise you not. For I have [*om.* have, *παρέλαβον*] received of the Lord that which also I [have, *παρέδωκα*]
24 delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat! [*om.* Take eat]; this is my body, which is broken⁸ [*om.* broken] for you: this do in remem-
25 brance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament [covenant, *διαθήκη*] in my blood: this do ye, as
26 oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this [the]⁹ cup, ye do shew [proclaim, *καταγγέλλετε*] the Lord's death till he
27 come. Wherefore whosoever shall eat this bread,¹⁰ and [or, *ἢ*] drink *this* cup of the
28 Lord, unworthily, shall be guilty of the body and [the]¹¹ blood of the Lord. But let a man examine [make trial of, *δοκιμαζέτω*] himself, and so let him eat of *that* [the
29 *τοῦ*] bread, and drink of *that* [the, *τοῦ*] cup. For he that eateth and drinketh unworthily, [*om.* unworthily]¹² eateth and drinketh damnation [judgment, *κρίμα*] to him-
30 self, not discerning the Lord's [if he does not discern the, *μὴ διακρίνων*] body. For
31 this cause many *are* weak and sickly among you, and many sleep. For [But, *δὲ*] if we would judge [had judged, *διακρίνομεν*] ourselves, we should not be [have been
32 judged, *οὐκ ἂν ἐκρινόμεθα*] judged. But when we are judged [now that we are judged, *κρινόμενοι*], we are chastened of the Lord,¹⁴ that we should not be condemned with the
33 world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And [*om.* And]¹⁵ if any man hunger, let him eat at home; that ye come not
34 together unto condemnation [judgment, *κρίμα*]. And the rest will I set in order when I come.

¹ Ver. 17.—The Rec. has *παρρηγέλλων οὐκ ἐπαινῶν*. The authorities are about equally balanced, but the internal probabilities are in favor of *παρρηγέλλω ο. ἐπαινῶν*, the more difficult reading. [Lachmann, Tischendorf and Alford adopt this reading, from A. C. F. G., 10 cursives, the Syr. (both), Arm., Ital., Æth., Vulg., Ambrst., Aug., Pelag., Bede. The Rec. has in its favor, D. (2d hand) B. K. L. Sinait., several cursives, the Copt., Slav., Chrys., Theodt., and is defended by Reiche and Bloomfield. D. (1st hand), 137, and Sahid., have *παρρηγέλλω οὐκ ἐπαινῶν*, and B. with a Lambeth cursive has *παρρηγέλλων οὐκ ἐπαινῶν*. The Rec. was probably a correction to suit vv. 2 and 22.—C. P. W.]

² Ver. 18.—The Rec., which has *τῇ* before *ἐκκλησίᾳ*, is feebly sustained: [with Æcum., Theophyl. and a few unimportant cursives, from an idea that by *ἐκκλ.* was meant the church proper. Theodoret has instead of *ἐν ἐκκλ.* the words: *ἐν τῷ αὐτῷ*, from ver. 20.—C. P. W.]

³ Ver. 19.—The *καὶ* after *ἵνα* is rather doubtful. Many very good MSS. are without it. [They are: A. C. D. (2d and 3d hand) E. F. G. K. L. Sinait., Syr. (later) Copt., Orig., Epiph. Chrys., Theodt., Damasc., Cyr.—C. P. W.]

⁴ Ver. 21.—For *ἑαυτοῦ*, a considerable number of cursives and Zonaras (Tisch.) have *προσλαβ.*, probably from an attempt to explain and make less difficult the fact here stated.—C. P. W.]

⁵ Ver. 22.—Lachmann has *ἐπαινῶν* for *ἐπαινῶν*, but not with sufficient authorities. It was probably a conformation to the preceding and following presents. [It is sustained only by B. F. G., the Italic, Vulg. and the Latin fathers.—C. P. W.]

⁶ [Ver. 22.—Stephens (the Elz.), Griesb., Scholz, and Tisch. Sinait. and B. (1st cor.), the Vulg., Goth. and Syr. (later) punctuate so that *ἐν τούτῳ* is taken not with *ἐπαινῶν*, but with the following *οὐκ ἐπαινῶν*.—C. P. W.]

⁷ Ver. 24.—After *εἰς* the Rec. has *λάβετε, φάγετε*; but the words are not genuine in this place, and are taken from Matth. xxvi. 26, etc. [The reading of the Rec. is sustained only by C. (3d hand) K. L., a few cursives, one copy of the Syr. (both), Chrys., Theodt., Damasc., Æcum., Theophyl. The Vulg., Arm., Slav. and Ambrst. also add *καὶ* after *λάβετε*. But A. B. C. D. E. F. G., Sinait., omit both words as well as *καὶ*.—C. P. W.]

⁸ Ver. 24.—The additions *κλωμένον* (Rec.), *θρηνούμενον*, and *διδόμενον*, are attempts which have been made to complete our Lord's expression. The best MSS. have simply *τὸ ὑπὲρ ὅμων*. [*Κλωμένον* is omitted in A. B. C., Sinait., 17, 67 (2d hand).

Athan., Cyr. and Vulg., but it is given by the second hands of C. D. and Sinait., and in F. K. L., the Syr. (both), Goth., Theodt., Damasc., (Ecum., Theophyl. In D. (first hand) is *ἑστῶν*, and in the Copt. and Arm. is *ἑστῶν*. The Vulgate has: *quod pro vobis traditur*. Very properly the three words are thrown out by Lachm., Tisch., Bloomfield and Alford.—C. P. W.]

9 Ver. 28.—After *τοῦτο* the Rec. has *τοῦτο*, but in opposition to the best authorities. The same may be said of the *ἰσ* instead of *ἰα* after *ῥα*.

10 Ver. 27.—After *ἄρτον* the Rec. inserts *τοῦτον*, but it is feebly sustained. [The Eng. A. V. has *and* instead of *or* in this verse. Alford, in his work on "How to use the Epistles" (Sund. Mag., April, 1867), severely censures this misrendering. It is not impossible that our Translators were influenced by their hostility to the Romish construction. And yet their rendering is sustained by A., 4 cursives, one MS. of the Vulgate, the Syr. (both), Copt., Sahid., Clem., Pseudo-Athan., Orig., and some Latin writers. Some of these authorities, however, were not known to them. The *ἰ* is found in B. C. D. F. K. L., Sinait., Ital., Syr. (Philox.), Chrys., Theodt., Damasc., Cypr.—C. P. W.]

11 Ver. 27.—The Rec. omits *τοῦ* before *αἰματός*. The best MSS. insert it.

12 Ver. 29.—The words *ἀνατίς* after *ῥα*, and *τοῦ κυρίου* after *σῶμα*, are not to be found in the best MSS. See the Exegetical notes. [The former word is wanting in A. B. C. Sinait., 17, Sahid. and Eth., and the latter in the same MSS. with 67, and some copies of the Vulgate. They are thrown out by Lachm., Tisch., Meyer, Alford and Stanley, but they are defended by Oslander, Bloomfield, Wordsworth and Hodge. They seem to be a gloss from ver. 27, to complete what is certainly a difficult sense without them.—C. P. W.]

13 Ver. 31.—The Rec. has *ῥα* but *ἰσ* is sustained by better authorities.

14 Ver. 32.—Before *κυρίου*, Tischendorf (5th ed.) and Wordsworth insert a *τοῦ* after B. C. Sinait. *et al.*; Alford brackets it; but Lachm., Bloomfield and Stanley cancel it, as "more likely to be added than removed."—C. P. W.]

15 Ver. 34.—The Rec. after *εἰ* has *ἰσ*, but in opposition to decisive authorities. [It is omitted in A. B. C. D. E. F. G. Sin. the Lat., Vulg. and Copt. versions, Chrys. (in comm.) and the Lat. Fathers.—C. P. W.]

EXEGETICAL AND CRITICAL.

[In order to the right understanding of this section it must be premised: 1. That it was the primitive custom to celebrate the Lord's Supper in private houses (Acts ii. 46); although there is reason to believe, as will soon be seen, that the Corinthians had already a specific place for public worship. Yet, supposing this to have been the case, it would be natural to infer that the habits and sentiments attaching to the observance at the private house, would be transferred to what might be called "the church." 2. That the Lord's Supper was held "daily" (Acts ii. 46), and was usually connected with an ordinary meal; although even in this respect the language of the text seems to imply a change to a less frequent observance; perhaps the first day of the week, as was afterwards the custom (Acts xx. 7). 3. That this meal was often made up of contributions brought by the communicants, to be enjoyed in common, and which came to be called an Agape (*ἀγάπη*) or love-feast, where the fellowship of the Christian community was exhibited and cultivated in a social festival. 4. That the custom of enjoying such social repasts existed also among the Greeks. With them these repasts were termed *ἐπαισι*, *club feasts*, which were associated with plans of mutual relief or charity toward the poor, where the practice was for each guest to eat that which he brought with him in his own basket. And what an influence this heathen observance, so often attended with disorder and rioting, would have upon the minds of recent converts present at a similar Christian festival, can be readily imagined. Bearing these four facts in mind, we shall be able the more readily to appreciate the nature of the difficulties which had arisen in the church, and the occasion of the Apostolic rebuke and injunction. And in all this we shall see an illustration of the old proverb, that "evil customs give rise to good laws." See these facts more fully brought out in STANLEY's valuable note, and also in articles under "Lord's Supper," in KITTO's *Biblical Cyclopedia*, Alexander's *Ed.*; and SMITH's *Dictionary of the Bible*; RIDDLE's *Christian Antiquities*, p. 300; NEANDER, *Plant. and Train. of the Christian Church*, pp. 23, 163; SCHAFF, *Hist. of the Apostolic Church*, p. 185 ff.].

VER. 17. Now this I command.—He here refers to the foregoing precept; and through a participial clause expressing a contrast with what he says in ver. 2, he connects with it a rebuke of further evils in their church assemblies—**Not praising (you).**—We should have expected to see the sentence here differently constructed, having the main verb in the form of a participle, and the participle in the form of the main verb; since it is on the latter that the emphasis evidently lies. Hence the ordinary reading, which for this very reason is not to be maintained. If, however, with Lachmann [and Stanley], we include ver. 16 in this paragraph, then the words *τοῦτο παραγγέλλω* would point to what follows, and be rendered: 'Now this I declare unto you' [as the E. V.], which rendering would be contrary to the New Testament usage. And to this we may add that the previous paragraph requires just such a conclusion as is found in ver. 16. There is no need whatever of supposing that the strifes and schisms alluded to in ver. 18 refer to the contentiousness spoken of in ver. 16. Besides, the reference of *τοῦτο*, *this*, to what follows is inadmissible, since no directions do follow immediately; and in order to find any, we must look onward to ver. 38 ff., which would be too remote. Still further, there is no need of looking for them here, since the close connection with the precepts immediately preceding by means of the participial clause, is sufficiently motivated by that which is common to the two paragraphs, *viz.*, disorders in the church assembly; and to this we may add the contrast between the "not praising" and the "I praise" of ver. 22, *q. d.* 'But this precept I give not praising you, as in the former instance, in that,' *etc.*—that [*for*, not, because, as Alf., Words.] ye come together.—"Hitherto he has been speaking only of the ambitious few; but now he feels obliged to rebuke the whole church for a prevailing evil." NEANDER.—**Not for the better, but for the worse.**—These phrases do not indicate *the way*

[* The unnaturalness of the construction here advocated by Kling furnishes a strong argument in favor of the interpretation given by Chrys., Grot., Bengel, Lachmann and others, which makes *τοῦτο* refer to what follows according to the well-known classic usage (*JEK. Grammar*, § 667, 2), and takes *παραγγέλλω* in its original meaning, *enjoin*,—or, as translated by Tindal, Cranmer, in the Geneva Bible, *warn you of*; we should then have a fitting introduction to his new theme: "This moreover I declare unto you, or warn you of, not praising you," as in the former case, where in many particulars you did merit approval].

and manner of their assembling, but rather its result or fruit, implying that by means of it they were injured rather than improved; and so the issue was not edification, which it was incumbent on all to aim at, but the opposite; instead of furthering, it hindered their communion with their Lord and with each other.*

VERS. 18, 19. For first of all.—*πρῶτον μὲν* is followed by no *ἔπειτα δέ*, just as is the case in Rom. i. 8; iii. 2. Accordingly the second matter of rebuke many think they find in ver. 20, introduced by *οὖν*, therefore, because this is to be regarded as a result of the "schism" spoken of in the next clause. What, then, does he mean by these "schisms?" Is it what he more fully discusses in chapter i. 11 ff.? Were this so, could he have alluded to them here in so incidental a manner? This is hardly possible; for he must then have had in mind certain reports of their schismatic ways in their church assemblies different from that particularly specified in ver. 20, and which ought to have been more fully detailed. The correct view, therefore, undoubtedly is that the second disorder which he rebukes is not to be found in ver. 20 ff., and that in the word "schisms" he only indicates generally what he there more fully defines, and to which the words "when ye come together" and the "therefore" which resumes the argument, refer; and that there, for the first time, the proper rebuke follows (ver. 22). The "schisms," then, denote ruptures, disorders in fellowship of love as they appeared in the church feasts, and which he speaks of more fully in ver. 21. The second matter, then, which he has to rebuke, we are to look for in chap. 12, *viz.*, the disorders arising in their church assemblies from an unbecoming use of "gifts." But the connection is loosely indicated, and is to be understood along the more extended exposition which intervenes.—When ye come together in the Church.—*ἐν ἐκκλησίᾳ* shows the form of their coming together, *i. e.*, in a church assembly. To suppose a pregnant construction for *εἰς ἐκκλησίαν* is unnecessary; still less is the word *ἐκκλησία*, church, to be regarded as denoting the place of assembling; which use of the term did not spring up until later times. Yet perhaps we might say, with Meyer and de Wette, that the congregation is here regarded in the light of a locality.—I hear.—He thus vividly presentiates the whole circumstance, as though what had been communicated to him were still sounding in his ears.—that there are schisms among you.—[These, as intimated above, are specifically those occurring at the love-feasts; but on the mention of them he breaks off to show that such divisions were to be no matters of surprise, but were ordained to test them. The original term is *σχίσματα*, whence our *schisms*; but here it designates simply *cliques*, separated from each other by social distinctions and petty

alienations of feeling. Those who were thus divided were outwardly still one body].—and I partly believe it.—The word "partly" has a softening effect, *q. d.*, 'I think too well of you to believe all that has been reported to me.'

He next proceeds to assign a higher reason for the partial belief which he was constrained to give to what he heard, *viz.*, a Divinely ordained necessity in the circumstances alluded to, as instrumental to a Divine result, "according to that law of Divine administration by which evil, so far from hindering, is made tributary to good." *ΒΥΖΑΝΤ* (Matth. xviii. 7; xxvi. 54).—For there must be also heresies among you. In explaining this passage the chief question is, what did Paul mean by *αἵρεσις*, *lit.*, heresies? The word occurs elsewhere with Paul only in Gal. v. 20, specifying one of the works of the flesh, and is one of the expressions denoting hostility and division. It occurs besides in Acts v. 17; xv. 5; xxiv. 5, 14; xxviii. 22, of religious parties or sects; and in Titus iii. 10, *αἰρετικός* denotes one who occasions divisions in the church by turning aside from sound doctrine (comp. *αἵρεσις*, 2 Peter ii. 1). "Originally in classic usage *αἵρεσις* signifies nothing bad. It implies choice, hence an opinion, then a party, which arises through choice, especially in the schools. It came to possess a bad significance, first in Christian usage; and this is in consequence of our Christian modes of thinking and viewing things. On the stand-point of worldly wisdom, diversity of views and tendencies in regard to religious things is allowable; but on the Christian stand-point it is required that every thing within us be subjected to one Divine principle of life, and be brought into one fellowship of faith and love." * NEANDER. In our text the current exposition wavers between the identification of the word with *σχίσματα* so as to make it imply only the divisions alluded to in the following context, and the later ecclesiastical signification of the word, *viz.*, 'heresy'—a departure from the fundamental truth of the Gospel, and the divisions arising in consequence; thus distinguishing it from 'schism,' which implies a division simply in the matter of discipline. Between these extremes we give the explanation, *ecclesiastical divisions*, in the broader sense of the word [that is, divisions without any formal separation]. And this explanation is the only correct one, and suited to the character of the clause wherein the word occurs, which is only a digression by way of confirmation (Meyer). In this case the *καὶ* before *αἵρεσις* will mean not even, but also, *i. e.*, among other evils it is necessary that there should be also 'heresies.' The main emphasis lies upon "must" (*δεῖ*), rather than upon "heresies," as required by the logical relation of this to the preceding verse.—The

[* Illustrations of the early use of this word may be seen in GIESLER'S *Ch. Hist.*, Vol. I., p. 149 ff., and note 8].

† [But one would suppose from the *καὶ* that there was also a stress to be laid upon *αἵρεσις*, as indicating something worse than *σχίσματα*, and pointing to what would continue to happen in the future, *q. d.*, 'for it is necessary that there must arise even heresies among you, as an ordeal to test and exhibit those who are approved'—a truth which the whole history of the Church has signally illustrated, as may be seen in the instances of such men as Athanasius and Augustine, and Luther, and Calvin, and Edwards, and a host of others, who have made themselves illustrious in their conflicts with heresy (M. Stuart)].

[* May there not be also an allusion here to the punitive consequences more fully set forth in vers. 29, 30, that in coming together "and eating unworthily they ate and drank condemnation to themselves," and exposed themselves to bodily disorders and death? So understanding this clause, do we not here find a reason for his using the word *παράκλησις*, which conveys the idea of a solemn announcement or proclamation, rather than the ordinary *λέγω*. *I say or declare?* For in thus interpreting to them the tokens of the Divine displeasure, Paul was in fact acting the part of a Divine herald (*ἀγγέλος*)].

objective clause, "in order that those who are approved may be made manifest among you," involves the idea of a sifting process performed on the Church. "The approved" (*δοκιμοί*) are the rightly disposed, who devote themselves without reserve to the whole body of Christian truth, and hence to the Spirit of the Lord; and it was necessary that such should be "made manifest," inasmuch as the impurity and weakness of the Christian life, the yet remaining power of a carnal and selfish nature, often unfolds itself in such a way that many cleave one-sidedly to particular individuals, and to peculiar kinds of talents, and to certain specific tendencies and opinions, without, however, becoming distinctly heretical; although in the Judaistic and anti-judaistic modes of thought, and in the denial of the resurrection of the dead (chap. xv.), significant germs and leanings toward heresy might have been formed. The sifting accordingly leads, and was intended to lead, to a higher development of the life of faith and love in the Church, which had been thus obstructed and disturbed. "The Apostle's view of history thus brought out stands opposed as much to a pantheistic conception of necessity as to an atomistic view of freedom. It recognizes in history room for the play of freedom, yet at the same time asserts the guidance of a higher law." NEANDER. ["The Church has been constrained by the rise of heresies to search Scripture more carefully; and thus heresies have served as occasions for bringing forth more fully the articles of faith in her creeds." WORDSWORTH. "But the advantage here spoken of we ought not to ascribe to *heresies*, which, being evil, can produce nothing but what is evil, but to God, who, by His infinite goodness, changes the nature of things, so that those things are salutary to the elect, which Satan had contrived for their ruin. The cause here implied is the secret counsel of God, by which things that are evil are overruled in such a manner as to have a good issue." CALVIN].—Vv. 20, 21. In these verses Paul intimates that what transpired in their Church assemblies rendered the celebration of the Lord's Supper *impossible*; and then he states more definitely wherein the inconsistency was to be found; so that this appears as explaining and confirming what is before asserted.—**When then ye come together.**—["Verse 19 being an interruption, the connection with ver. 18 is resumed by the particle *οὖν*, then."]—**into one place.**—*ἐν τῷ αὐτῷ τόπῳ* is to be construed locally (Acts vii. 15; ii. 1), and denotes the place where the Church assembled. [From this some have inferred that the Corinthians had already come to have a room or building particularly set apart for religious services].—(it) **is not.**—Some translate *οὐκ ἔστιν*, *this is not*; [referring to what they did on coming together, and which he goes on to specify]; but then *τοῦτο* should have been expressly given as the subject. Lit.: 'there is no such thing as your eating,' i. e., 'it is impracticable,' 'impossible,' not, however, from lack of bread and wine (Bengel), but because there was a lack of the requisite disposition. An accusative before the infinitive is here not necessary. [Bloomfield detects a sarcastic point in this sentence, *q. d.* 'To eat the Lord's Supper surely is

not, *cannot* be the purpose of your meeting (since that you do *not* eat): for your meal is not common, but separate; every one eats his own Supper'].—**to eat the Lord's supper.**—*κατακλόν δεῖπνον*, 'a feast appertaining to the Lord,' or as Osiander says, "one consecrated to the Lord and instituted by Him." (Comp. *κυριακή ἡμέρα*, Rev. i. 10). By this the Apostle designates neither the agapae (Jude 12), the so called church feasts, [as Romanists interpret who would thus elude the argument furnished by this passage against their sacrificial theory of the Eucharist]; nor yet, the Holy Supper (ver. 28) *by itself*; but the combination of the two* as it was to be found in Christian Churches, according to the original Apostolic custom, and in accordance with the first institution of the Supper, which, as we know, followed upon a regular meal. The "Supper" spoken of in the text was a festival, to which each one contributed a portion, and which concluded with the Lord's Supper proper. That, however, which was brought by individuals, was to have been enjoyed in common, so that the fellowship of love, unbroken by social distinctions, might be the more clearly exhibited. Thus was the agape, or love-feast, a suitable preparation for the Lord's Supper, in its more restricted sense, where all ate of one bread, and drank of one cup. But in Corinth such a meal as this, where all appeared as one family living on a common property, could not take place; since by reason of the cooling of their love, each one kept and enjoyed for himself the portion which he had brought [according to the heathen custom of the *ἐπανοί*—see above]; so that the distinction between the rich and the poor, which ought to have melted away in Church communion, re-appeared—and this to such a degree that while one class suffered from a sense of want, others were satiated to a degree which, in some cases, amounted even to drunkenness.—**For in eating.**—*ἐν τῷ φαγεῖν* is not to be taken as defining more fully the preceding verb, *προλαμβάνει*; but it is simply a note of time, *q. d.*, 'while eating.'—**every one**—*viz.*, who has brought something with him.—**takes before other.**—*προλαμβάνει*, a suitable expression for the selfish and hasty appropriation of what had been brought without waiting to put all together and divide it for the common good.—**his own supper.** [In contrast with the Lord's Supper, and this in the Lord's House, and not in his own private house. The abuse seems to have grown out of the primitive practice of sometimes annexing the love-feast to the Holy Communion. And here, in this case the former seems to have crowded the latter almost entirely aside, and the natural want was gratified to the overlooking of the spiritual need].—**and one hungers and another is drunken.**—*μεθύει*. [The use of this word

*[Such an extension of the meaning of the term is altogether unwarranted and wholly needless. The Lord's Supper properly can only mean that particular ordinance which was instituted by our Lord, *viz.*, the solemn participation of the bread and the wine, as the memorials of His death. This was ever kept distinct from the agape, although connected with it, until at a later period they were entirely separated. Wordsworth says, that "the non-insertion of the definite article *τὸ* before *κατακλόν δεῖπνον*, *Lord's Supper*, shows that by habitual use in the Church this term had now attained the force of a proper name"].

in John ii. 10 shows that it need not be always taken to denote intoxication; but this is its natural meaning in most passages, and there is no need of softening it here.* As Meyer says, "Paul draws the picture in strong colors and who can say that the reality was less strong?" "It is wonderful and well nigh portentous that Satan could have accomplished so much in so short a time." CALVIN].

VER. 22. The blame just indicated is here sustained.—**For, have ye not houses to eat and to drink in?**—*g. d.*, 'if this is what you have to do, *viz.*, to hold your private meals, why, you have your own houses for this object. To use the assembly of the Church for such a purpose is needless.'—**Or despise ye the church of God and shame those who have not?**—A second reason for the blameworthiness of their conduct—the disparaging of the Church of God, whose meetings were abused to festivities derogatory to its holy character by the introduction of secular distinctions there, and by the contemptuous treatment of the poorer members of the Church—a course of conduct which involved a disparagement of the Church in its members; inasmuch as these were shamefully thrust into the back-ground by reason of a difference which ought to have led only to an equalizing distribution of the good things in the fellowship of a holy love. These two reasons are closely connected.—The term "Church" is not to be interpreted locally,† as is plain from the adjunct "of God." It stands first, because of the emphasis ("the Church of God," His sanctuary, His temple); on the contrary, in the second clause the stress lies on the verb, "despise ye." [*τοὺς μὴ ἔχοντας—those not having.* There is a question as to what is the real object of the participle here which must be supplied. Alford, and others, say, "houses to eat and to drink in," and suppose that in this fact we have the reason 'for their coming to the love-feast to be fed. But Meyer, Stanley, Hodge, and others, construe the phrase more generally.' Those "not having" are those who have nothing, and are the poor in contrast with the rich. This is both consistent with Greek usage and gives a better sense].—**What am I to say to you? Shall I praise you in this? I praise you not.**—The rebuke here is couched in mild expressions, and its interrogatory form is calculated to awaken reflection. There is, however, a sharp rap in the concluding words, which is, in fact, very severe. In saying "I praise you not," he refers back to ver. 17 (comp. Osiander).

VER. 23. The concluding question of the previous verse implies an answer in the negative, and this is now confirmed by a reference to the original institution of the Supper, wherein its character and worth are clearly set forth, even

as he himself had received it by reliable tradition, coming directly from the Lord, and had so transmitted it to them.—**For I received from the Lord.**—*παρέλαβον ἀπὸ τοῦ κυρίου.* The sense in which these words are to be taken, is very questionable. Are we to understand them as implying a direct, special revelation to Paul of the circumstances of the institution (for the text says nothing of a mere confirmation of testimony otherwise received, or of any special illumination respecting the significance of the circumstances)? if so, was it by means of a vision (as Tholuck, Olshausen, Osiander suppose)? or, as a tradition starting from the Lord, and transmitted to the Apostles? The first supposition is supported, not indeed by the force of the verb *παρέλαβον*, *I received*, but by the force of the prep. *ἀπὸ*, *from*, which implies [a remote source,] an indirect derivation; [instead of which *παρὰ* would have been more likely to be used, had he intended a direct communication (Winer, P. III., § 47)]; as well as by the internal probabilities of the case, since he could have resorted to an accurate tradition of the whole circumstance. The second supposition is opposed by the force of the pronoun *ἐγώ*, *I*, standing out prominently; since indeed, according to this supposition, Paul would only have placed himself on an equality with all others who had, in like manner, received the Apostolic tradition; [whereas he here brings himself specially into view, as one who had derived his knowledge from original sources, and had the right to speak authoritatively in the premises]. We might suppose with Meyer, Ed. 2, that this important circumstance had been accurately communicated to him through Ananias, or some other person, in obedience to a special commission of the Lord, and that this communication was made to him with the understanding that the Lord had given a special commission for him in this particular by means of a vision. This might have been connected in some way with his baptism, or with those special disclosures which he had received in relation to his future calling. Or we may suppose (according to Meyer, Ed. 3), that since, in consequence of its essential connection with the Gospel, and indeed with the fundamental doctrine of Paul concerning the work of atonement, the whole subject excluded human intervention according to Gal. i. 12, 16, the communication was made in some indefinable manner, either through the inspiration of the Spirit, or through the manifestation of angels, or in ecstatic vision. [Hodge argues with great force in favor of a direct derivation, and shows conclusively that this is invalidated neither by the use of *ἀπὸ*, nor by the supposition that no special revelation was necessary, on the ground that the facts connected with the institution were generally known; nor yet by the assumption that not historical facts, but only ideas and truths, may be communicated by visions and inward influences; but that, on the contrary, it is required by the context, and is in harmony with what Paul elsewhere claims for himself. He concludes: "It was not only of importance for the Corinthians, but for the whole Church, to be assured that this account of the Lord's Supper was communicated immediately by Christ to the

* [Is not this a valid argument in proof of the fact that the wine used at the Lord's Supper in the primitive church, was such as could intoxicate? See Bib. Sac. for 1843, p. 507 f.]

† [Wordsworth, however, takes this text as "a proof of the setting apart of places for God's worship in primitive times, and of the reverence due to them as such." And he refers to Joseph Meade's Essay on this text, for evidence collected on this matter, and also to Hooker V. 12, 5. And certainly the contrast here drawn between the private house and the place of church meeting, seems naturally to suggest the local interpretation of the word church.]

Apostle. It shows the importance which our Lord attributes to this ordinance"].—**what I also delivered unto you**,—[i. e., during his ministry among them; so that he is here only reminding them of precious instructions.—On the following words Stanley well remarks: "They form probably the earliest record of the institution of the Eucharist, and they contain also the earliest recorded speech of our Lord. To explain them at any length, or to adjust their relation to the other three verses in St. Matthew, St. Mark and St. Luke, would be to encroach upon questions belonging only to the Gospel narrative; yet those who are familiar with those questions, will observe: 1. That their almost exact coincidence with the account in St. Luke, is important, as confirming the tradition of the author of that Gospel being the same as the companion of St. Paul. 2. That in this, the most ancient record, of certainly one of the most important speeches of our Lord, it is possible to discern elements of the discourses in St. John's Gospel, viz., vi. 85-88; xv. 1-6. 3. That even in the four extant versions of this short passage, there are yet verbal variations of such an extent as to show that it was the substance, rather than the exact words, which the Apostle and the Evangelists aimed at producing. 4. That there is all the appearance of a familiar and fixed formula, especially in the opening words. 5. That it implies on the part of his hearers a full acquaintance with the history of the Betrayal and Passion."].—**What he had received by means of such a revelation, and had also imparted to them, is—that the Lord Jesus**—(a solemn expression intimating His supreme dignity, and His character as Saviour)—**in the same night in which He was being betrayed**.—*παρεδότο*, Imp., indicating that the scheme of betrayal was still in progress, and not yet fulfilled when He performed this act. By this circumstance the touching and affecting nature of the transaction is more prominently brought to view in contrast with the trifling character exhibited by the Corinthians at their love-feasts. It was the last transaction of our Lord just before encountering death, by means of which He intended to set forth what immediately awaited Him, and also establish a solemn memorial of the sacrifice which He was about to make. ["There is," says Stanley, "an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula"].—**Took bread**—*ἄρτον*, a loaf—the last of the passover meal yet remaining. ["It was the thin passover bread of the Jews. But as no part of the significance of the rite depends on the kind of bread used, as there is no precept on the subject, and as the apostles subsequently in the celebration of the ordinance used ordinary bread, it is evidently a matter of indifference what kind of bread is used. It was, however, for a long time a subject of bitter controversy." HODGE].—**And having given thanks**.—That this included praise for divine grace manifested in the work of redemption, is to be assumed from the nature of the transaction; and it was naturally suggested by the preceding Passover meal which commemorated the deliverance of Israel. [In Matt. and

Mark the expression is, "having blessed it;" but in Luke the same word is used as here. Both expressions mean the same thing, and declare the act of consecration by a grateful acknowledgment of God's mercy, and invocation of His blessing—as the two are united in the "grace said" before meals]. **He brake it**.—"This circumstance is included in all the accounts; in those of Matt., Mark, and Luke, as well as in Paul's. This is one of the significant parts of the service, and ought not to be omitted as is done by Romanists, by the Greek Church, and by Lutherans." HODGE].—**And said**—["The words uttered by our blessed Lord are differently reported. The proper inference from this diversity is, that the words were uttered; but as the ideas which they express were sufficiently indicated by the gesture of reaching the bread to His disciples, they were omitted by some of the narrators as unnecessary. The idea, however expressed, is of importance. The bread was to be taken and eaten; there must be a distribution of the elements to those participating in the service. Otherwise it is not a communion, as it is not in the Romish Mass where the priest alone eats the consecrated wafer."—HODGE].—**This is my body that for you**.—With these words he signifies the act of breaking that had just taken place. "This," which has just been broken, "is my body;" and the object of this He at once defines—*τὸ ὑπὲρ ὑμῶν* so. *ὅν*, "which is or suffices for your salvation," namely, by reason of this, that in it is fulfilled what the breaking of the bread indicates, *to wit*: violent dissolution and breaking up. This thought is expressed in the apparently well-attested, yet undoubtedly interpolated expression 'broken,' instead of which some authorities have 'given,' borrowed from Luke. Meyer in 8d Edition speaks of it, 'as the calm utterance of deep earnest feeling excited by the occasion.' The symbolic character of the words is almost unmistakable, although we are not at liberty to translate *ἐστιν* signifies, or yet *μου* τὸ σῶμα the token of my body. He means to say 'this bread is my body, intended for your salvation, inasmuch as the breaking of it exhibits the slaying of my body which redounds to your salvation.' That it is not, however, a mere memorial, but a token which offers, imparts, and therefore carries the fact in itself, and so is a means of communicating, and a conveyance of the same cannot be proven from the words of the institution itself. This thought is first obtained through the authentic apostolic exposition in chap. x. 16. We recognize in this the interpretation given by the spirit of Christ, which perpetually works in the unfolding thoughts of Christendom, and which has obtained in the substance of the Lutheran article of doctrine an essentially correct expression—while the Romish doctrine of transubstantiation carries the appearance of fancy; and the exposition of the Reformed Church in its various modifications, in part, presses a dry exegesis too far, and, in part, stops with a rationalizing separation of the matters involved, and does not attain to a truly Christianlike intuitive union of them, inasmuch as it produces nothing more than the conception of an ideal or symbolic means of communication, *to wit*: that the bread presentiates the body of

Christ to the believers, and is the pledge of a redemption achieved for them, and so mediates the operation of the Holy Spirit which contemporaneously with their physical participation effects a union with the heavenly life of Christ.*—**Do this in remembrance of me.**—This injunction, on the one hand, exhibits to us the subjective side of the ordinance, *to wit*, that believers should do this which He was now doing, *i. e.*, should break the bread with thanksgiving and divide it, *in order to realize more vividly the sacrifice which He in His own person was about to make for them*; on the other hand, it gives us to understand that our Lord wished to have this ordinance *continually observed* to all future time. That this is the import of the injunction is shown more clearly in ver. 25, where, in presenting the cup, He says, “this do, *as oft as ye drink of it, i. e.*, as often as ye hold communion with one another through the cup” (Meyer), [showing plainly the perpetuity of the rite]. Others, however, make the words “do this” mean the simple receiving of the elements at the time; which, indeed, both in itself and in relation to what follows, would be suitable enough, but here, where the words “take, eat,” are not to be retained, it is hardly to be supposed. [The import of the command, then, is nothing less than the imposing of a solemn duty upon the church, to be performed until it should meet to drink anew with our Lord in His Father’s kingdom; and the prime object of the observance is *remembrance*—a remembrance, however, which implies the real representation to their minds and hearts of their risen yet omnipresent Lord. “The bread is His body because it assuredly testifies, that the body which it represents is held forth to us, or because the Lord, by holding out to us that symbol, gives

us at the same time His own body; for He is not a deceiver, to mock us with empty presentations.” CALVIN.]. Less simple are the words employed in the distribution of the cup which was passed around after the Passover had been concluded. **In like manner the cup after He had supped.**—[An intimation that the cup ought to be separated from the common meal. (BENGLI.)]. **Saying, this cup is the new Covenant in my blood.**—He does not say merely “this is my blood.” That which in Matthew and Mark is added to the words “my blood” by way of further qualification, *viz*: “of the new Covenant,” is here joined directly with “this cup” as a predicate—“this cup is the new Covenant;” and as a further qualification there is added “in my blood,” in accordance with Luke’s narrative which almost literally agrees with that of Paul, and was no doubt derived from it. The words “in my blood” are related either to “the new Covenant,” so that the clause shall mean “the Covenant which is established in my blood”—a construction which conflicts with the absence of the article which is here indispensable, especially since *etw* intervenes: or it may be connected with the whole clause, *q. d.*, “this cup is the New Covenant in virtue of my blood.” In other words, His blood is that whereby the New Covenant was established, in so far as this Covenant, in distinction from the Old Covenant of the law (the institution of which is described in Ex. xxiv. 8 in the very same terms), is the Covenant of grace, *i. e.*, of sin-forgiving love. And this forgiveness was mediated through the shedding of His blood, through His holy self-sacrifice which is at once the sacrifice of the Covenant and of expiation (comp. Osiander, and in reference to the New Covenant Matt. xxvi. 28; Heb. viii. 8; Jer. xxxi. 31 ff.).—“*Διαθήκη* properly denotes an ordinance or institution in general, then an agreement, a covenant, an institution which establishes a mutual relation between God and men.”* NEANDER.—The cup then, with the wine it contains, symbolizes the New Covenant, and this Covenant is established in the blood of Christ, which the wine, poured into the cup and poured out of it for their participation, sets forth as shed for the expiation of sinful men and to be appropriated by those who drink of the cup. “According to a very common metonymy the cup here stands for the wine—the thing containing for the thing contained.” STREUDEL. “The wine, as the symbol of the blood of Christ, is the symbol of the New Covenant, and of our participation in it. But this is the more significant as it is a *real* symbol, *i. e.*, the ‘wine of blessing’ (x. 16) is the communion of the blood of Christ, as the channel or means by which it is communicated.” KURTZ.—The thing treated of here is a covenant—a relation between God and man resting upon promise, and not simply a fellowship among guests at a table united as brethren in Christ,

* [“The flesh profiteth nothing; it is the Spirit that quickeneth,” saith our blessed Lord. And herein we have a key to the interpretation of the sacrament before us. Whatever benefit we derive from the bread and wine, must then be by virtue of the Spirit, who being then present, does, in and through the symbols that set forth to our senses the great sacrifice of our redemption, take of the things of Christ, and so show them to our spirits that we, through those faculties and powers of the soul, which alone can deal with the spirit, do feed on Christ—do come into veritable communion with our risen Lord—do have our whole being—body, soul, and spirit—quickened and sanctified, and eventually glorified by that Eternal Life which in Him clothed itself in our nature for the sake of effecting this very object—so that we are grafted into His mystical body, “become partakers of His Divine nature” in its endures, and are prepared to unite with Him in glory at the resurrection. We are joined to Christ’s body and assimilated to it, not by the mere process of eating and drinking the elements, which are either transubstantiated into, or consubstantiated with, His flesh and blood; but by the faith which receives through the Spirit the life-giving power of that sacrifice which is represented and sealed to us through them. As Calvin says: “Christ’s body is not received as dead or even inactive, disjoined from the grace and power of His Spirit.” A great mistake is made when body is confounded with “flesh and blood.”—elements which Christ no longer possessed, and of which it is said that they “shall never inherit the kingdom of God.” We partake of the bread and wine, first, as the symbols of a sacrifice made once for all, and which is not to be repeated continually (as the Romish theory would have it); and then, as the condition of uniting with and becoming conformed to Christ’s glorified body, which is now in Heaven, where He is, the Head and Representative of the whole Church, transforming, sustaining and gathering unto Himself all who truly believe on His name, and receive His Spirit.—On this whole subject consult HOOKER, B. 6, Chap. 67; EDW. TAYLOR, *Col. Writ.*, Vol. 2; CALVIN’S *Institutes*, B. 3, Chap. 17, 18; KURTZ’S *Exerc. Art. Lord’s Supper*; SMITH’S *Dict. of the Bible*, *ditto*; HENSON, *Real. Enc. Art. A vend. Mat.*; *Bib. Sac.* for 1843, p. 584 ff.; also for 1844, pp. 111, 223].

* [It is to be regretted that the translators of the English version have followed the vulgate in uniformly translating *διαθήκη* by *testament* (*testamentum*), a meaning it nowhere has, save in Heb. ix. 15 ff. (and that it acquires by a subtle turn of the thought, without, however, altogether surrendering its original signification), and which greatly obscures the sense of the passages when it occurs. On “the import and use” of this word see FAIRBAIRN’S *Hermeneutical Manual*, pp. 339-351.]

whose union is symbolized by the wine contained in one cup (Schultheiss); although such a fellowship does indeed *result* from the Covenant.—The Covenant is called “new,” not merely to indicate a relation of time, but of character also, it being different in kind from the “old” (Jer. xxxi. 31 ff.).—The various accounts given by the Evangelists and Paul agree essentially, and supplement each other. It is also conceivable that during the presentation of the bread and distribution of the cup, the Lord in various ways expressed the significance of the act, or the fundamental ideas embodied in the institution.

VER. 26.—Here follow the words not of Jesus, but of Paul, explanatory of the injunction: “do this in remembrance of me,” by a reference to the actual practice of the church which confirmed it.—For as often as ye eat this bread and drink this cup ye do proclaim the Lord’s death.—In place of the word “remembrance” we have here the word “proclaim” (καταγγέλλετε) representing the Supper as a solemn liturgical exhibition of the fact that the Lord suffered a *sacrificial death* in behalf of His church, and thereby achieved their redemption—just as there was a proclamation or “showing forth” of the deliverance of Israel at the Passover. [“These words are emphatically introduced in order to introduce the continuance and identity of the original meal through its subsequent celebrations.” STANLEY.]—We have here, however, no injunction; hence the verb καταγγέλλετε is not Imperative but Indicative. The “proclamation” is that confession with thanksgiving which is connected with the rite itself, and being made in its very terms and forms, whether it proceed, in individual cases, from a heart penetrated by the love of God or not. The repetition of the words “as often as ye drink”—thus echoing the language of our Lord (ver. 25)—is quite in Paul’s manner. (‘Εάν in vv. 25, 26, which is the reading best sustained, is an incidental form of *ἄν* used by the later inspired writers).—Until He come, ἀχρις οὗ ἐλθῇ.—The omission of the *ἄν* here shows the time to be definitely fixed; and this time is the second advent of the Lord, until when this Supper shall continue to be observed as the compensation for His absence and the pledge of His return. [“This remembrance is of the closest and most vivid kind, like the remembrance by children of parents, by a wife of her husband, by a brother of brother, united with faith, love, desire, hope, joy, obedience, and summing up the Christian condition. This relation is in force from the close of the last feast with His disciples till His coming (Matt. xxvi. 29). Thus this mystery unites the extremes of the two periods or dispensations.” BENJEL.]

VER. 27–29.—From the fact that the Supper was a proclamation of Christ’s death, He at once deduces an inference (v. 27), followed by an exhortation (v. 29) which is enforced by means of a threat in case of unsuitable deportment.—Wherefore,—since at every celebration of the Supper ye proclaim the death of our Lord.—whosoever shall eat this bread and drink this cup.—The particle *ἢ*, or, here connecting the two verbs (which is critically well supported, since *καί*, and, has only few authorities in its favor), has been the theme of no little controversy. The

Romanists use it as a sanction for the separation of the elements, and for withholding the cup from the laity; as though the propriety of using the cup alone might not just as well be deduced from it. In order to rebut their inference, however, there is no need of taking the “or” as equivalent to “and.” The two things are thus disjoined for the purpose of setting forth the guilt involved by unworthy conduct, whether it be in eating or drinking; and from this it would seem that in the primitive celebration of the Supper the distribution of the elements did not follow immediately upon each other (comp. Meyer and Oslander).—Unworthily.—ἀναξίως admits of various interpretations—*impenitently, unbelievingly, unlovingly*. “He partakes unworthily,” says Neander, “who does not keep in view the holy purport and aim of the solemnity; but treats it as an ordinary meal which, in its observance, does not show forth the death of the Lord.” At all events, the unworthiness lies in a lack of living active faith in the atonement which has been achieved by the death of Christ; and this is the source of the various moral disqualifications by which the celebration of the Supper may be dishonored (Meyer Ed. 8). Among these we may mention a selfish, unloving conduct as one of the chief—such conduct as the rich at Corinth manifested towards the poor, and which exhibited a striking contrast with the love of Christ shown in the sacrifice of Himself for all, and set forth in the Holy Supper wherein the benefits of it are extended to every one.*—Shall be guilty.—especially in the judicial sense. Elsewhere *ἔνοχος* is connected with the dative of the words expressing punishment prescribed by the law, and the complaint made, and also the crime committed. But the latter stand at times also in the genitive, and this construction is in the New Testament the prevailing one. Here as in Jas. ii. 10, the object against which sin is committed is put in the genitive. *Crimini et poenæ corporis et sanguinis Christi violati obnoxius erit*: “shall be liable to the crime and punishment of having violated the body and blood of Christ.” But the idea is not that the unworthy participant is as guilty as if he had taken part in the death of Christ, and is to be regarded as one of His crucifiers. The connection points only to the body and blood of Christ as exhibited in the elements of the Supper, “towards these he will stand in guilty relation from the very moment he partakes unworthily.” MEYER.—This declaration holds good whether we suppose a symbolical or a real presence of

[* But here it may be asked, “If Christ is really present in the sacrament, of what does the unworthy communicant partake? Does he actually partake of Christ himself?” Certainly not. He shares only in that which he is capable of sharing in. As Calvin says: “receives nothing but the sign.” Or as Augustine: “he eats the bread of the Lord, but not the true bread who is the Lord.” Since Christ’s presence in the Supper is through His Spirit, only the spiritually-minded can there hold real communion with Him. But the unworthiness of the communicant does not destroy the supernatural character of the institution itself. It remains the same whether the communicant believes or not. So far as the administration is concerned “Christ’s body,” as Calvin says, “is present to the wicked no less than to the good: for God does not there represent in a delusive manner, to the wicked, the body of His Son, but He presents it in reality. As to their rejection of it, that does not impair or alter any thing as to the nature of the sacrament.” On the contrary, their guilt is enhanced by the sacred character of what they offend against.]

the body and blood of the Lord. Irreverent or contemptuous conduct towards the symbol is in fact a desecration of the object symbolized. The guilt, however, appears in a stronger light when that which is unworthily partaken of is regarded as the very vehicle of the body and blood of Christ. The same remark is true of ver. 29. ["All that is necessary here to observe is, that the warning is directly against the careless and profane, and not against the timid and the doubting. It is not the *consciousness* of unworthiness that makes a person unworthy, nor yet is it any *misgiving* in regard to a suitable preparation; for although this may be an evidence of *weak faith* it certainly indicates a *better state of mind than indifference or false security*." HOPKIN.]—In ver. 28 Paul indicates a way in which this sin and danger are to be guarded against.—But—*ὁ δέ*, shows the advance in discourse, and turns it into a contrast, *q. d.*, 'but in order not to incur this guilt'—let a man **examine himself**.—*ἀνθρώπος* as in iv. 1, [a general term suited for both sexes]. The expression *δοκιμάζειν εαυτόν* cannot mean to *make one's self fit*; for it nowhere occurs in this sense not even in 2 Cor. xiii. 5; Gal. vi. 4; 1 Thess. ii. 4; but it means to *examine one's self*, and here, as to whether he is morally and religiously qualified for the ordinance. Where such examination is not sincerely made, and is not accompanied with an earnest desire to be in a suitable frame of mind, there a proper self-knowledge will not be likely to exist, nor will a person be likely to avoid that selfish, haughty, unloving temper which is so disturbing to a worthy communion.—and so,—*i. e.*, after having examined himself and discovered some reason humbly to hope that he may partake worthily.—let him eat of the bread and drink of the cup.—["The case in which the self-examination ends in an unfavorable verdict does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment." ALFORD].—The above exhortation he enforces by referring to the penalty incurred by unworthy communion.—For he that eateth and drinketh, eateth and drinketh condemnation to himself.—That participation which ought to be to the communicant the means for appropriating salvation, he converts into the opposite, he makes it a means of destruction, and draws down condemnation therewith upon himself. The word *κρίμα* does not denote an absolute damnation, but points primarily to those impending Divine judgments which are spoken of in ver. 86f.—According to the ordinary text [which inserts the word "unworthily"] he asserts this of *unworthy* communicants; and then adds as a yet further reason explaining the unworthiness predicated,—not discerning the body.—The verb *ἀκρίβειν* is translated either, to *distinguish*—in this case from ordinary food and drink, or, in order to escape the necessity of adopting a different signification from that in ver. 81, to *judge*, *i. e.*, in regard to the body of Christ, whose symbol he receives;—in other words, to make a careful estimate of its sanctity and importance (Meyer). But it may be asked whether the legitimate signification of the word is not here transcended; and whether both the judging

of the body of Christ and the judging of one's self, is not to be explained analogously. In the most important MSS. (A. B. C. [Cod. Sin.]), we find neither *ἀκρίβειν*, *unworthily*, nor *τὸν κυρίον, the Lord's*. But the latter words are at all events implied, and to be derived from the connection; the former, however, cannot be so readily understood. If we do not choose to suppose (with Meyer) that any abuse is intended in the clause, "he that eateth and drinketh," and regard the expression as merely designating one who partook of the sacrament simply as an act of eating and drinking (comp. vv. 22, 84), then must we translate the participle *μὴ ἀκρίβων*, *if he does not discern* (de Wette), which is better and more expressive than that emphasis put upon the clause, "he that eateth and drinketh," and it does not suffer from meaningless expansion; rather it is made as terse as possible, since we understand by it eating of the bread and drinking of the cup. "Not to discern the body," is to fail of the very thing which should be aimed at in examining ourselves, *viz.*, that we possess that frame of mind which belongs to him who has qualified himself, not to partake of ordinary bread, but of that which is the body of the Lord. In this case also we are not compelled to connect, as Osiander does, the words "condemnation to himself," with the clause, "he that eateth and drinketh," as if it read, 'he that eateth and drinketh condemnation to himself;' in which case we should have to translate *μὴ δὲ ἀκρίβων*, *without discerning*, *i. e.*, he that eats and drinks judgment to himself, eats and drinks without discerning the body. Such a rendering would not only be harsh, but also incorrect, for the sense requires that "condemnation" be joined with the predicate.

VERS. 80, 81. He here applies what has just been said directly to the Corinthians.—Therefore,—*i. e.*, on account of such unworthy communion, or in consequence of the judgments superinduced by it.—many are weak and sickly among you, and many sleep.—To suppose that the natural results of intemperance are here alluded to, is both absurd and contrary to the immediate context. Neither can we understand him to mean by the word "sleep," the decay and extinction of the spiritual life, since this word every where denotes natural death; and still less can we suppose him to mean a union of the spiritual and temporal death (as Olsh.). Rather, the Apostle here alludes to some extraordinary wide-spread weakness and disease prevailing at that time in the Church, and often proving fatal, which he regarded as a divinely inflicted punishment on their desecration of the Lord's Supper (so Calvin, Neander and many others). The word *κοιμῶνται* may be rendered, *they sleep*, *i. e.*, dying as a continual process. But whether this intended a euphemism to denote their entrance into rest with a hope of resurrection to life (Osiander), is at least very doubtful; although from what is said in ver. 82, we are not obliged to suppose the cutting off of all hope. [Wordsworth says: "He does not say *κεκοιμῆται*, the term which is used to describe the peace of the saints who have fallen asleep in Jesus (see xv. 20; 1 Thess. iv. 18) but *κοιμῶνται*, a tense which is less expressive of a permanent condition of rest than the other]. The words *ἀσθενεῖς καὶ*

ἀρρωστοί, *weak and sickly*, may be distinguished either by taking the former to denote mere indisposition, and the latter severe disease; or the former a chronic, and the latter an acute disease; or, which is indeed more correct, the former denotes those whose very powers fail, i. e., confirmed invalids; and the latter those in whom they are only weakened. Something analogous to these judgments is presented to us in v. 5; Jas. v. 15; and also in the O. T. examples mentioned in x. 6 ff.—In what follows he next gives them to understand how such judgments might be avoided.—**But if we would judge ourselves.**—The γάρ, *for*, of the received text implies another view of the connection, q. d., ‘therefore, in consequence of the Divine judgment, there are many sickly among you; for if we only judged ourselves, then would such judgment not befall us.’ The διακρίνειν, *judge*, refers back to δοκιμάζειν, *prove*. It denotes the thorough-going self-condemnation which springs from earnest self-examination—a self-condemnation which involves self-punishment, and a thorough severance of the carnal from the spiritual within us (comp. Oslander). Self-judgment is in fact a diagnosis of one’s own moral state according to the Divine standard of what it should be (Burger).—The transition to the first person serves to soften the exhortation, and is not to be explained (Grotius) on the supposition that the Apostle had church discipline in mind, of which the context gives no hint.—**But when we are judged, we are chastened by the Lord.**—The judgment spoken of in ver. 30 he here represents in the light of *chastisement*, i. e., the infliction of pains for the benefit of the individual, so that it shall appear as an exercise of paternal love, and not of exasperating wrath (comp. Heb. xii. 6–11). The words “by the Lord” are not to be interpreted of God, but of Christ, the Lord and Educator of the church, and they are better connected with “chastened” than with “judged,” which, as in ver. 31, is used without further qualification as being self-evident. The cheering and encouraging tendency of this view of the matter appears yet more definitely in the final clause.—**that we should not be condemned with the world.**—Through such discipline, aiming at improvement, we are said to be guarded from relapsing into a worldly state whereby we, together with the world, i. e., the mass of humanity, remaining outside of the fellowship of salvation, and abiding in hostility to Christ and God, would incur damnation, i. e., utter exclusion from the kingdom of God. The words διακρίνειν, κρίνειν, κατακρίνειν, present a significant paranomasia (Oslander). Meyer says “an Oxymoron” (*). In a friendly, winning manner he next follows up his rebuke with a positive exhortation.

VERS. 33, 34. Wherefore.—*Λογε* draws an inference from what precedes.—**my brethren, when ye come together.**—He here goes back to the point he started from in ver. 20, “to eat,” i. e., at the church-feast—the agape,—**tarry one for another.**—ἐκδέχεσθε as the opposite of the reprehended προλαμβάνειν (ver. 21) means, *wait*, suitably to the N. T. usage elsewhere. [Words-

worth translates it *receive, entertain one another*, a rendering which is forbidden by the contrast which it forms with προλαμβάνειν, and is not found in any of the versions].—Finally he points to the fact that this Supper was not intended for the satisfaction of bodily wants, and that these ought to be attended to at home. This would serve to guard them against that greedy haste which destroyed the fellowship of the Supper and counteracted its sacred intent.—**And if any man hunger, let him eat at home.**—This exhortation he strengthens by referring once more to the judgment to which they would expose themselves by an unseemly gathering.—**that ye come not together unto condemnation.**—Having thus given the necessary directions in reference to the matter most urgent, he postpones all further instructions concerning Divine worship and church usage, to his personal arrival. **And the rest will I set in order when I come.**—From this passage the Romish theology has sought to find a support for its tradition. “All permanent instructions which are destined to have the character of Divine appointments are always referred back even by the Apostles themselves to the Lord and His Word (chap. vii. 10; ix. 14); and hence we justify the rule that nothing can stand as a Divine ordinance in the church which is in opposition to the recognized and definite expressions of the Lord and His Apostles.” **BURGER.**

DOCTRINAL AND ETHICAL.

[1. **THE LORD’S SUPPER.** 1. *Its authenticity.* In Paul we have a separate and an independent witness to the genuineness of this institution. It was revealed to him as a part of that Gospel of which he certified that he neither “received it of man, neither was taught it, but by the revelation of Jesus Christ.” And the essential harmony of his account with the narratives found in the synoptical gospels, while it is prior to either of them in the order of composition, puts both the fact and all its particulars beyond reasonable doubt. The mythical theory here finds most effectual refutation. 2. *Its distinctive character.* It is the Lord’s Supper, and is therefore to be separated from ordinary meals as designed not for the nourishment of the body, but for the soul. It is, therefore, a suitable observance for the Lord’s house, and should there be celebrated with all the solemnity which the great event it commemorates ought to inspire in devout minds. 3. *Its import.* a. It is a memorial of our Lord’s death. This it exhibits to us as a sacrifice for our sins. The bread betokens the body that was broken in our behalf; the wine calls to mind the blood that was shed for the forgiveness of our sins, and by which the covenant, ensuring to us eternal life, was sealed. These elements are a significant witness, therefore, of the atoning character of our Lord’s sufferings and death, and they can be rightly received only by those who so interpret that wonderful transaction. b. But while it is a memorial, the Lord’s Supper is at the same time a *feast* to the soul. Our Lord therein presents Himself to the church as the true bread from heaven which giveth life unto the world, and by means of which we are to eat

* A figure in which an epithet of a quite contrary signification is added to a word.

His flesh and drink His blood, so that He shall dwell in us and we in Him. It is, therefore, no empty form, but one filled with richest substance—a substance which is nothing less than the body of our Lord Jesus Christ, which it becometh the believer to discern and appropriate by a living faith to the strengthening of his own spiritual life, and that he may be raised up at the last day. *c.* Besides, it is a *festival of social union and communion* where, in fellowship with their Head, believers knit the bonds of their common membership. *d.* It is, moreover, a *proclamation* of our Lord's death, a significant exhibition to the world of what He has done and is still ready to do in behalf of all perishing sinners. In celebrating it the church sends forth its invitation to the world bidding every one that hungers and thirsts to come and eat without money and without price. *e.* It is a *pledge* of the Lord's return. As it points backward to His death, so does it also point forward to that Marriage Supper where He, the returning Bridegroom, will entertain His Bride clothed in white array without spot or blemish or any such thing, and destined to go no more out from His presence forever and ever].

2. THE LORD'S SUPPER. *The proper method of its observance.* The words "given for you,"—"shed for the remission of sins,"—are associated with the act of eating and drinking the elements as expressing the chief thing in this sacrament; and he who truly believes in these words is a right-worthy and well-qualified communicant. But he who does not accept their truth or doubts them is unworthy and disqualified; for all that the words "for you" require is a sincere believing heart.—Again, where this faith is fervent there the new command of our Lord, John xiii. 34, is observed by all the members of the New Covenant. The fire of this love, which in Christ devoted itself even unto death in behalf of all mankind, melts down human pride and selfishness. If this love of Christ truly possesses our hearts so that we can appropriate to ourselves the sacrifice it has made as offered for us, then will our natural self and all we have of this world's advantages and goods become as nothing. Christ and his love will be our all, and in Him will the entire worth of life be included for us. We shall seem to possess worth so far as we are in Him; and everything will possess worth for us so far as it belongs to Him, proceeds from Him, is His work, partakes of His nature, bears His impress, and has Him for its end.—Still further, in my associates I behold One who is in them, even as He is in me, who imparts Himself to them as He does to me, who loves them as He does me, and who is beloved by them as He is beloved by me. Thus, all sense of estrangement is removed, and a feeling of true brotherhood is awakened, and a communion established wherein we freely share with each other what we have received from Christ. When believers celebrate the Lord's Supper in such a state of mind, then may they be said to partake worthily; then are they in condition to receive through the bread and wine the all-atoning grace of Christ, and together with this, the might of a pure love which gladly forgives: which shrinks at no self-mortification; which embraces all who are in Christ with a

pure benevolence and sinks all distinctions of weak and strong, of poor and rich, of little and great, in the one life of Christ which is freely imparted to all, and alone has and gives absolute worth; which accepts with pleasure the little from the little, and rejoices also to give without stint and without selfish intent, in perfect simplicity of heart, so that we receive from our brethren what they have in Christ and what is precious and costly, however small it may appear, and give to them in turn, what we too have derived from Christ, both great and small, counting it a favor if we may but be made the instruments of His love.—When on the contrary the heart is closed against the brotherhood in selfishness and disgust, and cleaves to earthly things of whatever kind, and exalts itself by reason of their possession and looks contemptuously on the rest keeping aloof from them, then faith in the declarations, "given for you"—"shed for you" is utterly impossible; there the person is disqualified for a living union with the Lord in His Supper; then does he eat and drink in an unworthy manner. Here then is the point which every one must carefully look at who wishes to commune at the Supper; and he must examine himself honestly in presence of the great Heart-Searcher in reference to it.—And only after thorough self-examination under the instruction and guidance of Christ's Spirit must he approach the Holy Supper where the Lord imparts His own offered life to Him being vitally present through the visible symbols.—Holding communion thus he will be greatly strengthened in the participation of Christ's salvation and be merged more completely in the river of eternal life flowing from Jesus, and his whole nature will be quickened, refreshed and nourished for the more complete development of its spiritual powers.—But when these conditions are wanting and when persons approach the Supper in an unhallowed frame of mind, faithless and loveless, then will the life so freely offered to them, instead of proving a blessing and a nourishment work out for them a greater condemnation. The Holy Sacrament being violated and desecrated by an unworthy handling proves a stumbling-block to the communicant; his life pines away and perishes—an effect which not only took place in the apostolic churches, but which stretches on through all time to come extending even to the body itself, (comp. Calvin *in loco*).—Such judgment, however, is to be regarded primarily as a chastisement of the Lord by which He intends to bring back the unworthy communicants to suitable reflection and to guard them against sinking back into the world and incurring a greater damnation. From all this it will seem that an unworthy communication can only take place where through the operation of the Divine Spirit a worthy communication has been rendered possible, where a believing disposition has already existed so that the unworthiness proceeds from unfaithfulness to the divine influences and from a mind perversely resisting the grace of Christ. But the oftener such unworthy communication is repeated, the more closed does a man become against rebukes of the Spirit and the more disqualified from proper self-reflection and personal

examination and purifying self-judgment, the nearer also does he approach that state of complete apostasy which brings with it damnation.

HOMILETICAL AND PRACTICAL.

LUTHER.—Vers. 20, 21. No sin is so contrary and hostile to this sacrament as disunion and discord. **STARKE:**—Ver. 17. The minister's commands ought to be God's commands. Woe to the minister who commands otherwise, and woe to the hearers who do not obey! **HED:**—Ver. 19. God turns all things for good: the juice must ferment if wine is to be produced; so must the church be agitated by false opinions and abuses in order that what is evil may foam up and pass off. By this means we learn ourselves, and the hypocrite is separated from the true Christian (1 Jno. ii. 18f.).—Ver. 20. Oh, what multitudes approach the table of the Lord, not as they should, but as they would; by so doing they celebrate, not the feast of the Lord, but the feast of their own condemnation.—Ver. 21 (**HED.**). The Lord's Supper, not an ordinary meal, but a true Supper, where not the stomach, but the soul, is to be satisfied. Dost thou hunger and thirst after Jesus? Then it will be easy to fast while preparing to approach the table of the Lord for the sake of better devotion. But if thou art weak, and must needs partake of food, still this will not hinder the worthy reception of the Holy Supper.—Ver. 22. In the Church of Christ, and in the distribution of the Supper, one is of as much consequence as another; and the rich and the noble must not take umbrage if the poor and the lowly partake first.—Ver. 23. Abuses can best be remedied by going back to the primitive institution of a thing (Matth. xix. 4).—If our Lord has instituted an ordinance, it is not allowed us, or the whole Church even, to change aught therein; for He is the Lord of the whole Church.—Ver. 24. He says not: 'offer it, honor it, guard it, carry it about, worship it.' **SPENER:** If the veritable body of the Lord has been offered for us, then must the same also be received and enjoyed by us in the Holy Supper. In the inward remembrance of the Saviour there is an actual seeking, desiring and apprehending of all His grace; and such recollection transpires in the inmost depths of the soul. The more thou thinkest upon Jesus the happier art thou: the oftener, the better! (**Spener**)—Ver. 25. It is real blood that Christ has shed for us, and indeed the sacrificial blood which he has offered up in our behalf, the blood of atonement whereby we are reconciled, and hence the very thing whereby he has sealed the New Testament. Where the cup is wanting, there the supper is mutilated; for Christ did not bequeath his blood with the bread, but with the cup. As after having been born, we need food, not only once, but daily for the strengthening of our nature, so must this sacrament, which is designed to strengthen our new nature, be frequently repeated. And to this we should be urged not only by the command of the Lord, but also by a sense of our own need—because we crave the forgiveness of sins and spiritual invigoration. Besides we should be moved to it by the pre-eminent worth of the good things presented to

us.—Ver. 27. Judged according to our merits we are all too unworthy of food and drink, such as no angel has been honored with. Yet the super-abounding grace of our Lord Jesus Christ renders the lowest of us worthy of it. Those who approach the table of the Lord without repentance and faith, without reverence and holy resolves, without love and reconciliation, in short, without the perfect renunciation of all deliberate and presumptuous sins, offend as grievously against the body and blood of the Lord as did the godless Jews and heathen, who crucified the one and shed the other. (**Heb. vi. 6.**)—Ver. 28. **LUTHER:** To examine oneself means to consider whether we are fit: hence, it requires that we should not trust at once to our own thoughts, nor to the opinions of others, but keep these in abeyance until the matter has been well investigated before God and in the light of his word. And for this a person should be duly qualified. Hence, no unconverted man can properly examine himself, unless he first begins to yield to the prevenient and convicting grace of God, and thus a spark of divine light is kindled in him.—Examine thyself according to the law, as to whether thou dost realize thine own sin, and the well-merited wrath of God; also, according to the gospel, as to whether thou dost in faith comfort thyself solely with the all-availing merits of Jesus and whether this faith in thee is strengthened through a hearty love of God and of thy neighbor—through a profound hatred of all sin and evil—through a holy zeal for true godliness, through a high minded contempt of that which is seen and temporal and through a burning desire for that which is unseen and eternal. If this examination be sustained, be assured that this Holy Supper presents you that which heaven and earth cannot give. (**ARNDT:**) Prove thyself according to the language of the institution wherein the great mystery contained is set forth to be, that it exhibits to us the true body and blood of Jesus—that He, as an offered body and as atoning blood, yea as a testament with all well earned treasures and gifts is truly presented, to some for a blessing, to others for a condemnation. And remember also, that to be a worthy guest thou must be prepared by repentance and faith to be capable of spiritual communion with Christ and his spiritual body. Such are the blessed intents, fruits, operations of this mysterious testamentary feast of love and reconciliation.—Ver. 29. It happens sometimes, that the children of God approach the table of the Lord without suitable reflection and proper preparation. These invite upon themselves severe temporal chastisements; while the utterly godless, provoke a greater damnation.—Ver. 30. **HED:** Why are many sick? Why do many die? Why do many fall? Some reply; "it was a raging pestilence"—"the physician failed"—"we cannot avoid ill luck".—I reply, 'it is because they partake unworthily of the Lord's Supper.' God's judgments yet endure. But who sees them? who suspects them?—Ver. 31. If thou wilt judge thyself salutarily, keep from dissipating vanities; refrain from treacherous self-love; and think not to magnify the good and diminish the evil that is in thee. Pray God to enlighten thee; and take God's word to counsel and re-

form thee in all particulars wherein thou canst and ought to be reformed. He who does not daily stand in judgment upon himself, cannot stand well in a state of grace. Amid many kinds of wordly avocations this may not be readily done; yet the spiritual and eternal welfare of our souls is of sufficient importance to demand and obtain some time for this purpose from every one; and time may be easily found for it if we will.—Ver. 82. Behold the compassion of God towards the unworthy communicants at Christ's table. He does not send them at once to hell; but searches them by means of temporal punishments, with paternal intent of leading them to repentance, and keeping them from being condemned with an impenitent world.—Ver. 83. O happy fellowship, where in holy communion, one deems himself no higher than another, but rather each one thinks other better than himself! (Phil. ii. 8).

BERLENE. BIBEL: Ver. 16. It is always the duty of Christians to meet together, but it should be for edification. The tendency is ever to backslide. Steadfastness in the truth already known costs effort. By the grace of God only can we grow.—Vss. 18, 19. Were we to look into man's condition and also to comprehend ourselves better, it would not astonish us to find so little perfect union among pious people. And were our hearts more simple and thoroughly freed from falsehood, how would we learn to look with others' eyes at everything which now awakens, at first sight doubt, disgust and jealousy! We readily acquiesce in the most singular ways of Providence when we have learned how to bring good out of evil, and under all things to recognize God's wisdom, truth, and blamelessness. Of many a church-communion at the present day Paul might well say, "How can ye, being unholy, have a holy table of the Lord? The world is full of hypocrites and mouth-Christians.—Ver. 23. We must first receive the mystery of faith from the Lord, if we would so transmit it to others as to awaken their reverence. Those who profess to be the servants of Christ ought first to have tasted of the goodness of the Lord, and have derived strength from His love, in order that they may be the holy instruments of God in bearing witness of His gospel to others, and nourishing them with spiritual food. What is to be imparted to souls ought not to be taken at second-hand, or delivered without being first experienced in the soul.—Ver. 24 ff. Through the apostasy, mankind have been betrayed into a frightful hatred of God, and into a slavish fear and distrust of Him. Hence they very reluctantly come to commemorate Him whom they regard only as their Judge, and not also as their Saviour and Helper.—In order to furnish weak and wretched souls with the guidance like that of a band, Christ establishes the outward observance of the Holy Scriptures as His memorial—not as though He Himself were ever absent, since He has promised to be with us always, yea, to dwell in His own,—but because our ever forgetful disposition requires such constant reminding. Yet at the same time He aims to make such a powerful impression by means of it as shall deeply stamp on the heart His whole character and work—both what He has done and what He has

suffered in our behalf.—And this memorial is intended also to effect an actual reunion and communion with the Lord; for when a poor, weary soul, in its great need, seeks anxiously for Christ, then does He knock at the heart, not only inwardly, by His attracting Spirit, but externally also, through the means of grace. And if the person opens to Him his whole heart, then does He at once become one with him forevermore; and if he is of one mind with Christ, then is he also a partaker of Him.—Through the envy and wrath of Satan, have mankind fallen into a condition of mutual hostility and passionate strife.—The hellish abyss of bitterness and falsehood lies deeply concealed in every one, and the fire of self-love and self-will burns by nature in us all. Thence arises wrath, strife, hatred, envying, and all the other hellish attributes and works of Satan, by which God's wrath is kindled in the human heart. In this hellish torment would man be doomed to burn evermore, had not Mercy found a perfect means of deliverance in its great wisdom.—The Son of God, as the manifestation of God's heart and love, has incorporated Himself with humanity, and thus have Divine love and grace been again revealed and brought near to man. Those now who unite with Christ through faith become partakers of God's life and love.—The new covenant is at the same time a Testament of the Divine promises which the Son of God has sealed for us with His death and blood. With him, who has enjoyed this blood in its purifying power, is this covenant ratified. If thou wilt then have a share in this covenant with God, thou must open thine heart to Him in order to receive His perfect will, together with all His grace and strength. For this is the power of the new covenant that God proposes to give to His saints His Spirit, whose work it is to draw us to Christ, glorify him in our eyes, and make us strong to obtain all things in Him.—He who has an earnest longing to know Christ, and to partake of Him, will find but little pleasure in transitory things, and be little disposed to think of and cleave to them. For the one must give place to the other, even in thought.—Ver. 26. The first observance of the Supper is apt to be attended with the most earnest devotion. With time, devotion lessens. Constant reflection will, however, guard us against this evil. Our devotion ought to be ever increasing, and this will be the case if we so eat of the bread as not to forget the Lord, and devote ourselves entirely to each other, as the Lord has done for us, and thus allow the blood of Christ to kindle in us a holy zeal to be true to Him even unto death, and to stand by each other even unto blood, in the actual and active communion of the heart, and life and goods, as becometh members of one body. As we eat and drink with the mouth, so with the mouth do we also confess the Crucified, and inoite each other to the fervent imitation of Him. This proclamation of His death involves our living as those who have been crucified, and are dead to the world with Christ; so that we can show that we have a perfect Saviour actually in us, who, as our High Priest has atoned for us, as our Prophet, has instructed us, and as our Ruler, has strongly controlled us.—His death slays our death. His life quickens

our life. And this we ought also to impress on each other: that as Christ died for us out of sheer love, so also ought we, out of the love which He has given as food for our souls, to die gladly unto iniquity, and to live no more unto ourselves, but unto God through Christ, who has suffered Himself to be slain in our behalf.—As the sacraments derive their power and active operation from the death of Christ, so is their most important end conformity to the death of Christ. (Phil. iii. 10). Just in proportion as a person brings to mind the death of our Lord, holds Him in constant recollection, and thinks merely of His future glory, will he become dead to all evil lusts and desires from day to day. Then, when Christ comes, will He take the sovereignty, and liberate the creature from the curse, and from every evil which it has incurred in consequence of the fall. Until then we must hold fast to the memorials of His death.—He who abuses the creature in lust and vanity, and thus excites and nourishes lust and strengthens sin, poorly prepares himself for the coming of the Lord.—Ver. 27. He who eats and drinks without true penitence and spiritual hunger, or renders himself unworthy by sorry pursuits, so far from being absolved from guilt, only doubles it.—Ver. 28. Self-examination should be carried on by a sharp introspection and constant observance of what transpires within us—of our thoughts, aims and desires; by watching what proceeds from us in word and deed; and by reflecting on what the issue of all these things will be before God. At the same time there must shine in us the light of the Holy Spirit, who shall discover to us our secret faults, and disclose the evil we might otherwise overlook. New strength must also be invoked from Him for the overcoming of our selfishness. If we could only suffer ourselves to be examined by Him, then would questions such as these arise: ‘How is it with thee in respect to the love of God? Art not thou loving and serving the creature more than the Creator? Whereupon rests thy confidence—upon the living God, or upon thyself? Art not thou still constantly abusing the holy Name and will of God for hypocritical ends? Is there nothing false in thine act and on thy tongue? Dost thou not indeed represent thyself as more pious than thou art, and still performest in secret thine own will? Dost thou let God rest in thy heart, or art thou hindering Him with thine evil desires? How art thou dealing with God’s Word? Art thou employing the best of thy time for the true inward service of God? How does thy heart stand related to thy neighbor? Hast thou not injured or oppressed any one, so as to cause him to sigh because of thee? Is thy heart free from hatred, and envy, and wrath, even in the nicest particulars? Art thou disciplining and chastening thyself? Art thou practising nothing, even under cover of marriage, which stains thee before God? How art thou dealing with others’ goods? Art thou acting in all things honestly and truly before God?’—Under such searching inquiry, what a depth of impurity is opened up within? The discovery of it cannot but bow the heart mightily before God. This self-examination, accordingly, includes in itself the whole work of repentance

which is demanded before the communion.—Ver. 29. A person eats unworthily—1, when he fails to recognize his own need, and proves not himself; 2, when he hungers not after Christ, nor discerns His most holy and glorified Body. Such base contempt of Christ justly incurs upon itself the severest punishments. Plagues of every kind then ensue—the cause of which is not often seen—and we wonder why this or that person is so severely chastised.—Ver. 30. The first inflictions are somewhat temporary, and they can be ameliorated by earnest repentance, so that the man shall not fall a prey to death. Under the prostration of the body, many a soul may be rescued. That there are, even among well meaning persons, so many sick and dead in faith, happens for this reason: were persons always helped, so as to go on successfully in their appointed conflicts, and to remain looking to Jesus, and to receive from Him grace and victory, they would at once give scope to their fancy, pride themselves on the gifts which they have received, and which were given to them for the purpose of being industriously improved, towards making their calling sure, and advancing in humility. But instead of this, they gradually abandon their humility, and exalt themselves. In this way their field is sown with thorns by the enemy; yet they deem it all good fruit, eat thereof, and fill full their pride and self-love.—Much evil arises when those who are weak separate themselves from such as are able to furnish them good guidance.—Ver. 31. He who comes squarely up to the righteousness of God, and freely acknowledges himself as guilty before it, and subjects himself to its avenging sword by condemning himself, acts discreetly, and according to the mind and counsel of the Holy Spirit. For it is far more tolerable to manage our own case with God secretly, and to take to shame ourselves, and bow before him here, than to be exposed to shame yonder in presence of the angels and of all the elect, and there incur His condemnation. A converted Christian judge himself alone, and trusts none less than himself. Such self-judgment also works in us the death of Christ, in that we judge ourselves as those who have deserved like death, yet for whom the Lord has died, in order that we, through His death, may die unto sin and live unto righteousness. How many a one would lie already in hell, if God, out of sheer mercy, had not taught him through great tribulations!

RIEGER: VER. 17 ff. In a church of Christ there ought to be manifest advance from year to year. In the present constitution of Christ’s kingdom, in which power is still left to the arch enemy to betray, and in which carnal security, levity and temerity are still peculiar to men, factions and class distinctions, those fruits of self-formed opinions, are unavoidable. Where the distinction between rich and poor is still maintained in the church, there it appears no more as it did in the upper chamber of the first Lord’s Supper.—Ver. 23 ff. The observance of the Lord’s Supper falls in between two termini—on the one side, the night when our Lord’s ordinary intercourse with the world was broken off, and on the other His second

coming, when we shall begin to eat and drink anew with him in his kingdom. It is therefore a special provision for those who, not having seen him yet believe.—Ver. 31. To judge oneself, to be judged by the Lord, to be condemned with the world constitute three stages, just as in Mark ix—to be salted with the salt of heavenly discipline, or to be salted with fire, or to be cast into the fire which shall not be quenched.

HEUBNER: Ver. 17. Out from our worshipping congregations there ever depart those persons who are worse than when they came—persons who have been hardened and embittered against the word of God.—Ver. 19. God's government in this world aims at disclosing evil in its true form, but this is ever connected with the glorification of that which is good.—Ver. 21. The holiest things are precisely those which are most exposed to desecration.—Ver. 22. The presence of God and the sanctity of His temple ought to impress every one with a sense of his own nothingness and of the vanity of earthly things.—Ver. 23. In that place where the friendship of Jesus was so bitterly requited He set up the memorial of His love; in that place where He suffered His fearful passion did He establish that ordinance through which He imparted Himself most intimately to others.—Ver. 26. The Lord's Supper should also refresh the sure expectation of His future coming, and be a foretaste of the heavenly Supper.—Ver. 28. This Supper demands the most earnest preparation of mind, wherefore it becometh every Christian to experience some anxiety respecting himself as to whether he is honoring his Lord as he ought. Ver. 29. A deterioration of the heart is one result of unworthy communication.—Ver. 30. the physical weakness which often gets the upper hand of us, is in various ways a sad token of moral degeneracy.—Ver. 31. The more severe a man is upon himself, the more sparing is God toward him. To be sparing of self is to incur harm.

W. F. BRASSER: VER. 17. Where the foun-

tains of grace and of life are flowing, and where the guests of the Lord are to be nourished and strengthened with His body and blood, in order that they may grow in love toward each other even as Christ has loved them, these people can never assemble only to remain as they were before; they are either better or worse after it.—Ver. 26. How can the death of our Lord move the hearts of those who habituate themselves only to carnal contentions and fleshly enjoyments?—Ver. 29. He eats and drinks judgment to himself, who does not eat and drink blessing to himself. Therefore let every one see to it, that he does not eat and drink the judgment of the impenitent and the unbelieving.

[CALVIN. VER. 30. If in Paul's times an ordinary abuse of the Supper could kindle God's wrath against the Corinthians, so that He punished them thus severely, what ought we to think of the state of things now? We see throughout the whole extent of Popery, not merely horrid profanations of the Supper, but even sacrilegious abominations set up in its room. 1. It is prostituted to *filthy lucre* (1 Tim. iii. 8) and merchandise. 2. It is maimed by taking away the cup. 3. It is changed into another aspect by the custom of partaking separately, communion being thus done away. 4. No explanation is given of the meaning of the sacrament, but a mumbling that would accord better with a magical incantation, or the detestable sacrifices of the Gentiles than with the Lord's Supper. 5. It is associated with an endless number of ceremonies, partly trivial, and partly superstitious—therefore polluting. 6. There is the diabolical invention of sacrifice, which contains an impious blasphemy on the death of Christ. 7. It is fitted to intoxicate miserable men with carnal confidence, while they present it to God as if it were an expiation, and think to drive off every thing hurtful by this charm, and that too without faith and repentance. 8. An idol is there adored in place of Christ. In short, it is filled with all kinds of abominations].

C. *The church in general, and the possessor of spiritual gifts in their right estimate and application.*

CHAP. XII—XIV.

1. *These gifts—their ground and aim and hence their unity in manifoldness, suitably to the organic character of the Church.*

CHAP. XII.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know 2 that [when, *ὅτε*] ye were Gentiles, [ye were] carried away unto these dumb idols, 3 even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed [says, 'Cursed is Jesus:' *Ἀνάθεμα Ἰησοῦς*], and that no man can say that Jesus is the Lord, [say 'Lord Jesus,' *Κύριος*

4 Ἱησοῦς] but by the Holy Ghost. Now there are diversities of gifts, but the same
 5 Spirit. And there are differences of administrations, but [ministries and, διακονιῶν
 6 καὶ] the same Lord. And there are diversities of operations, but it is [om. but it is,
 7 ins. and] the same God¹ which worketh all in all. But the manifestation of the Spirit
 8 is given to every man to profit withal [for some profit, πρὸς τὸ συμφέρον]. For to
 9 one is given by the Spirit the word of wisdom; to another the word of knowledge
 10 by [according to, κατὰ] the same spirit; [But, δέ]² To another faith by the same
 Spirit; to another the gifts of healing [healings, ἰαμάτων] by the same³ [in the one ἐν
 τῷ ἐνί] Spirit; [But, δέ]⁴ To another the working of miracles; to another prophecy;
 11 to another discerning of spirits; to another *divers* kinds of tongues; [but, δέ] to another
 the interpretation⁵ of tongues: But all these worketh that one and the selfsame Spirit,
 12 dividing to every man severally as he will. For as the body is one, and [yet] hath many
 members, and [but, δέ] all the members of that one⁶ [om. that one, ins. the]⁷ body,
 13 being [although] many, are one body: so also is Christ. For by [in, ἐν] one Spirit are [also
 were, καὶ-ἐβαπτίσθημεν] we all baptized into⁸ one body, whether *we be* Jews or Gentiles
 [Greeks, Ἕλληνες] whether *we be* bond or free; and have been all made to drink into
 14 [om. into]⁹ one spirit. For the body [also, καὶ] is not one member, but many.
 15 If the foot shall say, Because I am not the hand, I am not of the body; is it there-
 16 fore not of the body? [it is not therefore not of the body]. And if the ear shall say,
 Because I am not the eye, I am not of the body; is it therefore not of the body? [it
 17 is not therefore not of the body]. If the whole body *were* an eye, where *were* the hear-
 18 ing? If the whole *were* hearing, where *were* the smelling? But now hath God set
 19 the members every one of them in the body, as it hath pleased him. And [But, δέ]
 20 if they were all one member, where *were* the body? But now are *they* [indeed, μὲν]¹⁰
 21 many members, yet [om. yet] but one body. And [But, δέ]¹¹ the eye cannot say
 unto the hand, I have no need of thee: nor again the head to the feet, I have no
 22 need of you. Nay, much more those members of the body, which seem to be more
 23 feeble, are necessary: And those *members* of the body, which we think to be less
 honourable, upon [around περιτεθεμεν] these we bestow more abundant honour; and
 24 our uncomely *parts* have more abundant comeliness. For our comely *parts* have no
 need: but God hath tempered [combined, συνεκράσεν] the body together, having
 25 given more abundant honour to that *part* which lacked:¹² That there should be no
 schism¹³ in the body; but that the members should have the same care one for
 26 another. And whether¹⁴ one member suffer, all the members suffer with it; or one
 27 member be honoured, all the members rejoice with it. Now ye are the body of
 28 Christ, and members in particular [severally, ἐκ μέρους].¹⁵ And God hath set some
 in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles,
 then¹⁶ [after that, ἐπεὶτα] gifts of healings, helps [helpings, ἀντικλήψεις] governments
 29 [governings, κυβερνήσεις] diversities of tongues. Are all apostles? are all prophets?
 30 are all teachers? are all workers of miracles? Have all the gifts of healing? do all
 31 speak with tongues? do all interpret? But covet earnestly [be zealous for, ζηλοῦτε]
 the best [superior, χρείττονα]¹⁷ gifts: and yet [moreover, ἐτι] shew I unto you a more
 excellent way [way according to excellence, καθ' ὑπερβολήν].

¹ Ver. 2.—The Rec. has ἐν ἑθνῇ &c. But the omission both of ἐν and of ἐν [K.] may be explained by the attempt which was made to remove the anacoluthon in the original. [Griesbach, *Lachmann* (who however brackets ἐν) *Scholz*, *Schmid*, *Alford* edit ἐν, ἐν before ἑθνῇ with A. B. C. D. E. L. Sinait. about 50 cursives, the Vulg. Syr. (later), Sahid. Aeth. (both), Arm. Slav. and very many Greek and Latin Fathers. The Rec. (Ela.), which gives ἐν alone after ὁ θεὸς and before ἑθνῇ, is sustained by F. G., a number of cursives, the Syr. (Pesch.) Copt. Arab. (Erp.), Oecum. Ambros. In addition to K. ἐν (alone) has in its favor two copies of the Slav. Theodt. (comm.) Damasc. Oecum. (comm.) and Augustine C. P. W.] The authorities in support of ἐν, ἐν are decisive.

² Ver. 3.—The Rec. has κυρίως Ἰησοῦν, and also ἀνέθεμα Ἰησοῦν. The best MSS. have these nouns in the nominative. [Lachmann, Tisch. and Alford favor the nominative form, not only because the external authorities (A. B. C. Sinait. 4 cursives, and a number of versions and Fathers) are on their side, but because the accusative form seems an evident attempt to avoid the *oratio directa*. A few MSS. including the Vulgate have Ἰησ. in the Genitive, and Κυρ. Ἰησ. in the accusative.—C. P. W.]

³ Ver. 6.—Tischendorf, after B. L. &c. al. has καὶ ὁ αὐτὸς θεὸς ὁ, but the Rec. has ὁ δὲ αὐτὸς ἐστὶ θεός. But not only is there a disparity between the two phrases ὁ αὐτὸς δὲ and ὁ δὲ αὐτός, but the most decisive authorities are against ἐστὶ. [The author would imply that it is hardly possible that καὶ ὁ αὐτὸς should have been an alteration from ὁ δὲ αὐτός, so as to conform to the previous phrases, especially when the first of those phrases (ὁ δὲ αὐτός) remained unchanged; and that ἐστὶ, being manifestly spurious, throws additional doubt over the whole reading. Without the ἐστὶ however, ὁ δὲ αὐτός has the support of A. K. L. Sinait., the Ital. Vulg. Syr. (both), Sahid., and several of the Greek Fathers.—C. P. W.]

⁴ Ver. 9.—The first δὲ is omitted by B. D. E. F. G. Sinait. the Ital. Vulg. Syr. (Pesch.) Clem. Orig. Eus. and the Lat. Fathers, but it is inserted by A. C. D. (2d and 3d hand) K. L. Sinait. (3d hand) many cursives, the Copt. Sahid. Syr. (later) Arab. (Par.) Slav. and nearly all the Greek Fathers.—C. P. W.]

⁵ Ver. 9.—The Rec. has αὐτῶν instead of ἐν following A. B. [5 cursives, the Vulg. Didym. and a considerable number of the Latin Fathers.] But the αὐτῶν was substituted so as to conform to the preceding clauses. [It has however for it D. E. F. G. K. Sinait. the Syr. (both), Copt. Clem. Chrys. Theodt.—C. P. W.]

[^a Ver. 10.—In each case in which δ occurs in ver. 10, some good MSS. are found to omit it, but the weight of authority is decidedly in its favor.—C. P. W.]

¹⁴ Ver. 10.—*Lachmann* has *δειρυνεῖα*, but it is not sufficiently sustained. [*Alford* thinks it a mistake occasioned by the preceding *δέ*. The substantive *ἐρμηνεία* occurs once again in this epistle (xiv. 26), but the verb usually takes the form of *δειρυνεῖν* (xii. 30; xiv. 5, 13, 27, 28). Hence perhaps the change. A. D. (1st hand, which also has confusedly *δειρυνεῖα γένη γλωσσῶν*) have *δειρνεῖα*; B. 109 omit *ἀλλὰ* *δέ* *ἐρμ. γλωσσῶν*; and C. D. (3rd hand) E. F. G. K. L. Bn. and the Greek fathers have *ερμηνεία*.—C. P. W.]

⁸ Ver. 12.—Rec. has τὸν ἐνός after σώματος, but against the most decisive authorities.

* Ver. 12.—Rec. has *eis eis* *πνεῦμα*, but *eis* is not sufficiently sustained. It was evidently occasioned by the first member of the sentence. The reading *πνεῦμα ἐκπορεύμενον* originated in an attempt to make the meaning more evident, (Meyer says: According as the sense of the words was made to refer to the Lord's Supper or not, sprung up the reading *πνεῦμα* (with or without *eis*) instead of *πνεῦμα*, and *ἐκπορεύμενον* (spoken according to the usage of the Greeks of baptism) instead of *ἐκπορεύμενον*. The reading *πνεῦμα ἐκπορεύ.* is sustained by B. C. D. F. Sinait. some copies of the Vulgate, by the Syr. (Pesh.) Copt. Goth. Aeth. and most of the Greek writers. Instead of *ἐκπορεύ.* A. has simply *ἐκέρχ.*—C. P. W.)

10 Ver. 20.—A. C. D. (2d and 3d hand) E. F. G. K. L. Sinait. have *μὲν*, and it is adopted by *Tischendorf* and *Alford*; but it is omitted by B. D. (1st hand), two cursives, the Gothic and Augustine.—C. P. W.]

[¹¹ Ver. 21.—*Tischendorf* and *Alford* insert *et*, following B. D. K. L. Sinait. the Syr. (Philox.) Goth. and most of the Fathers.—C. P. W.]

15 Ver. 24.—*Lachmann* has ὑποσημύει with A. B. C. [Sinait. 17, 57, 67, Melet. (In Epiph.) Damasc.] Nearly all the remaining MSS. have ὑποσηοῦντ. [B. has τὴ περισσώτερον ἐοῦς instead of περ. δ. τιμῇ.—C. P. W.]

[¹³ Ver. 25.—D. F. G. L. Sinait. and a number of versions and Fathers have *σχιματα*, but the preponderance of authority is in favor of *σχινα*.—C. P. W.]

14 Ver. 26.—*Sachmann* has $\epsilon\iota\ \tau\iota$, but his authorities are not sufficient. [The first $\epsilon\iota$ is omitted by A. and Orig., and the second by A. B. Sinait.] The evidence for them is abundant.—C. P. W.]

* Ver. 27.—Some MSS. have *μῆλως*: *Never*. It was an error of some transcriber or from not understanding *ἐκ μῆλως*.

Ver. 27.—Some MSS. have *μαλόνος*; *νεγερ*. It was an error of some transcriber or Irish monk understanding *αὐτῶν*.
 Ver. 28.—Rec. has *ἰσῆτα*. The weight of authority is in favor of *ἑσῆτα*. [Alford thinks the Rec. a correction to a more usual form, and the entire omission of the word which some respectable MSS. show, an attempt to throw all into one catalogue.—C. P. W.]

¹¹ Vargile, Tischendorf, and others edit *μαίονα* with A. B. C. [Sinaït, eleven cursives, the ancient Syr. (Pesch.) and perhaps the later Syr. Aeth. and some Greek Fathers]; but the Roc. has *μαίονα* which Meyer prefers. Very probably a change was made because *μαίονα* seemed unpleasant, and on account of Chap. xiii. 13 and xiv. 5. [Bloomfield, Lachmann, and Alford however agree with Tischendorf that the weight of evidence is in favor of *μαίονα*—C. F. W.]

EXEGETICAL AND CRITICAL.

["The ancient prophets had clearly predicted that the Messianic period should be attended by a remarkable effusion of the Holy Spirit (Joel ii. 28). Our Lord, before His crucifixion, promised to send the Comforter, who is the Holy Ghost, to instruct and guide His Church (John xiv.). And after His resurrection He said to His disciples, "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18). And immediately before His ascension He said to the disciples, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). Accordingly, on the day of Pentecost, these promises and prophecies were literally fulfilled. The peculiarity of the new dispensation consisted, in the first place, in the general diffusion of these gifts. They were not confined to any one class of the people, but extended to all classes—male and female, young and old; and secondly, in the wonderful diversity of these supernatural endowments. Under circumstances so extraordinary, it was unavoidable that many disorders should arise. Some men would claim to be the organs of the Spirit, who were deluded or impostors; some would be dissatisfied with the gifts which they had received, and envy those whom they regarded as more highly favored; others would be inflated, and make an ostentatious display of their extraordinary powers; and in the public assemblies it might be expected that the greatest confusion would arise from so many persons being desirous to exercise their gifts at the same time. To the correction of these evils, all of which had manifested themselves in the church of Corinth, the Apostle devotes this and the two following chapters." HONGE].

VER. 1-3. His instructions in regard to spiritual gifts, especially in regard to such dis-

courses as proceeded from the special influence of the Spirit, Paul introduces by a statement of the chief token by which any genuine spiritual utterance may be known, viz., 'the acknowledgment of Jesus as Lord.' Whether he had been particularly questioned on this point, as in the instances mentioned vii. 1 and viii. 1, [and which are by some supposed to be continued here; or whether this is the second of the point alluded to in xi. 16, concerning which he had heard,] is uncertain. At any rate, what he is laboring for is the removal of abuses which had crept into the didactical and lyrical portions of Divine worship, occasioned by these extraordinary phenomena (comp. xiv.). "The Corinthians having turned aside from a plain, practical Christianity, were employing the gifts of the Spirit without regard to church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them in the 'true end and right use of these gifts, and to warn them against confounding a genuine inspiration with fanatical excitement.'" NEANDER. These abuses have, without good reason, been put in connection with the party divisions at Corinth, mentioned in chap. i. Baur and Rübiger reckon those who prophesied among the followers of Paul, and those speaking with tongues among the followers of Peter; while Dähne regards the latter as Alexandrine fanatics of the Christ-party.—Now concerning spiritual things. —τῶν πνευματικῶν is to be construed as neuter, according to the analogy of xiv. i; and is not to be interpreted solely of the gift of tongues [as Billr., de Wette, Stanley], concerning which he is not now speaking exclusively; but of spiritual things generally, i. e., of such effects as were wrought by the Holy Ghost, whether ordinary graces and virtues, or supernatural phenomena proceeding from Him and belonging within His sphere. What is said in xiv. 37 [to which Grot., Ham., Locke, allude], might seem to sustain the masculine construction here, making the word apply to inspired persons in

general (πνεῦμα ἔχοντες), or those speaking with tongues (γλώσσαις λαλοῦντες), provided the Corinthians had been wont to designate them especially by this term. But the predominant reference is, on the whole, to the phenomenon itself (comp. ver. 81; xiv. 1, 89); and to restrict it to one class of persons is demanded neither by the allusion to dumb idols in ver. 2, nor by the drift of the whole paragraph, which aims to correct the excessive estimation of that gift.—brethren, **I would not have you ignorant.**—Comp. on x. 1. He here gives them to understand both the subject of his instructions, and also that they needed enlightenment respecting the nature, origin, worth and use of these operations of the Spirit. To this necessity he points in the following verse, where he reminds the Corinthian converts (who formed the main body of the Church) of their former heathen state—a state of inexperience in regard to the revelation of the living God and the Spirit's influences, and of a blind passivity in religious things—a state which disqualified them for an accurate judgment respecting these new experiences, unless carefully instructed. Burger states the connection thus: 'the power which once influenced you as heathen is now broken; another influence has now poured itself forth upon you, of which you are made aware by these gifts of the Spirit. And now, be it understood, that this Spirit has fixed and uniform purposes and signs, and does not scatter itself in a variety of discordant relations and services such as you were involved in amid the distractions of heathenism. The one abiding centre of all spiritual operations is Jesus.—**Ye know that when.**—In the best authorities the reading is *ὅτι ὅτε*, *that when*. If we adopt this, we must either suppose an anacoluthon here, on the assumption that after writing *ὅτε*, *when*, Paul lost sight of the *ὅτι*, *that*, and proceeded directly with the following words in connection with *ὅτε*, *when*; so that the construction would be—**ye know that when ye were Gentiles, carried away to dumb idols as ye were led.**—(ὡς ἂν ἦγεσθε, where the *ἂν* indicates what ordinarily happens; comp. *Passow* I., p. 156). Or, with Bengel, we may construe the *ὡς ἂν*, as in 2 Corinthians x. 9, by *tanquam, quasi, as it were*, thus softening the strong expression *ἦγεσθε*, *were led*, which would then be taken in connection with *ὅτι*, *that*, as the predicate of the main clause; while *ἀπαγόμενοι* would come in as a side qualification, indicating that they suffered themselves to be thus led. In this case the sentence would read—'that ye, when ye were Gentiles, were in a manner led away to dumb idols.'—[Alford supposes an ellipsis of *τὸν χρόνον*, *the time*, while *ὅτι* virtually drops away as a part of the formula, *οἶδατε ὅτι*, *q. d.*, 'ye remember the time when ye were']. At all events, the word *ἦγεσθε* [which here expresses the main point to which he would call attention] indicates a power foreign to one's own conscious self-determination, whether it be that of a blind enthusiasm, or of some impulse of nature not as yet overruled by what is truly Divine, or even of demoniac influence. The last agrees well with viii. 5; x. 20; Eph. ii. 2, and can be assumed to co-exist with blind enthusiasm and natural impulse. To imagine any reference to the blinding

influence of priestcraft would hardly do, since there was very little of this apparent in the religion of the Greeks. In the expression, *ἀπαγόμενοι*, *being carried away*, we are not to suppose any figurative allusion, either as to a criminal led to execution, or to a victim reluctantly dragged to the slaughter, thereby showing the worthlessness or the unluckiness of the sacrifice. It is not to this that the context points, but rather to the readiness with which they allowed themselves to be led aside from the right into the wrong way—a matter which needed not to be directly stated in the context, but which lies in the very nature of the case, as the Apostle regards it, and as he teaches those whom he instructed to regard it. So the term is used also in classic writers (comp. *Passow* I., p. 292). The idols to whose altars and temples they were led, whether to sacrifice, or to pray, or to consult, are termed *ἄφωνα*, *voiceless, dumb* (comp. Hab. ii. 18f.; Ps. cxv. 5; cxxxv. 16) in contrast with the living God who reveals Himself by word, and through His Spirit imparts the gift of speaking in prophecy.—**Wherefore**—i. e., suitably to their necessities. In order that they may form a correct judgment in relation to the Spirit's operations, especially in relation to utterances proceeding from this source, he gives them the chief token of speaking by the Holy Ghost; and first, negatively,—**no man speaking by the Spirit of God saith, 'cursed is Jesus,'**—i. e., speaking in the Spirit excludes all cursing of Jesus; hence, where this takes place, there can be no speaking in the Spirit; next positively,—**no man is able to say 'Lord Jesus,' save in the Holy Spirit.**—The confession of Jesus as Lord is to be attributed to the Holy Spirit as its source, since only in Him is such a thing possible (comp. 1 John iv. 2ff.). The distinction between the text here and that in John, according to Bengel, is that Paul furnishes a token of the true inspiration as against the heathen; but John, as against false prophets. The expression "in the Spirit," *ἐν πνεύματι* (comp. Matth. xxii. 43; Mark xii. 36) indicates the conscious exercise of our faculties in the element of the Spirit—a thorough pervading of the soul by the Spirit in the act of speaking. "*Ἀνάθεμα Ἰησοῦν, anathema Jesus*, is an expression of the fanatical rejection of Christ, such as might occur in moments of devilish excitement in Jews or heathen." *Ἀνάθεμα*, in its original signification, is the same as *ἀνάθημα*, *any thing devoted*; but it is especially used in a bad sense, denoting that which is devoted to destruction by God, just like

ἱερεὺς in the O. T., and *sacer* among the Romans. In the synagogue it designated that which was doomed to utter excommunication; hence its meaning is accursed." NEANDER. ["He says, not *Christ*, which term designates the office, and is in some measure the object of faith, but *Jesus*, the personal name designating the historical person whose life was matter of fact. The curse and the confession are in this way far deeper"]. The idea that in the latter clause it was Paul's intention to avert contempt from those speaking with tongues, is a groundless assumption, since no trace of such contempt appears; and it belongs with the arbitrary suppo-

sition that he here had especially in mind the gift of tongues. In 3 Ed. Meyer says: "It is possible that amid the various forms and even distortions of spiritual discourse at Corinth, public opinion may have varied as to who could be properly regarded as the speaker of the Spirit, and who not. Over against all arbitrary, ambitious and exclusive judgments on this point the Apostle expresses himself the more forcibly the broader he makes the specific sphere of spiritual discourse to appear, and the more simply and definitely he lays down its specific characteristic." The expression "anathema Jesus" may be taken either as a wish, 'let him be anathema,' or as a declaration: 'he is anathema,' thus referring to the fact that He suffered death upon the cross as one accursed (comp. Gal. iii. 13). Then it would essentially agree with the term "blaspheme" in Acts xxvi. 11. The contrast with this extreme of unbelief is given in the key-word of faith "Jesus is Lord," wherein the Messiahship of Jesus is acknowledged, and that too as a dignity divine (comp. Rom. x. 9). ["The confession includes the acknowledgment that He is truly God and truly man. What the Apostle says is, that no man can make this acknowledgment, but by the Holy Ghost. This of course does not mean that no one can utter these words unless under special Divine influence; but it means that no one can truly believe and openly confess that Jesus is God manifest in the flesh, unless he is enlightened by the Spirit of God. This is precisely what our Lord Himself said when Peter confessed Him to be the Son of God. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Matth. xvi. 17. HODGE].

VER. 4-7. He here enters upon the more definite exposition of his subject. After having presented a true test of a genuine utterance by the spirit, he points to the diversity of the spirit's operations, which yet converge to one end, even as they all have but one actuating principle. The advance in his argument, or perhaps, also, the contrast between the diversity he is about to speak of with the one fundamental characteristic mentioned in ver. 8, is denoted by a *δέ*.—But there are distributions. —By *διαφοραί* is meant either *distributions* (comp. *διαποιν* ver. 11) which would make this clause imply that one gift was imparted to one person, and another to another; or *distinctions, diversities* (comp. Rom. xii. 6, *χαρισματα διαφορά*). Both renderings amount to about the same thing. The former, however, which ought to be preferred on account of ver. 11, involves the latter. [This expression is repeated three times in connection with three different classes of objects—*χαρισματα, διακονίαι, ἐνεργήματα*, severally rendered *gifts, ministries, operations*]. But what are we to understand by these terms? Much the same thing? as though the Christian virtues, of which he speaks afterwards, were contemplated from three different points of view; first, as gifts of divine grace, as elements of the new life which, with all its varied capacities, is mediated by the indwelling Spirit of God; secondly, as ministries,—means or instruments by which one member contributes to the good of another; or, as Meyer says, wherewith Christ is served—"that same Lord to whom service is thus rendered,"—contrary to the analogy of the other

clauses; thirdly, as effects in which the gifts manifest their efficiency? Or thus, that the second and third classes are subordinated to the first—"services" and "operations" being the two characteristic forms in which the "gifts" are exercised, and in which these exhibit themselves, *viz.*, as *services* in their relation to Christ, and as *operations* in relation to their effects, whether miraculous or not? (Meyer).—Or does the Apostle allude to various sorts of the Spirit's operations, such as afterwards particularly specified in ver. 8 ff.—so that by "gifts" we are to understand "the word of wisdom and of knowledge, prophecy, divers kinds of tongues," and the capabilities belonging thereto, and intended for instruction; and by "services," "the helps and governments," &c., appertaining to the management and polity of the church (ver. 28); and by "operations," the miraculous powers mentioned in ver. 10, and the faith of ver. 9, among which we find the gifts of healing reckoned, but which are expressly referred back to the first class of "gifts," showing by this very circumstance the arbitrariness of the interpretation? Since the first of these methods of construction has also its difficulties, and "ministries" cannot be included under the head of "gifts," another mode of interpretation and arrangement is required. The *χαρισματα*, gifts, are qualifications or capabilities peculiar to Christianity (comp. on i. 7).—"Eminent endowments of individuals in and by which the Spirit dwelling in them manifested Himself:—and these either *directly bestowed* by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or *previously granted* them by God in their unconverted state, and now *inspired, hallowed, and potentiated* for the work of building up the church, as in the case of teaching, exhortation, knowledge. Of all these gifts *faith working by love* was the necessary substratum or condition." ALFORD].—"And here we must distinguish between such gifts as are repeated throughout all time, and such as involved the supernatural also in form according to the peculiarity of the first century. Hence we see the erroneousness of Irving's stand-point by whom the restoration of all the gifts collectively was desired for the regeneration of the church, just as they existed in the apostolic period. But we, at any rate, will recognize in those gifts the types of such as shall exist always in the Christian church, only, indeed, in another form." NEANDER. The *διακονίαι*, ministries, are the manifold offices or functions in the church, (understood in their widest sense) in which these "gifts" were employed, and which indicate a division in the spheres of labor corresponding with these "gifts." ["These must not be narrowed to the *ecclesiastical orders*, but kept commensurate in extent with the gifts which are to find scope by these means, see vv. 7-10." ALFORD]. Finally the *ἐνεργήματα*, operations are the various effects resulting from the exercise of the "gifts" in these particular "ministries." ["These are not to be limited to *miraculous* effects, but understood commensurately with the gifts of whose working they are the results." ALFORD]. Very instructive is the reference of the first of these classes—the gifts—to the Spirit as the principle which reforms the inward man, and qualifies and disposes our na-

tural endowments for carrying forward the objects of God's kingdom, awakening, developing, and sanctifying them for their several uses—but the same Spirit,—*sc.*, *ὁ διαπῶν* comp. v. 11, *who distributes them as He will*;—and so also the reference of the various ministries or offices to Christ as the Head of the Church from whom its organization and regulation proceed (comp. Eph. iv. 11),—but the same Lord,—*sc.*, *ὁ διαπῶν*, *who appoints and assigns individuals to them as He will*; and not less that of the operations to the all-working God,—but the same God.—And He in consistency with the term “operations” (*ἐνεργήματα*) is represented as the one who worketh (*ὁ ἐνεργῶν*) all things in all.—This clause may be taken in its widest sense, as referring to God's activity in the universe; or it may be interpreted more restrictedly, in relation to the gifts and ministries above specified; or, which might be more correct, in relation solely to the operations spoken of in this clause; since God is the efficient cause of all the effects which are produced by those who, by virtue of the gifts of the Spirit, work in the various offices of the church. What is here affirmed of God is not in conflict with that asserted in ver. 24, where God is said to be the one who tempers the body together; since it is God who ordains and fixes all things, even what the Spirit inwardly works, and what Christ ordains in the church. Nor, in like manner does that which is said of Christ in Eph. iv. 7., that “grace is given to every one according to the measure of the gift of Christ,” derogate from what is here ascribed to the Spirit. Christ is the one who commissions the Spirit (John xv. 26) and all the effects of the Spirit refer back to Him. [“Thus we have God the Father, the First Source and Operator of all spiritual influence in all; God the Son, the Ordainer in His Church, of all ministries by which this influence may be legitimately brought out for edification; God the Holy Ghost, dwelling and working in the Church, and effectuating in each man such measure of His gifts as He sees fit.” ALFORD. “Once are these Three known thus solemnly to have met, at the creating of the world. Once again, at the Baptism of Christ, the new creating it. And here now the third time, at the Baptism of the Church with the Holy Ghost. Where, as the manner is at all baptisms, each bestoweth a several gift or largess on the party baptized, that is, on the church; for whom and for whose good all this dividing and all this manifesting is. Nay, for whom and for whose good the world itself was created, Christ Himself baptized, and the Holy Ghost visibly sent down.” WORDSWORTH]. Having thus set forth the diversities and the one fixed ground of these gifts, he proceeds to point out the one chief end of the manifold operations of the Spirit.—But to each one,—*i. e.*, who is endowed. This stands first by way of emphasis. With this, again, the idea of diversified allotments is again taken up, but only as related to the unity of purpose. That which is given to each one He calls—the manifestation of the Spirit,—by which the unity of the actuating principle is again specified. But it is doubtful whether the Spirit is to be regarded as manifesting Himself, or as being manifested. The latter accords with the use of the word in 2

Cor. iv. 2, the only place where *φανέρωσις* elsewhere occurs in the New Testament. That in this way too much would be conceded to human self-activity, is a groundless objection, which is already set aside by the use of the verb “*is given*,” with which also the other construction better suits. What is meant is, that each one manifests the Spirit dwelling and working in him through the exercise of gifts. [Wordsworth unites both ideas. “These spiritual gifts are the manifestations of the Spirit actively, because by these the Spirit manifesteth the will of God unto the church, these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestations of the Spirit passively too; because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts x. 45, 46, *They of the circumcision were astonished when they saw that on the Gentiles also was poured out the gift of the Holy Ghost*. If it be demanded. But how did that appear? It followeth in the next verse, *For they heard them speak with tongues, etc.* The spiritual gift, then, is a manifestation of the Spirit, as every other sensible effect is a manifestation of its proper cause”].—for the common profit.—*συνεφέρον* denotes: the good of the Church, its edification. [“This is the common object of all these gifts. They are not designed exclusively or mainly for the benefit, much less for the gratification of their recipients; but for the good of the Church. Just as the power of vision is not for the benefit of the eye, but for the man. When, therefore, the gifts of God, natural or supernatural, are perverted as means of self-exaltation or aggrandizement, it is a sin against their giver, as well as against those for whose benefit they were intended.”—HODGE]. *πρός* as in vii. 35.

Vers. 8–11. He here proceeds to unfold in detail what is said in ver. 7, appealing to facts as they existed in the Church. Hence the *γὰρ*, which is explanatory.—For to one indeed.—In *ὃ μὲν* = *τῷ μὲν* the old demonstrative use of *ὅς* appears (comp. *Passow*. II., p. 1545). In what follows the expressions denoting the various parties to whom the distribution has been made, occur interchangeably. We have *ἐτέρῳ δέ* and *ἄλλῳ δέ*. Since the former indicates a stronger difference than the latter, there is a disposition to mark out the chief divisions according to these, so as to make three classes of gifts in the enumeration (see Meyer). [I. Gifts having reference to intellectual power: 1. the “word of wisdom;” 2. “the word of knowledge.” II. Gifts conditioned on an exalted faith: 1, *faith* itself; 2, *practical* workings of faith—*viz.*: a. healings; b. powers; 3, *oral* working of the same—*viz.*: prophecy; 4, *critical* working of the same—*viz.*: the discernment of Spirits. III. Gifts having reference to tongues: 1, speaking with tongues; 2, interpretation of tongues*]. But shall we

[* The following classification following the distinction implied in *ἑρμῆς* and *ἄλλῳ* is suggested by Dr. Henderson as tending to show the “beautiful symmetry” of the passage:

- I. To one, the word of wisdom.
2. to another, the word of knowledge.
- II. To another, faith.
1. to another, gifts of healing.
2. to another, working of miracles.

assign prophecy and the discernment of spirits to that class of gifts which are conditioned on a heroic faith? This will hardly do. We will here state in advance our ideas of whether and how the classification can be made. First, we have two gifts evidently belonging together, or nearly related, *viz.*: "the word of wisdom" and "the word of knowledge."—*Λόγος* thus rendered "word" means lit. *discourse*; according to the sense here, a *capacity* for discoursing; and the words in connection denote the subject matter of discourse. But there is a difficulty in distinguishing between wisdom and knowledge. Certainly we cannot admit the view which takes *λόγος σοφίας*, the *discourse of wisdom*, as= to *σοφία λόγου*, the *wisdom of discourse*, i. 17, and which interprets *λόγος γνώσεως* as meaning knowledge communicated in the simplest style. Rather, we might take the distinction between these two to be that of theoretical and practical knowledge. But then it would be doubtful by which term the one and the other was denoted. Paul's usage declares for our taking *γνώσις*, *knowledge*, theoretically (in opposition to which the practical import is plainly to be assumed in 1 Peter iii. 7; 2 Pet. i. 5 f.); but *σοφία*, *wisdom*, can by no means be understood in a practical sense: in support of which only Col. iv. 5 may possibly be adduced, and also the adjective "wise" (*σάφης*) in Rom. xvi. 19; 1 Cor. iii. 10; Eph. v. 15. According to Meyer, *σοφία* denotes the higher Christian wisdom in and for itself, which is not to cease, even at the coming of our Lord; while *γνώσις* (xiii. 8), *knowledge*, denotes a speculative insight into truths, their philosophical exposition through the processes of the intellect. According to Oslander, "wisdom" is the apprehension of Divine truth in its totality—of the aims and purposes of God, of the plans and operations of salvation, of the entire scheme of redemption in its inward connection as a well organized Divine system; but "knowledge" is the clear apprehension of particular things Divinely imparted through an inward appropriation and experimental acquaintance (comp. John vi. 69; xvii. 3; Phil. iii. 8)—the former being rather the objective, extensive, all-comprehensive form of knowledge, the latter the subjective, intensive, and special form. Adhering now essentially to both these interpretations, we take "wisdom" to denote the direct intuition into Divine mysteries, and "knowledge" as that kind of apprehension which is gained by reflection, and which therefore belongs only to the present dispensation. [So substantially Hodge and Alford. "According to Neander, 'wisdom' is the *skill* which is able to reduce the whole practical Christian life into its due order, in accordance with its foundation principles (see *Plant. and Train.*, p. 444, 445); 'knowledge,'

the *theoretical insight* into Divine things; and similarly Olsh. and Billroth. But Bengel, *et al.*, take them conversely—"knowledge" for the practical, "wisdom" for the theoretical. Both, as de Wette remarks, have their grounds in usage. 'Wisdom' is practical, Col. i. 9, as is 'knowledge' in Rom. xv. 14, but they are *theoretical* respectively in ch. i. 17 ff. and viii. 1. Estius explains 'the discourse of wisdom,' *gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis*,—as ch. ii. 6 f.;—and 'the word of knowledge,' he says, *'gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experientiæ.'*" ALFORD].—To another—*ἐτερόν δέ*—*faith*.—Not that faith which receives salvation in Christ, i. e., justifying faith, but a strong confidence in the Divine omnipotence, or in the power of Christ, as able to make itself manifest in extraordinary deeds, or to afford and insure help of a supernatural kind; or, in other words, a confidence which shall enable a man to perform these deeds or to afford this help (comp. xiii. 2; Matth. xvii. 20; xxi. 21). Oslander says, "the *fides miraculosa*, which could display itself in fervent effectual prayer, also in extraordinary joyfulness and confidence amid dangers and sufferings, or in readiness to undergo the same. Bengel defines it as "a very earnest and most present apprehension of God, chiefly in His will as to the effects particularly conspicuous either in the kingdom of nature or of grace." [Alford says, "a faith enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner." HODGE: "A higher measure of the ordinary grace of faith. Such a faith as enabled men to become confessors and martyrs, and which is so fully illustrated in Heb. xi. 33–40. This is something as truly wonderful as the gift of miracles"].—To another—*ἄλλῳ δέ*—the *gifts of healings*,—i. e., for healing divers diseases, hence the plural *ἰαμάτων*, of *healings*. In one a capacity for healing one class of diseases, and in another for healing another class, by word and prayer, and the laying on of hands (comp. Mark xvi. 18; Acts iv. 18, *iv*).—and to another—*ἄλλῳ δέ*—the *workings of miracles*.—[*ἐνεργήματα*, a passive noun, which, if construed strictly, would denote the things wrought by miraculous power; Hodge translates the clause, *effects which are miraculous*, and here the effect is put for the cause, *viz.*, the ability to work miracles]. The miracles here are of a still different kind from those of healing, such as the expulsion of devils, raising the dead, and, according to Calvin and others, judicial inflections also, as in Acts v. 6, 9; according to Olshausen, operations as in Mark xvi. 18; Acts xxviii. 5 [the safe handling of serpents and deadly things]. Meyer understands it of miraculous effects of all kinds (comp. Acts iv. 80), and not simply healings. How a speculative rationalism interprets these charisms or gifts, may be seen from Dr. Baur's *Paulus*, p. 559 f. "Faith," he explains as a peculiarly strong trust in Providence; "*gifts of healing*" mean no more than the ability to pray with peculiar power and earnestness in behalf of the sick, with more or less assurance of their recovery, if they please God;

3. to another, prophecy.

4. to another, discerning of spirits.

III. To another, divers kinds of tongues.

2. to another, interpretation of tongues.

Thus the first class includes "the word of wisdom" and "the word of knowledge." Under the head of *faith*—that is, the faith of miracles—four kinds of gifts are enumerated: "gifts of healing," "workings of miracles," "prophecy," and "discerning of spirits;" while the third class includes "divers kinds of tongues;" and "the interpretation of tongues." See HARRISON on *Inspiration*, pp. 185–187].

and the "operations of miracles," are the proofs of extraordinary strength of soul and vital power in respect to the deeper things of Christianity. The relation of these three charisms to the Spirit is expressed by three different prepositions: *διά, through; κατά, according to; ἐν, in*. The phrase—*through the Spirit*—then designates the Spirit as the power which mediates the Divine bestowments,—*according to the same spirit*—as the power which disposes and regulates them,—*in the same spirit*—as the power in which the charism is founded.—Distinct from these three charisms are the two following,—*and to another prophecy, and to another discerning of spirits*.—the latter corresponding with the former. These cannot in any case be referred, as by Meyer, to a heroic faith; for the prophecy alluded to in Rom. xii. 8, "whether prophecy, let us prophesy according to the analogy of faith," is of a different sort. Prophecy here (comp. xi. 8) means the announcement of things hidden by means of a Divine revelation or inspiration—in other words, the ability obtained by the illumination of the Spirit, or through the opening of the spiritual vision by Him, to unfold the onward progress of the kingdom of God,—especially its future developments, or even to open up the mysteries of the inner and outer life. The inspiration in this case is not a blind rhapsodic excitement, but one united with a clear self-consciousness and the free exercise of the faculties (comp. xiv. 82 f.); and the discourse is carried on in an exalted and earnest, yet perfectly intelligible strain. By the side of this enlightening (xiv. 24), awakening, invigorating, inspiring operation of the Spirit, there stands a judicial and critical power, "discerning of Spirits," i. e., an ability to distinguish true prophecy from the false, in the same or in different subjects,—to discern between the pure inspiration of the divine Spirit and the impure excitements either of the natural man or of demoniac agencies—an ability which includes in itself a susceptibility for prophecy and an ability to enter into prophetic ecstasy. The demand for such discrimination is indicated in 1 Thess. v. 21; 1 John iv. 1. "[It appears, especially from the epistles of the Apostle John that pretenders to inspiration were numerous in the apostolic age. He therefore exhorts his readers, 'to try the Spirits, whether they be of God; for many false prophets are gone out into the world.' It was therefore of importance to have a class of men with the gift of discernment, who could determine whether a man was really inspired, or spoke only either from the impulse of his own mind or from the dictation of some evil Spirit." Hodge]. The plural "spirits" is to be referred either to different agencies at work in prophecy, viz., the divine, the human, the demonic; or to the manifold operations of the Spirit and by metonymy, to those inspired by the Spirit. The correct interpretation is problematical. The enumeration concludes,—*and to another, divers kinds of tongues and to another the interpretation of tongues*.—By *γένη, kinds*, he indicates the diversity there was in the tongues—a diversity of race, family, species and modes. But what is meant by the word "tongues" (*γλώσσαι*) is much disputed. I. The older exposition pro-

ceeds from the definition *language*, and appeals for support to the promise of Christ, Mark xvi. 17 "they shall speak with new tongues" and to the miracle of Pentecost recorded in Acts ii. It understands this gift to be an ability to speak in various unacquired foreign languages under the influence of the Spirit which for the moment dissolved all bounds of language, and transported the subjects of it into a state of ecstasy, thereby symbolizing the universality of the Gospel. This view later commentators have modified; some explaining the circumstance to be a speaking or worshipping in acquired languages, falsely regarded as a charism (Fritzsche); and others asserting that by the power of the Spirit these Christians had been qualified to speak in the original language—a language which contained the elements or rudiments of the various historical languages, and was the type of the broad general character of Christianity (Bilroth).—Others, who reject the older interpretation as not well sustained, partly because of the impossibility of the thing itself, or at least because it was wholly uncalled for by the circumstances of the Corinthians, and partly because irreconcilable with the various expressions and statements of our paragraph (comp. on chap. xiv.), have abandoned the meaning *language*, on the assumption either that the phenomenon at Pentecost was different in kind from that here spoken of [that being evidently a speaking in foreign languages, intelligible to the hearers, while this needed interpretation], or that the account in Acts [being much later than our epistle] was a perverted tradition of the original facts. But these interpreters themselves start from different significations of the word in question. II. Some take it to mean *glosses*, i. e., highly poetic words and forms that are obsolete or provincial, [(a sense in which the term is used by the Greek grammarians; see *Arist. Rhet.* iii. 2. § 14)] (Bleek); or, uncommon and striking expressions, differing from common usage and partly taken from foreign languages, employed to assist the utterance of the Spirit which was struggling for expression under the stress of overflowing feelings (Baur)—an interpretation which is certainly foreign to the New Testament, and which in particular passages is fraught with great difficulties. III. Others, hold fast to the other fundamental meaning of the term, viz., *tongue as the organ of speech*. In their view the gift implied the special use of this organ for expression, 1. either in its cruder form, as the babbling of inarticulate tones [where the tongue moved and not the lips] (Eichhorn and others); or 2. as an ecstatic speaking in low, scarcely audible, inarticulate words, tones, sounds, whereby the inspired Spirit gave vent to itself (Wieseler)—a view which is decisively opposed by chap. xiv. 18; or 3. as an act of worship by means of ecstatic exclamations, and snatches of hymns of praise and other outbursts of prayer, where the tongue no longer served as an organ of conscious intelligence, but moved independently and involuntarily under the impulse of the Spirit (Dr. Schultz, de Wette, Meyer and others); or 4. as an inspired utterance in which the conscious intellect was held in abeyance and the spirit of the worshipper overpowered and ravished by the

might of the Spirit, gushed forth in words and sentences involuntarily forced upon him, which were unintelligible to those of his hearers who were not possessed of the same inspiration. We shall revert to this point hereafter, [see chap. xiv.]. Since this speaking with tongues was unintelligible to the congregation, it was necessarily supplemented by another gift, viz., "the interpretation of tongues." This was the ability to translate this unintelligible utterance into a language known to all, and so to explain its meaning—an ability which implied the power of bringing the understanding (*voûc*) to bear upon the meaning of the things wrought by the Spirit, and thus to consciously apprehend them. This charism belonged either to the person himself who spoke with tongues (comp. xiv. 6, 13), or, as one passage intimates, to a distinct class.

Having thus enumerated the several gifts, he once more refers in ver. 11 to the one original principle from which they proceeded, the oneness of which is brought out emphatically in the expression "the one and the same."—All these things work one and the same Spirit.—What he asserted of God in ver. 6, he here ascribes to the Spirit,—*ἐνέργει*, he works, so that the Spirit here appears as a creative power—as the Spirit of God working divinely. As in this verb we have the import of the prepositions "in" and "through" (vv. 9 and 8) again brought out, so that of the other preposition "according to," ver. 8, is again resumed in the participial clause,—*διεσπένοντες*, etc.—The Spirit is here represented as a voluntary regulating power, in terms which show Him to be not a blind energy, but a self-conscious, intelligent agent.—As he wills—not arbitrarily, but, in perfect consistency with classic usage, according to a rational and discriminating self-determination which decides its action upon the grounds and purposes of a divine wisdom and love.—to each one severally.—in so far as He imparts to each one something special, so that each one has a charism of his own by which he is distinguished from others with their endowments. This is in accordance with that principle of individualization which pervades the whole economy of creation. The divine idea pours itself forth in a rich variety of forms which again combine to supplement each other in the exercise of that same divine love which ruled in their creation. This is what the apostle further sets forth in an instructive analogy, whereby it would seem he aimed to counteract alike the disparagement as well as the overestimate of particular gifts—shall we add also, the misapprehension of the divine principle therein? At any rate there is no argument here against referring the gifts to a variety of originating causes or principles (Mosheim).

Vzn. 12, 13. He here proceeds to explain or confirm what is stated in ver. 11. The unity of the in-working Spirit in the variety of His gifts to the Church corresponds to the unity of the Church itself in the variety of its members as typified in our physical organization.* [This

thought is again further developed in ver. 14, so as to exhibit the organic character of the spiritual gifts, and their supplementary connection with each other. First, the organic unity of the church is likened to that of the body, showing that the unity is one which does not exclude diversity, and, on the other hand, diversity as not conflicting with unity.—For as the body is one, and yet.—By reason of the contrast between the one and the many the *καί* should be rendered, *and yet*,—has many members, and all members of the body.—The word "body" is here repeated by way of emphasis, in order to indicate in advance the unity of the members amid the plurality,—(although) being many—*πολλὰ ὄντα*—is to be translated concessively,—are one body.—Short and pregnant is the concluding clause,—so also is Christ,—not Christ in His distinctive personality, but as including the church in Himself as His living organism. As Augustine says, *totus Christus caput et corpus est*. "The whole Christ includes both head and body." "What the state is in its own sphere as a moral person possessed of corporate rights, that the church is in its sphere; and the name of its collective personality is Christ." W. F. BESSER. "In the view of the Apostle, Christ is the archetype of a new and glorified humanity as it is developed in the church. Hence the development of the Christian Church is nothing less than the progressive development of the image of Christ." NEANDER. (Comp. Eph. i. 23; v. 30). That here the plurality constitutes a unity is exhibited by a reference to the facts by which a church-life is constituted. The first and foremost of these is baptism (comp. Eph. iv. 5)—a transaction which involves also the dispensation of the Spirit. (Comp. John i. 33; iii. 5; Tit. iii. 5).—for also.—The *καί* belongs either to the whole clause, or to the words immediately

*This it is which assimilates the material of which the organism is composed into one substance, preserves its identity amid all changes of form, and its unity through all diversity, and establishes and maintains the reciprocal action of the parts combining them in a sympathetic relation, and making them tributary both to the well-being of each other severally, and of the whole. In this respect an organism is essentially differentiated from mechanism, which is something fashioned and put together by a power operating from without.

Now, since it is of the nature of all life to organize, there exists a striking analogy between all true organizations; and one serves well to illustrate another. The figure, therefore, which runs throughout this chapter, rests on an essential analogy. The life of nature as operating in that most perfect of organisms, the human form, very properly typifies the working of the Spirit of life in constituting the body of Christ, which is His Church. As might be expected, however, the latter organization, in proportion as it is higher, is more complex and far richer in its combinations and results. It is not for this reason any the less a real body, and all that may be asserted of the former holds literally good of the latter. The main difference lies in the nature of the vital principle which assimilates, shapes, and joins together the Church of God.—The Spirit of life here is a Spirit of love, yes, is love itself, and the law which regulates its operations is the divine Word. He who lives in the Spirit loves;—The two words are no less identical in their root, than are the things which they describe. And love is from its very nature organic. It binds persons together in one vital communion; and being an intelligent principle, it binds them together according to their distinctive qualities and gifts for the same holy end. Thus does it constitute the body of Christ,—one complex and glorious whole, countless diversified in its membership, yet fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, and growing up into Him in all things which is the Head, even Christ].

[* The proper definition of an organism is, a whole consisting of parts which exist and work each for all and all for each; in other words which are reciprocally related as means and end. But such a constitution can only be effected by the creative power of some vital principle working from within in accordance with its own specific law or norm.

following, *q. d.*, 'the union is not simply by external bonds, but also through the Spirit.' (Meyer).—**in one Spirit have we all been baptized.**—The Spirit is here represented as the element into which the baptized have been transferred, and in which as the result of their baptism they ever after live and move (Acts ii. 88; xix. 5, 6).—A further consequence of this is the formation of one body;—**into one body**—*i. e.*, 'so as to become one body;' or, 'in order to become one body;' thus stating the object for which the Spirit wrought in it. The latter is to be preferred as the simpler form.—**whether Jews or Greeks, bond or free.**—Here the strongest contrasts of national, religious, and social life are specially mentioned as illustrating the mighty unific power of the Spirit in abolishing them.—"The higher unity designated is an all comprehensive one. It does not destroy the distinctions of race and condition, but it assigns to them a suitable order, and overcomes them in their sharp and selfish antagonisms. Jews and Greeks are to remain Jews and Greeks, yet they are to subordinate their national peculiarities to a higher Christian unity." NEANDER.—**and we all were made to drink one Spirit.**—[ἐν πνεύμα ἐποτίσθημεν, for the construction of the acc., with a passive verb, see JELF. § 545, 3, or WINER, P. III., § 82, 8; for the omission of the εἰς into, see critical notes]. This statement is parallel to the former. Accordingly some think they discover here a reference to the mystery of the Holy Supper as associated with baptism, [and helping to blend believers into one body], (comp. x. 4; xi. 2). This reference is to be recognized in the reading εἰς ἐν πνεῦμα and ἐν πόμα. The objections to this are: 1, the praeterite ἐποτίσθημεν were made to drink, [which denotes a past event],—and cannot be regarded as the aorist of custom, since it must be taken analogously with ἐβαπτίσθημεν, were baptized; (so Billroth, Olsh. [Hodge]). 2, the contents of the clause itself; since nowhere else do we read of the Lord's Supper, and still less of the drinking of the cup, as a means of partaking of one Spirit:—But if a union with Christ is effected in the Supper, and if the communion of His bodily life offered up for us cannot be separated from the communion of His divine life, then must there be in it also an imparting of the Spirit as in baptism; and, moreover, since the Spirit is exhibited to us under the figure of a flowing stream, *e. g.*, 'the outpouring of the Spirit,' Acts ii.; 'the living water which Christ gives,' John vii. 37, ff. (comp. iv. 14) it was natural that Paul should select this part of the supper, and not the eating of the bread as specially indicating our participation in the Spirit. If this explanation holds, we must then suppose the aorist ἐποτίσθημεν to have been used in conformity with the parallel ἐβαπτίσθημεν, and because he was speaking of the participation in the Spirit not as a continuous act, but as something which, together with baptism, had already served to found the collective life of the church. Both are completed facts, by means of which the union of the church has been constituted in the Spirit. And here we may also distinguish between the operation of the Spirit laying the foundation of the work in baptism, and the intimate appropri-

ation of the Spirit through the supper (comp. Osiander). If we reject the idea of an allusion to the supper, then we either lose the parallelism with the verb "were baptized," or we must surrender also the idea of any allusion to the rite of baptism even here, and explain it simply of the copious effusion of the Spirit.* But, at any rate, it is strange that after he had spoken of the one Spirit as that on which our being baptized into one body is founded he should again so emphatically speak of participating in the same (as Meyer: "The reception of the one Spirit in baptism is once more emphatically expressed"). "It is clear from this passage that Paul considers the unity of the church not as something formed from without, but as fashioned from within." NEANDER.

VER. 14–26. The proposition that the unity of organization includes, rather than excludes, a plurality of membership, is next carried out in relation to the human body, and that too in a way to suggest practical instructions in respect to the organization of spiritual gifts in the church. The first lesson is a dissuasive against discontent on account of the smallness of the gift, and against a consequent disposition to withdraw from the church either in jealousy or in self-disparagement, as though persons so feebly endowed could do nothing towards integrating the body. The several members are here introduced as holding colloquy to this effect in a highly dramatic style. Something like this is to be found in the apology of MENENIUS AGRIPPA; *Livy*, II., § p. 82.—**For the body is not one member, but many.**—"The word 'member' means a constituent part, having a function of its own. It is not merely a multiplicity of parts that is necessary to the body; nor a multiplicity of persons that is necessary to the church; but, in both cases, what is required is a multiplicity of members in the sense just stated. No one of these is complete in itself. Each represents something that is not so well represented in the others. Each has its own function to exercise, and work to perform, which could not so well be accomplished without it. It is only when the hand undertakes to turn the foot out of the body that the foot is bound in self-defence, and for the good of the whole, to defend its rights." Hodge].—**If the foot shall say, Because I am not a hand, I am not of the body; it is not therefore not of the body.** The final clause οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος, may be either taken as a question [Alford, Hodge]; in which case the double negative would be equivalent to a single one, [WINER §

* So Hodge, who argues strenuously against supposing any allusion in this passage to either of the sacraments. And it must be confessed that the thought of such an allusion does not readily occur to the mind of a common reader. Scripture abounds in such figures as are here used without any possible reference either to the rite of baptism, or, of the Lord's supper (comp., *Matth.* iii. 2; *John* i. 33; *John* vii. 37). Yet the fact must be noted that the great body of ancient and early modern commentators, *e. g.*, Luther, Beza, Calvin, Henry, Scott, interpret as Kling does, and all later ones of Sacramentarian proclivities like Wordsworth. Alford maintains an allusion to baptism only, in both the expressions in accordance with Chrys., Theoph., Bengel, Rückert, de Wette, Meyer, and others; while Barnes denies this, or maintains only the allusion to the supper in the second. The case hardly admits of being decided by argument, and will continue to be determined in accordance with the feelings and original preferences of different individuals. See SCHLEUSNER'S *Les.* II., p. 671).

59, 8 b.], and this would indeed be a more lively way of constructing the sentence; but whether grammatically allowable is doubtful. Or it may be taken as an affirmative clause, in which case, then, the *οὐκ ἔστιν* would form a distinct idea: 'it is not on that account not of the body.' [So Stanley, Lachm., Billr., Rück.].—*παρὰ τοῦτο* [instead of the more common *διὰ τοῦτο*] *on this account*, or more literally, 'alongside of this.' [JELF. *Greek Gr.*, § 637, III. 8, d.].—If the ear shall say because I am not the eye, I am not of the body, it is not therefore not of the body.—As in comparison with the foot the hand is the nobler member, so is the eye in comparison with the ear. It is the hegemonical (*ἡγεμονικόν*) or directing part of the body. The hand and foot denote the higher and lower gifts of service; the eye and the ear, the intellectual gifts. Particular explanations here are in any case questionable. ["The obvious duty here inculcated is that of contentment. It is just as unreasonable and absurd for the foot to complain that it is not the hand, as for one member of the church to complain that he is not another; that is, for a teacher to complain that he is not an apostle; or for a deaconess to complain that she is not a presbyter; or for one who had the gift of healing to complain that he had not the gift of tongues. This, as the Apostle shows, would destroy the very idea of the church." HODGE]. That this undervaluation of the lesser gifts, and this excessive or exclusive estimate of the more notable gifts was altogether improper, is next shown from the fact that were the latter to exist alone, the body of Christ would lack some of its most essential functions.—If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? A gradation is here observed from the higher to the lower. In the terms "hearing" and "smelling" the organs are designated according to their functions; [or perhaps we might better say the functions are specified in order to set forth the importance of the organ through which they are performed. "The application of this idea to the church is plain. It also requires for its existence a diversity of gifts and offices. If all were apostles, where would be the Church?" or where the diaconate, or where the eldership?] In contrast with the condition of things arising from this one-sided estimate of particular gifts he next exhibits the nature of a true organization as ordained by God.—But now,—i. e., as the case actually stands,—God set—*ἔθετο*, not 'made,' but *set*, i. e., gave them a position, and a destination in accordance with it. The divine purpose here presents a silent contrast to the proud and selfish views and wishes of men as being one of perfect love and wisdom.—the members each one of them,—the latter expression is added in order to cut off all thought of exception in any particular.—in the body, as it hath pleased him.—[i. e., it is not man's fancy that here rules, but the will of Him whose wisdom and right are unquestionable. In rebelling therefore against our place and appointment we are virtually rebelling against the Creator and rightful Disposer of all things].—And if they were all one member, where were the body?—

The exclusive maintenance of one organ virtually destroys the whole organism; [and this naturally reacts to the prejudice of the organ itself: for where is the use or even the dignity of the organ without the body to which it is attached?]—But now are they indeed many members, but one body.—This is the character of all proper organization—plurality in unity.—He next in ver. 21 rebukes the pride of the more highly gifted, and refutes their vain conceit of the dispensableness of the lesser gifts to them.—and the eye cannot.—*οὐ δύναται*, not "may not," but absolutely cannot, because the hand is really indispensable to the eye,—say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.—[He here exhibits "the mutual dependence of the members of the Church. The most gifted are as much dependent on those less favored as the latter are on the former. Pride, therefore, is as much out of place in the Church as discontent." HODGE]. In contrast with the negative he next sets forth the positive side of the fact.—Nay, much more, those members of the body, which seem to be weaker, are necessary:—The adverbial phrase "much more" does not belong to the adjective "necessary," *q. d.*, 'much more necessary,' as this would involve an unsuitable thought; but to the whole clause, and carries the logical sense of *for rather*. The specific class of members here alluded to it is neither possible nor necessary to decide upon. ["They are best left undefined, as the Apostle has left them." STANLEY]. He certainly cannot mean the eye or the head, because of what is said in ver. 21; neither could he intend to term the hands and the feet as seemingly weaker than the eye or the head. Other suppositions, such as that the brain and vitals were here alluded to [Hodge], are wholly uncertain; [at least, they are not naturally suggested]. To translate *ἀσθενέστερα* by *smaller*, is unwarrantable. [Alford understands by the phrase in question, "those members which in each man's case appear to be the inheritors of disease, or to have incurred weakness. By this very fact their necessity to Him is brought out much more than that of the others." But whatever may have been the specific thing had in view by the Apostle, the lesson is plain. The very weakest in the Church—whether it be in body, mind, or estate—have their use, and are not to be despised or overlooked. The sick, if they cannot work, can pray. The poor are needful to the eliciting of charity. And the children, however helpless, cannot be spared from the fold, for they are the hope of the future].—and those members which we think to be more dishonorable.—It would be natural here to think of the arms, feet, and ears which people are wont to adorn with all kinds of ornaments. [But is there not an emphasis laid on the expression 'we think,' and a force in the term *ἀτιμότερα*, which point to other parts of the body which sin only has associated with a sense of shame, and which we are therefore more careful to honor by concealment?].—on them we bestow the more abundant honor,—i. e., by means of clothing or adornment. ["It is observed by Raphaelius that *τιμὴν περιεσθῆναι*

signifies in general *to give honor*; but in this passage by a metonymy, *to cover over with a garment* that which, if seen, would have a disagreeable and unseemly appearance, and this is a kind of honor put upon them"]. The word *περιθέναι* often denotes dress (Matt. xxvii. 28; Gen. xxvii. 16ff. ["by which passage *τίμην* may possibly have been suggested since it is here used by the LXX. for a covering of eyes." STANLEY]).—**and our uncomely parts have more abundant comeliness.**—What are here meant cannot be doubted. [If the second explanation given above be the true one, we have here simply an expansion of the statement just preceding]. Our uncomely parts receive a more decorous regard than the other members, inasmuch as they are more carefully clothed as a matter of propriety. With all this he gives us to understand that the lesser gifts in the Church are not to be lightly esteemed and neglected; but should be treated with the greater consideration and care, because they are indispensable to the whole body, and the honor of the Church depends no less on the proper care of these than does the honor of the body upon the adorning of the less honorable, or the veiling of the uncomely members. ["It is an instinct of grace to honor most those members of the Church who least attract admiration." HODGES]. By way of completeness he adds,—**For our comely parts have no need:**—i. e., to have such care bestowed on them. [They are in fact in a measure neglected. The face goes uncovered, the hands and often the feet are left bare, because their exposure involves no disgrace].—**But God hath tempered the body together.**—There are two constructions here: 1. That of Lachmann and Meyer, who take this clause as directly antithetic to what precedes, and put only a comma after *ἔχει*. In this case *ἡμῶν* would be dependent on *ὅν χρεῖαν ἔχει*, and stand in contrast with *ὁ θεός*, so as to read: 'our uncomely parts have no need of us; but God hath,' etc. Such a construction, however, would not conform to the analogy of *τὰ ὁμοίωμα ἡμῶν* [and it is rejected by Alford, Stanley, and Wordsworth.] Or 2., which is preferable, a period may be put after *ἔχει*, and the clause may be regarded as a more comprehensive statement of the relation of the members to each other in their higher destination and composition, in contrast with the view previously taken of them separately, and presenting the whole from a teleological stand-point. Ἀλλὰ, *but*, would then have a strongly adversative meaning.—[In his reference to the work of "God" he takes us back to the original creation of man, and points to the primitive constitution of things]. *Συνεκτράσεν* indicates such a mutual adjustment of the parts in the body as shall counterbalance differences, so that one part shall qualify another. So *κεράννυμι* is used to denote a tempering of parts by mixture; then, a pleasant harmonizing of contrasts bringing out from them an agreeable manifoldness and interchange, (compare Passow I. 2, p. 1707).—By way of more exact definition he adds,—**having given more abundant honor to that which lacked.**—i. e., by making the uncomely parts essential to the well-being of the rest, and by diffusing a

common life to all the members, so as to bring them into close sympathy one with another, and awaken in each an interest for all according to their several characters and conditions.—The object of this is next stated.—**in order that there may be no schism in the body;**—i. e., through the neglect of the inferior members on the part of the superior ones; or by the separation of the subordinate ones from the ruling members, because of their not receiving that consideration and care which is due to them as members of one body. There is an allusion here to the schisms in the Corinthian Church, whose influence was felt also in the matter of the gifts in so far as they served to undermine or weaken the common fellowship.—**but that the members should care one for another.**—The use of the plural *μεταμυσσιν* after a neut. plural nominative, is owing to the fact of his having personified the members.—*The same*, *τὸ αὐτό*, i. e., in a harmony that is opposed to all schism by virtue of which each member has the same interest in charge, viz., the well being of all the rest. This thought is expressed still further by setting forth the mutual participation of all in the good or bad condition of the others severally, (comp. Rom. xii. 15).—**And whether one member suffer, all the members suffer with it;**—The verbs here fall away from their dependence on *ἴα*, so as to indicate that the divine purpose before spoken of has already been realized. The conjunction "and" joins this lightly and yet closely to the final clauses, and to the main verb preceding, as a consequence resulting of itself, or establishing the truth of the case. The sympathy here spoken of implies not merely a common sense of the injury inflicted upon any one, but also an active effort to abate the pain and remove the cause. In this way the care, which one should take for the other, is properly carried out.—**or one member be honored, all the members rejoice with it.**—The honor here may be that which is conferred by apparel and ornament, and the like, as well as by the recognition of the beauty, strength, or utility thus obtained, on the part of the others (Meyer).—The 'rejoicing' is that satisfaction and sense of common well-being which arises by virtue of the organic connection between the members. But from this it does not follow that *δοῦναι* is=*beneficiter haberi*, "to be in prosperity and happiness" [CALVIN]. Rather we might here suppose him to mean that fine development which ensues as the result of human care and divine providence (Osiander). On the whole, however, we had better abide by the common interpretation which well suits the personification employed, and the more so, because he is just passing over to the practical application. The Romish expositors with great impropriety deduce from the expression 'rejoice with' the doctrine of an overflow of merit from the saints upon the rest of the Church.—It is obvious from what has been said that Paul here meant to mortify the pride of the Corinthians who boasted of their more noted gifts, and did not take to heart the welfare or the suffering of the Church and its members.

Vers. 27, 28. He goes on to apply what has been said concerning the human body to his

readers as a church of Christ, composed of individual members.—Now ye are the body of Christ—*σῶμα χριστοῦ*, not a body of Christ, as though the churches were severally regarded as distinct bodies of Christ; rather each church is taken to represent the body of Christ, i. e., the whole of Christendom. Analogous to *ῥῶς θεός*, iii. 6 [see WILNER, § XIX., 2 b.]. The figure of the church as Christ's body frequently occurs, Eph. i. 23; ii. 16; iv. 4, 12, 16; v. 23, 30; comp. Col. i. 18, 24; ii. 19; iii. 15. Of this body Christ is the ruling and quickening Head.—and members in particular.—This he adds to distinguish the individuals from the whole church collectively; since they, in their several capacities only, could be regarded as members. The expression *ἐκ μέρους* may be rendered either *individually in particular*, as elsewhere *κατὰ μέρος* and *ἐντὶ μέρος*; or, as a more exact qualification, *proportionately*, according to the share which each one has in the body of Christ, according to his place and function in the collective organism (Meyer and Oslander). The former rendering is obviously the more correct. To explain this clause of local churches as parts of the whole church, or of those more spiritually endowed, as if they exclusively were members of the church, is altogether untenable. This general application is now unfolded in detail. Passing from the simple division expressed by *οἱ μὲν* to a statement of orders in their several gradations; hence no *οἱ δὲ* follows (as in Eph. iv. 11).—And some God set in the church—i. e., the church as a whole, because of the mention of Apostles who were preëminent over the whole body.—first apostles—being possessed of the fulness of all gifts. These occupy the highest rank (comp. on i. 1). They include not merely the original twelve, but Paul also, who, in consequence of the direct calling of Christ, occupied the same position towards the churches converted from heathenism, which the others did towards the churches converted from the Jews. But whether Barnabas and the like are to be included also, is less certain. [These have no successors, not even in the bishops, who are supposed to be their spiritual lineage. "They were the immediate messengers of Christ, rendered infallible as teachers and rulers by the gift of plenary inspiration." HODGE]. Next follow those who are limited to particular gifts, and are only indirectly called—secondly prophets, thirdly teachers.—These are distinguished just as the gift of inspired utterance through a direct revelation (comp. on ver. 9) affording deeper glances into the spirit world, is distinguished from the acquired ability for calmly unfolding Christian truth and furthering its comprehension. While, as a general rule, the prophets (as well as the evangelists, Eph. iv. 11) occupy a more extended sphere of labor, standing in this respect more nearly to the Apostles (comp. Acts xv. 32), the teachers usually discharged their functions in particular churches (Eph. iv. 11). We find the two classes also associated in Acts xiii. 1; but here those are included under the term teachers, who were called to a more comprehensive range of duty. Out of the above mentioned gifts the teacher possessed preëminently "the word of knowledge."—From

the concrete he next passes over into the abstract, designating not persons, but offices (reversing Rom. xii. 6 ff.); not because there was a lack of concrete terms, but for the sake of change. NEANDER says, however: "because the gifts he proceeds to enumerate were not so definitely and continuously connected with certain persons," ["but were granted promiscuously to all orders in the church." ALFORD].—after that miracles,—so. *ἐν ἑνὶ* in the sense of *ἐν ἑνὶ*, *gave*.—after that gifts of healings.—See on ver. 9.—helps, governments.—The mention of these supplements and fills out the catalogue of ver. 8 ff. The things themselves belong to the more practical departments of church life. The former (comp. 2 Mac. viii. 19; Sir. xi. 12, and the verb Luke i. 54; Acts xx. 35) denotes such assistance as is rendered by the diaconate for the relief of the poor and sick, etc.; and the second, the functions of church administration and polity as discharged by elders, bishops, pastors, rulers, presidents, or moderators. To refer the former to the higher department of government, because it stands first [as Stanley does, who says: "*ἀντιλήψις*, as used in the LXX., is not (like *διανομία*) help ministered by an inferior to a superior, but by a superior to an inferior (see Ps. lxxxix. 18; Eccles. xi. 12; li. 7)"], imports neither with the meaning of the word, nor with the circumstances of the primitive church; besides, the order of rank was given up, when the employment of abstract terms began.—lastly divers kinds of tongues.—This is mentioned last, not for the purpose of assigning the over-estimated gift to the lowest place; for, as just said, the order of rank is not strictly followed in the enumeration; but rather because of its singularity (Meyer), or because he has to deal with this especially in his subsequent exposition (Oslander).—He passes over the gifts of 'interpretation of tongues' and 'discernment of spirits,' but mentions them again in ver. 30, where, however, 'helps and governments' are omitted. Were it desirable now to classify the gifts and offices specified in this chapter, we might arrange them thus: 1. The gifts of knowledge, of word and of doctrine, *vis.*, "the word of wisdom," "the word of knowledge," "teachers," "prophets," and "the discerning of spirits." 2. Gifts of power and deed, *vis.*, "miracles" and "healings," with their root, "faith;" 3. Gifts of practical life, *vis.*, "helps" and "governments;" 4. Gifts of ecstatic inspiration and utterance, *vis.*, "divers kinds of tongues" supplemented by "the interpretation of tongues." We might perhaps put under the same head "prophecy" and "speaking with tongues," together with the gifts belonging to these, *vis.*, gifts of direct inspiration manifesting itself, partly with a clear self-consciousness, as in prophecy, supplemented with the power of discernment for its *éclaircissement* and the maintenance of its purity; and partly, in ecstasy with unintelligible utterance, i. e., speaking with tongues, supplemented with interpretation for the purpose of church edification, and so for the attainment of the great end for which all gifts were given—the general profit. To reckon the Apostles among the first class (Meyer), is hardly fit, since, in accordance with their high comprehensive position in

the church, they embraced all the gifts in their possession. It must be affirmed, however, that more or less uncertainty must always attend this matter of classification, since there must have been a combination of different gifts oftentimes in the same person, *e. g.*, the word of wisdom and prophecy.*

Vers. 29-31. He continues his application, pronouncing still further against all exclusive regard for particular gifts; since it was impossible for all to have one alone, but diversity or distribution were necessary.—Are all apostles? are all prophets? are all teachers? are all miracles?—It is debated whether the last (*δυνάμεις*) is in the nominative or objective governed by *have* (*ἔχουσιν*) in the next clause, which, were this so, would occupy a remarkable place in the series of questions. If, however, it be nominative, it is the abstract term for the concrete—'workers of miracles' (comp. Acts viii. 10; Col. i. 16; Rom. viii. 8), just as we call men of great power, powers.—do all speak with tongues? do all prophesy? ["As in the body all is not eye, or all ear, so in the church all have not the same gifts and offices. These God distributes as He pleases; all are necessary and the recipients of them are mutually dependent. None must be discontented, none must boast." HODGE]. Next follows an exhortation.—But—*i. e.*, though all gifts have their value and are conferred by God, yet some are more valuable than others,—be zealous for—such can only be the meaning of the verb *ζηλοῦτε*, as in xiv. 1, 39.—the better gifts,—or according to another reading (see critical notes)—the greater gifts.—By these he means those best suited to the attainment of the object of all gifts (ver. 7). This is a remarkable injunction when viewed in the light of ver. 11, where the Spirit is said to "distribute unto each man severally as He will." To reconcile the seeming inconsistency some interpret the 'gifts' here to mean moral Christian virtues, such as faith and love, which ought to be sought by all; but this is contrary to the use of the word in this epistle, and also to the context and the exposition which follows. Others interpret *ζηλοῦτε* as denoting zeal in improvement of the gifts bestowed, contrary to xiv. 1, 39 (Joel ii. 18; Zach. 1, 14; viii. 2; 2 Sam. xxi. 2, do not belong here). Others, again, translate this verb as in the indicative, *q. d.*, 'ye in your opinion are seeking;' others, as a question continuous of that in ver.

29, and regarding both as implying rebuke. But this does not suit; since in what follows nothing is set over against the thing rebuked; for the conjunction which follows is *kai* not *δέ*. Nor yet is there any need of such a construction. Neither can we construe the verb as implying merely a wish, desire or prayer; for this is contrary to the meaning of the word.—Paul is here speaking of the duty of cultivating in ourselves those powers and qualities which may be sanctified and exalted into charisms by the power of the Spirit, ["and we may notice that the greater gifts, those of prophecy and teaching, consisted in the inspired exercise of *conscious faculties*, in which culture and diligence would be useful accessories." ALFORD]. This of course is far different from the effort which the Pantheists make to turn the exercises of their own spirits into a sort of divine revelation. What is inculcated is simply the preparation of the mind which fits it for the divine blessing, just as tillage prepares the soil for the genial influences of the sky. "Paul everywhere presupposes that the divine operation can never take place in man without a coöperating receptivity on his part." NEANDER. That this endeavor should not be directed out of vanity to gifts less valuable because less subservient to the one great end of edification, but rather to those which are preëminent in this respect, does not conflict with that unenvying contentment which he had inculcated above; and it is in any case more in conformity with the meaning of the word *ζηλοῦτε* than if we said with Osander, that it referred more to the exercise of the gifts already had, than to the seeking for them, whether we regard the exhortation as directed to the church as a whole which regulated the employment of the gifts, or to the individuals, endowed with them.—In this endeavor for the best gifts a vigorous spiritual life and a pious zeal for furthering the common welfare are apt to show themselves. This is indicated in what follows, when we are told that this zeal is displayed in the way of love which is the true guide of all these endeavors. As NEANDER says: "Paul shows us that the best way for discovering the better gifts is through love. In his estimation love is the standard by which the worth of the gifts is to be determined."—And yet—besides exhorting you to be thus zealous—I show unto you a very excellent way.—*καὶ ὅτι ὑπερβόλην* belongs to *ὁ δὲ δὴν*, way, in the sense of *ὑπερῷον*, superior, very excellent, as explained by Chrys. and Theoph., entirely in accordance with Greek usage. Bengel says: *viam maxime valem*. If we connect it with the verb as in some versions, it yields no fitting sense, whether we translate it 'abundantly,' or 'in a remarkable manner;' it would be a rare compliment to his own mode of instruction;—nor yet can we take the phrase comparatively 'more excellent,' as exalting love above the charisms (Rückert [and the E. V.]), or as implying something superior to being zealous for the best gifts. For this the context affords no warrant. ["The idea is not that he intends to show them a way that is better than seeking gifts, but a way *par excellence* to obtain those gifts." HODGE. So also Alford.]

* SCHAFF proposes "a psychological classification, on the basis of the three primary faculties of the soul—they all being capable and in need of sanctification, and the Holy Ghost in fact leaving none of them untouched, but turning them all to the edification of the church. With this corresponds also the classification according to the different branches of the church life, in which the activity of one or the other of these faculties thus supernaturally elevated predominated. This would give us three classes of charisms: (1) those which relate especially to feeling and worship; (2) those which relate to knowledge and theology; (3) those which relate to will and church government. To the gifts of feeling belong speaking with tongues, interpretation of tongues, and inspired prophetic discourse; to the theoretical class, or gifts of intellect, belong the charisms of wisdom and of knowledge, of teaching and of discerning spirits; to the practical class, or gifts of will, the charisms of ministration, of government and of miracles. Faith lies back of all, as the motive power, taking up the whole man and bringing all his faculties into contact with the Divine Spirit, and under His influence and control."]

DOCTRINAL AND ETHICAL.

1. *Christianity superior to heathenism in the matter of truth and its tests.* In heathenism there rules a dark and soul-darkening power by which its devotees are blindly impelled. There they have no revelation—no Spirit diffusing life and light, but only beguiling error and the treachery of priest-craft and soothsaying, of oracles and magic. There everything tends to keep down the people in a state of childish ignorance and benighted dependence. Precisely the opposite of this is seen in Christianity—the truth and radiance, the light and life of the Divine Spirit; hence also an elevation to maturity and independence; hence the free offer of tokens by which to test the truth. For a Christian is one who is said to *know* why and in whom he believes; who does *not* suffer himself to accept the fair show of higher powers without ascertaining the real character of what thus challenges his confidence and seeks to influence him—what it aims at, and whence and with what authority it comes. He is one furnished with a sure token of truth in the relation which anything sustains to Christ—that Being from whom all spiritual light and life descend. Whatever tends to disparage Christ, or His words, or His merits, or His exclusive availability for our religious well being—whatever tends to set aside His person as He was originally exhibited to us, and as He insists on being regarded both by His own declaration and that of His accredited heralds—whatever tends to the denial of His absolute worth for us, and of His unrivalled dignity in Himself, can never proceed from the Spirit of God. On the contrary, whatever tends directly to glorify Christ and to confirm His truth, and to maintain His saving power—whatever exalts Him as the all-sufficient Savior and the absolute trust-worthy Lord—whatever conducts to Him and ascribes to Him the honor in all things—this is of the Spirit. By such tokens are the operations of the Spirit of God ascertained; to these can we confidently hold fast and thus be furthered in knowledge and in all true piety.

[Herein we see the perfect concurrence between Christ and the Holy Ghost, and how they bear witness to each other. The Holy Ghost testifies of Christ, and the genuineness of His testimony is ascertained by its relation to what we already know of Christ in His Word].

2. *Nature and grace essentially harmonious and analogous.* If by nature we understand human life as withdrawn from the controlling power of the Divine Spirit, and hence as godless and sinful (as the word is sometimes used), then is there between this and grace the strongest antagonism. But they stand together in most perfect correspondence when we consider nature as creaturely life, disposed and ordered by the Creator's will. This, so far as it is organized and develops itself in the power of that will, furnishes a fit substratum for all renewing and sanctifying influences that are to fashion it in harmony with the Divine idea. Of these influences the chief is that which we denominate *grace*, i. e., Divine love in its redeeming and healing power; and this in its relation to nature is a salutary and not a destructive

or disturbing force. This truth is clearly manifested in the gifts of the Holy Ghost. In these we discover a spiritual organization which has its proper analogon in our physical organization. Here there is one whole—a totality consisting of various parts, mutually supplementing and serving each other, all harmoniously articulated by one common principle, and working for one and the same end—the preservation of our natural life. And so, too, is that spiritual organization one perfect whole, consisting of manifold powers which, with their functions and operations, have all the same vital principle, viz., the one Spirit, the one Lord, the one God; and they operate for the same end, viz., the increase of the body of Christ. For this reason they are joined together in mutual supplementation and subserviency, as are likewise those who exercise them—persons endowed with manifold capacities of soul and body. These, by virtue of that one Spirit actuating them from within, are all members of the church,—each one indeed constituting with his own specialty one self-included whole; yet by the energy of the Divine love, which is shed abroad through them all, each is united with the rest, so that each specialty with its own peculiar qualities quickened by the Spirit, serves and helps the others, forming together with them one higher complex life. This specialty consists in the peculiar activity or spontaneous movement of one particular kind of natural talents, while the rest remain in a passive or recipient state; so that in respect to the former there is a direct proffer of good, a furnishing of aid, while in respect to the latter there is a need of help, and a condition to partake of the good which the others have to bestow through their particular advantages. In this way a rich manifold spiritual life is produced. The advantage which each one possesses belongs in like manner to all the rest.

In this communion the apparently insignificant member is raised by a fellowship with the higher, since it partakes of the gifts which the higher enjoys, according to its own capacity; and it in turn comes to their aid, and is by them acknowledged and esteemed as indispensable. Thus a beautiful *temperamentum*—a balancing of parts—ensues which gives to the whole a harmonious character. The high looks not down scornfully upon the low; nor does the low look up enviously at the high, or fling itself away in self-contempt. But each rejoices in the society of members whom it can in some way assist with its own gift.

In this spiritual organization, however, that mutual concurrence which in the natural body goes on instinctively and unconsciously, is maintained with a clear, intelligent self-determination, and in the exercise of a conscious love, and through a sense of church union, that goes on unfolding itself in wishes and efforts for the common good, all having their common principle in that faith which recognizes and honors God's gifts wherever seen, and seeks to improve them according to the Divine intent.

3. *Spiritual gifts—their distinctive character.* In these gifts our natural dispositions and talents are so possessed by the Spirit as to recover their original condition and use, as formed in accord

ance with the Divine image. This possession by the Spirit results, partly, in giving to any talent already cultivated only a new direction towards the highest end, *viz.*, the kingdom of God, so that its capacities are exercised within this sphere; thus the matter on which it acts is changed, and its form also somewhat modified; and, partly, in arousing a slumbering talent to action, so that it appears as something new which the Spirit of Christ has for the first time summoned forth. In thus awakening and sanctifying our natural talents, the Spirit acts as a voluntary agent, according to His own free will, directed with reference to the necessities of the church or of the individual, so that no one deemed worthy of so gracious a gift, can pride himself by reason of it, and no one on whom a lesser gift has been bestowed, has occasion to complain of himself.

The various endowments, however, stand related to the manifold forms and powers of our natural life. In one person an intuitive knowledge is awakened and fashioned into an ability to apprehend profoundly and comprehensively the plans and purposes of God's providence. In another, a capacity for investigation and scientific statement is awakened and directed towards the highest problems of human thought. In another, the shaping power of imagination—an ability to speak in a vivid and glowing style, is employed and sanctified to set forth the mysteries of the kingdom of God and its future developments, or the hidden experiences of the inward life. In another, the critical, analytic power is so enlightened that it is enabled to separate between the true and the false in religious things, discerning between genuine spiritual influences, and spurious excitements. In another, the energies of the will are roused, so that by taking hold believably on the Divine omnipotence as proffered in the promises, it can, through prayers and strong consolations, work out superhuman results, heal diseases, relieve infirmities, and create or remove whatever needs to be established or put away for the glory of God and the interests of His kingdom. To these we may add a talent for all sorts of charitable service in rendering timely and suitable aid to the poor, the sick, and the distressed. And finally, a talent for governing within a greater or lesser sphere with all circumspection, and power, and energy, and patience, according to the requirements of times and persons. In all this there exists a wealth of spiritual operations and a copiousness of moral tasks, through the performance of which the highest ethical work of art is brought to its completion. There is here a Divine operation running through every thing and determining our natural life in its manifold capacities, which, however, as the operation of a personal God in beings destined to a personal life, is one which develops a free individual action, and is glorified by it.

[4. One peculiarity of the Gospel, as contrasted with the law, is, that *church offices presuppose spiritual endowments*; the office falling not, as of old, to the next casual successor, but to those qualified for it; and the qualifications springing directly from Christ, present by His Spirit in the midst of His people. The warrant for exercising the office is, in the first instance, and be-

fore it is any thing else, the possession of the gifts of the Spirit, who, in this matter, refuses to be tied to any external prescription, and divideth to every man severally as He will. See LITTON, *Church of Christ*, p. 872 ff.].

[5. *Gifts and offices not commensurate either in number or kind.* The gifts were numerous, bestowed in accordance with the necessities of particular times and circumstances. Some were transient and some permanent, but the offices, with the exception of that of the Apostles, are permanent; and what they are is to be ascertained from other portions of Scripture. Hence it must be supposed that several gifts were conferred upon the same individual, and that they were exercised often by private persons, without any official authority, but under the simple warrant of possessing the gift].

[6. *The gifts with which the early believers were endowed were all earnest of the promised Redemption*,—pledges presented to the church at its very start, of the final victory which it will achieve over the whole realm of nature, when its true idea as the kingdom of God shall be fully realized, and all things shall be made subject to it in Christ. They were at the same time designed to be *signs* unto the world of the presence of a Divine power in the church, demanding of it faith and homage; and must ever be had in the church according to the exigencies of her position—some permanent, some transient. See EDWARD IRVING'S *Discourse on The Church with its endowment of Holiness and Power*. Collected writings, Vol. V. p. 450 ff.].

[7. *The doctrine of the Trinity.* In this chapter, especially in vv. 3, 4, 6, 12, 13, 27, 28, we have the three factors of the Christian Godhead plainly brought to view: I. in their *diversity*, under separate names and functions; II. in their *personality* as acting with conscious intelligence; III. in their *unity*, as testifying of each other, performing parts of the same great work, and all carrying the attributes of divinity, yet in such a way that there are not three Gods, but one God. Thus we have God the Father, the first Source and Operator of all spiritual influences, and in relation to Him these influences are called "operations;" God the Son, the Lord of the Church, and the Ordainer of all the ministries therein by which these influences are brought into exercise; and in relation to Him they are termed "ministrations;" God the Holy Ghost, proceeding from the Father through the Son, dwelling in and animating and sanctifying and binding together the whole church into one body—one living organism, and imparting to each member such measure of power and grace as pleases Him; and so in relation to Him these influences are termed "gifts." Thus we have the Trinity in unity shown to underlie the whole work of Redemption in its original plan and continued execution].

Obs.:—The subject of speaking with tongues is reserved for further inquiry, and has not therefore been taken under consideration in these comments.

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 1. Gifts of miracles, and gifts for sanctification are to be distinguished; with

the former not only apostles, but also many believers have been endowed for the sake of winning unbelievers; but the latter are necessary for all, in order to faith, love, and the worthy exercise of all Christian virtues.—Ver. 2. Well is it for him who knows what he has been, what he is, and what he shall be.—To think of our origin, and our former state, incites to humility, and keeps us from becoming elated with the gifts we have received (Chap. iv. 7; Gen. xxxii. 10).

HED:—Ver. 8. He who honors and confesses Christ, and shuns no danger for His sake, gives strong evidence of his sincerity. Nevertheless we must distinguish between saying and doing, boasting and performing. Many have only the show and speech of Christians; it is all nothing, their aim and action betray them. Rub the coin, and you will see the copper.—Ver. 4. If there is one Spirit, why envious thou? It is a shame for those who work on the same building to take it ill, because one builds above and another below. Let each one pass for what he is worth. Be thou nothing in thine own eyes, but faithful in thy work, according to the extent of thine ability. O, that the members might once agree! What an amount of good would then ensue! But no, the devil sunders all through envy, and avarice, and ambition.—Ver. 5. Divine grace is the true cornucopia out of which we can obtain all blessings, yea, a superabundance of gifts, and powers, and goods.—Ver. 7. All gifts and aptitudes are conferred for the benefit of the church. He who perverts them to his own honor and use, perpetrates a sort of church-robbery, and is deserving of punishment (Eph. iv. 15).—Ver. 8. The glory of the Lord shines forth out of the gifts wherewith He has endowed one in preference to another. Hast thou great gifts, boast not; through small gifts God can accomplish great things. Hast thou small gifts, be not impatient and envious; God knows how much oil suits thy little cruse. The faith of miracles helps nothing towards salvation. Art thou blest with a sanctifying faith, thank God for this glorious gift (2 Thess. i. 8).—Ver. 10. Watchful men, who have understanding to prove all things, are to be highly regarded as a gift of God; and they must withstand the introduction of false prophets into the church of God for true ones.—Ver. 11. He who is not content with his gift, finds fault with the all-wise God, and vexes himself about it in vain.—Ver. 12. As the head is united with the body, so is Christ united with his faithful ones (Col. i. 18).—Ver. 13. Baptism and the Lord's Supper should remind us of our brotherly union. Through the former we become Christ's members; through the latter we are ever more closely united with His body; and the longer it is observed, the more do we partake of the Spirit of God.—Ver. 14. Let the number of thy bodily members awaken in thee much holy astonishment, much gratitude, and much care not to offend thy Creator with any one of them.—Ver. 15–20. As in the human body each member has a special function for the good of the whole, so has every Christian a special gift from the Holy Spirit for the use and edification of Christendom. As one member has a larger and higher capacity than another, so also among Christians, one has more and richer gifts than

another.—Ver. 21. Those who have a keen insight into divine things (eyes) cannot dispense with those who hold practical offices (hands); the rulers (the head) cannot dispense with those who above all others bear the burdens of the church (feet).—The number, variety, and needs of the members and servants of the church, are in their inter-dependence necessary to it.—The highest of all needs the lowest of all, and so *vice versa* (Phil. ii. 25).—Ver. 22f. Those members in the spiritual body which are the weakest, and from which the church derives the least honor, should for this reason be maintained with the greatest care and patience.—Ver. 24. God has wisely ordained that each one should abide in his own order; but men disturb the order, and dishonor the members which might and ought to be held in the highest honor, and adhere to others with a foolish pride, even when they have but little need of them (chap. vi. 15, 18; Is. iii. 18f).—Ver. 25. The humblest Christian has as much in Christ, and is as truly a member of His body as the most distinguished. For this reason also there ought to be no divisions among Christian believers, but rather a loving union (Eph. iv. 8, 15).—Ver. 26. This is the true communion of the spiritual body of Christ, when we feel and experience its weal and its ill, the one to our joy, and the other to our sorrow (Rom. xii. 15f).—Ver. 27. Believers are all members of Christ, have one Head, and stand together in the unity of the faith and of the Spirit, so that they serve themselves of each other, and take part in each other's joys and sufferings. But each one is a distinct member who has his own peculiar gifts and qualifications, and with these he should serve the others.—Ver. 28. The office of teacher is the most universal, and the most lasting, and embraces in itself, in part, professorships of the higher and lower schools, wherein the teachers themselves are trained, and, partly, the office of pastor in the churches. Their position ought even at this day to give evidence of its divine character, in the true spiritual qualification and fidelity they exhibit, and in their simple obedience to the divine call, not running unless sent.—Ver. 29ff. Because no one has everything, but each has need of another, it becomes all to use their own gifts for the service of others in humility, self-discipline, order, and love.—Ver. 31. A church-minister, indeed every Christian, may well bestir himself to excel others in gifts, provided he only use such gifts well and piously for the good of the church.

SPEER:—This "excellent way" is a simple, true-hearted love, which in the eyes of many lofty spirits is a contemptible thing; yet it leads to the highest gifts, winding up a height so gradually that it takes a man at last to the loftiest summits without the slightest danger; while, on the contrary, those who are resolved on mounting straight up the rocks, fall headlong for the most part, or at last, cease from climbing, and find themselves obliged to choose the more gradual path.

BERLENE. BIBEL:—Ver. 1. Such spiritual gifts afterwards became altogether unknown; yet this same God is still Lord over all, and just as gladly distributes His spiritual gifts, *provided* only faithful recipients can be found, who would use them in love and fidelity, and put them to

interest for the general good. Man readily pounces on that which strikes the eye, and hence is very apt to leave out of account those gifts which belong to the very essence of Christianity.—Ver. 2. What is leading you now? Whither are ye bound? Take care lest under the name of Christianity you be betrayed into devious paths.—Man precipitates himself into idolatry, and even makes an idol out of himself.—Ver. 3. If the Spirit of the crucified Saviour does not speak out of thee, then is all thy speech a disgrace to Him. The true knowledge of Jesus Christ in Spirit is the chief gift which will serve you as a proper sign. Other gifts without this even the devil may use for his own kingdom; but the Holy Spirit does not lead to the achievement of great things of which a man can boast, but to the humility of Jesus, who walked in the midst of sufferings. An infinite blessing is it, if the soul first recognizes Jesus as its Lord through the Holy Spirit; for as it is the Spirit Himself in us that confesses Christ to be a Lord, so does He fill us with faith, and love to Him. This is the blessed commencement of salvation.—Vv. 4-6. God gives Himself to the church in manifold ways; but Satan seeks to pervert everything which God does.—If God confers extraordinary gifts, take them and learn to use them in subordination,—just as the Apostles did who abode in the Spirit of God, walked in His presence, meant well with the people, and so were in condition to oppose all abuses.—The various officers of the church should conspire to one result, for it is the same Lord on whom they all depend.—There may be never so many matters in hand, and never so many instrumentalities, yet all issue from the same God from whom the Spirit proceeds, and by whom the Son is begotten. The power of the Spirit works by the command of God in the name of Christ.—The more we allow our working to yield to His working, the greater will be our successes. It is idle to suppose that we can mark the presence of the Spirit in a little religious knowledge and in a few efforts though good in themselves; there must be in us a new spiritual life to give assurance of this. We must yield entirely to the influence of the Spirit, if we would have our work found perfect toward God.—Our growth is conditioned on holding fast to God by His Spirit. Those who have received Him, already understand this mystery, and see how it is that the Spirit always asks and receives in believers.—Ver. 7. Let us, first of all, take care that we be found pure and well qualified before God, so that He may trust us with what is right. Above all things, let us remain humble and in the exercise of the best gifts; for it is not the gifts which make us blessed, but faith which works by love. Therefore let every one see that he is made properly a partaker of Christ himself, the highest gift. The incidental gifts will then come to us as supplemental. That which God finds ready in the soul, He can purify and elevate and make useful for His service. He works what and how He wills with our own peculiar endowments, so as to evoke our praise in view of His own wonderful doings.—Something good lies with every one by which he may serve God and his neighbor, and also earn to himself a good degree in the fu-

ture. But it requires industry and constant self-watchfulness to be able to observe and trace out the object to which the dear God calls and draws us, and discover what His motive, His gift is, which works in us.—Ver. 8. As *wisdom* is the gift of insight that enables us to look profoundly into things; *knowledge* on the contrary goes to the right appropriation of all the various divine doctrines, disciplines and testimonies.—As in God there is a depth of riches, both of wisdom and of knowledge, so there will also flow such power into the sucklings of his wisdom as to make them luminous within.—Ver. 9. That saving faith, which seeks for mercy and purification through the blood of Jesus in the Holy Spirit, we all must have. But with this we can enter courageously upon everything, since the power of the Spirit waxes so strong in the soul through the new birth, that it is able to do all things in Christ, yea, even bind and constrain God Himself in faith, that He may show the wonders of his Omnipotence, Holiness, Wisdom, Goodness, in any particular matter, and in all circumstances in which His honor is involved. To this it may be added that by means of earnest prayer, many “a spirit of infirmity” may be driven out in faith.—Ver. 10. In as much as there is such a diversity of spirits and powers, and the evil one gets up so many strange shows, and practises such trickery both before and in men, especially where something good exists, or is just coming to light, it is very needful to have the gift of testing and distinguishing between them. And this gift is imparted to many friends of God. Yet it becomes every Christian also to pray for something at least of this gift, in order to guard himself from treacherous men, who even transform themselves into angels of light.—By the *gift of tongues* the Spirit snatches again from Satan's hand the plurality of tongues. Indeed, it is favor enough to be able to express the mind of the Spirit, and the divine mysteries, ways and purposes according to their proper grounds.—Ver. 11. The chariot of God has several wheels; but it is one Spirit which drives the wheels and works all in all.—The Spirit leaves none empty save those whom it finds incapable and closed against His influences. In this matter He deals “as He will;” but He wills no otherwise than as He finds good and needful for each one.—If we would enjoy the true source and compendious summary of all divine gifts and powers, we ought continually to beseech God for His holy love, which is the inexhaustible treasure of all good. He who seeks this, hits the thing most surely, and continues guarded against the temptations which accompany all the higher gifts.—Ver. 12. The members together with the Head form one Christ (Gal. iii. 28). Christ stands for all. On this account His personality is preserved and the singular number maintained.—Ver. 13. The two sacraments, i. e., the objects themselves which they represent, should so unite Christians that they will never suffer themselves to be separated from one another in regard to particular powers.—Vv. 14-27. Do not be envious because thou canst not be as active as others. The question does not turn upon the magnitude of the work done, or upon thy sharp-sightedness or keenness of wit, but upon the state of thy

heart and the quality of thy faith. Attend to thy business and be satisfied with thy lot. God will reward according to His will.—Since the church is a Lazaretto, we have most to do with the weakest. Nevertheless no man there exists in vain. The more humble and lowly a man is, the more does he deserve our esteem. Many a man whom the world despises, does greater works in secret than some great saints who parade themselves before the eyes of men. The wretched should be looked after. Those members which are the most needy, should be most cared for.—Members of one body should hold together in joy and sorrow. Insensibility is the mark of a putrefied or dead member. A true heart is not satisfied at having things go well with itself alone; hence it is wont to intrude unsolicited upon the wretchedness and sorrows of others. Those who maintain the appellation "Christ's body and members" in truth, are of one heart and mind with the Head, follow Him wherever He goes and do what He wills.—Ver. 28. All must have the will to be helpers; but, in actual practice, some are better equipped for help than others.—Ver. 31. All proper gifts come to us through the cross, or must be preserved by means of it.—Knowledge is not the best gift. God is love, and this is the first and most distinguished among the gifts of the Spirit. (Gal. v. 22).

RINGER:—Vv. 1-8. The spirit of the world has sometimes observed that it can never crowd Christ, and His kingdom, and the truth of His gospel entirely from the earth; for this reason it endeavors to introduce its spirit and work into Christianity. Hence the necessity, at all times, for proving false spirits and separating from them. The world of to-day has become so impatient and incredulous in respect to any great advantage arising from spiritual knowledge, gifts, operations, and experiences, that it is disposed to deride and bring into contempt everything which cannot be included under the law of nature and reason. The labor of proving much, and the danger of being betrayed strip it of everything. But on this very account does it plunge into the greatest self-deception. O Lord Jesus! whether I live or die, my communion with Thee is my boasting and my hope. This have I learned from Thy Holy Spirit, and in this truth do I ever desire to be led onward.—Vv. 4-11. From the one fountain of the Spirit, opened through Jesus, ought we to learn to draw manifold streams, preserving the unity in the variety of the distribution. By means of gifts, offices, and powers, the Spirit commits Himself to the church for the common endowment of the saints, for the edifying of the body of Christ, and these things stand related to each other, and help towards the attainment of a common end. This mutual coöperation of powers, offices, and gifts, it is the more necessary to observe, the more secretly grace works, and imparts its blessings through the employment of our natural powers. Grace and its gifts certainly improve and elevate nature, but do not altogether change or absorb it. People of great natural powers often remain without grace, and hence without the gifts of the Spirit. With others the natural powers are comparatively small; but grace, and the gifts of

the Spirit abundantly compensate for the defects. By *wisdom* we learn to recognize and experience the truth in its broader scope, and in its emancipating power. *Knowledge* occupies itself more with the truth in faith and act, and with instruction unto salvation, and draws more from the word of God than from all the works of God, and the wisdom manifest therein. As it regards the gifts of the Spirit, nothing can be merited, nothing affected, nothing forced. The Spirit gives and works as He will.—Vv. 12-31. *Men of the world* love to overshadow the gifts of others by their own. *Christians* love to serve each other with the gifts which God has given them. The manifold necessities of our condition require a diversity of gifts. For the poor and the suffering, there is needed pity, and the ability to sympathize; for the sick, the old and weak, hands to give, and feet to carry; for the young, the ignorant, the erring, teachers who are furnished with eyes, and who are furnished with tongues, to speak at the right time; for those who are still afar off, but whom God will nevertheless call, those who are ready to proclaim the gospel; for those who are desirous of wisdom, help is furnished by still other gifts.—No one should undervalue himself, and still less should any one cötemn another's practice; all the members should care for each other, should rejoice and suffer in common. Away with that self-loving, self-pleasing creature, who thinks to make himself independent of his brethren! Away with all exultation in another's fall, with whispering and slandering, with everything which leads to provocation, and jealousy, and separation, and confusion.—We strive after the best and most useful gifts when we approach the dear God with humility, faith, and prayer, beseeching Him that He will never suffer either His church, or ourselves to be wanting in good spiritual gifts, or in obedience, or in aptness to devote self to the common good; and when, to this end, we put out of the way everything which tends to produce contempt, and envy, and offence. There is more utility in the most perfect love than in all the highest gifts without it. Ah, Lord Jesus, show Thy living power in me, so that I may be found a steadfast, friendly, and useful member in Thy body!

HEUBNER:—Vv. 1-11. The unity of all spiritual gifts.—Ver. 1. Spiritual gifts may further much, and also do much damage. There is need of warning to prevent our being misled by gifted ones.—Ver. 2. The living God only speaks and reveals Himself by His Spirit. He who does not know the true God and Christ is, nevertheless, betrayed, bewitched, or blinded by some idol. Satan leads men blindfold; they are compelled to go, with eyes bound, whithersoever sin leads them.—Ver. 3. He who is truly inspired, can never doubt the truthfulness, the Word, or the divine mission of Jesus; he must entirely agree with the Word of Jesus. Where the church is in general repute, there men do not openly curse and anathematize it; but the secret hostility in the depths of the heart remains the same. Where Jesus is evil-spoken of, there a good spirit is wanting. The more sympathy exists with Christ, and the more harmony with the gospel, the more there is of the Spirit of God. In order to believe.

on Jesus with the whole soul, there is needed a heart enlightened and purified by the Holy Ghost.—Ver. 4. In the various spiritual gifts vouchsafed by Divine grace, or pervaded by the Holy Spirit, and destined for the service of the church, God glorifies Himself just as wonderfully as in the manifold works of nature.—Ver. 5. In the call to any office there is this holiest and most constraining thought, the Lord chooses thee for His servant. This alone makes the office great; not external honor, and glory, and influence. A faithful school-master has just as high an office as the highest spiritual bishop.—Ver. 6. In the office everything is wrought by means of the gifts. Of these God is the primal source. Thou canst not stir a finger except God wills.—Ver. 8. Even the gift for inquiry and speculation must proceed from the Holy Spirit, otherwise it leads away from the truth.—Ver. 9. It is not every believing Christian that has faith's courage. Melancthon believed as much as Luther did in the atonement through Christ, but Luther's heroic spirit he had not.

BESSER:—Vv. 4-6. As the sevenfoldness of the Spirit of God (Rev. i. 4; iv. 5; v. 6; Zech. iv. 10) does not break up its unity, but is only an image of the manifold fulness which lies included in that unity, and which works itself out in a series of revealing acts, so the distinction or division in the gifts of grace does not destroy the unity of their origin and end; rather the personal unity of the Giver as well as the united membership of those endowed with the gifts, are thereby made known, so that the various gifts are parts of one whole, the one pointing to the other, and each completing each. The triune control of the three Divine persons runs through the church in the matter of its edification (although sanctification is in particular the work of the Holy Spirit); the Spirit kindles the fire of the gifts of edification, the Son orders the rays of the offices for edification, and the Father creates the warmth of the powers for edification. Inseparable in being, the triune God rules His church; what a crime then is it to produce schism therein.—Ver. 7. Woe to the selfish and the carnal (Chap. iii. 8), who employ for schismatic ends that which was given them to subserve the general good of the whole body! And woe to that idle servant who buries his talent!—Ver. 12. Christendom is not a collection of individual Christian persons who walk beside each other, each one for himself in his own way; neither is it a union of Christian friends, who have arbitrarily or voluntarily associated themselves after that they had separately become possessed of Christianity. But they are in a spiritual way, what the body is in a natural way; —one whole consisting of many parts that exist for each other, and subsist through each other.

[SCOTT:—Vv. 15-25. "Our kind Creator hath effectually provided that there should be no schism in our natural body, but He has for wise reasons seen good to make trial of the members of the mystical body of Christ in this respect and through the remainder of error and sin in real Christians, through the intrusion of hypocrites and the artifices of the enemy; many disgraceful and lamentable divisions still prevail, which we should pray against and endeavor to heal to

the utmost of our power and with persevering earnestness"].

VERS. 1-11. Pericope for the seventh Sunday after Trinity. *The Holy Spirit is the highest of all God's gifts:* 1. In Himself, because the fountain of all true life; a. for without Him, man is far from God, a slave of the evil spirit (ver. 2); b. through Him, man first learns to believe in Christ and to worship Him (ver. 3). 2. Through His particular operations; a. He is the cause that everything serves for one end, viz., the glory of God and the salvation of men (vv. 4-7); b. He awakens the gifts and powers residing in each individual, and sanctifies them (ver. 11). *The manifestations of the Holy Spirit in the hearts of men:* 1. In general, by regeneration and renewal; a. turning from sin and idolatry; b. turning to Christ. 2. In particular, by imparting various powers for the use of the Christian church; a. He arouses spiritual activity; b. He designates each one to his office; c. He makes each one an instrument of God; d. renders him a blessing to the congregation.—Vv. 12-31. *The perfect unity of Christians is grounded in Christ, and is preserved through Him.* The church is a spiritual body: 1. One whole like the body; 2. Pervaded by the Spirit of its Head, as the body is by one living power; 3. Diversity of powers and functions, as of members; 4. All serving one as all members work toward one object; 5. Mutual imparting of the powers of life,—edification, (health),—contamination, (disease); the more sound blood in the rest, the more ready healing of the sick; 6. Combination, even for particular objects, societies, brotherhoods, which may not, however, sever themselves from each other, but must remain united in one whole.—*Baptism and the Lord's Supper*, the means of union, their efficient principle, the Spirit.—Neither lowliness nor exaltedness of station releases from obligation to the church. Every legitimate and necessary calling forms a member of the same; a sorry notion is it to think of withdrawing oneself under certain pretexts from taking part in laboring for its welfare.—All love is service, living for others. This pre-supposes manifoldness; without manifoldness there is no society, the very essence of which is the union of the manifold for one end. What each one should be and do, that God has ordained; to each one has He appointed his position and calling and activity and worth. No one prescribes to him aught. Let each one only learn what God wills of him. He who is dissatisfied with this arrangement, quarrels with God. The glory of each one consists in being that for which God has called, endowed, and created him.—Without a variety of members, the body would be one formless lump.—No member should think that he stands in no need of another.—The mutual influence of the members is grounded upon the most intimate sympathy. The life of a Christian church should be a constant spiritual intercourse, a circulation of spiritual blood. The more intimate this mutual participation is, the more perfect the life and soundness of the whole. Should stagnation occur, the whole suffers. Each person can be only one thing, and should therefore not desire to have another office.—The office, not even though

it be the highest, gives no claim to salvation. Only the absolute gift, that of love, of the pure heart ensures this. The most excellent way is not that which leads to eternal preferment, but that which gives the highest value to the heart.

[HARLESS, *Serm.*:—Vv. 1-11. *The blessings accruing from the communion in Christ.* I. It delivers us from the dumb idols which we serve. II. This it accomplishes through the unity of the Spirit—which, III., teaches us to serve in the manifoldness of our gifts, offices and powers—IV., the one Lord Jesus Christ.

SOUTH:—Ver. 4. *The Christian Pentecost, or the solemn effusion of the Holy Ghost in the several miraculous gifts conferred upon the Apostles and first Christians.* I. What those gifts were. II. What is imported and to be understood by their diversity. 1. It includes variety. 2. It excludes contrariety. III. What are the consequences of this emanation of so many and different gifts from one and the same Spirit. 1. We infer the deity of the Holy Ghost. 2. We infer the duty of humility in some, and contentment in others. 3. We have here a touchstone for the trial of spirits.

ROBERTSON:—*The dispensation of the Spirit.* I. Spiritual gifts conferred on individuals. 1. Natural—i. e., those capacities originally found in human nature elevated and enlarged by the gift of the Spirit. 2. Supernatural—e. g., gift of tongues and of prophecy. *Obs.* 1. The highest of these not accompanied with spiritual faultlessness. 2. Those higher in one sense were lower in another. II. The spiritual unity of the church—"the same spirit." 1. All real unity is manifold. 2. All living unity is spiritual, not formal—not sameness, but complexity. 3. None but a spiritual unity can preserve the rights both of the individual and the church. 4. The sanctity of the individual character respected.

OWEN:—Ver. 11. *Ministerial endowments the work of the Holy Spirit.* I. Our Lord hath promised to be present with His church unto the end of the world. II. He is thus present principally and fundamentally by His Spirit. III. This presence of the Spirit is promised and given by an everlasting covenant. IV. Hence the ministry of the Gospel is "the ministry of the Spirit." V. The general end why the Spirit is thus promised. VI. Particular proof of the proposition that the Holy Ghost thus promised,

sent, and given, doth furnish ministers with spiritual abilities in the discharge of their work. VII. Spiritual gifts as bestowed unto this end are necessary for it. VIII. That there is a communication of spiritual gifts in gospel ordinances supported by experience. *Prac. Obs.* 1. The ministry of the gospel most difficult ministration, and great as difficult. 2. A glorious work. 3. The only effectual ministry.

BAXTER:—Ver. 12. *The true Catholic and Catholic Church described.* Doct. The universal church being the body of Christ, is but one, and all true Christians are members of which it doth consist. I. Diversity of membership as to, 1. Age, or standing in Christ. 2. Strength. 3. Gifts. 4. Mental complexion. 5. Spiritual health. 6. Usefulness. 7. Office. 8. Employment. 9. Title to be loved and honored. 10. Glory. II. The unity of the membership. 1. All have one God the Father. 2. And one Head and Saviour Jesus Christ. 3. One Holy Ghost dwelling in, illuminating and sanctifying them. 4. One principal, ultimate end. 5. One gospel. 6. One kind of faith. 7. One new holy nature. 8. The same objects of affection, and the same affections. 9. One rule or law. 10. One and the same covenant. 11. The same instrumental founders of his faith under Christ. 12. Membership in the body. 13. Habitual love to every other member. 14. Special love to the whole body of the Church. 15. Special love towards the nobler sort of members. 16. An inward inclination to hold communion with fellow-members, so far as they are discerned to be members indeed. 17. An inward inclination for the means of grace. 18. The same holy employment. 19. An inward enmity to what is destructive to itself or to the body. *a.* to sin in general; *b.* to all known sin in particular; *c.* specially to divisions, distractions, and diminutions of the church. 20. The same crown of glory, the same blessed God, the same celestial Jerusalem, the same services of joy and praise. Application: 1. To those who deny the very being of the Catholic Church. 2. To those who are perplexed to know which is the church. 3. To the several sects that would appropriate the church to themselves only. 4. To the papists that ask for a proof of the continued visibility of our church, and where it was before Luther.

MELVILLE:—Ver. 21. *The least of service to the greatest*].

2. The measure of the worth and the rule of the use of the gifts; love, its worth (ver. 1ff.), nature (ver. 4ff.), and eternal duration, in contrast with the transient gifts (ver. 8 ff.).

CHAPTER XIII. 1-18.

Though I speak with the tongues of men and of angels, and have not charity [love, 2 ἀγάπη], I am become [have become, γέγονα] as sounding brass, or a tinkling [clat-

2 tering, ἀλαλῶν] cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove
 3 mountains, and have not charity [love, ἀγάπη], I am nothing. And though I bestow all my goods to feed the poor [have fed out (in morsels) all my goods, ψωμίσω πάντα τὰ ὑπάρχοντά],¹ and though I give [have delivered up, παραδῶ] my body to be burned;²
 4 and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself [sheweth not itself off, περπερεύεται],
 5 is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked [whetted up to anger, παροξύνεται], thinketh no evil [makes no account of
 6 the evil, λογιζέται τὸ κακόν]; Rejoiceth not in [at the, ἐν τῇ] iniquity, but rejoiceth in
 7 [along with, συγκαίρει] the truth; Beareth [puts up with, στέγει] all things, believeth
 8 all things, hopeth all things, endureth all things. Charity never faileth [falls away, ἐκπίπτει];³ but whether there be prophecies, they shall fail [come to nought, καταργηθῶσιν]; whether there be tongues, they shall cease; whether there be knowledge,
 9 it shall vanish away [come to nought, καταργηθήσεται]. For we know in part, and we
 10 prophesy in part. But when that which is perfect is come, then [om. then] that which
 11 is in part shall be done away [come to nought, καταργηθήσεται]. When I was a child, I spake as a child, I understood [perceived, ἐφρόνουν] as a child, I thought [reasoned, ἐλογίζομην] as a child: but [om. but] when I became a man, I put away [brought to
 12 nought, κατήργηκα] childish things. For now we see through a glass [as by a mirror, δι' ἐσόπτρου], darkly [in an enigma, ἐν αἰνύματι]; but then face to face: now I know in part; but then shall I know [fully know, ἐπεγνώσμαι] even as also I am known
 13 [was fully known, ἐπεγνώσθη]. And now abideth faith, hope, charity, these three; but the greatest of [greater among, μείζων τούτων] these is charity.

¹ Ver. 3.—The Rec. has ψωμίσω, but in opposition to the most decisive authorities. [The Misavr form of ψωμίσω is sustained only by B. (Mal), K., some cursives, and Damasc. (Par.). The colloquial use of the Ind. Present for the Subj. Aor. prevailed in the later Greek, as is common in a similar form in English, but it could hardly have been allowed by Paul. It may have come into the text from the similar pronunciation in dictation.—C. P. W.]

² Ver. 3.—Some old MSS. (and with them agrees Lachmann) have καυχήσομαι. The evidence in its favor is not, however, quite satisfactory. See Exeg. notes. [For the reading καυχήσομαι, which is given in the Rec. and adopted by Bloomf., Meyer, Alford, Stanley, and Wordsworth, we have C. K., a number of versions, Chrys., Theodt., several Lat. Fathers, and Jacob (Nisib.). For καυχώσομαι (which Meyer says that even Lachmann has now given up) we have A. B. (though Mai has καυχώσομαι), Sinait., Aeth., Copt., (MS.), Ephr., Jerome (who remarks that among the Greeks the copies differ, and that among the Latins an error had crept in on account of the resemblance between καυχήσομαι and καυχώσομαι. On internal grounds, καυχώσομαι seems like an addition to make prominent the possibility that such sacrifices might be performed without love, and to avoid the objection that martyrdoms by fire were almost unknown in the Apostle's time. The Subj. Future was, however, a barbarism which could not be expected in writers as early as those of the N. T., and as pure as the Apostle Paul. Tischendorf, Griesbach, and Stanley (in his note) have preferred the Ind. Fut. (καυχήσομαι), which might be easily changed by a careless copyist into the Subjunctive. This reading is supported by D. E. F. G. L., some cursives, Macar., Max., and Clemens Alex.—C. P. W.]

³ Ver. 8.—Lachmann has εἰς αἰῶνα after A. B. C. (Sinait. 17) and some Fathers. Meyer regards εἰς αἰῶνα (Rec.) as a gloss to define more particularly what the Apostle meant. [Tischendorf prefers εἰς αἰῶνα, as it has in its favor C. (3d hand), D. E. F. G. K. L., almost all the cursives, many versions (Vulg. has exultat, and different copies have exultat, excedit and cadit) and most of the Greek and some Latin Fathers. Comp. Rom. ix. 6.—C. P. W.]

⁴ Ver. 9.—Tischendorf has εἰ, but the best MSS. are in favor of γὰρ.

⁵ Ver. 10.—The Rec. inserts τότε before τὸ ἐκ μύπου, but against the largest number, and to some extent the best, of the MSS. It appears to have been an addition from ver. 12. [It is found in D. (2d and 3d hand) E. (τότε καὶ) K. L. Syr. (both), Orig., Melet. (in Epiph.), Theodt.; but it is omitted in A. B. D. (1st hand) F. G. and eight others, the Ital., Vulg., Goth., Copt., Aeth. (both), and a number of the Greek Fathers.—C. P. W.]

⁶ Ver. 11.—In the Rec. ὁ νῦν is put before the verb in each of the three clauses. Tischendorf, in each case, sets these words after the verb. The MSS. are not decisive in behalf of either arrangement. [These words are before the verb in D. E. F. G. K. L. et al.; the Ital., Vulg. (Fuld.), Syr. (both), and a number of the Greek and Latin Fathers. A. B., Sinait., the Vulg., Copt., Aeth., and a similar number of the Greek Fathers, with Jerome and August., place them after.—C. P. W.]

⁷ Ver. 11.—The Rec. inserts a δέ after the second εἰ, but in opposition to the best authorities.

EXEGETICAL AND CRITICAL.

[The "supremely excellent way," by which to ascertain the best gifts and to regulate their use, is the subject which occupies the whole of this chapter. This way is in the original termed ἀγάπη, unhappily translated in our version in accordance with the Vulg. by the word *charity*, which is by no means its English equivalent. The substantive ἀγάπη from the verb ἀγαπάω is, as Trench remarks, "a purely Christian word, no example of its use occurring in any heathen writer whatever," and it was employed by the inspired writers, to denote *love* in its highest

and purest sense—a love which embraced as its proper objects both God and man. And this is the rendering adopted by the translators Tindal and Cranmer as well as in the Geneva version; and it is to be regretted that the precedent here set has not been followed in the version of King James, inasmuch as the word "*charity*," adopted in this connection, has given rise to many errors of thought and practice. Many have in consequence been led to think that alms-giving and kindness to the sick and the poor is the sum total of all religion, because of the superior worth here ascribed to charity, exalting it above both faith and hope. But what the Apostle here speaks of, is not any one particular virtue or

grace, but that which is the root and spring of all virtues and graces, and which to possess is to be both like God and in God. In describing and recommending this fundamental grace, therefore the Apostle might well be expected to enlarge most eloquently. Accordingly, we have here presented to us a chapter which, as HODGE well remarks, "for moral elevation, for richness and comprehensiveness, for beauty and felicity of expression, has been the admiration of the Church in all ages." Paul here exhibits to us love after the manner of a jeweller handling the most precious gem of his cabinet, turning it on every side, shewing it in varied lights, and holding it up to view in a way best fitted to awaken desire for its possession. As TERTULLIAN says, "his description of love is uttered *totis Spiritus viribus*, with all the strength of the Spirit" [].

VER. 1. The worth of love is first set forth negatively, by the assertion of the utter worthlessness even of the highest endowments and of the greatest self-sacrifices, when not associated with it. ["In this passage there is a climax throughout. He begins with mentioning the gift of tongues, as it was against the exaggerated estimate of this, that he had chiefly to contend." STANLEY.]—Though,—"Εάν, supposing that; he here imagines a case which might possibly occur—"a case in the future," as MEYER says, "the realization of which must be known by the event."—**I speak with the tongues, ταῖς γλώσσαις;** the article indicates the thing in general—"with all possible tongues." And these he exhibits in their highest conceivable development,—of men and of angels.—If we adopt the rendering *languages*, we shall have to insist on the idea that there were various classes of angels, and then assume either various modes of spiritual communication among them, or a diversity in the forms of expression used, according to their various orders and ranks without involving, however, any such rupture or disharmony as appears in human languages and dialects. But if we adopt the rendering *tongues* as meaning organs of speech, then we must suppose a reference here to some mighty jubilation, rung out in all the fullness of tone of which angels and men were capable. BESSER says, "with angel tongues whereby the glory of God's face, as beheld by them, is set forth." EWALD says, "with tongues far more wonderful and enchanting than those employed on earth by the ordinary speakers with tongues who could not like the angels adopt a purely heavenly strain." We are at any rate to reject the interpretation of Heydenreich, who takes the expression to denote all sorts of tongues in general, and that of Calvin, who regards this as "a hyperbolic expression to denote what is singular or distinguished;* or that of others, who take it simply as implying some eloquence higher than human. [ALFORD says, "it is hardly possible to understand γλώσσαι here of anything but articulate forms of

speech," and so also Hodge].—and have not love.—ἀγάπη in this connection means that brotherly affection which excludes all self-seeking in the possession and use of gifts, and is directed exclusively to the furtherance of the welfare of the brotherhood. It implies a perfect acceptance of the divine life as the principle of all action—a pervading of the entire disposition by the fundamental moral nature of God, while in the particular gifts the several sides of human life are laid hold of and fashioned by the operations of the divine power; or, in other words, special forms of life and action are combined with divine powers which all necessarily presuppose a perfect union of the human will with the divine will, and that perfection of the divine life which is implied in love. (Comp. also Matt. vii. 22). OSIANDER states the matter somewhat differently, p. 580. NEANDER well asks here: "how shall we conceive of that which can only proceed from the power of a Christian life as existing, where the very principle of that life, even love, is wanted?" To this he replies: "it may indeed happen that the Christian life actually existed in a man, though in a troubled state, love having departed, while yet the power it gave, continues a while longer, just as a chord continues to vibrate after it has once been smitten. It is possible also that the particular gift itself may lead to the fall, through the selfishness which fastens upon it and perverts it to its own ends."—**I have become, γέγονα, i. e.,** by the reception of such gifts as that mentioned; [or as HODGE better says, "through the mere want of love which notwithstanding the gift in question would reduce me to a level with—**sounding brass.**"]—This denotes, not exactly a brazen musical instrument, but any resonant piece of brass. The instrument is first specified in the following—**or a clanging cymbal**,—an instrument like a hollow basin which struck by another of the same sort emits a shrill, clanging sound (comp. 2 Sam. vi. 5). [For a description of the cymbal in its several varieties see SMITH'S *Dic. of the Bib.*]. The verb *ἐλάλῃεν* is onomatopoeic and was formed to express the loud yell with which an army rushed into battle; and then from this it came to mean the making of any loud noise. The epithet here is certainly suggestive rather of loud and confused exclamation on the part of the speakers with tongues [so Hodge, referring to xiv. 28], than of any such muttering in low and scarcely audible tones as some have ascribed to them. But to suppose an intimation intended of the repulsiveness and annoyance of the din occasioned by them, as Chrysostom does, is hardly warranted.* The point of the comparison is, as MEYER states it, that 'the man who speaks with never so many tongues, and is at the same time devoid of love, becomes but the organ of a foreign impulse, without independent worth,' and as BESSER adds, "having neither emotion nor consciousness."—and though I have prophecy,—

*[This is also Stanley's view, and it certainly commends itself to a person's commonsense; and is moreover sustained by the order of the words, "though with the tongues of men I speak, or even of angels." The latter seems thus to come in as an after-thought, added simply for the sake of making the statement as strong as possible, and not with any distinct idea that angels used either tongues or languages].

*[Why not? If there are any who deserve to be "counted as giving impertinent trouble, as an annoying and wearisome sort of persons," to use Chrysostom's language, they are those loud-mouthed talkers and exhorters who sometimes appear in the church as possessed of a marvellous gift of tongues, but utterly devoid of the wisdom and modesty of love; "sounding brass and clanging cymbal" are not more intolerable than they].

i. e., the gift of prophecy. This in Paul's view was something higher than the former, because it contributed more to the edification of the Church, and furthermore, because it was combined with a clear self-consciousness which was wanting in the other case. Yet, excellent as this gift was, we see in the instance of Balaam (2 Pet. ii. 15; Num. xxii.) [also of Caiaphas, Jno. xi. 49 ff.] how worthless it is when not united with love. But how are we to connect this with that next mentioned?—**and know all the mysteries and all knowledge.**—Are these particulars only designations of the degrees in which the gift of prophecy was had? or are they special gifts? The former is apparently sustained by the fact that the particles "and though" are not repeated until we come to the next gift, and so the three seem included under one head (so Meyer). But although 'the knowledge of mysteries,' as implying a supernatural revelation like that in prophecy, may suit with this construction, yet the other expression "all knowledge" is just as far the other way (see on xii. 8). [Besides, Paul elsewhere distinguishes between prophecy and knowledge (ver. 8 and xii. 8-10); and to this it may be added that the words 'mysteries' and 'knowledge' depend not on 'I have,' but 'I know']. Hence it were better to understand him as speaking of separate gifts proceeding from the divine illumination and serving to enlighten others. The first of these, 'the knowledge of mysteries' (which possibly may be the same as "wisdom," xii. 8), implies a direct insight into the secret counsels of God as brought out in the great plan of redemption. This, indeed, could not be had without revelation, such as that which forms the basis also of prophecy, from which it is distinguished also by the nature of the objects involved; while it itself forms the basis rather of instruction. But inasmuch as the prophet may be at the same time an earnest inquirer, and through the help of the Spirit, may become a profound explorer into the truth of God's revelation, there is nothing in the nature of the case to prevent our accepting Meyer's view as expressed above. The extent of these gifts is represented as the greatest conceivable by the repeated use of the term "all."—The union of the words "and all knowledge" directly with the verb "I know," gives rise to the *constructio conjugati* (Osiander), or a zeugma* (Meyer), so that instead of "I know" you must supply some such verb as 'I have.'—**And though I have all faith,**—i. e., faith in its whole extent and fullest measure. The word here means a power of will energized by faith (Neander).—**so that I could remove mountains,**—i. e., so as to be able to accomplish that which transcends our natural powers, and appears impossible. (Comp. Matt. xvii. 20; xxi. 21). The expression can hardly be derived from a supposed tradition of Christ's speeches, but must rather be taken as a current proverb. [Inasmuch as the term *faith* is used in a variety of senses, we must be careful to observe the special signification in which it is here employed. Chrysostom calls it "the faith of miracles,"

that which apprehends Christ simply in His wonder-working power, and may sometimes exist in an unsanctified person, like Judas. Nothing can be inferred therefore from Paul's statement here to the disparagement of faith as the fundamental grace of the Christian life (Calvin).—**I am nothing.**—A short and expressive statement of the result. Without love, though endowed with these most remarkable gifts which are so highly esteemed and capable of such use, and which seem to indicate a special divine favor, a person is in fact a mere nullity. ["They do not elevate his character, or render him worthy of respect or confidence. Satan may have, and doubtless has, more of intelligence and power than any man ever possessed, and yet he is Satan still. Those, therefore, who seek to exalt men by the mere cultivation of the intellect, are striving to make Satans of them." HODGE].—He advances in the climax by next mentioning acts which are regarded as the exercises of a love of the most ardent and self-sacrificing kind, but which are, nevertheless, affirmed to avail nothing when devoid of their proper actuating spirit. Such acts are but the outward forms of love, which may be performed under the promptings of a refined selfishness and vanity; or, as BESSER says, "are the forth-puttings of a self-will, which, being devoid of love, expends itself in empty, fruitless blossoms." Since he is here speaking of transient acts, he employs the aorist forms *ψωμίω* and *παράδω*.—**And though I dole out all my goods.**—The verb *ψωμίζω*, when used primarily with a personal object (Rom. xii. 20), means *to feed* as a mother does her babe, by putting into its mouth little morsels previously chewed; then, *to feed in general, to nourish*. When used with the accusative of the thing, it means *to feed out, to distribute to the poor.**—**And though I give my body that I may be burned.**—The reading *ἵνα καυθῶσμαι* is strongly supported—but *καυθῶσμαι* is a barbarism, though found in several editions. [See Winer II., § 18, i. e]. The burning here may be either a burning to death, or simple torture by fire. Perhaps Paul had in mind such events as are recorded in Dan. iii. 19 ff.; 2 Macc. vii. The history of his time had not yet furnished any instances of martyrdom at the stake; but in accordance with the precedents just alluded to, and through the outlook which he cast into the future, he might here have anticipated something of the sort in spirit.—It is entirely erroneous to suppose that the reference here is to branding, as that of slaves; the usual words for this are *στίχειν* and *στυγνάζειν*. And still less can he allude to the casting of one's self into the fire in presumptuous expectation of Divine deliverance. The parallelism with the first clause naturally suggests the idea of a self-sacrifice for the good of others. [This is the thought which Hodge considers to be presented here]. But this does

* A figure of speech by which an adjective or verb which agrees with a nearer word, is, by way of supplement, referred to another more remote and perhaps less suited to it.

* [Coleridge in a MS. note on this passage, given by Stanley, says: The true and most significant sense is, 'Though I dole away in mouthfuls all my property, or estates.' Who that has witnessed the alms-giving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half satirical *ψωμίω*!"]

not exclude the idea of a martyr-death, inasmuch as such a death may serve to manifest both an unwavering confidence in God, and also a readiness to devote one's self, body and life, for the benefit of others. But if such self-devotion did not spring from love, it is obvious that the martyrdom thus suffered would be only of a kind that often occurred later in the history of the church—[a mere parade of heroic endurance or defiance]. Thus the gloss early arose, *iva καυχῶμαι, in order that I may boast*; which then would have so much the more easily come into the place of the more difficult, and grammatically singular *καυδήσωμαι* since it would have involved the change of only one letter. This gloss would also, in such a connection, be both flat and disturbing to the sense.—I am profited nothing.—Thus he takes down all conceit about the meritoriousness of such works. The divine reward, i. e., the crown of righteousness (1 Tim. iv. 8), can only be given to a humble disinterested love.

VERSA. 4-7. In this paragraph we have a eulogy of love in a description of its qualities, setting forth its superior excellence both positively and negatively. The beauty of the description is heightened by a personification of love, to which those things are ascribed that are found in such as truly love. Throughout the whole there are occasional side-glances at the faults in the Corinthian Church, which stood in contrast with the excellences set forth.—Love suffereth long, and is kind;—Here we have opposite aspects of the same quality. The former expression denotes the withholding of anger, or displeasure at the offences or failings of others, and thus implies the overcoming of a natural indignation; the latter denotes the exhibition of a mild, gracious, tender disposition. The word *χρηστεύεται* [from *χρηστός, useful*] occurs only here in all the New Testament; and elsewhere we find it only in the Church Fathers. It primarily means *disposed to be useful*. Calvin exhibits the contrast thus—in *tolerandis malis—in conferendis bonis*. Next follows a series of statements in which several bad features are denied to love.—love envieth not;—The word *ζηλοῦν*, as here used, denotes the exhibition of wrong or unpleasant feelings in view of advantages possessed by others, giving rise to strife and sohim; so *ζήλος* in Rom. xiii. 13, and elsewhere.—love vaunteth not itself,—*περπερεύεται* is onomatopoeic [“and comes from the old Latin word *perperus, a braggart*].—See Polybius xxiii. 6, 5; xl. 6, 2; STANLEY]. It means to *show off one's self—to cut a well, make a display*, especially with false pretences, to talk big, to swagger.* Next we have an allusion to the inward ground of all such conduct.—is not puffed up,—i. e., inflated with vanity. As this expresses the subjective state of conceit and self-exaltation, so

does the former express the natural manifestation of this in boasts over advantages possessed, and in attempts to get honor for them. [Of course there is a contrast here implied. Through these negatives he would give them to understand that “love is modest and humble; modest because humble.” Or as CHRYSOSTOM beautifully says: “He adorns love not only from what she hath, but also from what she hath not. For he saith that she both brings in virtue, and extirpates vice, nay, rather she suffers it not to spring up at all”].—does not behave itself unseemly,—The word *ἀσχημονεῖν* does not allude precisely to such conduct as is rebuked in xi. 5, but rather to an unseemly obtrusiveness in the use of gifts (comp. xiv. 27 ff.; 39). [MEYER and HODGE interpret the word of unseemly conduct in general, i. e., “love does nothing of which one ought to be ashamed; its whole deportment is decorous and becoming.”]—seeketh not her own,—Here we have the exact opposite of the real nature of love, a selfish seeking after one's own advantage, honor, and influence as the great thing to be obtained (comp. x. 24, 33).—“Love seeks not its own pleasure, its own enjoyment, its own reputation, its own advantage, its own freedom—yea, not its own blessedness, for, as a general thing, it seeks nothing which it would have alone for itself.” BEECHER.—is not provoked to anger,—[*παροξύνεται*; “the expression is a strong one, and denotes all those feelings of violent irritation, and bitter exacerbation, which are so easily excited in an irritable man.” BLOOMFIELD].—It points back to the long-suffering spoken of in ver. 4. Osiander distinguishes it from the former (which he explains as shewing meekness under wrong in general) by the explanation ‘love does not allow itself to be aroused even into a transient passion, such as arises from the supposed infringement of one's own claims and interest.’ Hence this declaration is closely connected with the one immediately preceding; and as much so with what follows.—imputeth not the evil;—*οὐ λογίζεται τὸ κακόν*; this does not refer to the evil which proceeds from one's-self, as though *λογίζεσθαι* meant to think upon, to meditate, as in Jer. xxvi. 8; Nahum i. 9; and as Luther renders it: “Sie trachtet nicht nach Schaden;” but it refers only to the evil done to it, q. d., ‘love does not charge the evil inflicted,’ ‘does not carry it over in mind, but forgives it.’ (Comp. the word as used in Rom. iv. 8; 2 Cor. v. 19, and elsewhere). The rendering ‘suspect’ [given by Grot., Heyden., and adopted by Jon. Edwards in his celebrated discourses on this chapter] is, to say the least, doubtful. It is opposed by the article before *κακόν*, ‘the evil,’ [which evidently implies the actual existence of some particular evil that was to be dealt with; so Alford, Hodge].—rejoiceth not at the iniquity,—Here, too, the thing spoken of is found outside of the subject, as may be seen from the positive antithetic clause which follows. [Jon. Edwards takes the opposite view, and understands the passage as affirming that love, so far from delighting in the practice of iniquity, tends towards holiness in the life. This is to overlook the general drift of the passage, which is rather to represent love in its relations to others]. But

*[This, however, is contrary to the meaning given by Chrys., and most of the Greek commentators, by all the older English versions, except the Geneva, and by Schleusner, Suicer, Bloomfield, and others, who all agree in the sense: “doth not act precipitately, forwardly, rashly, inconsiderately.” Chrys. comments: “Love renders him who loves both considerate, and grave, and steady in his movements.” The balance of authority is in favor of this interpretation. Amid such disagreement it is difficult to form a decision].

the iniquity to which he alludes is not iniquity in general—iniquity as it triumphs and spreads, and because it is in the ascendancy [Stanley, Wordsworth]; but, more suitably with the context, iniquity as perpetrated by particular individuals, and rebounding to their own hurt [Alford]. The trait here brought out, is that disposition to rejoice in the downfall or injury of others (*Schadenfreude*), which springs out of ill-will or jealousy, and which is gladdened when those who are envied for their advantages are compelled through some mis-step to come down from their high position and incur disgrace. This explanation is more natural than to suppose such a love intended as blindly or falsely approves even the errors of others, *applaudit male agentibus* (Grot.); comp. Rom. i. 32; xii. 9.—As a contrast with this, he says,—**but rejoiceth with the truth**;—*συγαίρει δὲ τῇ ἀληθείᾳ*, not “at the truth,” thus making the *οὖν* in composition only intensive [as do most of the commentators and the E. V., altogether overlooking the force of the verb and the altered construction]; nor as though the persons concerned were also taken into the account as Bengel: *gratulatur [justis] iustitiam*; but, “with the truth,” truth being here personified. It is taken either to denote the absolute truth contained in the Gospel (Col. i. 5; 4 Thess. ii. 12, etc.) the aim of which is to make morality prevalent and which rejoices in the attainment of this end (Meyer); or in an ethical sense, as the good. BURGESS says: “the truth in the fullest sense (John iii. 21; viii. 32–44) as the ground of true morality;” and NEANDER: “Paul here traces back the idea of the good to that of the divine truth.” Or it is interpreted subjectively, moral good in the concrete, i. e., men who have been rescued to morality (Rückert); or the heart filled and sanctified by the truth and by obedience to it (Oslander). The ethical interpretation suits best with the antithesis; to that immorality, which is a violation of the divine righteousness and the divine will, there is here contrasted the harmony of human life in will and act with God and His will, i. e., truth in a moral sense. *With* this, wherever it appears, love rejoices; it holds fellowship with it, and shares in the joy of its success. [So HODGE, who says: “the sympathy of love with the Gospel, therefore, does not seem to be appropriate in this connection, for it is of love as a virtue of which Paul is speaking”].—The conclusion of this description is made up of four positive statements. The first *πάντα στέγει* is variously rendered. The verb may be construed either as in ix. 12, “it suffereth all things,” and so be referred to the pains and privations endured for the benefit of others (Burger), in distinction from the *υπομένει*, *endureth*, that follows, which is referred to the trials and persecutions inflicted by others. Or it may be rendered “covers up all things,” i. e., conceals and is silent about those faults of others which a malignant selfishness would gladly expose; as BENGEI very finely says: “hides to itself and to others.” So rendered it would stand in easy connection with the “rejoicing not in iniquity” of ver. 6, and also would suit well with what follows. [Jon. Edwards interprets the clause as denoting a disposition which makes us willing for Christ’s

sake to undergo all sufferings to which we may be exposed in the way of duty! But this, however, truly it may be asserted of love, is hardly consistent with the drift of the passage. It is better to adhere to the strict meaning of the verb *στέγειν*, to cover, which, as used by Paul, carries with it the idea of covering over and bearing in silence whatever may be put upon one. So Stanley and Wordsworth].—**believeth all things**,—i. e., shows a trustful disposition which instead of suspiciously and malignantly surmising and exposing faults, is ever inclined to suppose the existence of a good not seen, and in failures to presume the existence of a right intention.—To this then is added,—**hopeth all things**.—This denotes the disposition to hope for all good by looking unto God (comp. Phil. i. 7); confidently to expect the future victory of good in others, whatever may be the faults and imperfections which for the present bar such hope. [Many commentators are disposed to widen the acceptance of these two last qualities, and to give them a religious significance. So Jon. Edwards who regards the Apostle as here connecting love with faith and hope, thus showing how all the graces of Christianity are connected together in mutual dependence; and DE WETTE says: “the religious ideas, faith, hope, patience, are too well known not to be supposed to come into play here. A proper confidence in our neighbor passes over in many respects into the faith we have in the wisdom and goodness of God; the hope, by virtue of which we anticipate good in relation to our fellow-men, mounts up into the hope we have in the final victory of the kingdom of God; and the patience with which we endure opposition for our neighbors’ sake, partakes of our steadfastness in doing battle for the kingdom of God. The true way therefore will be to interpret these statements both morally in relation to our neighbor, and religiously in relation to God.” But, however true in itself, this expansion of thought may be, it is questionable whether the Apostle intended to give his language this scope].—From this there follows the ability for that which is expressed in the next clause,—**endureth all things**,—whether it be taken in the sense of expecting in patience, or of calmly enduring everything painful and trying that appears in the object of our hope. [“The verb *υπομένειν*, as Hodge says, is properly a military word, and means to sustain the assault of an enemy. Hence it is used in the New Testament to express the idea of sustaining the assaults of suffering or persecution, in the sense of bearing up under them, and enduring them patiently (2 Tim. i. 10; Heb. x. 32; xii. 2). This clause, therefore, differs from that at the beginning of the verse; as that had reference to annoyances and troubles [or, still better, to faults and offences], this to suffering and persecutions.” Edwards, however, in consistency with his previous exposition interprets this clause as expressing the final perseverance of love, enduring to the end; this likewise must be considered as transcending the Apostle’s line of thought. The union of faith and patience appears also in 2 Thess. i. 3, comp. 2 Tim. ii. 25. The expression “all things” is of course to be taken with a degree of allowance. In the first instance it im-

plies 'all things' which may be endured or concealed so far as duty and conscience do not require their exposure; in the two following it means 'all things' so far as truth allows, so that a person does not impose on himself, nor yield to groundless fancies; and in the last it is to be understood so as not to exclude that earnest reproof which circumstances may demand, [or, taking the second explanation given above, so as not to exclude such a resistance to injury and wrong as the public good or the interests of righteousness may require]. In this way the whole description becomes beautifully consistent. Besides, in this way the first explanation of *οἱ ἄγγελοι*, which has in its favor Pauline usage, is not set aside. To suppose a close connection here with ver. 8, is by no means necessary; the voluntary enduring of all possible labors and hardships for the good of others, in striving for their salvation, expressed in the first clause of this verse, is naturally joined with the acts expressed in what follows. Besides, we need not understand by the last clause [as Hodge does] the endurance of persecutions and the like, and can hold fast to the second of the explanations given above. Mark the climax of expressions in this beautiful verse. "Whatever love may encounter from others that is calculated to make it impatient, all this it bears; whatever can make it distrustful, all this it trusts for; whatever might serve to destroy hope in a neighbor, all this it hopes for; whatever might cause it to sink in weakness, beneath all this it holds its ground in firmness and endurance." MEYER.—After having exhibited the excellence of love by portraying those fundamental features of it which are found also in its divine Archetype (Rom. ii. 4; 1 Tim. i. 16; 1 Pet. iii. 20; Titus iii. 4; Eph. ii. 7) he proceeds to display its excellence still further by showing the permanence of those things in respect to which it stands preëminent.

VERSES 8-13. The main proposition in the following exposition here stands first. As to the original text, critics are not yet agreed as to whether, with the Rec., it is to be read *ἐκπίπτει* (Tisch. Ed. 7. [Words.]), or with A. B. C. [Alf., Stan.] *πίπτει*; the sense is the same,—*οὐ καταργεῖται, οὐ παύεται* (comp. Luke xvi. 17). It states negatively what is positively asserted in ver. 13.—**Love never faileth**;—The compound *ἐκπίπτειν* is applied to denote the fading of flowers, the falling of trees, the dislocation of the limbs and the like; also displacement from one's position, becoming void, in Rom. ix. 8, spoken of the Word of God, corresponding to the Old Testament לִפְּנוּ.

(Job xxi. 43; xxiii. 14). "There failed not aught of any good thing which the Lord had spoken;" and similarly xxiii. 14. The simple form *πίπτειν* means to fall, as houses, stars and the like fall. Mere continuance in use is not the thing meant; nor yet simply, that love never fails of its object; but, actual existence. As NEANDER expresses it, "All manifestations of the higher life are transient, save love. It endures for ever."—Instead of continuing in regular sequence, as might be expected, 'but the gifts of various kinds will all cease,' he introduces the mention of particular gifts by *εἴτε—εἴτε*, *whether—whether*. By this the general idea of gifts is split into

its species, followed by distinct assertions respecting each,—**but whether (there be) prophecies**,—i. e., the gift of prophecy, in all its varied forms.—**they shall come to nought**;—i. e., when their contents are all fulfilled, when all that was once hidden is clearly revealed, and "every one is taught of the Lord." (Jer. xxxi. 34).—**whether (there be) tongues, they shall cease**;—Not human languages as such, but the special gift of speaking with tongues, whatever it be.—**whether (there be) knowledge**,—the reading *γνῶσις*, *knowledge*, is not sufficiently accredited, and the plural was used perhaps in conformity with the previous word.—**it shall come to nought**.—On *καταργεῖν* see chap. i. 28. All these gifts belong to the present state of imperfect spiritual operations and will cease when the period of perfection has come. This he fully asserts in relation to those of knowledge and prophecy in ver. 9, 10 ff. For the cessation of the gift of tongues such assurance was unnecessary, since it was evident of itself that this partial ecstatic and unintelligible manifestation of the Spirit was not to be regarded as anything perpetual and destined to continue in a state of perfection. [Chrys. and others, however, understand these futures, of the time when, faith having spread abroad, these special gifts will be no longer needed; hence, as belonging to the present age. And this has been the practical construction put upon them by a large portion of the Protestant church. Whatever may be the exegesis given this passage, the prevailing belief is that these gifts, especially those of a miraculous nature, were destined only for the apostolic period, and have already ceased. But this, certainly, it was not the intention of the Apostle to assert here. The time alluded to is undoubtedly that of 'the age to come,' ushered in by the second advent of the Lord]. Since the assertion that these gifts were to terminate, would seem most strange when applied to knowledge, he proceeds to enlarge on this first.—**For we know in part and we prophesy in part**.—[Here we have the reason why knowledge and prophecy were to cease. As here exercised, they were partial and imperfect, and therefore in their present form must necessarily pass away when the state of perfection arrived. The most that the most enlightened and inspired seers of the present revelation could boast of, were but momentary glimpses, whether they were into the mysteries of the spiritual world around them, or into the future beyond them].—**But when the perfect has come, that in part shall come to nought**.—By "the perfect" (*τὸ τέλειον*) he means the consummation of the kingdom of God which is to take place at the appearance of Christ, and not the state of believers after death. See Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." [At that time all partial illumination will be quenched by the superior effulgence of the divine revelation then made, just as the light of lamps and stars is all quenched by the shining of the sun].—The relation of our present defective condition to what it will be in this future state, is next set forth by an illustration furnished by comparing the several stages of human development—that of

ignorant and inexperienced childhood with that of ripe manhood, which is elsewhere described by the epithet "perfect." (comp. ii. 6; iii. 1; xiv. 20; Eph. iv. 13 ff.).—When I was a child, I spake as a child, I felt as a child, I thought as a child;—["He here once more returns to himself, as the representative of man in general," and the verbs employed to express the infant condition may be thus defined and distinguished. *Λαλεῖν* means *to use the voice*, without any necessary reference to the word spoken, and is as applicable to the prattle of children as to the speech of men; *φροεῖν* denotes the internal state of the mind, heart or will, which expresses itself through the former, and means not only *to think*, but also *to feel* or *to be inclined* in any particular direction; and *λογίζεσθαι* implies a continual process of thought, a course of reasoning, and means *to judge*, also *to purpose*; and it may also denote behavior, so far as the result is established and reckoned on]. To refer these three acts of childhood to the three charisms mentioned in ver. 8, *viz.*, of speaking with tongues of prophecy and of knowledge [Beng., Olsh., Stan., and others], is to say the least very problematical; for although the first may allow of this, it is hardly allowable of the other two, even though with Osiander we give to *φροεῖν* a merely intellectual significance, *sentire, sapere*.—We might also be tempted to apply the condition of infancy, in its contentedness with its own prattle and acts and thoughts, to illustrate the self-sufficiency of the Corinthians in the possession and use of their gifts; so that then the Apostle would give us to understand in what follows, how everything of this sort, likewise which belongs to a period of immaturity, must be done away in riper manhood when the state of perfection has come. But the course of thought here forbids such an application of the analogy, and allows only that appertaining to the point in view. He means to say, that as one who has become a man has put away the childish character in every respect, so, in the future age, those forms of thinking, feeling and speaking which belong to the present age, will give place to something far better. [The comparison here, it must be observed, is not as between the false and the true, but between the more and the less in regard to what is true. The thoughts and feelings of a child may be correct as far as they go, sufficient for it at its stage, but utterly inadequate when compared with the objects with which it is concerned: all error, if error exists, will be that arising from the limitation of its powers; and this will be gradually removed as its powers expand. Just so our views of divine things at present are not to be suspected and disowned as though they were false because imperfect; but if formed under the guidance of the word and of the Spirit, they are to be relied on as practically sufficient for us in our present condition, even though destined to be greatly modified in the future].—The inadequateness of the present state of knowledge is more fully illustrated in ver. 12, in two contrasts—one as to the directness of knowledge, and the other as to its completeness.—For now we see through a mirror in an enigma;—Here knowledge is spoken of under the form of vision (*βλέπεν*);

but it is not human knowledge in general that is intended, but Christian knowledge as a gift. Whether this "seeing" refers to prophetic vision in distinction from simple knowing, is, to say at least, doubtful. *ὁρατὸν* some interpret to mean *a window-pane*, whether of isinglass or some other translucent substance. But the word for this is *διωττὸν*, never *ὁρατὸν*. The latter denotes a mirror which, according to the fashion of the time, consisted of a bright metallic plate, which, however, reflected dimly at the best. The prep. *διὰ*, 'through' [by which some support the interpretation of *a window-pane*], is used in accordance with that optical illusion which makes the object reflected seem as if behind the mirror, and so, as if seen *through* it.* The expression *ἐν αἰνύματι* is not to be construed adverbially [as in the E. V. and by Heyden, Billr. and others] 'enigmatically,' 'darkly' (*ἀναρῶς*); but here the Apostle passes out of the sphere of seeing into that of hearing, and shows us the nature of that in which the objects alluded to are seen. This he calls an 'enigma'—a word denoting obscure phraseology, some mode of statement that only hints obscurely what is meant, or propounds a riddle to be solved. And by this term he characterizes the objective medium of Christian knowledge, *viz.*, the revealed word in which divine things are seen reflected as in a mirror. The appropriateness of the designation is seen in the fact that the divine word does not convey to us these things in perfect clearness, but only suggests them, leaving much still problematical. As MELANCTHON says: "The word, as it were, veils a wonderful fact which in the heavenly state we shall contemplate fully disclosed to our sight." And BURGER: "The revealed word is called an enigma, because it necessarily sets forth divine truth in modes of expression borrowed from human conditions and natural phenomena—consequently in a sort of figurative language, the import of which our minds but partially apprehend. [And HONOR: "We do not see the things themselves, but those things as set forth in symbols and words which but imperfectly express them."] Delitzsch, also, interprets the phrase in question of the revealed word. Perhaps there was floating before the mind of the Apostle that passage in Num. xii. 8, where the Lord says of Moses: "With him will I speak mouth to mouth, even apparently, and not in dark speeches (*δι' αἰνύματων*, lxx.), and the similitude of the Lord shall he behold." Compare with this Gen. xxxii. 30: "I have seen God face to face"—where, indeed, we have the expression in the antithetic clause of our text, which designates the immediateness of vision.—but, then face to face:—On this point see 1 Jno. iii. 2: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Essentially the same contrast is expressed in 2 Cor. v. 7.—now I know in part;—[As before, the point of comparison was as to the directness of knowledge, so here it is as to its extent. The imperfectness of knowledge is owing, however, to its indirectness].—but then shall I know—*ἐπιγνώσομαι*;

* [But is not this an unnecessary refinement on the meaning? Instead of the *look* why not give *διὰ* the causal sense by means of? See JELF. Gr. Gram. § 627, 3. d.]

the *ἐν* in composition is intensive, *shall I thoroughly know, pernoſcam*.—even as I also was known.—Here, too, the same verb is employed, *ἐπεγνώσθην, was thoroughly known*. Supply 'by God.' The perfection of human knowledge is compared with that of the Divine knowledge which apprehends its object not from one side or the other, but is central and total. "We should not hesitate to assert the entire fullness of the promise which the Holy Scripture gives to the soul that is related to God. The New Testament occupies the proper mean between deism and pantheism; it never allows us to divest ourselves of the character peculiar to personality, with its limitations; but, at the same time, it points us away to the highest exaltation of the human spirit by virtue of the fellowship it acquires with God. This statement of Paul corresponds with the beatitude of our Lord in Matth. v. 8: "Blessed are the pure in heart, for they shall see God." NEANDER. As the object of the verbs "see" and "know," some supply 'God' or 'Divine things,' or 'God in Christ,' but there is no necessity for such specification. The objects of vision and knowledge are obviously the things contained in the revealed word. The transition from the plural to the singular number is occasioned by the change in the mode of exposition. The aorist *ἐπεγνώσθην, I was known*, does no prejudice to the eternity of the Divine knowledge. It is employed simply to express the priority of that knowledge in respect to that of man in the future state, as a thing then past (Meyer, Ed. 3). It points back to the time of his conversion, when he became the object of the divine knowledge that then was turned directly on him (chap. viii. 3). Respecting the relation of this passage to others, where the clearness and perfection of the Divine revelation, and of the Christian's knowledge of God are prominently brought out, comp. Oslander, p. 601.—But what is the meaning of the concluding verse, and in what connection does it stand with the preceding?—**And now**—*νυνὶ δὲ*. Is this to be taken in its temporal acceptance as equivalent to the "now" (*ἄρτι*) of the preceding verse, and in contrast with the "then?"* If so, to what extent does he emphasize the continuance of the things specified in the present dispensation of the world? Does he intend to put them in contrast with the other gifts which were soon to cease? This can hardly be, for in the Apostle's view the advent of Christ was ever at hand—so

imminent, indeed, that he regards the gifts as continuing until then. And apart from this, in what goes before, he has proved that they would cease then from the fact that they have no place in a state of perfection. We are therefore compelled to take the words "and now" in a logical sense (BURGER says, "as an inference from what precedes")—"under these circumstances," i. e., since these gifts are appropriate only for this dispensation, and must cease with the incoming of the period of perfection.—**there (therefore) remains permanently faith, hope, love.**—Thus what he has said of love in ver. 8, he extends now to the other fundamental graces of Christianity that are also elsewhere associated with love (Col. i. 4ff.; 1 Thess. i. 3; v. 8). The chief objection to this construction arises from the fact that Paul elsewhere exhibits to us faith and hope as belonging to the present life in contrast with the future. So in 2 Cor. v. 7, where 'walking by faith' is opposed to 'walking by sight,' and Rom. viii. 24, where we are said to be "saved by hope," which was hereafter to be merged in sight. Shall we then put the Apostle in contradiction with himself? Various attempts have been made to obviate this. Some would abstract from faith and hope their results or effects, and take these simply into view as the things which were to remain; but this will not do since they must be construed in the same way that love is, which is here taken in a subjective sense. Others would construe the verb "abide" in other than a temporal sense, *q. d.*, 'so there is left to us these three fundamental virtues; these three alone have an abiding significance (Burger), are the essential and sufficing elements of the Christian life. But all such interpretations are in this connection arbitrary (comp. on ver. 8ff). Others still maintain, indeed, the temporal sense of the verb, but, so far as faith and hope are concerned, only relatively. They abide only until the advent. But here again the old difficulty arising from the gifts occurs. Others still interpret the verb to denote perpetual duration, in contrast with the practical and spasmodic character of the gifts; which is somewhat arbitrary. Others suppose a distinction between the glorified kingdom of Christ upon earth and the absolute perfection of heaven, and refer the verb to the former state; but this cannot be, since the previous verses plainly point to a state of absolute perfection. In our exposition we must settle upon this, that the Apostle ascribes to faith and hope the same permanent character which he ascribes to love. But the faith he speaks of is not opposed to sight, (as in 2 Cor. v. 7); still less is it the faith mentioned in verse 2; neither is hope to be taken in contrast with actual possession and enjoyment (as in Rom. viii. 24). But faith here is the everlasting foundation of the state of blessedness—faith as the trustful apprehension, and fast-holding of Christ, the sole ground of salvation for each and all; and hope is the perpetual expectation of ever new and delightful manifestations of God's glory, as such expectation must also exist in the future state—a thing impossible only under the supposition that God's glory was at once enjoyed to the full, and admitted of no further unfolding. But this stage of perfection no more excludes progressive

* [So Poole, Bloomfield, and others (contrary to its use just after in xiv. 6), who interpret this verse as asserting the permanent character of the three graces in contrast with the transiency of the gifts, and that for this dispensation, while the eternal duration of love is set forth by implication in the last clause: "the greatest of these is love." "The difficulty," as BLOOMFIELD says, "hinges on this: the Apostle has omitted to mention the cause of the superiority; yet he hints it in the words 'now abideth,' viz., since faith and hope only remain in use now, in this world only, love will also be exercised in another world, and to all eternity. The sense, then, may be thus expressed: 'Faith, Hope, and Love, these three together exist in the present scene only; but in the future world Faith and Hope will be done away, and therefore the greatest of these is Love.' This interpretation certainly obviates some difficulties attending the other, and sustains the theory of the temporary nature of the gifts in question; but is it not adding to the letter and import of Scripture something not found there? And is it not opposed by the change of particles, *νυνὶ δὲ* being used instead of *ἄρτι* in order to avoid such construction?]

developments in sight and knowledge, than does the maturity of manhood in the natural life. Such mainly is Meyer's view. He interprets faith as an abiding trust in the atonement effected by Christ, which preserves the glorified in the perpetual enjoyment of salvation, and forms the living bond of an eternal fellowship with their Saviour; and hope he explains of the eternal duration, and progressive unfolding of the glory conferred upon them; and also from chap. xv. 24 he seems to find such developments in the future state indicated. And NISANDER says, "precisely because faith anticipates a higher stage of development in life, is it certain that that which it now has only as an object of faith is not to be had as a perfect possession of knowledge." Somewhat different is Menken's view; he assumes the eternal duration of both faith and hope in relation to ever fresh revelations of God, and to ever new degrees of blessedness also in the higher state. Accordingly we need not, with Osiander, refer back simply to the general state of mind underlying both: viz., that of a true and blessed attachment to God in Christ, which is to go on unfolding itself even in yonder world.—*these three; but the greater of these.*—*μεῖζων τούτων; τούτων, of these*, is commonly referred to faith and hope, so that it is translated 'greater than these.' But the nearer reference is to the words "these three," and the proper rendering is as above. Of them all the greater, the one possessing higher worth—is love.—From the fact that love has nothing to do with the justification of the sinner, and that here faith alone comes into the account, no inference can be drawn in respect to the relative worth of faith; hence also the inquiry which Calvin institutes in respect to how far, also, on the other hand, faith is greater than love, is here superfluous. The superior worth of love, which is the sum and substance of all virtues, and is the bond of perfectness (ver. 4 ff.; Col. iii. 14), does not rest on the fact that it includes in itself faith and hope, as one would infer from ver. 7 [as DE WETTE, who beautifully remarks, "we have faith only in one whom we love, we hope only for that which we love"]; but rather on this, that in it the image of God, who is love itself, is most perfectly exhibited, in so far as, unlike the other two, it does not relate to the *receiving* of our salvation with all its blessings, but is essentially *imparting* and *self-bestowment*. It is to this that BENGEI finely points: "Love is of more advantage to our neighbor, than mere faith and hope in themselves (comp. "*greater*," xiv. 5);—and God is not called faith or hope absolutely, but He is called 'love;'" and MEYER in Ed. 3 says: "Since, in relation to *faith*, the love by which it works conditions its moral worth as well as the moral fruitfulness of the Christian life, *faith* without it would be mere show; and *hope* can spring only from a faith that is active and loving (comp. Matth. xxv. 35)." And BURGER: "Love is the greater because it is the fundamental form of the Divine life itself, which, in us, should be set forth in the ways of faith, and of hope." [And HODGE: "Throughout this chapter the ground of preference of one gift to others is made to consist in its superior usefulness. This is Paul's standard; and judged by this rule, love

is greater than either faith or hope. Faith saves ourselves, but love benefits others"].

DOCTRINAL AND ETHICAL.

1. *Love the essential principle of all moral excellence.* The personal worth and eternal welfare of an individual consists not in any thing which he may have or be capable of, whether it be called talent, or endowment, or aptitude, or capacity, which may enable him to accomplish any thing of greater or less importance in any sphere of life, in the way either of thought or knowledge, of willing or working. In this matter it makes no difference even though the person may act as an organ of the Spirit of God, who for the time being may take possession of his natural powers and employ them upon Divine things. Let him do, or say, or think, what he will under such circumstances, from this alone no personal worth, no true salvation ensues. This rests solely and alone in an actual likeness to God as evinced in the whole tendency of a person's life. And this likeness is found in *love*, by means of which a man patterns after God in his whole inner and outward conduct, becomes fundamentally united with God, thinks and acts like God, and purposes to have and to hold nothing good for himself alone, but to impart it to others also, gives up all exclusiveness, and devotes himself with his utmost energies to works of benevolence, seeking therein not his own advantage, nor honor, nor influence, but his neighbor's good, and so also the fulfilment of the Divine ends, even the glory of God. So long, then, as Christ, who is the revelation of the Father's love, is formed in a man, does he possess a worth which nothing else can confer; and in company with Christ is he admitted into the very fulness of the Divine blessings, to share in Christ's salvation and enter on a life of everlasting blessedness. Has he any particular qualifications, with these he serves the body of Christ, and devotes himself and all he has to promote the welfare of that heavenly communion into which he is incorporated. Thus does he become a veritable member of this holy and blessed society, and participates in the Divine fulness which fills it.

But he that is devoid of love, however great his gifts, however superior his knowledge or his performances, is in consequence void of worth. The Spirit of Christ is not the life of his life—not the vital bond of his union with God—not the power which possesses his heart and draws it out from its selfish isolation and sheds abroad in him that love by means of which he in the very image and frame of his mind shall be conformed to the Divine image. In acting upon him the Spirit of God operates from without, and employs his particular powers only as the instruments for the accomplishment of specific objects, and only so long as it may please Him. Remaining fast in his own selfishness, and becoming an end to himself apart from God, he for this reason forfeits all claim to regard, and deserves to be used only as a means by that Being whose honor he has thus violated. All the reward he has is in the pleasure and reputation he may have acquired by his gifts; and shut up in

himself he lives and moves untouched by that stream of Divine blessing which flows in upon and fills the body of Christ, and makes every member rich to his profoundest contentment through the interchange of benefits which goes on between the members. The same holds true also in relation to such actions as are supposed to beoken a stronger love, viz., extraordinary sacrifices, both of property and of life itself, and that too amid martyr sufferings. Should these be made in a loveless temper, and in a selfish spirit, though never so refined, they secure no advantage. The person forfeits his crown, because instead of honoring God he sought only to glorify himself.

2. *The excellent quality of love.* That which thus conditions our personal worth and salvation must in itself be supremely excellent. Accordingly we see that love displays itself in a nobler array of glorious attributes which are but the outgoings of its inmost nature. Indeed, its beauty is seen not only in what it has, but also in what it is devoid of. If with disinterested affection I devote myself to my brother's highest welfare, then will there be no room in my heart for *spite* or *ill-will*, and no relaxation in my labors and prayers in his behalf. Even though his progress be slower than I anticipated, though he exhibits all manner of weakness and imperfection, though he fails and backslides again and again, though he evinces an unteachable or ungrateful disposition, though he causes me weariness and disgust, though he grieves and provokes me, though he betrays my confidence and disappoints my hope often, yet for all this will I not turn from him in indignation. Love teaches me to endure, and to restrain my impatience, and to cherish and manifest my benevolence still, according to the example of my God. It prompts me to go on and bear all things, and endure labors and crosses in His behalf, on the ready supposition that where God's work has begun, however concealed from me, some good must exist which calls for my persevering effort even when the danger of failure seems most imminent. Again, if in cordial love I have given myself up to the communion of saints in Christ, then I shall feel neither *envy* nor *jealousy* in view of the preëminent gifts, or greater influence, or higher honor of others.—So, too, I shall be exempt from *pride* and *boasting* on account of my own superior advantages; nor will I unbecomingly obtrude myself on others' notice; but every where maintain a modest and decorous deportment; neither shall I be seeking mine own honor, or power, or enjoyment, nor give place to bitterness and evil passion when disappointed in such attempts or baffled by rivals. Moving continually in the sphere of that grace which freely and abundantly pardons all sin, I too shall not be ready to impute the injustice I suffer from, but rather shall seek to aid and bless in return, and requite good for evil. Moreover, having been made free by the truth myself, I shall sympathize with truth in every victory it gains, and take no pleasure in unrighteousness, nor feel a malignant satisfaction when others fall, as though their fall redounded in some way to my credit. Thus is love supremely beautiful, both from what it lacks and

from what it possesses, shining forth in contrast with the sins and imperfections of the world, like a visitant from heaven.

8. *Faith, Hope and Love alone permanent.* Particular gifts which afford us only transient glimpses into the depths of the Divine plans and purposes, serve well for the wants of the present life, and satisfy certain needs of the church during its earthly career; but for this reason they are not suited to that state of perfection where the partial gives place to the complete, and where, instead of a knowledge mediated by inadequate words and signs, we enjoy the direct vision of God and of all things in Him. That only can endure which may be regarded as a conclusive union of our renewed nature with the life of God—with eternal grace, and truth, and glory. And such is *faith* which firmly and trustfully clings to God's redeeming grace in Christ as the sole foundation of safety both for time and eternity; such is *hope*, which reaches out joyfully after ever fresh manifestations of the Divine glory; such, too, is *love*, the union of the regenerate soul with the Triune God, in which the very life of God gushes forth in inexhaustible streams, and which must have the preëminence, even as the Divine principle of distribution and self-bestowment must have the superiority over the earthly principle of receiving and enjoying, because "it is more blessed to give than to receive."

HOMILETICAL AND PRACTICAL.

CHRYS.:—Ver. 5. As a spark which falls into the sea hurts not the sea, but is itself extinguished, so let any thing evil befall the loving soul, and it will soon be extinguished without disquietude.

LUTHER:—Ver. 8. Giving is indeed a *fruit* of love, but it is not love itself: love is a spiritual gift which involves the heart and not the hand alone; love denotes not that which the hand does, but which the heart feels.—Ver. 5. 'Not to seek its own;' behold, this is the nature of love where it is sincere; but it is sincere only where faith is sincere. A Christian lives not in himself alone, but in Christ and in his neighbor—in Christ, through faith; in his neighbor through love. Through faith he passes beyond himself into God, and out of God he passes again below himself through love, and ever abides in God and in Divine love.

STARKE:—Ver. 1. Glorious gifts make no man a Christian, but it is love that makes and proves him such (Gal. v. 6; John xiii. 35).—What is the knowledge contained in that speech which is not used through love and unto love, but the confusion of Babel. Oftentimes there is great sounding in the ear when there is no profit before God. Many a man speaks to his neighbor in pure angelic words, while his heart is devoid of love; and to God he daily draws near while his heart is far from him.—Ver. 2. The knowledge of divine mysteries is a remarkable thing; but take away love and it loses its praise.—A wonder-working faith is not the faith which makes blessed. Though possessing it, we may yet be plunged into the prison-house of unbelieving souls (Matt. vii. 22 ff.).

HED.:—Ver. 8. Let no one be charmed with giv-

ing and suffering. Inquire after the disposition—the ground and the aim. Love gives weight to all.—Though I do all the good a man can, and suffer all a man may; without love it is no good work for which I can hope a gracious reward.—To hazard life rather than the truth is indeed in itself something commendable; but he who might on this account endure the severest martyrdom without love, would nevertheless derive therefrom no profit.—There are true and false martyrs—God's and the devil's.—Vv. 4-7. As in a crown there are many precious stones, so in the single virtue of love there are imbedded many virtues. But to no wickedness must love be so hostile as to wrath and revenge, which it encounters in the beginning ("long suffering"), middle ("is not easily provoked"), and end ("endures").—Whom we love, we highly esteem; how then can we exalt ourselves above him?—O, how sadly is the sweet name of love abused in that it is made to serve as a veil for all unchastity and wantonness (*ἀσχημοσύνη*)!—Love is so far from making unrighteous demands that it rather yields its rights and imparts itself, with all it has and can, unto others. That which is called love and friendship is oftentimes nothing but a trade—with one hand it gives, but with both hands it is ready to take again. Behold how rare true love has become (x. 24).—Love does not 'laugh in the sleeve' when it sees a neighbor fall into sin; rather, it rejoices when men act uprightly and it goes well with them.—Void of love are they, who for the sake of peace in the church would readily sell the truth of the gospel. This is far too precious a jewel to be thus bartered.—Because love wishes all good to every one, it can surmise evil of none, but ever hopes well of a neighbor. Although often deceived in its good opinion, yet does it fill out the measure of its goodness by enduring everything, and labors still to set him right with all mildness and meekness. It does not readily despair of any sinner, however bad, and keeps hoping that God will still preserve him, and that he will yet acknowledge and reform from his unrighteousness.—Love has a broad mantle which it spreads over a multitude of sins and guards itself from the curse of Ham with all diligence.—Ver. 8 ff.: Love produces its fruits here without intermission and is a foretaste of eternal life; yonder it will become perfect; and in this our blessedness will consist. Although we possess everything in faith, and do now perceive something of what God is, and what He gives us, yet is this knowledge scant when compared with the clear vision of the future. Here we have only a few drops out of an ocean of divine knowledge; and who does not often find in these very drops an abyss which he cannot fathom (Rom. xi. 33)?—The imperfect knowledge is as far surpassed by the perfect as a wax light is by the sunshine (Hed.).—If thy knowledge is but patchwork, why dost thou boast thereof? Heaven is the school where we shall first become masters.—Even prophecy, although it is the perfection of an enlightened mind, is yet imperfect, inasmuch as it does not behold the promised blessing as present, but only contemplates it from afar. This will cease when we shall behold the chief object of all prophecy fulfilled, even our redemption.—By reason of our

childish apprehension even the otherwise clear word of God comes to us as a veiled speech in which we ever look with industrious contemplation and only gradually discover the import; but in that perfect state we shall have God and all heavenly things present to our view and behold them as they are.—Ver. 13: Faith *receives* good, love *does* good. Faith and hope profit *me* only, but love *serves* many. It alone of the three is an attribute of God, and in men it is the most distinguished feature of the divine image.—Faith is the ground of a holy life and of good works; hope builds the edifice of the same; and love perfects and crowns it.

BERLENS. BIBEL:—Ver. 1. It is better to appear foolish and weak before men, than to speak without the spirit of Christ; better to lack speech, than to lack love.—Ver. 2. In comparison with love everything is small, even the miracles of a wonder-working faith. Wherefore? Because our nature arrogates to itself all these works. But love ever bows low before the object loved, both God and man, and so is secured against all temptations to this.—As even the most plausible words are dead without love, so without love the best knowledge is also unfruitful; yea, it serves to enhance man's condemnation. Without it the glorious gift of prophecy especially is nothing, since God designs to be praised only in the Son of His love; and without love no words, however excellent, do Him service. The love of God, as it is His very nature and life, we may well call the mystery of mysteries. For who can rightly compute its power, attributes, and operations? Hence the knowledge of all mysteries and all other science, otherwise never so good, is cheap in comparison with it.—With all your spiritual gifts, always consider how far the one divine power of love may yet be wanting in thee for softening all your wild natural enthusiasm. Love makes the heart true and obedient. The greatest works may be performed from false motives, or even may be perverted to our own self-seeking.—Ver. 8. Love surpasses all sacrifice. A person can still love himself in the highest degree, be seeking his own honor, and the praise of men, even when dividing all his property among the poor, or complying with other religious requirements only for the purpose of being praised as a zealous Christian. So out of self-love may a person fling away his life, and suffer martyrdom, only that he may gain an immortal name. Such, indeed, have their reward.—But what boots it for them to cast away all their goods, if they do not also cast away their self-will? All formal sacrifice profits nothing, because it is without the true love of God, which indeed admits of no such self-love; and by it one becomes worse instead of better. Love is the disposition of God; as common the word, so uncommon is the thing itself. Set over against it the most extraordinary things are overtopped, and seem undesirable. From this we may infer the greatness of love, and how much it is to be preferred against all else. But, O Love, man knoweth thee not, because thou art hid behind thine own simplicity. Only by thy workings canst thou be recognized.—Ver. 4 ff. Love is invincible. By impatience the strongest and the wisest, when devoid of love, may be overcome

of evil; but love is able to endure the keenest sufferings, and it is this that makes it strong. It shows itself, therefore, in those who have Jesus dwelling in them, partly by the manifestation of good, and partly by the endurance of evil, and in both meekness and long-suffering as exhibited in the heart and life of Jesus.—Ver. 4. By virtue of its soft, gentle nature, which shuns all rashness and haste, love is in itself *long-suffering*, even as God Himself is (Rom. ix. 22), especially in its dealing with difficult cases in the church; not that we are to let all evil pass, but only not to overdrive reform. Love is *kind* (Gal. viii. 22); this is its nature. The love of God, infused at the new birth, makes the soul kind, so that it gladly affords others the means of enjoyment also. It says not: "I am not bound to do this and this;" but where there is no law it makes one, in order to do as much good as it can, and to pour itself freely upon all men.—With love envy, revenge, wickedness, and pride can find no room. Love feels no jealousy in seeing another achieving great things.—Its whole action is modest. Its tender spirit allows of no arrogance. It boasts not of its divine nature, since its disposition is only to serve. It makes itself small and child-like; it bows its temper to a low estimate of itself, and a high estimate of others. It aims not at the praise of men, nor at self-pleasing; but strives, in every way, to please God, and all who are loved of God.—Ver. 5. According to a common proverb, the final end of love, in which it rests and is content, is the satisfaction and pleasure of the object beloved. True love has no separate interest of its own, but it gives itself entirely, with all its being and means, to its object. His good is its good, his joy its joy; it lives solely and alone in him and for him. If it knows that it has occasioned him any displeasure, then is its all embittered; and it cannot rest until it is assured that he has become reconciled again. Love allows itself in no violence, nor any inordinate desires after anything, nor in any ill humor even against evil.—It can forget; has no memory for evil; strikes it out of mind.—Ver. 6. Love takes no delight in seeing a person stumbling, so that it can raise a hue and cry after him. Antichristian spirits rejoice when anything goes wrong with those who do not coöperate with them in all things. Love is righteous, and rejoices when the spirit obtains a conquest over wickedness.—The love which does not rejoice in the truth, is no love.—Ver. 7. Love is not credulous, but believes all good of another sooner than allow itself easily to believe, or to imagine anything wicked, because love ever inclines to the side of the good. Love trusts God for final victory in all things. What it does not see, it awaits in patience; it exercises itself in prayer, and does not soon become weary of fidelity and patience towards others, but quietly endures the sufferings meted out unto it.—As in good, so in evil, it is invincible. It would rather bear, believe, hope, suffer all things than allow evil to triumph. Away, therefore, with your passionate, false, wrathful natures!—O Thou eternal Life, in the midst of Thine enemies rule Thou in us, through Thy lamb-like loving Spirit, in the patience and faith of Thy saints, in mildness and meekness, and tranquility!—Ver. 8. Love is un-

ending and ceaseless as God's own eternal life, even so far as He imparts it to His believing creatures. It continues in eternity as an eternal essence and life in God, and in all blessed spirits. Other spiritual gifts are indeed from God, but they are not God's essence and life as love is, and they retire before it in eternity.—All other gifts are only preparations for perfect love; in it all those things terminate which have not in themselves the *entire* divine life.—Vv. 9, 10. One knows this, another that, none everything. The Church of God anticipates a summer which shall never pass away. At last the tree produces ripe fruits, the child loses himself in the youth, and the youth in the man. When the veils which now curtain us are all taken away, then will the perfect come. To abide in that which is fragmentary when age is matured, is childishness. When we hold to special gifts for their own sake alone, then are we liable to become extinguished with them.—Ver. 11 f. Mature manhood in Christ exchanges the patchwork of the outward exercises in speech and knowledge for the perfect essence of love. This makes us Christ godly-minded, and glorifies in us Christ, in the Father.—Ver. 18. Faith, hope, and charity, all three, are the simple cleaving of the loftiest disposition to God, as that Being who alone can and will help us through Himself. In *love* we have joy in Him as the highest good which can satisfy all our longings, and we strive to please Him supremely. In *faith* we commit ourselves wholly to Him on the ground that He loves us, and consequently will help us. In *hope* we patiently expect that He will love us in eternity, will impart Himself to us, and be our help forever.

RINGER:—Vv. 1-8. That a person may have gifts without communion with God is a witness of the general disposition on the part of God to do good and simply to give. If a man endowed with many gifts is nothing without love, what must that man be who is utterly estranged from the life of love, and has nothing at all wherewith to clothe his nakedness. As *long suffering*, love can consume much time over the failings of others; as *kind*, it considers how it can make itself acceptable to them for their improvement. It desires not to be and to do everything itself; but it looks gladly on when its defects are supplied by the assistance and gifts of others. Together with this, it avoids all that petulance which characterizes those who love to please themselves. It is not puffed up with the breath of human applause, and in all it does, has reference rather to the Father who seeth in secret. Hence, it never behaves itself rudely, neither by making too common of high things, or by being too free with equals or by looking contemptuously on what is low; but it keeps in the place where God has put it as a member. It neither seeks its own in selfishness, nor fails to prefer the general good to its own. It imputes not evil, holding others aloof in suspicion or in revenge. It helps the truth, and it suffers much that is unjust towards it to pass as though unobserved. As far as it can, without prejudice to others and without injury to the public peace, it believes all things and hopes all things; and until this hope has become a joy, it endures all things and holds fast;—mercy rejoicing against

judgment.—Vv. 8-12. All knowledge and prophecy is patchwork; these can represent the truth only in partial aspects without giving a complete survey, because God has determined to draw men to Himself through His word, and the gradual revelation of Himself therein, and to operate upon their hearts under these external presentations, according as men allow themselves to be brought thereby to the obedience of faith and to heed the partial revelations given. After the light that was quenched in the fall, God purposed to restore man not through a direct illumination that would have rendered faith and conviction, obedience and love unnecessary. As he sinned through hearing and through disobedience, so was he to be saved also by hearing and faith and obedience. Therefore God showed to him so much as was necessary to awaken faith and obedience, left it so far obscure as to allow room for the excuses of unbelief in case he ceased to have pleasure in the truth.—All of us are too ready to engross to ourselves everything with the desire of becoming perfect ourselves; but the Scriptures admonish us to hold everything as a common good which has been conferred on us and others. The perfect descends upon me—even the kingdom of God, into which I enter, and which brings with itself something far beyond that which I could hitherto attain unto with my partial knowledge in prophesying. Ver. 13. Among the perfected righteous, love will remain as the bond of perfection. He who abides in love abides in God, and God in him.

HEUBNER:—Ver. 1. Love alone has unconditional worth, it carries in itself its own contents; everything else, even the highest spiritual advantages obtain their worth through it. All speech without it is lifeless. The most beautiful orator devoid of heart is but a beautiful instrument unconscious of what is played on it. The simplest words spoken in love are of more worth than the most charming speeches void of heart. Those who are eminent for insight should not forget to love. And to whom this insight is denied, let him not trouble himself if he has love.—Indeed, there is a service which offers up all things and endures all sufferings and yet obtains not the grace of God nor any eternal reward, because love is wanting—because the thing was done for love of fame.—Ver. 4 ff. As the worth of love shines forth by a comparison with other excellencies, so is it seen also from its blessed fruits. Its chief attributes are a sparing tenderness, a gentleness which never injures, a simple self-forgetfulness, holy sympathy, invincible courage.—Division: I. according to the subject: benevolent (ver. 4), true (ver. 5), holy (ver. 6), invincible (ver. 7); II. according to its objects: the failures, infirmities, follies of others (ver. 4), injuries (ver. 5), needs (ver. 6).—Ver. 4. Love is not a transient ebullition, but a benevolence which does not allow itself to slumber, or kindle into wrath on account of the failings or indocility of others. It so associates with others that they can observe and feel the inner affection in its friendly ways.—It does not deal petulantly with the weaknesses and follies of others, nor make them the subject of ridicule.—It is free from conceit and self-consciousness, and is willing to let

others feel its own weakness.—Ver. 5. Amid injuries it does not break out into wrath and contemptuous expressions, nor does it allow itself in anything by which another's sensitiveness or feeling of shame can be wounded, nor is it unseemingly obtrusive. It asks not, "what is that to me?" nor disavows the natural relationship among men, nor measures the iniquities of others according to the damage suffered.—It does not allow its benevolence to be disturbed by the pains which others inflict upon it. It hunts not after evil to insist on an atonement, but cherishes thoughts of peace.—Ver. 6. Observe its holy interest in the spiritual welfare of others: while the evil-minded rejoice over other's sins and punishments and disgrace, and narrate them with laughing lips, love delights in beholding the sincere piety of others clearly displayed.—Ver. 7. Love does not secretly impose severe labors upon others, but performs them itself, and bears their brunt.—It gives the best credit possible to others for their doings and hopes always for their improvement, and undertakes to promote it in all possible ways.—Ver. 8 ff. The worth of love is seen thirdly, from its eternal duration. It alone avails in Heaven where all that is here learned is useless.—In Heaven there is no preaching, since only one spiritual tongue is there spoken. We shall read each other's thoughts in our souls. The highest human knowledge is in its extent and depth and connections but mere patchwork.—Now God has given us a problem to solve; we are to find its solution in nature, in History, in His word where His holy love exhibits itself to us in the image of Christ. Then shall we behold that which is now unseen, face to face.

W. F. BESSER:—Ver. 1. As the life blood of the body is poured from the heart into all the members, and as every heart-beat pulsates in all the veins, so is love the heart of the body of Christ. God has love without measure. His essence is love. The Christian has only drops from this divine sea of love, some small portion of the divine fulness. And Paul is strenuous that the love of the Spirit which renews the human soul in Christ, shall move the tongue of him who prays and sings praises; that love to the Lord Jesus, love to the church, love to all mankind shall give to the sounding instrument its living tune.—Ver. 8. O, how many works of undying fame perish before God and follow not their authors, because they are not quickened by that love which is alone imperishable!—Vv. 4-7. The twice-seven graces of love here shine like the seven colors of the rainbow. The rainbow is the token of the triumph of the sun over the rain; so love shows itself triumphant over all hostile obstructions in manifold ways. The heavenly daughter of the Spirit triumphs over that which is carnal and earthly.—The varnish of a worldly polish is nothing in comparison with the culture of the heart in the Christian, however humble his condition may be; love ennobles the whole conduct of him who has it.—O, Thou true Savior, in our poverty we cry to Thee! Turn Thyself to us! From being wrathful, unfriendly, envious, haughty, conceited, rude, selfish, implacable, revengeful, cold tempered, unmerciful, suspicious, mean, impatient

do Thou make us loving in heart.—Vv. 9-10. The edifice of evangelical doctrine has many openings which will remain unclosed, for they are the windows out of which we look toward Heaven and for the coming of that which is perfect.—Ver. 13. The Christian life is subject to the triumvirate of the three here lauded (comp. 1 Thess. i. 3; Col. i. 4, 5; Heb. x. 22-24).—*Faith* lays hold of the promise of eternal life; *hope* waits for the appearing of the object of faith; but *love* is eternal life itself in its power as manifested toward God and man. Its greater in duration; its being has no end.

EWALD:—Vv. 4-7. *The worth of love*. There is not a Christian virtue which is not strengthened by its power, not an evil which it cannot keep aloof, not a condition in life to which it cannot impart a Christian character.

Vv. 1-13. Pericope for *Esto Mihi Sunday*, OSTINGER, *Sermons on the Epistles* p. 161 ff.—I. True love distinguished from attachment and partiality; II. overcometh all wrath and judgment.

HEUBNER.—I. Love is the highest gift of grace, on account of: 1. its inward worth; 2. its blessing, and 3. its influence upon eternal life. II. Love is the consummation of Christianity: 1. it puts the crown upon all excellencies; 2. it exhibits pre-eminently the power of Christian faith; 3. it sets us in connection with eternity and God. III. The comparison between the excellencies of the mind and of the heart: 1. the former have in themselves no unconditioned worth; without love they may inflict injury; the latter alone impart worth, and united with it the former become truly renowned; 2. the former do not make a person beneficial to the public; love only makes one ready to serve and generally useful; 3. the former confer no claim for salvation; love alone makes us worthy of heaven. IV. The Christian road to true fame (comp. chap. xii. 31): 1. It is a holy road, different from the ordinary one; 2. it is a truly difficult road, requiring much labor (comp. vv. 4-7), often not remunerative, often losing itself in the dark; but yet 3. it is safe, and certain of leading to heaven. V. The worth of true love: 1. often eclipsed by glittering gifts and showy acts; 2. its peculiar spirit, being often occupied in unseen labors, is not visible; 3. its eternal reward still hidden.—Vv. 1-8. *Sermons* by J. G. KRAFFT. Vol. 1, p. 165 ff. Love: I. Its peculiar char-

acter: 1. as to its ground (humility); 2. as to attributes. II. Its higher worth: it sanctifies knowledge; is the soul of faith; is the consecration of every good deed. III. How we shall partake of the same: 1. by the contemplation of its archetype in Jesus Christ; 2. by receiving love from Him who is the fountain of grace and love.

Ver. 7. SCHLEIERMACHER's *Collected works*. Vol. I. p. 40. The limits of forbearance: I. in our judgment respecting men; II. in our behavior toward them. "It is only justice toward the good and the pious, when you look upon them with the eyes of love, all glowing with faith and hope; it is only love to the evil, when you show strict justice towards the evil which is in them."

[JON. EDWARDS. *Charity and its fruits*. Vv. 1-8. *All the virtue that is saving and distinguishes true Christians from others, is summed up in Christian Love*. I. The nature of this love: 1. in all true Christians is one and the same in principle; a. from the same spirit; b. wrought by the same work; c. has the same motives. II. Proof that all true virtue is summed up in it: 1. from what reason teaches of its nature: a. that it disposes to all proper acts of respect towards God and men; b. that whatever seeming virtues there are without love are unsound and hypocritical; 2. from what Scripture teaches: a. of the law and word of God in general, b. and of each table of the law in particular; 3. from what the apostle asserts of faith that "it works by love;" a. love is the most essential and distinguishing ingredient in a true and living faith; b. all Christian exercises of the heart and works of love are from love. Application: 1. by way of self-examination; 2. by way of instruction. a. It shows us what is the right Christian spirit. b. Professors of Christianity may be taught as to their experiences whether they be real Christian experiences or not. c. It shows the amiableness of the Christian spirit; d. also the pleasantness of a Christian life; e. the reason why contention is so destructive to religion; f. hence the need of watchfulness against envy and malice and all like passions; g. hence no wonder we are commanded to love our enemies; h. we learn the importance of seeking a spirit of love, and of growing in it more and more.]

3. A comparison of the gifts of prophecy and of speaking with tongues, in respect to their worth for the edification of the Church. Rules for the right regulation of their use according to their end, and according to the benefit they render to the Church.

CHAPTER XIV.

FOLLOW after charity [love, τὴν ἀγάπην], and [but, δὲ] desire [the, τὰ] spiritual 2 gifts, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue

[a tongue] speaketh not unto men, but unto God: for no man understandeth [heareth, ἀκούει] him; howbeit in the spirit [Spirit] he speaketh mysteries. But he that prophesieth speaketh unto men to [om. to] edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue [a tongue] edifieth himself; but he that prophesieth edifieth the church [congregation, ἐκκλησίαν]. I would that ye all spake [Now I wish you all to speak, θέλω δὲ πάντας ὑμᾶς λαλεῖν] with tongues, but rather that ye prophesied [might prophesy, προφητεύετε]: for [but, δέ]¹ greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church [congregation, ἐκκλησία] may receive edifying. [But, δέ] Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine [teaching, διδασκῶ]? And [om. And] even things without life giving sound, whether pipe or harp, [yet δμως ἐάν] except they give² a distinction in the sounds,³ how shall it be known what is piped or harped? For [also, καί] if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words [a word] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are,⁴ it may be, so many kinds of voices in the world, and none of them⁵ is [none are] without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian [foreigner, βάρβαρος], and he that speaketh shall be a barbarian [foreigner] unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts [spirits, πνευμάτων], seek that ye may excel [abound, περισσεύετε] to the edifying of the church [congregation]. Wherefore let him that speaketh in an *unknown* tongue [a tongue] pray that [in order that, ἵνα] he may interpret. For if I pray in an *unknown* tongue [a tongue], my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and⁷ [but, δέ] I will pray with the understanding also: I will sing with the spirit, and⁷ I will sing with the understanding also. Else, when thou shalt bless⁸ with the spirit [shalt have blessed in spirit, εὐλογῇς πνεύματι], how shall he that occupieth the room [place] of the unlearned [one not so gifted, ἰδιώτου] say [the. τὸ] Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well [verily thou doest well to give thanks, σὸ μὲν γὰρ καλῶς εὐχαριστεῖς], but the other is not edified. I thank my [om. my]⁹ God, I speak¹⁰ with tongues [a tongue, γλῶσση]¹¹ more than ye all: Yet in the church [congregation] I had rather speak five words with my understanding,¹² that *by my voice* [orally, κατηχήσω] I might teach others also, than ten thousand words in an *unknown* tongue [in a tongue]. Brethren, be not children in understanding [minds, ταῖς φρεσίν]: howbeit in malice [wickedness, κακία] be ye children [babes], but in understanding [minds] be men [full grown, τέλειοι]. In the law it is [has been, γέγραπται] written, With [in, ἐν] men of other tongues and other¹³ lips [in lips of others, ἐν χελεσιν ἑτέροις] will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore [the, αὖ] tongues are for a sign, not to [for] them that believe, but to [for] them that believe not: but prophesying *serveth* [the prophesying is] not for them that believe not, but for them which believe. If therefore the whole church [congregation] be come together into one place, and all speak with tongues,¹⁴ and there come in *those that are* unlearned [not specially gifted, ἰδιῶται], or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned [not miraculously endowed], he is convinced of [by, ὑπὸ] all, he is judged of [by] all: And thus¹⁵ are [om. And thus are] the secrets of his heart [are] made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth [in truth is in you]. How is it then, brethren? when ye come together, every one of you [each one, ἕκαστος, om. of you]¹⁶ hath a psalm, hath a doctrine [a teaching, διδασκῶν], hath a tongue, hath a revelation [hath a revelation, hath a tongue],¹⁷ hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue [a tongue, γλῶσση], *let it be* by two, or at the most by three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church [congregation]; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. [But, δέ] If *any thing* be revealed to another that sitteth by, let the first hold his

31 peace. For ye may [can, *δύνασθε*] all prophesy one by one, that all may learn, and
 32 all may be comforted. And the spirits¹⁸ of the prophets are subject to the prophets.
 33 For God is not *the author* of confusion [tumult, *ἀτασθασίας*], but of peace, as [peace.
 34 As], in all churches [the congregations, *ταῖς ἐκκλησίαις*] of the saints.¹⁹ Let your
 [saints, let, *om.* your]²⁰ women keep silence in the churches [congregations]: for it is
 not permitted²¹ unto them to speak; but *they are commanded* to be under obedience
 35 [in subjection, *ὀυκ αὐταίς ὀφθαίσαν*],²² as also saith the law. And if they will learn any
 thing, let them ask their [own, *ἰδούσας*] husbands at home: for it is a shame for wo-
 36 men [a woman, *γυναῖξιν*]²³ to speak in the church [congregation].²⁴ What! came the
 37 word of God out from you? or came it unto you only? If any man think himself to
 be a prophet, or spiritual, let him acknowledge that the things that I write unto you
 38 are the commandments [a commandment, *ἐστὶν ἐντολὴ*] of the Lord.²⁵ But if any man
 39 be ignorant, let him be ignorant.²⁶ Wherefore, brethren, covet to prophesy, and forbid
 40 not to speak with tongues. [But, *δε*] Let all things be done decently and in order.

¹ Ver. 5.—*Rec.* has γὰρ, and it has many MSS. in its favor, but the oldest (A. B.) read δὲ. [To these must now be added Sinait., a curive of the 11th century, and the Copt. version. On the other hand, D. E. (F. G.), the Ital. and Vulg., and some others, have γὰρ ὅτι, or εἰς αὐτὸν] K. L. Sinait., (3d hand), many cursives and versions, with Chrys., Theodt., Jerome and Ambros., favor γὰρ.—C. P. W.]

² Ver. 7.—*Rec.* has δὲ, *Tischendorf* has δὲ; and this has strong but not decisive support. The δὲ might very naturally be an attempt to conform to the δὲ in ver. 8. [*Lachmann* and *Alford* receive δὲ on the authority of A. B. D. (1st hand), Sinait., many cursives, Orig., Chrys., *Œcum.*—C. P. W.]

³ Ver. 7.—*Lachm.* has τοὺς φρόνους, but it is not sufficiently sustained. [His principal evidence is B. (which, however, shows its uncertainty by omitting the τοὺς), and some Italic and Vulgate copies (which, with Pelag. and Bede, give *σοφίας*, or *ex phthongis*). After the preceding φρόνους ὁδοὶ the change of this dative into the genitive, and of the plural into the singular, was very natural (*Meyer*).—C. P. W.]

⁴ Ver. 10.—*Tischendorf* edits *ἐκείν* after the best MSS. The *ἰσχύς* of the *Rec.* was probably a grammatical correction. *Meyer*, on the other hand, reasons that the singular verb is an amendment to suit the neuter plural noun. [See also *Alford*.] In behalf of the plural we have certainly the predominance of documentary proof: A. B. D. E. F. G., Sinait., seven cursives, with Clem., Damasc. and Theophyl.—C. P. W.]

⁵ Ver. 10.—The *ἰσχύς* of the *Rec.* has against it the best MSS. [A. B. D. F. G. Sinait., eleven cursives, Vulg., the Lat. version of E., with Clem., Damasc., Ambros., Bede.—C. P. W.]

⁶ Ver. 13.—*Rec.* has *ἀκούει* instead of *ἀκούει*, which is edited by *Alford*. The evidence in favor of *ἀκούει* (A. B. D. E. F. G., Sinait., 17, Damasc.), is, on the whole, decisive, though the ancient Greek expositors are nearly all for *ἀκούει*.—C. P. W.]

⁷ Ver. 15.—The *δε* is left out in both instances before *καὶ* by many and excellent MSS. But there appear to be no satisfactory reasons for the omission. [The former is inserted by A. B. D. E. L., Sinait., many cursives, the Peschito, Copt., and several Greek Fathers; and the latter by A. D. E. K. L., Sinait., the later Syr., Copt., and the same Greek Fathers. *Alford* inserts both, and *Lachm.* cancels only the second.—A. D. E. F. G., Sin., and three cursives have *προσεύχεται* before *τῷ πνεύματι*, but B. K. L., many cursives, the Vulg., and many Fathers have *προσεύχεται*.—C. P. W.]

⁸ Ver. 16.—*Lachm.* has *ἐλογίζετο*. The evidence for *ἐλογίζετο* is by no means convincing. [It has F. G. K. L., many cursives, Chrys., Theodt., *Œcum.*, Theophyl., but *ἐλογίζετο* has A. B. D., Sinait. and Damasc.—C. P. W.]

⁹ Ver. 18.—*Rec.* inserts *μου* after *ἐπεὶ*, but in opposition to the most decisive authorities. It was probably taken from chap. 1.4 and Rom. 1.8. [It is omitted in A. B. D. E. F. G., Sinait., nine cursives, several Latin and Vulgate versions, the later Syr., Copt., Aeth., Chrys., Theodt. (codex), Jerome, Sedulius and Bede, but it is given in K. L., many cursives, Peschito, Ital., Vulg., Copt., and many Latin Fathers.—C. P. W.]

¹⁰ Ver. 18.—*Rec.* has *λαλῶν*, but it is feebly sustained. Others have *ἐν λαλῶν*. [The principal witnesses for the *Rec.* are K. L., a number of cursives, Chrys., Theodt., Damasc., *Reiche* defends it. But B. D. E. F. G., Sinait., 17, 67 (2d hand), the Ital., Vulg., Copt., Syr. (both), *Œcum.*, Orig. and the Latin Fathers are decisive against it. A. omits both words. The insertion of *ἐν* and the change into the participle are intelligible, if the original had been the difficult present, whereas the contrary change would have been without motive.—C. P. W.]

¹¹ Ver. 18.—Many and excellent MSS. have *γλώσσας* with the *Rec.*, but *Meyer* thinks it "probably a change to favor a previous prejudice." [It has for it B. K. L., many cursives, Syr. (both), Copt., Chrys., Theodt., and Orig.; but against it A. D. E. F. G., Sinait., Damasc., Ambros., Pelag., Bede. The Vulg. has *quod omnium vestrum lingua loquor*.—C. P. W.]

¹² Ver. 19.—*Rec.* with *Tischendorf* has *ἵνα τοῦ ῥοῦ μου*, but the evidence is stronger in favor of *τῷ ῥοῦ μου*. [It must be conceded that the documentary evidence preponderates in favor of the dative (A. B. D. E. F. G., Sinait., 12 cursives, with the Vulg., Syr. (later), Copt. versions, and *Œcum.*, Orig., and the Latin Fathers), and that the harshness of saying that the understanding was the instrument of speaking supplied a strong motive for a change. And yet *Tisch.*, *Meyer* and *Bloomfield* think it more likely that the dative was an attempt to conform to ver. 15, and that Marcion's reading (*ἵνα τὸν μόνον* without *μου*) shows that the copyist must have had before him *ἵνα τοῦ ῥοῦ*.]

¹³ Ver. 21.—*Rec.* has *ἰσχύος*, but it was probably occasioned by the preceding datives.

¹⁴ Ver. 23.—There are various positions of the words *πάντες γλώσσας λαλῶν*, but the sense of the passage is not affected by them. [A. B. F. G., Sinait., Boern., Basil., Theophyl., have *πάντες λαλῶν γλώσσ.*—C. P. W.]

¹⁵ Ver. 25.—*Rec.* has *καὶ οὗτω* *ῥὰ κενὴ* (taken from the following *καὶ οὗτω*), but with inferior evidence of the MSS. (comp. *Meyer*). [*Meyer* thinks that "the result or consequence of which the Apostle was about to speak was thought by many most properly to commence here; and hence the subsequent *καὶ οὗτω* was anticipated here and left out in its proper place (as it is by Chrys.). Afterwards this second *οὗτω* would be in some cases reinserted without the removal of the first *καὶ οὗτω*." The MSS. which are against the words (*καὶ οὗτω*) in the beginning of the sentence are A. B. D. E. F. G., Sinait., twelve cursives, the Lat., Syr. (Pesch.), Copt., Aeth., Arm. versions, Basil., Chrys., Cyr., and the Latin Fathers.—C. P. W.]

¹⁶ Ver. 26.—*Rec.* has *ὅταν* after *ἵνα*, but it remains quite uncertain. [It is omitted in A. B. Sinait. (1st hand), 74, and Copt., but is inserted by D. E. F. G. K. L., Sinait. (3d hand), almost all the versions and cursives, with Chrys., Theodt., Damasc. and the Latin Fathers.—C. P. W.]

¹⁷ Ver. 26.—*Rec.* has *γλώσσας* *ἔχει* *ἄνω* *ἔχει*, but this order of the words is feebly supported. [A. B. D. E. F. G., Sinait., cursives, Vulg., Copt., Syr. (both), Aeth. (both), Arab., Bas., *Œcum.*, Theophyl. and Lat. Fathers have *ἄνω* *ἔχει*, *γλώσσας* *ἔχει*.—C. P. W.]

¹⁸ Ver. 32.—*Rec.* gives as a Var. Reading, *πνεῦμα* instead of *πνεύματα*. This was a correction, because the plural seemed strange. [Alford says: "As one Spirit inspired all the prophets, *πνεύματα* was not understood." A. B. K. L., Sinait., many cursives, Vulg., Copt., Syr. (later), Orig., Epiph., Chrys., Theodt., Damasc., *Œcum.*, Theophyl., Tert., Didym., have the plural.—C. P. W.]

¹⁹ Ver. 33.—The words *ὡς ἐν ὁμοίᾳ τ. ἐκκλ. τ. ἁγίων* are joined with ver. 34, and a period is put at *ἐφ' ἧς* by *Lachmann*, *Tischendorf*, *Meyer*, *Stanley*, *Omybeare*, *Hodge*, *Kling*, and most of the later commentators. [*Lachm.* puts a comma after *ἐκκλ.*, so that *ἁγίων* becomes emphatic, and *αἱ γυναῖκες* without *ὅταν* belongs to it.] *Oriander*, *Neander*, *Bloomfield*, *Alford* and *Wordsworth* adhere to the punctuation of the Fathers and of all modern Comm. until Cajetan, according to which these words are joined to the preceding. Some MSS. (F. G. Vulg., Syr. (later), Arm. and Chrys.) add *ἰδούσας* after *αἱ γυναῖκες*. It was probably taken from chap. iv. 17.—C. P. W.]

³⁰ Ver. 34.—Here, as in ver. 26, *ἡμῶν* is very doubtful. Neither here nor there are the MSS. decisive against the word. [Tischendorf and Reiche defend it, with D. E. F. G. K. L., cursives, Syr. (both), Arab., Slav., Chrys., Theodt., Theophyl., Beza, Amb., Ambat., but it is left out by Lachm. and Alford, with A. B. Sinait., Vulg., Copt., Aeth., Arm. and some Fathers. It seemed superfluous, but its antiquity, especially in the East, makes it probable.—C. P. W.]

³¹ Ver. 34.—*Rec.* and *Tischendorf* have *ἐντέρας*, but it is not so well sustained as the present *ἐντέρας*. [It had become common to regard the law as of only former validity, and yet in this matter it was natural for the Apostle in his time to speak of its present signification. The authority of the oldest and best uncials (A. B. D. E. F. G. Sinait.), the Vulg., Ital., Beza, versions, all the Latin and some of the Greek writers, is in favor of the verb in the present.—C. P. W.]

³² Ver. 34.—*Lachmann*, on the authority of some good MSS., edits *ὑποτασσέσθων*. *Meyer*, however, considers it a gloss. (It has for it A. (adds *τοῖς ἀδελφοῖς*), B., Sinait., seven cursives, Copt., Beza, Marc., Epiph., Damasc. The infinitive has for it the weight of the cursives, the versions, and the Fathers.—C. P. W.)

³³ Ver. 35.—*Rec.* with many MSS. has *γυναῖς* for *γυναῖ*, but it was probably a correction to make the word conform to the preceding plurals.

³⁴ Vers. 34, 35.—These two verses are placed after ver. 40 by D. E. F. G., Ital., Ambat. and Sedul.—C. P. W.]

³⁵ Ver. 37.—*Rec.* has *τοὺς κυρίους εἶπεν ἀπολαῖ*. *Lachmann* has more authority for *ἐπὶν ἀπολαῖ*. But both are probably glosses. Some MSS. have *ἐπὶν* instead of *κυρίους*, but their authority is very feeble.

³⁶ Ver. 38.—*Lachmann*, after many Greek and Latin MSS., has *ἀπολαῖ*, instead of *ἀπολαῖς*. It was probably an oversight of transcribers. See *Meyer* and *exeg. notes*. (In favor of the indicative is: A. (1st hand)—the present—as seems to be a receipt for a former—of the 1st hand, D. (1st hand), F. G., Sinait., Orig. and the Latin writers. Some versions (including the Vulg.) and fathers have *ἡμεῖς* and *Hilar.* has *non cognoscitur*. The *ω* might easily have fallen out, as *ἀπολαῖς* and the following *ῶν* were anciently written continuously and without punctuation, and then the *ω* could be supplied. On the other hand, it is difficult to imagine a sufficient motive for changing the indicative into the imperative. The sense of the indic. would also have been quite ambiguous, while that of the imper. was very much in Paul's spirit and manner.—C. P. W.]

EXEGETICAL AND CRITICAL.

VERS. 1-5. [He now turns from his digression to the main topic on hand, *viz.*, the proper management of spiritual gifts. 'Before entering on this, however, he presses a final exhortation in regard to that which he had been so warmly eulogizing.'—**Pursue love.**—*i. e.*, use all diligence in obtaining and cultivating it; chase it as a hunter pursues his game; press towards it as your chief good, as men make for the goal in a race; such is the force of *διώκειν* here (Rom. ix. 30; xii. 13 f., 19; Phil. iii. 12, 14). The omission of all inferential particles like *οὖν* adds to the energy of the injunction.—**but be zealous for the spiritual gifts.**—the same language as is used in xii. 31. But it is not simply to resume what was there said, as though all that intervened was but a parenthesis [so Stanley]. Rather, the *δέ*, *but*, is designed to set the second clause over against the first, by way of showing that though they were to pursue love, still this was not to prevent their seeking for spiritual gifts also. In urging the former he was not intending to disparage the latter, as they might be disposed to infer. Hence we may render *δέ* by *meantime*, *however*, or *nevertheless*. *Nesander* takes the second injunction in the light of a permission, rather than of a positive command, and supposes that Paul chose the stronger word in the first instance in order to teach his readers that a Christian's main endeavor should be to become quickened by love. ["He observes, therefore, an admirable medium by disapproving of nothing that was useful, without at the same time preferring, by an absurd zeal, things of less consequence to what was of primary importance." CALVIN].—In regard to spiritual gifts see on xii. 1. A more restricted application of the term here, to denote simply 'the gift of tongues,' might, indeed, be favored by the contrast implied in the "rather" directly following, and by ver. 2, and also by ver. 14 f., inasmuch as the gift of tongues, because it was a speaking and praying in the spirit, might well be called by way of preëminence 'spiritual.' But the plural form, as well as the more extended connection had with the foregoing chapter, declare for the broader interpretation of: gifts in general.—**but rather**

—*μᾶλλον* is to be construed comparatively and not as *μάλιστα*, *q. d.*, 'more than all the other gifts.'—**that ye may prophesy.**—Instead of using the noun 'prophecy,' he employs the verb with the telic *ἵνα*, as the object of *ζηλοῦτε*, *be zealous for*. In this there was undoubtedly a design; but not such as to warrant Meyer's rendering, 'in order that ye may prophesy.' [Stanley says, that *ἵνα* is here passing into the Romanic sense, in which it is used as a substitute for the infinitive. Comp. for this use, ver. 12; Matth. vii. 12; Mark vi. 8, 25. See also Winer, P. 1, xi. § lxiii. 2, 1]. The reason of the preference he next assigns.—**For he that speaks with a tongue.**—*i. e.*, in some strange language prompted by the spirit. [Bloomfield takes the "speaking" (*λάλῶν*) to signify *preaching, exhorting*, and says, 'the context requires this;' but it must be the context only as read in the light of a certain theory. There is nothing in the language to warrant it, and to construe it thus would be to make this the only passage where the gift of tongues must be supposed to have been used in addressing others directly].—**speaketh not to men.**—*i. e.*, not with the design of imparting anything that the hearers can understand and profit by.—**but to God:**—It is with God that he is in communication, ["according to the proverb: 'He sings to Himself and the muses'".—CALVIN]. Of this the proof—first, negatively.—**for no one heareth.**—By this he does not mean literally 'heareth not,' as though the words were inaudible, like those muttered by Hannah, 1 Sam. i. 13; since this would neither suit the expression 'speaketh;' nor yet the context, especially of ver. 7; nor yet the corresponding passage in Acts ii. 10, 19. The word *ἀκούειν* rather denotes here the inward hearing, the mental appreciation of what was uttered. [So the word is used in Acts xxii. 9, where the attendants of Paul are said not to have 'heard the voice' which in Acts ix. 7 they were said to have heard—an ambiguity which can be explained only by taking the word in the former instance to mean 'understand.' See also Mark iv. 33. "He spake as they were able to hear;" also Gen. xi. 7; xlii. 23; Is. xxxvi. xi. where for 'understand' the *lxx.* has *ἀκούειν*. The negative "no one" is not hyperbolical as if signifying 'very few,' but absolute; the exception arising from the as-

sistance of some interpreter will of course be understood.—but in the spirit he speaketh mysteries.—The 'but' is not designed to express a contrast, as though equivalent to *sondern* (Rückert); but it is explicative, introducing a further specification, *viz.*, "in the spirit;" while the remaining words alone state the antithesis to what is asserted in the previous clause. The word "mysteries" is not to be understood as in iv. 1.; xiii. 2. [As STANLEY, "Here, as elsewhere, it means 'God's secrets;' here, however, not as elsewhere in the sense of secrets revealed, but in the sense (nearly approaching to the modern word mystery) of secrets concealed. The only other instance is Rev. xvii. 5." And ALFORD: "Things which are hidden from the hearers, and sometimes also from the speaker himself"]. So understood, the statement would, as related to the previous one, appear tautological; hence the words "in the spirit" must here be so taken as intended to bring out more fully the characteristic of the gift in question. Accordingly they must be interpreted not simply of the inward man, *q. d.*, 'he speaks to himself in his own thoughts' (Le Clerc, Locke, Semler). Still less can *πνεύματι* be the objective dative either to *λαλεῖ*, or to *μυστήρια*, *q. d.*, 'he speaks things which are mysteries to the spirit of others.' Rather the expression is used here as in ver. 14, of the activity of the higher religious consciousness, uninfluenced by reflection (Meyer), ["of the spirit as opposed to the understanding, his spirit as the organ of the Holy Ghost while the understanding is unfruitful" (Alford)], of the inner life as abstracted from the outer world (Beek), "of a state of inspiration only through the medium of the intuitional side of the human spirit directed God-ward—a state in which the self-consciousness is, as it were, suppressed or overpowered by the divine influence completely taking possession of the human soul; in short, of a state of mystic ecstasy which, when partaking of the character of a gift, creates for itself a form of speech in which the soul breaks forth, as it were in holy dithyrambs" (Delitzsch v. § 5).* [So also De Wette; *πνεύματι* he explains by "through the spirit," *i. e.*, his higher unconscious spiritual faculty which is filled by the Holy Spirit, and is without the *voix*. Bloomfield and Hodge, however, follow the Greek commentators, and most early modern ones, in taking the word "spirit" to mean, not the higher spiritual powers of our nature, but the Holy Ghost as in chap. viii. 14. "In favor of this interpretation is: 1. The prevailing use of the word *Spirit* in reference to the Holy Ghost in all Paul's epistles and especially in this whole connection. 2. That the expression to "speak in" or "by the Spirit," is an established Scriptural phrase, meaning to speak under the guidance of the Holy Spirit. 3. When *spirit* is to be distinguished from the *understanding*, it designates the affections; a sense which would not at all suit this passage. 4. The meaning arrived at by this interpretation is natural and suitable to the

connection. "Although he who speaks with tongues is not understood yet guided by the Spirit, he speaks mysteries." *Ἥτοιχα*. To this it may be replied in order 1. That *πνεῦμα*, when used without any qualifying term in Paul's writings, more commonly denotes the higher nature of man, especially as quickened by the Holy Ghost. 2. In every instance where the idea of speaking "in the Holy Ghost" is intended, it is indicated by the use of the prep. *ἐν*, *in*, and usually with the addition of the article (as in Rom. i. 9; viii. 9; xv. 16; 1 Cor. vi. 11). Wherever the simple anarthrous dative *πνεύματι* is found as here, to denote that in reference to which a thing is done, it stands for the spirit of man, as might be expected (Jno. iv. 24; Rom. viii. 18; 1 Cor. iv. 21; vii. 84; Gal. v. 5, 16). It is in this broader sense that the word is here to be understood. It means not simply the intellect, but the higher nature of man in all its emotions as stirred by the Holy Spirit. 4. While the meaning "in the Holy Spirit" gives good sense even here, still the other meaning is more in accordance both with the *usus loquendi*, and with the train of argument, and should therefore be adhered to as it is by all English versions, and by nearly all commentators].—The case is otherwise with the prophet.—He that prophesies speaks unto men.—In the prophet who is called to be the mediator of divine mysteries in behalf of others, there is united with the state of ecstasy (which however is not the exclusive mode of revelation with him), the ability of reproducing that which he has seen in the spirit, by the aid of his understanding and psychical faculties in adequate and intelligible language (Delitzsch § 5). What the prophet imparts is threefold,—edification, and exhortation, and comfort.—The first of these terms (*οἰκοδομή*), properly implying a building up of the Christian life in its successive stages, may be taken as expressing the genus of which the other two express the species, though not all the species. By *παράκλησις*, *exhortation*, we understand that by which the will is aroused to greater earnestness in self-culture and to greater Christian activity and to more zealous endeavors. [STANLEY who unites with exhortation the meaning of *consoling* or *strengthening* as in the word *παράκλητος*, *Comforter*, says: "how closely connected this gift was with prophesying may be seen in the fact that the name of 'Barnabas,' 'the son of prophecy,' is rendered in Acts iv. 36 *υἱὸς παρακλήσεως*, 'the son of consolation.'" By *παραμύθια* we understand that by which the spirit is quieted and cheered. Though sharing with the former, the sense of *consolation*, it implies something more tender and soothing. As to the conjunctions *καὶ καὶ*, the first may be taken as annexing to the chief word something further explanatory, like *and indeed*; or they may be taken as distributive particles, *both and*. Osiander follows the earlier commentators in coordinating the three particulars, and gives to the first a relation to faith as implying the furtherance and strengthening of the Christian life therein; to the second, a relation to love as implying a stimulus to the cultivation of it, as in the more active duties of Christianity; and to the third, a relation to hope, as the source and

* [This work of Delitzsch presents a masterly analysis of Biblical doctrine on this and all kindred subjects, and deserves a better translation than that it has suffered from the hands of Dr. Wallis. It cannot be understood in that English dress].

effect of all comfort; furthermore, he subordinates the two last to the first as their root.—That a subordination here is intended is sustained by the fact that the word “edification” returns again alone in ver. 4.—**But he that speaks with a tongue edifies himself;—**He here refers to the effect of those inward excitements and elevating impressions which a person experiences in this intercourse with God—in this state of prayer and praise, or of mystic ecstasy wherein the operations of the Holy Spirit reach their culminating point (comp. Delitzsch, as above). “This does not imply a benefit derived through a distinct understanding of that which he speaks; but there is left upon the spirit of the speaker an impression made by the whole experience, of a quickening and elevating though mystical kind.” MEYER. And in like manner OSIANDER: “He could allow the total impression and feeling of his discourse to work on in him.” [“This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself, but the church.” ALFORD. HODGE, on the contrary, ignoring the fact that any benefit could be derived excepting through a distinct intelligence of what was uttered, says, “this verse proves that the understanding was not in abeyance, and that the speaker was not in an ecstatic state.” But this is a mere assumption, against which might be put the following counter testimony: “The gift might and did contribute to the building up of a man’s own life (1 Cor. xiv. 4). This might be the only way in which some natures could be roused out of the apathy of a sensual life, or the dulness of a formal ritual. The ecstasy of adoration which seemed to men madness, might be a refreshment unspeakable to one who was weary with the subtle questionings of the intellect, to whom all familiar and intelligible words were fraught with recollections of controversial bitterness or the wanderings of doubt. (Comp. a passage of wonderful power as to this use of the gift by Edw. Irving. ‘Morning Watch,’ v. p. 78.)” See SMITH’S *Bib. Dict.* p. 1658].—**but he that prophesies edifies the church.**—The article before ἐκκλησίαν is unnecessary. The church as a collection of individuals is here brought forward in contrast with the speaker himself. [Not so however ALFORD. “The article,” as he says, “being often omitted, when a noun in government has an emphatic place before the verb; accordingly in ver. 5 the article reappears”].—Lest any should think that he was here seeking to set aside all speaking with tongues as calculated to provoke envy, he proceeds—I would that ye all spake with tongues.—This must be regarded as a hearty wish and not an unworthy concession to the Corinthians, on the score of their partiality for this gift. This is evident from the fact that he goes on at once to adduce prophecy as the higher and worthier gift which he still more earnestly desires that they should have and exercise.—**but rather that ye prophesied.**—He here passes over into the telic construction with ἵνα, “indicating a stronger intention towards the higher object” (Oslander). According to the common reading μᾶλλον ὑμῶν, for greater, he adds a reason for what has just been said. But if

with some good authority we read δέ, but, instead of γὰρ, we must regard him as simply continuing his discourse.—**but greater is he that prophesieth than he that speaketh with tongues.**—The greatness here consists in usefulness, and hence also in dignity. This however is qualified by the exception,—except—ἐκτός ἐστι μὴ. The μὴ here appears pleonastic (xv. 2; 1 Tim. v. 19). [This redundant expression arises from the blending of two constructions, ἐκτός ἐστι and ἐστι μὴ, instances of which are found also in the classics. Hence, not a Hebraism. WINER iii. § 65 8 c.].—**he interpret.**—The subject of the verb is not any other person, but the speaker himself who could unite the two gifts of speaking with tongues and interpretation in himself. By the exercise of the latter gift for the purpose of edifying the church, he put himself on a par with him that prophesied. In regard to the subjunctive form after ἐι comp. on chap. ix. 11, (*respectum comprehendit experientiae*, Meyer). [HODGE says: “this passage proves that the contents of these discourses delivered in an unknown tongue were edifying; and therefore did not consist in mysteries in the bad sense of that term, i. e., in enigmas and dark sayings. The absence of the gift of interpretation does not prove that the speaker himself in such cases was ignorant of what he uttered. It only proves that he was not inspired to communicate in another language what he had delivered.” The reasoning is not conclusive. It is grounded on the assumption that no benefit could be derived from any experiences that were not distinctly intelligible and capable of being communicated under the ordinary forms of thought and language. And it may be asked if that which was spoken in the unknown tongue was distinctly intelligible to the speaker, what need was there of a special gift of interpretation to enable him to communicate it to the church? The understanding (νοῦς) is the parent of language; and what a person understood he surely could utter. Would this not be in violation of a well known rule, ‘not to introduce a divinity upon the stage unless the occasion required it’?—Ver. 6–11. But now,—*οὐνὶ δέ* here also as in xiii. 18 in a logical sense, *q. d.*, ‘since in speaking with tongues the edification of the church depends altogether upon the interpretation which followed, then without this,’—**if I come unto you speaking with tongues,**—he uses himself as an illustration without laying stress upon his personality, [as Chrys.], in which case αὐτὸς ἐγώ, *I myself*, would be required; or it is a mode of individualizing the case as is found in vv. 11, 14; xiii. 1, 12.—**what shall I profit you.**—This question here forms the main proposition which (as often happens in the classics) is inserted between the two hypothetical clauses, the second of which stands in contrast with the first, or is its negative parallel (not its subordinate so as to indicate how the speaking with tongues must take place; nor yet does it stand in any closer internal relation to the main proposition).—**unless I shall speak unto you either by revelation.**—The ἐν ἡμῶν, or, *by*, denotes as in Matt. xiii. 8 the form which his discourse might take, or the sphere in which it would move.—**or by knowledge, or by prophesying, or by doctrine?**—The four

things specified may be referred back to two gifts: first, to prophecy, whose ground and contents is revelation; and secondly to doctrine which rests upon knowledge and furnishes its fruit: [as HODGKINS says, "there are not four, but only two modes of address contemplated in this verse. Revelation and prophecy belong to one, and knowledge and doctrine to the other. He who received revelations, was a prophet; he who had the word of knowledge, was a teacher." So likewise Calvin. This construction is derived from the sense, and not from the grammar of the text. There the four items stand coördinate as though distinct and independent]. Revelation is to be understood as in ver. 26, subjectively (otherwise in i. 7). It signifies occasional disclosures respecting anything which concerns the kingdom of God, or an unveiling of mysteries. As what is thus disclosed is uttered in the ardent and rapt discourse of the prophet, so, that which an enlightened inquiry affords for furthering our insight into divine things, is expressed in the calmer diction of the teacher, and is termed doctrine. As BENOEZ says: "prophecy relates to particular facts, not well understood before, to mysteries to be known only by revelation." Doctrine and knowledge are brought from the common storehouse of believers, and refer to obvious things in the matter of our salvation.—He next proceeds to illustrate his point by various analogies; and first from musical instruments. Some difficulty arises as to the proper rendering of what follows, in consequence of the unnatural position of *δμῳς*. Some take this as equivalent to *ὁμοίως*, in like manner; but this would be unsuitable and unnecessary. The signification, nevertheless, yet even, would fit better. But still it is questionable whether the word mainly affects or gives prominence to *τὰ ἀψυχα*, lifeless things, as its position appears to indicate; so that this drawn out in full would be *τὰ ἀψυχα καὶ τὰ ἀψυχα, ὁμοίως*, 'lifeless instruments, though lifeless, yet give sound' (Winer); or whether by it the thing introduced in proof is set up as absolutely valid against all objection, *q. d.*, 'one cannot yet understand,' *i. e.*, 'this must at any rate be conceded, that we cannot understand' (de Wette); or, whether, by virtue of a transposition which appears also in Gal. iii. 15, and elsewhere in the classics, the word is placed first, while it properly belongs before *ἐάν*; so that the concessive protasis is formed by the words *ὡς ἂν διδόντα*, which then would be equivalent to *καὶ τὰ ὁμοίως διδόντα*. The last construction is the correct one, being the only one which corresponds to the use of language, and to the course of thought.—Things without life, although yielding sound, whether flute or harp, yet if they do not.—Respecting the various positions occupied by *δμῳς*, how the word or clause limited by it sometimes precedes and sometimes follows it as here, comp. Passow ii. 1 p. 77. By being put first it carries an emphasis. "There is an inference drawn from the less to the greater," *q. d.*, if, indeed, such is the case with lifeless objects, how much more must it be with men?—give a distinction to the tones,—*i. e.*, by various distinct modulations of high and low, strong and weak.—how shall it be known what is piped or harped?—

This refers to the significance of that which is played on each instrument (comp. ver. 8 ff.): *i. e.*, 'a person will, in that case, not be able to discern or perceive what tune is played.' [The article is here repeated to show that two distinct instances are contemplated, not necessarily one tune either piped or harped. Meyer regards this passage as decisive against the opinion that the tongues used in the gift in question were distinctly articulated foreign languages, and that the utterance in this case was a confused jargon of sounds, such as that which would be made through the instruments without observing their proper modulations. But this is pressing the analogy too far. The point made is simply with reference to the unintelligibility of the things played, unless the well-known laws of the instrument and of the music were observed]. The argument is confirmed by another example of the same kind, which sets the case in a still clearer light.—For also,—[The "for" serves for a climax, the higher confirming the lower].—if the trumpet gives an uncertain sound,—The trumpet, so strong in its tones, and unmistakable in its character, even this requires a certain definite modulation when giving its various signals, if it is to be known whether the signal is one for battle or not. The adjective "uncertain" expresses the antithesis to the previous expression, "give a distinction to the sounds." [Different sounds of the same trumpet summoned soldiers to different duties, one succession of notes giving the signal for attack, and another for retreat. Hence the question].—who shall prepare himself for the battle?—The application to the point in question he next proceeds to make.—So likewise ye, through the tongue.—These words are put first by way of emphasis, as contrasting the Corinthians in the exercise of their divine gift with the lifeless things which he has just been speaking of.—unless ye give a word easy to be understood,—This clause unquestionably stands opposed to the assumption that inarticulate sounds are implied in the gift, if for no other reason than on account of the use of the term "word," which denotes a rational, articulate utterance, even though we would wish to take the qualifying expression in with it. Nor is it favored by the other expression "through the tongue," as though this meant the simple organ of speech; for in that case it would only be used as in contrast with the musical instruments specified.—how shall it be known what is spoken? for ye shall be (*ἵνα ὅσον* so long as ye speak) a speaking into the air.—*εἰς ἄερα λαλοῦντες*; the phrase denotes the uselessness of an unintelligible discourse. It dies away into the atmosphere, reaching not the mind of the hearer.—He next pushes his range of analogy still farther, so as to include the various human languages which can furnish no means of intercourse between man and man, so long as their meaning is not understood.—There are, it may be,—*εἰ τὶ ῥήματα*, a phrase commonly found with numerical nouns, and never means for example; it only states the number as problematical, or denotes uncertainty in the more definite statement.—so many—*ποσάυτα*. ["The word here has the force of a definite number. If men could

ever have counted the number, Paul would have set it down here; but he leaves it indefinite." **BENGEL**.—**kinds of voices in the world**.—*φωνή*, voice, here signifies 'speech,' or 'language,' (as also in Gen. xi. 1, 7; and in the classics often, and *γῆνη φωνῶν* denotes the 'various languages,' of which each one forms a *γένος*, genus. He does not use the word *γλῶσσα*, tongue, because in this whole paragraph this is employed to denote the special gift which is under consideration.—and none—*οὐδὲν* refers to *γῆνη*. It does not mean 'no rational creature;' but the right relation is expressed by the *αὐτῶν*, of them, of the Rec. which, however, is not original.—**is without signification**.—*ἄφωνον*, literally speechless (like *βῶς ἄβιατος*), i. e., 'without that which is the essential thing in speech,' 'unsuited for the purpose of intelligible communication.' "The Apostle intends to say that every language has its definite signification; inasmuch as it is designed to be the vehicle for communicating thought." **NANDER**. [**HODGES** says, "The illustration contained in this verse goes to prove that speaking with tongues was to speak in foreign languages." If by "foreign languages" is meant languages of other countries on the globe, then spoken, the inference is too broad. It supposes that no other language was possible, save such as were then in vogue. If language is God's gift, and not a mechanical contrivance of man, why could not the Spirit inspire men to utter their new experiences in a new and "clean speech," which, though used by none others, was fully entitled to be called a language? And may it not have been one intent of the Spirit in the production of this new language to furnish a sign that the things it reveals were such "as eye had not seen, nor ear heard, nor had entered into the heart of man" to conceive, and such therefore as required to be expressed in forms corresponding? To understand these "tongues" to denote foreign pagan languages, most of which were but the defiled vessels of impurity and falsehood and idolatry, and utterly inadequate to convey spiritual truth, is to miss the import of this remarkable phenomenon].—From the fact that none of the various languages of earth lacked the character of language, viz., the power of communicating thought, he goes on to infer that where one person was incapable of understanding another, there was reason to believe that they stood in the relation of foreigners to each other. This would not be inferred were the "speech" "without speech" (*ἄφωνος*), i. e., in itself unintelligible, since the speaker in this case could be understood by no one. He might be looked upon as one deranged, but not as a foreigner. The very force (*δύναμις*) of the language, its sense, its significance, viz., is precisely that thing which would be excluded by its being "without speech" (*ἄφωνος*).—Therefore, if I know not the force of the language, I shall be to him that speaketh a barbarian.—*ἑρμῆς*, the common term to designate one not a Greek, one who stood outside the sphere of the Greek language and culture. Here it is used in no bad sense, but simply to denote a stranger.—and he that speaketh a barbarian in me.—As in the former clause, *τῷ λαλῶντι* is the dative of judgment, meaning, 'in the estimation of him that

speaketh;' *σὺ ἐν ἐμοί*, in me, must be construed 'in my eyes,' or 'according to my judgment,' (comp. Passow i. 2, p. 909.)

VERS. 10-19. The connection with the previous verse is more correctly determined by making the conditional clause here refer to what was perverse in their desires and efforts as corresponding with the relation set forth in the previous verse, where it was shown that by reason of not understanding the language spoken, one appeared to the other as a foreigner; and by regarding the injunction which follows as urging them to the adoption of a contrary course.—first, in an indefinite general way; from which he at once proceeds in ver. 13 to draw the inference in relation to the matter in question, viz., speaking with tongues.—So also ye.—This expression is used as in ver. 9; the "so" indicates that which corresponds to the analogy previously introduced, and for this reason it stands at the beginning of the clause to which it belongs, as there. It is as if he had said: 'in this way, as ye are foreigners to each other from not understanding each other's language, and no intercourse can take place between you—a condition of things which is palpably wrong,' etc. So Meyer. Proceeding from this interpretation of the word "so," some insert a colon or period after "ye," making the clause mean 'such barbarians are ye who speak with tongues without interpreting; but this would be to separate unnecessarily matters belonging together. Others construe the clause "so also ye" as an apodosis, implying that the Apostle meant to have them entirely avoid, making each other as barbarians. But in such a construction not only would there be no suitable relation to form the ground of a parallel, but a contrast would be introduced. We should have to insert that in thought to which the "so" should refer, somehow after this fashion—"in order to avoid coming into the relation of barbarians, it will be necessary to introduce an interpreter, so also should ye endeavor to make yourself plain.' But where is the necessity of such a subaudition, if another explanation offers itself which is sustained by the analogy in ver. 9? [**Alford** and **Bloomfield** in accordance with the great majority of commentators from **Chrys.** interpret the connection more simply. They give *οὕτως* the sense of *therefore*, i. e., 'after the lesson conveyed by this example,' or, 'to apply this to your case,' which has the advantage of simplicity].—since ye are zealots of spirits—(*ζηλωταὶ πνευμάτων*), i. e., 'are ardently devoted to them and admire them;' so the objective genitive often occurs in classical writers. "Of spirits" is a bold expression, adopted in accordance with the diversity which appeared in the operations of the Spirit. The principle at work is itself spoken of as manifold. As **OSIANDER** says: "the individual gifts are designated as active powers, existing independently in those endowed with them." Or as **MEYER**: "what were in reality diversities of gifts, and therefore only different manifestations of the Spirit, presented themselves to the popular apprehension as diversities of spirits." That Paul himself actually believed in a plurality of spirits (**Hilgenfeld**) is at variance with xii. 4, 7. Some,

arbitrarily, limit the word to denote simply the gift of tongues. It is here, however, to be taken in its broadest sense as standing by metonymy for spiritual gifts in general.—He now comes for the first time to the practical application of his argument. The duty he urges upon them corresponds to the object for which spiritual gifts were given.—**for the edification of the Church.**—The end to be aimed at is put first by way of emphasis. But the words are not to be joined simply with the following imperative, —**seek,**—as though this was to be construed absolutely, and the words after it,—**that ye may abound.**—were to be construed as a final clause (Meyer), as though the meaning were: strive for the edification of the Church in order that ye may abound!—for the verb *ζητεῖν*, *seek*, can hardly be used without an object. This object is rather to be found in the verb following it, which is introduced in accordance with a later lax usage by *iva*, *that*,*—‘Seek that ye may abound,’ or, ‘seek to abound.’ Then the words, —**for the edification of the Church,**—would belong to the combined phrase ‘seek that ye may abound,’ and not to the latter verb exclusively, although this conveys the chief idea; at least not so that *πρὸς* should be made equivalent to *eis*, and the sense this, ‘that the blessings of their gifts may be poured out more and more abundantly upon the Church for its edification.’—Next comes the application of this fundamental principle to the matter of speaking with tongues.—**Wherefore, let him that speaketh with a tongue, pray that he may interpret.**—*προσευχέσθω, ἵνα διερμηνεύῃ*. [This passage, simple as it seems, has caused no little perplexity among commentators. The mode of interpreting it has a decided bearing upon the theory a person may form in regard to the nature of the “gift of tongues;” and it in turn has been determined largely by whatever theory has already been formed. There are three ways of explaining it. 1. To take *iva* in its laxer sense, and construe the verb *διερμηνεύῃ* with it as the object of *προσευχέσθω*, *q. d.*, ‘let him pray that he may be able to interpret,’ *i. e.*, for the gift of interpretation. This is the sense given it by all the Greek commentators, and is adopted by most of the modern ones. Among these Grot., Beza, Hamm., and Hodge. Adopting this view, we are at liberty to suppose that the person speaking with a tongue was not necessarily engaged in worship, but was addressing the assembly; and so to infer that this gift was used not only for the purposes of prayer and praise, but also for popular discourse. The objection to this view is, that in the subsequent argument in support of the injunction here given, the act of praying is spoken of absolutely; and standing, as the next verse does, in close logical connection with this by means of the “for,” we are constrained to interpret the praying spoken of in both verses in the same absolute or general sense, and that

the use of the gift was in the act of prayer. Hence it will not do to limit the praying in this verse to the object specified in the final words, as though the Apostle meant that the person who was employing the gift, should pray that he might interpret. Besides, it assumes a purely ecclastic signification in *iva*, which it is questionable whether it ever has in the New Testament. (See Winer, p. III. § 58. 10. 6). 2. To take *iva* in the sense of *forte*, *so that*, *q. d.*, ‘let him so pray, that he may interpret,’ *i. e.*, let him not pray unless he can interpret. So Luther, Rosen., and others. But the propriety of giving this sense to *iva* is very doubtful. The only way left us then is 3.] to construe *iva διερμηνεύῃ*, *that he may interpret*, as a final clause. [So Meyer, Winer, Alford, and others]. This would give to the whole injunction a meaning of this sort, ‘In the outgushing of his emotions in prayer and praise let the person who speaks with a tongue, make it a point to edify the Church through interpretation.’ In other words, ‘let him pray, not in order to make a display of his gift, but with the intention of interpreting his prayer.’ This, of course, implies that the person alluded to has already the gift of interpretation, and very rightly, for otherwise he was not at liberty to allow himself to be heard in Church meeting at all (ver. 28).—The reason for this injunction is next more clearly set forth in ver. 14, where the Apostle, agreeably to the hint already given in ver. 2, enters more fully upon the inward character of this gift, and from what he says there it is clear that the mere speaking or praying with tongues without interpretation excluded all relation to the external world, and in this case, to the congregation.—**For if I pray with a tongue, my spirit prays, but my understanding is unfruitful.**—Here the *νοῦς* denotes that faculty of the soul by which we have to deal with the outer world, [that which reasons, conceives and begets the thought that is coined into words] (BEEK, *Bibl. Seelenlehre*, p. 49). This is said to be unfruitful in that it confers no benefit on others (comp. Eph. v. 11; Tit. iii. 14; Matth. xiii. 22). The passive interpretation, ‘experiences no benefit,’ does not suit the connection. As the words “my understanding,” so must also the words “my spirit” be interpreted of that which belongs to our nature, and not be understood as meaning ‘the spirit of God in me’ [as Hodge]. On the other hand the antithesis with “my spirit” does not allow of our interpreting the word *νοῦς* to mean *sense*, that is, of the words. BENGE has already presented the essentially correct view: “The *πνεῦμα*, *spirit*, is the power of the soul, when it sweetly *suffers* the Holy Spirit’s operations; but the *νοῦς*, *understanding*, is the power of the soul, when it goes abroad, and *acts* with our neighbor: as also when it attends to external objects, to other things and persons, although its reasonings may be concealed.” [The distinction is more thoroughly given by DELITZSCH, *Bibl. Psychologie*, iv. § 5. In explaining this passage he says: “The exercise of self-consciousness is here suppressed by the divine influence which entirely takes captive the person speaking with tongues. The thinking power of the *νοῦς*, as it brings forth fruit in words and

*[This would hardly comport with the theory that *iva* always has to a greater or less degree a telic force, and so Bloomfield subaudits *ταῦτα*, referring to *προσευχέσθω*, the object of *ζητεῖν*, *q. d.*, ‘seek these things that ye may abound.’ This corresponds better with its use in the following clause].

thoughts profiting both itself and others without any further intervention, ceases, and the divine influence goes on exercising itself in the human sphere of direct feeling and intuition, and expresses itself also in a language that corresponds to this directness, and is not pervaded by the understanding ($\nu\omicron\upsilon\varsigma$) of the speaker, and is therefore unintelligible to the understanding ($\nu\omicron\upsilon\varsigma$) of the hearers. This sphere of direct feeling and intuition the Apostle calls the spirit ($\piνευμα$) in distinction from the understanding ($\nu\omicron\upsilon\varsigma$). It is the spirit in the narrower sense distinguished from the spirit in a wider sense (1 Cor. v. 8; vii. 34; 2 Cor. vii. 1), as feeling and especially as directly beholding—a copy as it were of the divine Holy Spirit’].—He next proceeds to draw an inference for the regulation of the conduct of the Corinthians in this matter.—**What then is it?**—Some supply $\piρακτον$, *to be done*, which is unnecessary. [He means, ‘what is the practical conclusion at which we arrive?’ This he gives in what follows].—**I will pray in the spirit.**—[On the reading $\piροστιζωμαι$ (subjunctive instead of Ind. fut.) which is strongly attested by A. D. E. F. G. and the Cod. Sin., ALFORD remarks: that ‘the use of the subjunctive in this as well as in other places grew out of a tendency in those who transcribed some of our MSS. to give such assertions a hortatory, or where interrogative a deliberative form.’ Meyer calls it “*schlechte Besserung*.” It is note-worthy that the important Codex Sinaiticus has the subjunctive form here, while in the next clause it has the indicative future. In this case we should take the first as conditional, ‘let me pray,’ or, ‘if I am to pray with my spirit, I will pray also with my understanding.’ The propriety of this is seen in the fact that praying in the spirit was not always optional with the individual, nor a matter of resolve. It came by gift, was the inspiration of the spirit who distributed unto each as He would; whereas the use of the understanding ($\nu\omicron\upsilon\varsigma$), which combined in itself both intelligence and will, was voluntary. It seems to be with the perception of this fact that WINER, who adopts the future form, says: “this sentence expresses not a resolution, but a Christian maxim which the believer intends to follow.”]—**and I will pray with the understanding also;**—By this is meant praying with the use of “interpretation” which would make the contents of the prayer intelligible to others, and so edifying. It will be seen from the antithesis that the “understanding” alluded to is that of the person praying and not that of others,—as though the dative were that of the remote object, *q. d.*, ‘to the understanding of others.’—**I will sing with the spirit, and I will sing with the understanding also.**—A proof that the prayer was accompanied with song and harp also (comp. Osiander). “We see here two forms of Glossolaly—prayer and praise; it mounted therefore into the poetic mood; and there was involved in it that which resembled what appeared later in Christian poesy.” NEANDER.—[That these were the main, if not the only forms in which this gift was exercised, and very rarely, if ever, in discourses to the church-assembly, is here pretty clearly proven. Had it been otherwise, as Hodge and others maintain,—had the

person ‘who spoke with a tongue’ undertaken to address the audience in his unintelligible language, how much more pertinent to Paul’s argument would it have been to show the uselessness and absurdity of speaking to others in words unknown, than to instance only the cases of praying and singing in a foreign tongue. Here the words uttered affected the audience only indirectly, and the speaker might plead that he was engaged with God; but in the other case he would profess to be communicating what he could not hope to have reach the hearer’s mind and heart without interpretation. Here therefore was the point where speaking with tongues without interpretation would touch the extreme of inappropriateness, and which in the case supposed Paul would most likely have alluded to. As to the distinction between worshipping “in the spirit” and worshipping “in the understanding,” we must abide by the views already given. The former denotes the state into which the Holy Spirit lifts the person inspired—a state wherein he sees and feels things which it is impossible for him to utter, inasmuch as they transcend the scope of his understanding; and which break forth in a language that the spirit forms, suited to give them utterance; and which none can understand and interpret save he to whom it is given,—whether it be the person himself or some other one].—The resolve expressed in ver. 15, which partakes at the same time of the nature of an exhortation, is next corroborated by a reference to the indecorum that would be occasioned by pursuing the opposite course.—**Else,—ἐπεὶ, for then, in that case;** [such is the meaning the word takes before questions implying a negative (see ROB. *Lex.*)]. Here the conditional clause, which in the use of $\epsilon\pi\epsilon\iota$ is usually omitted (comp. v. 10), is fully stated.—**If thou shalt have blessed,—εὐλογεῖν, to bless,** (x. 16) is essentially the same as $\epsilon\upsilon\chi\alphaριστεῖν$, *to give thanks*, (v. 17); only here the idea of praise is more prominent.—**in spirit,**—as in ver. 15, here with the exclusion of the understanding. [Hodge, to maintain his consistency, interprets this of the Holy Spirit where of all places such an interpretation would appear least appropriate, since the word is evidently used to express an abnormal condition].—**how shall he who occupies the place of the private,—τοῦ ἰδιώτου;** some commentators interpret this word as expressing simply an antithesis to him ‘who speaks with a tongue,’ as denoting one who did not come within the sphere of this gift;—just as in other connections, *e. g.*, one not a physician is termed an ἰδιώτης , *idiot*, in comparison with one who is; or one unacquainted with art in comparison with an artist; or any unskilled ignoramus in comparison with a learned person. If now, with Meyer, we interpret the word “place” in a local sense, then the person in question would be one of the congregation who sits anywhere except in the seat of the speaker. But as the phrase, ‘to fill the place of a friend’ ($\phi\iota\lambda\omicron\upsilon\tau\omicron\pi\omicron\upsilon\varsigma \epsilon\chi\epsilon\iota\upsilon$) is a common one, it is questionable whether the idea of locality can be well insisted on. More correct perhaps would it be to say that the word was expressive of a distinction quite current at the time, between the active members of the church who

engaged in speaking and praying, and the silent recipient members; and that it here stands for the whole multitude of those who did not understand the person who was speaking with a tongue. [So Alford, Stanley, and Hodge who adds, "The context shows that Paul does not refer to laymen in opposition to church officers; for the officers were just as likely to be *idiotai*, *unlearned*, as to the language used as others."]—how shall he say—The question implies the impossibility of the thing.—the Amen.—*τὸ ἀμήν*; [the article here is specific and points to a customary use of the word in the church at that time]. "Amen" is a Hebrew adjective, meaning *true* or *faithful*, and was employed in the synagogue by the whole assembly in concert to express its ratification of what was said by one in the name of all, or its confidence in being heard if that thing spoken was a prayer. The formula thus used was equivalent to 'so let it be,' or 'so it is.' [In illustration of the importance attached to it, STANLEY gives the following citations from the Rabbins: "He who says Amen is greater than he who blesses." (Berashoth viii. 8). Whoever says "Amen," to him the gates of paradise open, according to Is. xvi. 2, 'open ye the gates that the righteous nation, that which keepeth the Amen, may enter in' (Wetstein *ad. loc.*). An "Amen" if not well considered was an 'Orphan Amen' (Light-foot *ad. loc.*). Whoever says an 'Orphan Amen' his children shall be orphans; whoever answers 'Amen' hastily or shortly, his days shall be shortened; whoever answers "Amen" distinctly and at length, his days shall be lengthened (Berashoth, 47, 1; Schöttgen *ad. loc.*). So in the early Christian liturgies it was regarded as a marked point in the service; and with this agrees the great solemnity with which Justin speaks of it, as though it were on a level with the thanksgiving: 'the president having given thanks, and the whole people having shouted their approbation.' And in later times, the Amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder"].—upon this your thanksgiving.—*ἐπὶ τῇ σὴ εὐχαριστίᾳ*; the *ἐπὶ* here denotes immediate sequence. ["Thy" would seem to be emphatic, to make prominent the peculiar manner in which the thanksgiving was pronounced by the one who spoke in an unknown tongue, or perhaps still better, to distinguish between the prayer offered by such a speaker and the regular thanksgiving which was pronounced at the institution of the Supper. If the latter, it would go to show that whatever prayer was offered by those who employed the gift of tongues and interpreted, was responded to by the congregation as offered also in their behalf; or that the Apostle intended to assert that this ought to be the case and that in consequence no one should utter a prayer in presence of the congregation which they could not be made to understand and could not intelligently respond to. It is a question whether with this precedent before us amounting almost to an authoritative precept, so large a portion of the Christian church have not done wrong in entirely omitting so important a part of the public service].—since he knows not what thou sayest?—[Men cannot assent to what they do not understand, because as-

sent implies the affirmation of the truth of that to which we assent. "It is impossible, therefore, to join in prayers uttered in an unknown tongue. The Romish church persists in the use of the Latin language in her public services not only in opposition to the very idea and intent of worship, but also to express prohibition of the Scriptures. For the very thing here prohibited is praying in public in a language which the people do not understand. It is indeed said that words may touch the feelings which do not convey any distinct notions to the mind. But we cannot say "Amen" to such words, any more than we can to a flute. Such blind, emotional worship, if such it can be called, stands at a great remove from the intelligent service demanded by the Apostle." HODGE].—The question thus asked is still further explained and that too with a concession in reference to the character of the thanksgiving.—For thou indeed givest thanks well.—The *καλῶς*, *well*, is not to be taken ironically, but is earnestly meant; since he regards the act as truly an operation of the divine Spirit. The only difficulty in regard to it is expressed in the next clause.—but—Instead of *δέ* as the antithesis to *μήν*, we have *ἀλλά*, which expresses a more emphatic contrast.—the other—i. e., the private person just spoken of,—is not edified.—The thanksgiving not being understood can never promote devotion, nor lift the soul to God; and therefore it cannot prompt to the right utterance of the Amen. The declaration just made he goes on to confirm by his own example; and in so doing he first recognizes the worth of the gift in itself, and magnifies his own distinguished endowment with it. In this way he obviates all misconception as to his own estimate of the gift, or as to any personal jealousy which might be supposed to move him to speak as he did.—I thank God.—He thus renounces all claim to merit in reference to what he is about to assert of himself. The verb here is followed by an objective clause which, according to the original reading, has no conjunction to unite it, as is often the case in the classics. 'That' is to be supplied. The readings *ὅτι λαλῶ* and *λαλῶν* are merely different attempts to conform the text to grammatical rules. The omission of *λαλῶ* in Cod. A. is to be explained on the ground that the copyist thought it necessary to continue the use of *εὐχαριστῶ* in the same absolute sense in which it stands in ver. 17, [i. e., 'I utter thanksgiving' just as the person before spoken of; and in this independent sense some commentators construe the word]. But if this sense had been intended, the Apostle would not have added the word "God."—I speak with a tongue more than you all:—[It is worthy of note that, according to the correct reading—"a tongue" and not 'tongues'—both here and elsewhere, when an individual is spoken of as endowed with this gift, he is said to speak only with a single tongue. This shows that the gift in question did not signify a faculty for speaking in various languages as some suppose—not even in the case of a Paul; but that each one had his own language which constituted his specialty. Have we not here a significant hint in confirmation of the theory that the gift denoted an ability conferred by the Spirit to utter

thoughts and feelings awakened by His inspiration in forms peculiar to the individual himself, which might be termed *his* tongue? Hodge, it must be observed, utterly ignores the more authenticated reading here, and tacitly adopts the received text in proof of the theory that the speaking with tongues meant speaking in foreign languages, in which respect Paul asserts that he surpassed all others. If this were really so, it is very strange that we find not a particle of evidence to prove that he really used any of these languages in his preaching tours, but everywhere seems to have spoken and written either in Aramaic or in Greek. The gift appears to have stood him in no service in proclaiming the Gospel. If he spoke with these many tongues at all, it must have been not to man, but to God—where they were the least necessary. For the Apostle's power of speaking with a tongue compare the description of his visions and revelations in 2 Cor. xii. 1, 2].—**But—whatever I may do in private—in church I prefer to speak five words—**The 'five' stands tropically for "a few" (comp. Isa. xvii. 6; xxx. 17).—**with my understanding.**—The reading *διὰ τοῦ νοῦς μου* may with Meyer be considered as an interpretation of the more strongly attested *τῷ νοί μου*. On the contrary de Wette deduced it from ver. 16.—**in order that I might teach others also.**—*κατέχειν*, whence our word 'catechism,' means *to instruct orally*, and shows what is meant by 'speaking with the understanding,' and what most contributes to edification.—**than ten thousand words in a tongue.**—As Besser says: "rather half of ten, if of the edifying sort, than a thousand times ten of the other."

VERS. 20–25. In winning style he introduces an earnest admonition in reference to their own estimate of the gift of tongues.—**Brethren,**—and their high valuation of a gift so fitted to excite great astonishment, but yet so profitless for the church as a whole, he denounces as something childish, as a mark of immature judgment—**become not little children in your minds.**—*ταῖς φρεσίν*, [the only occurrence of the word in the New Testament]. *φρένες* means the *outgoings of the mind*, the inward movements of thoughts and feelings in their most diversified aspects. Regarded as a whole, the word is nearly synonymous with *νοῦς*; hence *φρένας ἔχειν*, *to have insight*. He here intimates to them that by their conduct they were virtually setting aside that superior intelligence in which they so much gloried, and were descending to the level of childhood; since they were estimating the worth of a thing not by its ends and uses, but by its outward show. The childlike state belonged to the Christian, only in another respect.—**howbeit in wickedness.**—*κακία* is the direct opposite of love, that fountain of all good; and in respect to it babes may be considered most innocent.—**be babes.**—*νηπιόζετε* is from *νήπιος* which denotes a more infantile state than *παιδίων*, and is used to denote an advance upon the previous expression "children." BUNGER explains the whole to mean: "know nothing of the moral corruption that is in the world, to say nothing of an experimental acquaintance with it."—**but in understanding become mature.**—*τέλειοι*, i. e., full-grown men. "To plant and pro-

pagate childlike innocence and maturity of understanding both in one—this is the great problem of Christianity. (Comp. Rom. xvi. 19; Matt. x. 6)." NEANDER.—He next appeals to Scripture by way of teaching them how they ought to regard the gift of tongues.—**In the law it is written.**—*ἔγγραπται*, [lit. *has been written*, but inasmuch as what has been written is supposed to abide permanently the perfect, is here equivalent to the present]. The term "law" is here to be taken in a broader sense than in John x. 34; Rom. iii. 19, as including also the prophecies. This use is grounded on the fact that prophecy was but the development of the fundamental revelation both of law and of promise given in Pentateuch.—**With (men) of other tongues and with the lips of others will I speak to this people; and neither so will they hearken unto me saith the Lord.**—The citation is from Isa. xxviii 11; but it accords precisely neither with the LXX. nor with the original text. The original passage is a threatening pronounced upon the children of Israel for their unbelieving and contemptuous treatment of God's messengers. They had asked derisively, whether it was thought they ought to be treated like little children in that they were perpetually dinned with line upon line and precept upon precept after the fashion in which little children were instructed. In reply God threatens that because they had despised this simple teaching, He would hereafter instruct them through persons of a different language and foreign utterance. The persons here meant were Gentile nations especially the Assyrians, by whom they were to be treated just as contemptuously as they had treated God's Word.—But how are we to understand the application made by the Apostle to the case in hand? Meyer, in his 2 Ed., assumes that the Apostle here disregarded the historical and empirical sense of the word *ἑτερόγλωσσοι*, and applied it to those who spake with tongues, since they spake as if they used other tongues than their own, and the lips of others, so that their utterances were strange. But this is a very hazardous assumption. In his 3d Ed. he takes the historic sense of the original typically, as though the phenomenon of the Apostle's time was foreshadowed in the prophet's language:—1. as to the essential fact, that in both cases "other tongues" were employed; 2. as to the effect, since in neither instance "would the people hear." The analogy between the type and the antitype is founded on the extraordinary phenomenon of God's speaking to His people in a foreign tongue—formerly it was through the Assyrian language; now it was through the gift of speaking in a manner at variance with the ordinary intelligible language. [HODGE on the contrary, and apparently for the purpose of obviating an inference fatal to his theory, says: "Paul does not quote the passage as having any prophetic reference to the events in Corinth"—which certainly it has not—"much less does he give an allegorical interpretation of it in order to make it a condemnation of speaking with tongues." But why not? The whole drift of the argument goes to show that he is here appealing to the law for the purpose of sustaining his own disappro-

val, not indeed of the gift of tongues, in itself, but certainly of their use of it without interpretation; and he is here showing that as they employed it they were virtually carrying out that divine threatening in relation to the church, which was pronounced upon the unbelieving Jews of old. There was, therefore, great pertinency in this citation]. From the analogy, thus understood, Paul proceeds to draw his conclusion applicable to the case in hand.—so that—[ὥστε serves to connect more closely than ὅτι a following clause with the preceding, expressing an event, result, consequence, whether real or supposed. It here shows that the following clause is to be construed in harmony with what precedes, and is an inference from it. This is important to be observed, for in the interpretations given of ver. 22, commentators seem to have felt at perfect liberty to deviate from the fair implication of the prophecy used in the argument].—**tongues are for a sign, not to believers, but to unbelievers;**—[For a sign, in what sense? Here interpretations greatly vary. De Wette, and Alford, and others insist that no emphasis is to be laid on the word, and that the meaning is much the same as if it were omitted, and still further that in not seeing this commentators have differed widely about the meaning]. Others construe it to mean a token by which not believers, but unbelievers were to be recognized. Here the correct view is aimed at, but the error lies in the subjective reference, as though the persons speaking with tongues were branded as unbelievers. In this case the genitive would have been used instead of the dative (ἀπιστοῖς). The same is true of that explanation which regards the “sign” as a penal token; here a meaning is foisted into the word which can hold good only as it stands connected with unbelievers as a whole. [It cannot be maintained in the following clause where “a sign” is to be supplied, and the word is used in connection with “believers.” HODGES says: “the most satisfactory explanation is to take ‘sign’ in the general sense of any indication of the divine presence. ‘Tongues are a manifestation of God, having reference not to believers but to unbelievers.’” And by interpreting the word “tongues” as denoting not ‘the gift of tongues,’ but ‘foreign languages,’ he draws from the whole the meaning, “that when a people are disobedient, God sends them teachers whom they cannot understand.” This approaches the correct view. But if by “unbelievers” we are to understand the world at large, it would seem as if the tongues, i. e., the foreign languages which he supposes the gift to imply, were especially designed for these, and that not in the way of judgment, but in the way of instruction. And, so understanding it, we destroy the force of the analogy. Hence it will be necessary to restrict the meaning of the word “unbelievers” as denoting those who, having known, refuse to believe—to the incorrigible, and to the hardened]. The meaning, then, is this, that when God speaks unintelligibly, He exhibits Himself not as one that is opening His thoughts to His faithful ones, but as one who is shutting Himself up from those who *will* not believe. The speaking is indeed a powerful one, but nothing is accomplished by

it; the ear and mind are not directed to Him; “neither so will they hearken unto me.” So was it formerly in the speaking of God to His people by men of other tongues. They, indeed, called themselves His, but in this very circumstance they showed that they had incurred His judgment. In like manner it also appeared here, if a person spake unintelligibly to the church; he made it appear as if God had withdrawn from His people—as if they, by reason of unbelief, had incurred His judgment—as if they were persons for whom the most powerful divine manifestations—such as speaking with tongues—were useless, and who could not be brought by them to reflection. [Such would be the effect of employing the gift of tongues in the church without interpretation. And here the force of the passage would be all the same whether we interpreted the gift of tongues as an ability to speak in foreign languages, or as the endowment of some heretofore unknown formal speech. The main thing here, which stands as a sign, is the use of language unintelligible to the hearers. And this may exist in either case].—**but prophecy (is for a sign) not to unbelievers, but to believers.**—[The E. V. overlooking the fact that the two clauses of this verse were alike in structure, and stood antithetically, has supplied the ellipsis by the word “serveth,” therein following the earlier versions of Tyndale, Cranmer, and Geneva. This somewhat embarrasses the interpretation. The two clauses should be rendered alike as above. Here “prophecy” stands in contrast with the gift of tongues as denoting intelligible communications. Hence, if what was spoken by a tongue were only interpreted, it too would stand on a par with prophecy. This served as a sign not for unbelievers, but for believers. But in what sense are we to understand this? Observing the analogy furnished in the previous clause, we must say that prophecy was a means of divine communication to those who either did believe, or were disposed to believe, and was to them a token of favor, and a source of blessing, while it was withheld from those hardened in unbelief. By such interpretation we both preserve the antithesis, and carry out the signification of the prophecy in Isa., which is here applied].—**If, then, the whole church should come together in one place, and all should speak with tongues, and there should come in common people, or unbelievers, would they not say, ye were mad?**—[The οὐν may be taken either as strictly inferential, or as simply transitional. The latter most accords with the course of thought]. It would be a mistake to suppose that what is stated in ver. 22, is still further enlarged upon, and explained in this and the following verse, by showing the different effects of speaking with tongues, and of prophecy upon unbelievers and the believing, as though these had been already intimated there in a concise way; as if he had said: ‘tongues are for a sign not to believers for the purpose of producing faith, but for unbelievers for the purpose of strengthening them in their unbelief.’ There is a severity of meaning here which ought not to be concluded upon, if in any way avoidable. So also is it a mistake to suppose that the Apostle

meant to say that the gift of tongues was intended to be used for the conversion of unbelievers, i. e., those not Christians, and that this result was hindered by such a use of the gift as was contrary to its original intent, it being employed by Christians collectively (all speaking together, and not one by one) and for Christians merely, in a style fitted only to be for a sign to those who are not Christians, so that in this case an effect would be produced upon the minds of casual observers directly contrary to that intended, and the whole phenomenon would be made to appear to those common persons and unbelievers who might come in to witness this abuse, as something exceedingly absurd, and in fact a most crazy piece of business (Meyer).—The assumption that the gift of tongues was designed to lead to the conversion of those who were not Christians, [whether it be as Hodge says, through the use of foreign languages which the various nations of unbelievers could understand, or, as others think, through the remarkable character of the phenomenon itself as an ecstatic utterance], is wholly groundless. It is neither probable in itself (Acts ii., furnishing no proof of this opinion); nor can it be inferred from ver. 21, except by a most arbitrary interpretation. That passage from Isa. is the announcement of a judgment; the prophet there asserts that the most powerful speaking on the part of God would effect no change upon the people hardened in unbelief. So the Apostle argued that in his day the speaking with tongues was a sign from God to unbelievers, of a like sort—an instrumentality in the form of a judgment which, however cogent in itself, would produce no salutary results. The supposition, therefore, that the gift in question was intended as a means of conversion, is contrary to the line of the Apostle's argument.—Still, in all this no condemnation is at all implied of the gift in question, viewed by itself; nor are the recipients of the gift in any way disparaged. Paul is only speaking of the relation which the gift sustained to the church, and of the absurdity of their using it there without an accompanying interpretation. Employed in this way, no gracious communication came through it from God, as was the case in prophecy; but, rather, God appeared as one who shut Himself from their apprehension, just as He was wont to exhibit Himself towards unbelievers. Accordingly, we are not to regard the passage before us (ver. 23) as designed to show how a gift, which was intended to convert unbelievers, had failed of its intended effect by a wrong use; but what the Apostle aims at here, is to exhibit the picture of a church abundantly endowed with the gift of tongues, even to the fullest extent its admirers would deem desirable, and putting it in fullest exercise in its assembly; and then to show the impression which such a scene would make on casual observers. He imagines 'the whole church convened in one place'—"a rare occurrence in so large a city," as Bengel observes, yet one calculated to produce a strong impression of the solemnity of the occasion), and 'all speaking with tongues'—not necessarily simultaneously [as Stanley supposes] any more than in the next verse they are to be regarded as prophesying together, but one after another—and

then the coming in of private persons (*ἰδιῶται*) and unbelievers (*ἀπίστοι*) to watch the proceedings. What the impression on them must be, he leaves for his readers to decide in answering the question, "would they not say ye were mad?"—an assembly of crazy people rather than a church possessed by the Spirit of God? On this point there could be no doubt. And here he finds a fresh argument for their not employing this gift of tongues without interpretation.—*μαίνεσθαι* is not to be interpreted as sometimes in the old classic Greek, *to be possessed by a god*, with the additional implication that no one was present to explain what those thus possessed were saying; but it means, as above, *to be mad*, as in Acts xxvi. 24.—But who are intended by the *ἰδιῶται* and *ἀπίστοι* who come in to observe and take the impression? As to the second word *ἀπίστοι*, *unbelievers*, we are not to understand it in this and the following verse in the same sense which it bears in the one preceding, where its meaning is determined by the connection with verse 21, and by the antithesis with "those who believe." Here the import of the verse must govern. Such variations in the signification of the same word in passages closely connected are not without a parallel. A similar one occurs in xv. 1, 8, in the use of *παράβειν*. In the previous case (ver. 22) the word carried a strongly ethical force denoting those who *would not believe*; but here, as is evident from its being associated with *ἰδιῶται*, and especially from the import of the next verse where it is used in the same sense and connection, we must understand by it simply *those not Christians*, heathen, it may be, who out of curiosity, or from a desire to learn, or by reason of a mysterious longing after truth, might have been induced to enter the church. But *ἰδιῶται* cannot in like manner be taken to denote those not Christians (whether as Jews, or as persons approaching near to Christianity, or as those who are perfect strangers to it, nor yet that class who were in a transitional state (such as catechumens and neophytes); but simple *laymen* or *common people* in distinction from those who spoke with tongues or prophesied; or even perhaps Christians from abroad since it is presupposed that the whole church belonging to that locality were in the assembly. [The meaning here given to *ἰδιῶται* is its primary one, implied in the root *ἰδιος*; but the rendering *unlearned* is in accordance with its secondary signification, and is adopted by all who hold to the theory that "the tongues" employed were foreign languages. Hence HODGES says in reference to the distinction between the words in question:—"The two classes (the unlearned and the unbelieving) are not so distinguished that the same person might not belong to both classes. The same persons were either *ἰδιῶται* or *ἀπίστοι*, according to the aspect under which they were viewed. Viewed in relation to the languages, they were *unlearned*; viewed in relation to Christianity, they were *unbelievers*." This is consistent with the general theory, but can hardly be admitted.—The superiority and so the greater desirableness of prophecy is next shown by way of contrast in the effect it would be likely to produce under the same circumstances.—

But if all prophecy.—Here let it be remembered that “prophecy” not only implies the use of the vernacular and the exercise of the *vōy*, the understanding, but was also a disclosure of the hidden things of the spiritual world whether in God or man—not simply a prediction of future events].—and there should come in some unbeliever or private person.—As in the former case, a full meeting of the church is here presupposed to enhance the impression made. Observe also a change in the order of the words and of the number in which they are introduced. As MEYER says: 1. “In the former instance common persons are mentioned first, and unbelievers afterwards, since the common persons being Christians and supposed to be acquainted with the object of the gift, naturally step into the foreground, and the opinion expressed would fall from them first; on the contrary here “the unbeliever” appears first, because he is speaking of conversion, and therefore he is the one principally intended; the other party is added by the way, inasmuch as his case is not altogether dissimilar.” BENGEL: 2. “In the former case we have the plural, where the aim is to set forth a general impression which was to be made and expressed—one speaking to another; with equal suitability the singular appears in the second case, where the aim is to exhibit a converting effect in its progress, which can best be shown in the instance of a particular individual.”—he is convicted by all.—ἐλέγχεται, is made conscious of his sin and unbelief. The secret movements of his heart—concealed more or less from the subject himself—are exposed in so striking a manner by the speakers as one after another goes on prophesying and deepening the impression, that the individual feels himself to be one pointed at, is compelled to see himself in his true light, and at last is forced to confess the correctness of the delineation.—is judged by all:—ἀνακρίνεται, is examined and searched into; this is closely connected with the preceding. The conviction brings with it a judgment on the man’s moral character. He hears it already pronounced in the speeches he listens to, and conscience compels him to accord therewith, and acknowledge its propriety.—the secret things of his heart become manifest;—There is no further chance for disguise. The revelation scatters all darkness and solves all doubt. The three verbs and their relation to each other are more fully explained by Oslander: ἔλεγχεν expresses the inner conviction and reproof—this is the whole work; ἀνακρίνεται the more searching investigation, as it were the inward trial—this is the chief instrumentality; φανερεῖ γιν., the disclosure of what is within that sets all at rest,—this is the result. Or we have here coördination and gradation: 1. the first strong, but yet general impression of the truth, the sentence passed through it; 2. its development,—the investigation and judgment of the individual, or besides, the refutation of his reply to the charge; 3. the advance to the interior, the centre of the moral life, where each particular is set in full light and the trial reaches its consummation. All is as one inward revelation, designed especially to overcome the person’s unbelief; mediated by the power of divine

truth which spoke inspiringly through the mouth of the prophets, and by the force of his own moral consciousness as apprehended by the truth and strengthened through the depth of his own inward experience and through the abundant outpouring of the Holy Spirit. It is doubtful whether there may not also have been searching glances, as of a seer, into significant circumstances of the inward moral life of the unsatisfied one (Grot.)—and so—i. e., in consequence of this conviction,—falling upon his face, he will worship God,—[“Comp. the effect of Samuel’s prophesying on Saul, “He lay down all that day and night. 1 Sam. xix. 24.” STANLEY].—reporting—ἀπαγγέλλων, a plain emphatic avowal, suitable to the mighty impression made; and what is reported is directly the reverse of their being mad.—that God is in you—[not, ‘among you,’ but in your minds working there “this inward illumination and spiritual power,—a most conclusive argument in favor of religion from the divine operations.” BENGEL. “It is through this in-dwelling of God in the individuals through His Spirit, that He dwells in the church as a whole, which thereby becomes His Temple.” MEYER]. See for a like effect the confession of the woman of Samaria, Jno. iv. 19.—of a truth.—ὁντως appears also in Mark xi. 32.

VERS. 26–33. From what has been said he proceeds to draw some practical lessons for regulating the use of spiritual gifts in the church.—What is it, then, brethren?—τί οὖν ἐστιν, as in ver. 16. [“It is a conclusive phrase, introduced at the end of discussion, the sense of which is always nearly the same, but which requires to be accommodated to the context.” BLOOMFIELD. Its meaning here, then, is not, “what is then the condition of things among you? How, in point of fact, do you conduct your public worship?” (Hodge), as though about to introduce a description of a state of things he was about to disprove. But it means ‘what, then, is the inference to be drawn from what I have said? What, then, is to be done?’—The clauses which follow have been variously interpreted. Some like Locke, Dodd., Stanley, Hodge, regard Paul as here exposing a state of things which needed to be corrected. They lay stress upon the use of the present tense, as though intended to exhibit the eager haste of the parties endowed with gifts to exercise these gifts in unseemly haste and forwardness. This, however, would be to foist into the words a meaning or a force which does not readily appear, and which seems unnecessary. All we can fairly find there is] a statement of the case in a protasis and apodosis, [in view of which he lays down the rule he wished to enforce].—when ye come together,—[i. e., ‘as often as ye come together’ (Meyer, Hodge)].—every one of you.—The ἕκαστος must be understood of those endowed with spiritual gifts, and be interpreted distributively—not that every one has all the gifts about to be enumerated, but that each one has something—one this and another that.—has—as ready for communication. [Locke adds: “so that he is not able to endure any delay.” But this is an unnecessary intensification of the present].—a psalm,—[not one taken from the book of Psalms, as though none other were allowed to be used in public wor-

ship, as some of our Scotch brethren imagine], nor one previously composed and committed for the occasion; but the meaning is, that he comes to church in a state of mind inspired by the Spirit, to produce and pour forth some song of praise [after the manner of Miriam, Deborah, Simeon]. Inasmuch as having a tongue is particularly mentioned afterwards, we are not here to understand a song in the spirit, *i. e.*, with a tongue, as in ver. 15.—**has a doctrine**,—*i. e.*, is ready to give an exposition of some particular portion of Christian truth.—**has a revelation**,—*i. e.*, some disclosure from the unseen world, which forms a basis of prophecy which some take as synonymous with this.—**has a tongue**,—*i. e.*, has the inspiration on him to speak with a tongue.—**has an interpretation**,—*i. e.*, the qualification to interpret what is spoken with a tongue. [Some would end the apodosis here; but, as DE WETTE well says: "The reader cannot well stop here, but is forced on by the opening question to the concluding thought which follows, and which forms, as it were, a second apodosis"]. **Let all things happen to edification**.—[*i. e.*, 'let all these gifts be so employed and timed that the whole church shall be built up and perfected thereby; and let no one seek to employ them either for his own private edification, or for his own glory.' This is a general rule which he lays down for the regulation of all their public services], and which he now goes on to apply more particularly in relation to glossolaly, and to prophecy.—**Whether any one speaks with a tongue**,—The *εἴτε*, *whether*, which introduces the first instance, has no "or" corresponding to it in the second—an anacoluthon which arises from the manner in which he carries out his instructions in regard to the former.—**by twos, or, at most, by threes**,—The plural refers back to what is implied in the previous clause, *i. e.*, 'if there are any speakers with tongues.' Hence we are to supply the verb, 'let them speak.' We can also take this as declarative (with de Wette and Meyer): 'In case a person wishes to speak with a tongue, let him know that two or three ought to speak, *i. e.*, not more than two to three in one and the same assembly.' [—This limitation implies that there had been a danger lest the whole assembly should be engrossed by them," STANLEY; and thus the time be spent in the use of this the least useful of all the gifts]—**and in turn**;—This is the second direction instructing them not to speak at once—a thing they might be disposed to do in the glow of their inspiration—but one after the other. A third direction is,—**and let one interpret**.—Not 'one after the other,' for this is contrary to the usage of the language; but one who has the gift of interpretation, whether it be one of those who speak with a tongue, or some other person. By the employment of only one person to interpret the discourses of the successive speakers, time would be gained for other discourses. According to Osiander, this direction may have been grounded in the fact that the fulness and manifoldness of the creative power of the Spirit manifested itself in this productive charism in a rich variety of forms, and in an inspiration that wrought in many individuals; while the reproductive charism of interpretation referred back

the variety of form to the unity of the Spirit, and the fundamental contents of that spoken: and also in the fact that the gift of the Spirit made itself known much more powerfully if one person interpreted several tongues. Whether the composition of the verb *διερμνεύειν* is to be pressed, as Osiander thinks, so as to make it mean an exact interpretation extending to all points, is doubtful.—**But if there be not an interpreter**,—*i. e.*, either in the person of him who speaks with tongues, or of any other,—**let him keep silence in church**;—Here there is a change of subject. It is not the interpreter that is to keep silence, but the person who has a tongue; as is evident from the context. If we assume that the latter person is meant in both clauses, as though the first read, 'but if he be not an interpreter,' then it would be supposed that interpretation was exclusively the gift of one who spake with tongues, which is contrary to xii. 10. ["The gift of tongues and the interpretation of them appear to have been usually imparted to separate persons, for thereby the power of the Spirit was more conspicuously manifested; but it seems too much to say that these gifts were invariably distinct." Quoted from Slade by Bloomfield, who goes on to say: "Certainly the present passage does not compel us to suppose they were distinct. For the Apostle's injunction might only be given on the supposition that the person had, as in ordinary cases, the gift of tongues without the power of interpretation. But the phrase in question no more precludes the possibility of a person being his own interpreter, than the phrases in vv. 5 and 13 preclude the possibility of interpretation by others"].—But though compelled to keep silence in church, his gift need not be wholly suppressed.—**but let him speak to himself and to God**.—That this cannot be explained of an inaudible, or altogether mental communication, is refuted by the verb *λαλεῖν*, which always denotes loud utterance. The thing here meant must therefore be private devotion at home. The datives here *ἑαυτῷ*—*τῷ θεῷ* are not dat. commodi, as though they meant 'for his own improvement, and for the glory of God;' but they are to be rendered either 'to himself,' and 'to God,' or 'for himself,' and 'for God.' The whole injunction presupposes that the person who spoke with a tongue was master of himself, and not entirely overruled by an irresistible impulse; also, that he knew for himself what he felt and uttered (comp. on vv. 2, 14).—[But if "the tongue" was some foreign language, why should he speak "to himself, and to God" in it, when in all probability it was not half so suitable a vehicle for uttering religious thought as the Hebrew or Greek? and not reserve it till he found some foreigner who could readily understand him without an interpreter? On the condition supposed, the latter would be the more natural course to be pursued].—An analogous direction he gives in regard to the prophets.—**And let the prophets speak two or three**,—*i. e.*, in one meeting. Opportunity would thus be given for other edifying discourses, such as doctrine.—[He does not add "at most," because he does not wish to appear as if limiting this most edifying of the gifts. ALFORD]—And as in the former

case interpretation was to be used, so here judgment.—and let the others discern.—i. e., judge what in the discourse proceeds from the Spirit of God, or from a foreign spirit (Neander and Burger). By “the others” we most naturally understand the rest of those possessed of the gift of prophecy who are not discouraging, who possessed also the gift of discernment; not members of the church generally, since all could not be regarded as qualified for this; nor yet such as possessed the gift of judgment without that of prophecy, although there must have been persons of this class likewise. [The original subject “prophets” here runs through the whole sentence].—In what follows the duty of speaking in turn is still further insisted upon. And first we have the precept itself.—And if anything be revealed to another sitting by,—and thereupon his spirit was moved to prophecy, then—let the first be silent—and sit down; for the speaker stood (comp. Luke iv. 17). “The fact that the Spirit impelled another to speak was a hint to the first speaker that it was time for him to be done.” BURGER. [“It was of more importance to catch the first burst of a prophecy than to listen to the completion of one already begun.” STANLEY. But this would imply that an inspired discourse reversed the order of ordinary discourse where the peroration is generally the most eloquent part]. By this injunction the Apostle does not intend that the second speaker should wait until the first had finished [Hodge*], but that in case he gives some token, perhaps by rising, that he has received a revelation and wishes to speak immediately, the first should not then prolong his speech, but should give way to the first gush of inspiration in the other, although perhaps not so as to break off too abruptly.† Besides, the revelation is not to be regarded precisely in the light of a new disclosure occasioned by the speech just heard; although, as a general thing, a susceptibility for further revelations would be awakened and furthered by the prophetic discourse of another. The injunction just given is next sustained by offsetting to the disinclination to restrain the impulse to speak the thought that, while avoiding the confusion occasioned by several speaking at once, the opportunity might thus be afforded for all to exercise their gift; and he encourages them to the exercise of self-denial in this respect by pointing them to the result which would thereby be attained.—For one by one—He here takes up again the import of the injunction just given, laying a stress thereupon, as well as upon the word “all” which follows.—ye can all prophesy.—The possibility here implied is simply an outward one, that of an opportunity to express themselves if not in one meeting yet, at least, in several subsequent ones (and also, perhaps, to finish out what was left unsaid

when they were compelled to be silent). A simpler explanation than this which properly sub-audits *προφητεύοντες* after *καθ' ἑνα*, is that which emphasizes *δὲ καθ' ἑνα* and *καθ' ἑνα*, *q. d.*, ‘you can indeed all individually prophesy; there is nothing to withhold you from it forcibly.’ [So ALFORD, who explains it, “you have power to bring about this result—you can be silent if you please, and so prophesy one by one.”]—The result of thus bringing the prophetic gift into full exercise would be that all the members of the church would find nourishment and satisfaction for all their intellectual and moral wants—a result that could not be obtained in case several spoke at once.—that all may learn, and all may be exhorted (or comforted).—According to the first of the interpretations given above, this result would be reached by the fact that all had had the opportunity of speaking. [“The discourse of one might suit the wants of some hearers; and that of another might be adapted to the case of others. Thus all hearers would receive instruction and consolation.” HODGE]. Besides, the second *πάντες*, *all*, may possibly include also those prophets not precisely active. [Was their comfort to consist in the chance for speaking, or in the opportunity of hearing others?] To think of these exclusively is inconsistent with the change of persons, ‘ye may prophesy,’ ‘all may learn’ (*πανόμωσαν*).—In ver. 32 he proceeds to show that the nature of prophetic inspiration did not hinder the maintenance of such order, but rather promoted it. His meaning is 1. ‘ye are able to do this;’ 2. ‘it becometh you also as prophets to do this by virtue of the character of your gift.’ This character is thus set forth.—And the spirits of the prophets are subject to the prophets.—The “and” connects this verse to the preceding as containing an additional reason for the injunction given above. In regard to the expression “the spirits of the prophets,” it is a question whether he means the inspiring Spirit, in the variety of its manifestations [Hodge, de Wette and others], or, the inspired spirits of prophets themselves which, because he is here speaking of prophets in general, are naturally put in the plural [Meyer, Alford, Stanley]. The latter interpretation is the more probable as is seen by the drift of the argument since the statement that the spirits are subject to the prophets would hardly be suitable on such a construction. The meaning ‘inward motions,’ ‘excitements,’ ‘inspirations’ [Wordsworth] cannot be admitted. But who are the prophets to whom the spirits are subject? Some understand by these other prophets, and interpret the verb *υποτάσσεται* of that mutual subordination which is implied in the silencing of the one by the rising of another; or, according to Bengel, in the learning of the person silenced; or, according to others, in the subjection to the ‘discernment’ exercised over them by others—which however is too far fetched. Others understand by these prophets the individuals to whom the spirits belonged; so that the expression ‘to the prophets’ would be equivalent ‘to themselves,’ only being more emphatic and pointing, as it were, to the circumstance that this subjection was grounded in the very essence of the gift itself.

*[“Two reasons may be urged for this view. The interruption of a speaker was itself disorderly, and therefore contrary to the whole drift of the Apostle’s directions; and secondly, what follows is most naturally understood as assigning the reason why the receiver of the first revelation should wait.” HODGE. The strongest objection to these reasons is the force of the imperative *συνάτω*, *let him be, not become, silent.*]

† [Did not the Apostle also intend here to suggest a convenient way by which tedious and long-winded speakers could have a period put to their too protracted harangues?]

The 'subjection' he speaks of is that which is involved in a sound Christian disposition and accords with the true prophetic spirit.—In the first explanation, viz., that which supposes the subjection to be to other prophets, the reference to the injunction "let him be silent," as that about which he is treating, is the only correct one, *q. d.*, 'let him be silent inasmuch as the spirit of one prophet is subject to that of another;' neither can we say with Meyer, that that injunction would have been superfluous in this case; since indeed it is only confirmed by pointing to that which is becoming to the Christian prophet as such. But the second interpretation deserves the preference as the finer one, *q. d.*, "ye are able all of you, by restraining your impulse to speak, to prophesy one after another; and such control over the spirit, however powerfully excited, belongs to the prophets themselves who are no mere enthusiasts obeying their own impulses involuntarily, but voluntary agents." ["In this way he distinguishes these impulses from those of the heathen pythonesses and sibyls." STANLEY]. The absence of the article before *πνεύματα προφητῶν προφηταίς* is accounted for by the fact that these words are used qualitatively. [It generalizes the assertion making it applicable to all Christian prophets].—The position thus taken is still further substantiated theologically by a reference to God whose Spirit is the active principle of prophecy.—**For God is not of confusion, but of peace.**—By not maintaining this control over their spirits, they would appear as not true prophets moved by the Spirit of God; since by allowing their impulse to speak in an unbridled way, there would arise a state of things that could not possibly come from God, viz., disorder; that peace which is essentially God's work would be broken up. *ἀκαταστασία* (3 Cor. xii. 20; Jas. iii. 16; Luke xxi. 9) is *disorder, confusion*, which also involves disunion; hence the antithesis *εἰρήνη* in which order and subordination are implied. These are put in the genitive, as indicating both what belongs to God as an attribute, and what proceeds from Him as an effect. God is not a being who either has in Himself or produces confusion; but who both has and produces peace (comp. the genitives Heb. x. 39 and the expression "the God of Peace" Rom. xv. 33).—Here some commentators directly annex the clause—as in all the churches of the saints.—[So likewise the E. V.]. In this case something must be supplied in order to put it in relation to the altogether general proposition just laid down. For example, 'God is such a being among you as in all the churches of the saints.' 'This His character must show itself among you, just as in all the churches, through this subjection I am speaking of.' But whether we effect the connection in this or in some other way, there will nevertheless always remain in it something peculiar and harsh. Whereas, on the contrary, what is said in opposition to uniting it with what follows, viz., that Paul elsewhere does not use a protasis with *ὥς*, without following it with a *ὅτι*, and that the word 'churches' would occur close together with diverse significations, ought to be of little weight; to this it may be added that afterward, in ver. 36, there

occurs a reprimand founded thereupon. ["I am compelled," says ALFORD, "to depart from the majority of modern critics of note, *e. g.*, Lachmann, Tischendorf, Billroth, Meyer, de Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given *ὅτι ὁ ὁ κύριος*. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16; but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say." To this it may be added that the clause standing where it does in the E. V., as connected with what precedes, seems to furnish a demonstration of the general position assumed and especially of the concluding assertion. The peace and the order which belongs to God and comes from God, might be seen manifested in all the churches of the saints, and ought therefore to have been manifest at Corinth in like manner. Hodge and Wordsworth follow the old punctuation without comment. So likewise does Bloomfield who however takes the words, "for God is not, *etc.*," as parenthetical; and in the words, "as in all, *etc.*," he would understand the law, viz., "for the prophets to have in subjection the spiritual influence for good." As to the new punctuation, h. adds: "it occasions a very offensive tautology, and derogates much from the weight and gravity with which the direction is brought forward." But see below.]

VERS. 34-36. This little paragraph, prohibiting women from speaking in public assemblies, forms an adjunct to the precepts in vv. 26-33, and its connection with these would be still closer, if we suppose Paul to have had in mind such women as had the gift of prophecy (comp. Acts xxi. 9), or of tongues. Both Greek and Roman as well as Jewish custom forbade the public appearance of women (comp. Grot. and Wests. i. h. 1). Christian church order attached itself to this custom (1 Tim. ii. 11), suitably to the old divine order (*νόμος*, Gen. iii. 16) which strictly imposed upon woman subjection to man, since she, by her voluntary act, had involved him in apostasy. To this belongs the duty of keeping silence in public assemblies; while public speaking, whether in the way of holding discourse, or of asking questions, appeared, on the contrary, as an effort at independence calculated to foster woman's vanity, and to take her out of the subordinate position appointed her by God. Even in the matter of putting questions, this was the more true in proportion as the question was keen and pert. Aside from this, also, it involved a sort of intercourse with men on the part of the women, and a renunciation of their dependence upon their husbands, from whom, or through whose aid they ought to obtain the knowledge they were in quest of—a matter important for preserving the integrity of the marriage relation; while, on the other hand, this holding direct communication with other men in public assemblies, even on spiritual subjects, might serve to

disturb it.—Unmarried women are here not taken into the account. That these had more freedom than the married, cannot be inferred from Acts xxi. 2, since nothing is there said of public prophesying. In them a modest less-restraint is naturally presupposed. Their desire for knowledge might also be gratified in other quiet ways, e.g., through their fathers, relatives, friends, teachers, deaconesses, etc. The same held good of the converted wives of the heathen.—As in all churches of the saints.—[On the connection of this clause see above. As STANLEY; "I though in the older texts joined to the preceding, it has since the time of Cajetan, and rightly, been joined to the following, the connection being the same as in xi. 16"]. These words stand first by way of emphasis, in order to cut off all objections in advance. Nothing here needs to be supplied, since from the context we readily understand it to be meant 'as the women keep silence in the churches.' [The early Greek fathers, the Vulgate, Wickliffe, Cramer, and the Rheims' version, who all connect this clause with the preceding, subaudit 'I teach,' apparently, to obviate the otherwise natural, but hardly allowable inference, that the Apostle was appealing to the condition of things in other churches to prove a conceded and undeniable truth, that God was a God of peace and of order. The necessity felt for supplying some such expression to render the sense pertinent in such a connection, is a strong argument in favor of the other punctuation here advocated]. The *τῶν ἐκκλησιῶν* belongs to *ἐν ταῖς ἐκκλησίαις* (comp. *ἀγῶν* i. 2) and serves to add force to the reference. That which obtains in the churches of persons consecrated to God, i. e., of the saints, is more than an ordinary human custom; it is a higher divine ordinance which must be ascribed to the Spirit of God ruling in them.—let the women keep silence in the churches;—To connect *τῶν ἐκκλησιῶν*, as LACHMANN does with what follows, omitting *ἐν* as though it were 'let the wives of the saints,' etc., is too forced, and is not demanded by the somewhat emphatic expression "their own husbands," in ver. 35. If we maintain the reading *ἐμῶν*, your, an antithesis would be implied therein between the special designation of "women," and the more general mention of "all the churches." This, however, does not well suit, since the emphasis lies upon the word "women." Paul does not intend to say that *their* women, in distinction from all others, were to keep silence in the churches; but the point made is in reference to women in general.—It is a question, however, whether "your" may not be put in relation to "churches," and then, also, the word "churches" in the protasis be understood only of the assemblies.—The prohibition is confirmed by a reference to the established order in this respect.—for it is not permitted unto them to speak:—of course it is public speaking that is here intended as the context implies. ["In the O. T. it had been predicted that 'your sons and your daughters shall prophesy;' a prediction which the Apostle Peter quotes as verified on the day of Pentecost, Acts ii. 17; and in Acts xxi. 9 mention is made of four daughters of Philip who prophesied. The Apostle himself seems to take for granted in xi. 5, that women

might receive and exercise the gift of prophecy. It is therefore only the public exercise of the gift that is prohibited," HODGE]. Inasmuch as in such public speaking there would be manifested a certain degree of social independence, we see the propriety of his putting in contrast with this,—but to be under obedience.—We here have an instance of brachylogy. Comp. 1 Tim. iv. 3. Instead of "it is not permitted," we must here supply some expression corresponding with the second clause, such as 'it is commanded them,' or 'it is incumbent on them.' The variation *ἡγορασθεσθαι*, let them keep silence, though apparently well sustained, was no doubt intended as a grammatical correction through ignorance of the above construction.—as also saith the law. [See Gen. iii. 16, "and he shall rule over thee;" also Numb. xxx. 8-12. The speaking of women was also strictly forbidden in the Synagogues].—But if they wish to learn anything,—[a thing most certainly to be anticipated in quick, sensitive, eager natures; and which, to repress altogether, would be both injurious and painful, and was therefore to be provided for, yet, in consistency with that refinement and delicacy which is the beauty and the glory of the sex].—let them ask their own husbands at home;—"This is on the supposition that their husbands were Christians," BURGER; [and were able to answer them. Their incapacity in this respect is either passed over as not to be supposed, or as an evil which was remediless]. The verb *ἐπερωτῶν* generally means to enquire, and is not to be taken as expressing a "desire to hear yet more in addition to that which they had heard in the church." OSBANDER. ["Their own" (*ἰδίων*) is emphatic, confining them to their own husbands to the exclusion of other men]. The teachings of the law he shows to be sustained by the public sense of propriety.—for it is a shame for women to speak in the church.—["The word used is *αἰσχρός*, which properly means ugly, deformed. It is the predicate of anything which excites disgust. As the peculiar power and usefulness of women depend on their being the objects of admiration and affection, anything which tends to excite the opposite sentiments should, for that reason, be avoided," HODGE]. Any objection that might possibly be raised against what was thus founded upon the general custom and order of the churches, he encounters with a question.—Or went the word of God out from you? or came it unto you only?—i. e., 'are you the original church, so that your wisdom is to set the standard of propriety; or are you the only church, so that you are at liberty to stand alone by yourselves and your own conceits?' This question which so plainly exhibits the impertinence of any opposition on the part of the Corinthians, cannot be put in relation to the foregoing precepts (ver. 26 ff.), but only to the shamefulfulness of the conduct in question just spoken of. This is required by the close grammatical connection, q. d., 'this public speaking is in violation of the public sense of decency; or, are you the original or the only church of Christ?' i. e., you can oppose this only on the ground that you are such, so that either all the other churches must conform their regulations to yours as the

mother-church, or you, as the sole depositaries of the revelation of God, are at liberty to set yourselves up as the only rule of what is becoming. Now, since this was not the case, it was incumbent on them, as a part of a community of churches of Christ, to put themselves in agreement with the rest in regard to their rules of divine worship.—In respect to the language of the text comp. Isa. ii. 3; Micah iv. 2.—“The word of God” here means Christian doctrine as being preëminently the revelation of God (2 Cor. ii. 17; 1 Thes. i. 8).

VERS. 37–40. These verses form the conclusion to the whole discussion concerning spiritual gifts and their use. He here sets himself against all such spiritual presumption as would exalt the impulse of the free spirit above apostolic precepts, and affirms that the person who recognizes what has just been written to be a precept resting upon the authority of Christ, indicates thereby the reality of his own inspiration, so that in the opposite case all claim to such inspiration would prove itself to be but a vain fancy. This is what the word *δοκεῖ* points to in what follows, which here, as in xi. 12, does not mean ‘appear,’ but *think*, involving a possibility of self-deception.—If any man think himself to be a prophet, or spiritual.—In consequence of the disjunctive “or,” many take the word “spiritual” in a restricted sense as denoting one speaking with tongues. [So Stanley]; but *ἢ, or*, is equivalent both to *and*, as well as to *vel.*, i. e., it serves to separate ideas which might be taken for one another as well as those which exclude one another (Passow. I 1820). Accordingly the term “spiritual” might designate the genus, under which “the prophet” might be included, denoting any one endowed with the spirit, and implying therefore the possession of any other gift which together with prophecy belongs to this class, and certainly not the gift of tongues exclusively.—let him acknowledge what things I write to you, that—*ἐπιγινώσκετω ὃ γράφω—ὅτι*, a case of well known attraction for *ὅτι ὃ γράφω*, i. e., ‘let him acknowledge that the things which I write to you.’ [But what are the prescripts referred to? those in the verses just preceding? or to the whole contents of this chapter? Plainly the latter, as may be seen from the characters specified—‘prophet’ and ‘spiritual person’ which show that he had in mind all the regulations given in relation to the exercise of spiritual gifts].—they are the (commandments) of the Lord.—There are various readings here; the most probable is *κυρίου ἐστίν*, ‘are of the Lord.’ To this there was then added as a gloss *ἐντολῆς*, ‘commandment,’ which then crept into the text, and was there changed into the plural with a verb to correspond, *εἰσὶν ἐντολαί* to accord with the antecedent *ἃ*, ‘what things.’ The meaning however is all the same. The Apostle here gives them to understand that the regulations prescribed by him came from the Lord and were His; yet not as though Christ (for He is the one meant, not God) had in person ordained the rules in this matter, but that he in enjoining them had spoken as one who “had the mind of Christ” (ii. 16; comp. vii. 40), and so acted upon the authority of Christ (comp. Osiander

and Meyer). [“The continued influence of Christ by the spirit over the minds of the apostles, which is a divine prerogative, is here assumed or asserted.” HODGE]. It was precisely of such as claimed to be spiritual that Paul could fairly demand that they should acknowledge the ordinances laid down by him to be the dictates of the Spirit of Christ—the expressions of His mind and will. [“Here, as in 1 Jno. iv. 6, (‘He that knoweth God heareth us; he that is not of God, heareth not us’) submission to the infallible authority of the apostles is made the test of a divine mission and even of conversion. This must be so. If the apostles were the infallible organs of the Holy Ghost, to disobey them in any matter of faith or practice is to disobey God.” HODGE]. “No more direct assertion of inspiration can be uttered than this.” ALFORD.]—The requirement just made he next enforces with severity.—But if any man be ignorant, let him be ignorant.—The ignorance here may be taken absolutely, as denoting the possession of erroneous views; or it may be a simple lack of knowledge or intelligence; in which case then it must be understood as a guilty ignorance, since the words “let him be ignorant” clearly express a penalty.—Some (Beza) interpret this verse as simply a contrast to the preceding, and so put the clauses in counterbalance. “The ‘ignorant persons’ here would thus be the opposite of the ‘spiritual’ spoken of in ver. 37, who is, in this case regarded as one possessed only of an ordinary illumination; and then the phrase ‘let him be ignorant’ stands antithetic to ‘let him acknowledge.’ The whole would then mean: ‘But if a person is unintelligent, being neither a prophet nor a spiritual person,—then will he not be able to perceive that these injunctions are from the Lord and authorized by Him, and for this (?) let him have his ignorance as his punishment!’” (Osiander). The artificiality of this interpretation is not to be mistaken. It is better to take *ἀγνοεῖ* transitively, and put it in relation to the second clause of ver. 37, *g. d.*, ‘if any one is ignorant and so does not acknowledge that the things which I write are of the Lord, then the state of ignorance to which he is given over must be regarded as his punishment;’ ‘let him remain ignorant at his peril.’ As BENGE says: “let him keep it to himself; we cannot cast away all things for such a man. Those who are thus left to themselves, repent more readily than if you were to teach them against their will.” The Apostle here expresses his despair of further instructing a person whose ignorance he is constrained to regard as a refusal to learn. A similar use of the imperative we have in Rev. xxii. 11: “He that is unjust, let him be unjust still, he which is filthy, let him be filthy still,—and he that is holy, let him be holy still.”—Instead of the imperative a number of authorities, some of them important, have the indicative form *ἀγνοεῖται*, *he is ignored*. This reading may be explained on the ground of offence taken at the imperative; or that in the succession of *ὡς* (*ἀγνοεῖται ὡς*) one was dropped out and then *ἀγνοεῖται* was adopted, so as to obtain a sort of relation between the active and the passive, such as is found in viii. 2; Gal. iv. 9. If this reading be adopted,

it may be interpreted either: 'so he becomes ignored, disregarded, abandoned to his own self-will,' or: 'he will be ignored by the Lord in the day of judgment' (Matt. vii. 23; x. 83).—**Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.**—And here again the old preference for prophecy is expressed. This gift is to be decidedly preferred and sought for, the other is only not to be hindered. "We recognise here an advance in the development of thought. At the start Paul said: 'covet earnestly spiritual gifts,' and planting himself on the stand-point of the Corinthians, he had included among these the gift of tongues. But after having explained how prophecy subserved the welfare of the church far more, he here gives this preference and only expresses the wish that no obstacle be put in the way of the other." NEANDER. For the proper order of the text see critical notes. Ver. 40 sums up the whole of what is stated in ver. 26 and onward.—**But let all things be done decently and in order.**—In the term 'decently' he does not refer exclusively to the duty of women's keeping silence in the churches, ver. 84. To decency in church there belongs also the preservation of order enjoined in ver. 26 ff. which is more pointedly expressed in the words following: "in order" (*κατὰ τάξιν*), which refer to what is suitable as to time and measure, i. e., '[not tumultuously as in a mob, but as in a well ordered army where every one keeps his place and acts at the proper time and in the proper way.]' HODGES].—"It might seem as if the instruction given with such minuteness by Paul in these chapters was of little importance, and had but little practical bearing for us, now that the gifts alluded to are no more dispensed. A high value is nevertheless to be attached to it: 1. because it affords us a glimpse into the condition of the first Christian congregations, their rich endowments, as well as the dangers connected with them; 2. because it is easy for us to draw practical inferences from it suitable to our existing states and relations; and much that is said is still pertinent to the present time; 3. because it furnishes us, as in a mirror, a picture of that we have lost, and thus serves as a spur to urge us on to recover it again by earnest prayer. Moreover, it contains a warning that we should not in our prayers put what is non-essential on a par with that which is essential, to say nothing of preferring the former to the latter." BURGER.

EXCURSUS ON THE GIFT OF TONGUES.—In chap. xiv. we have exhibited to us the essential character of this remarkable gift. We see that it is preëminently a form of worship, a mode of speaking, praying, and offering thanks, which goes on in spirit (*ἐν πνεύματι*), and not in the understanding (*τῷ νοῷ*); and that it is unintelligible without interpretation, consequently contributes nothing towards the edification of the church, but is simply a means of self-edification in communion with God (vv. 2-4; 5-19). We must now consider the question which of the theories broached in relation to this gift is best sustained, or whether we must pass beyond these in order to hit the truth in the matter.—In the observa-

tions already made (comp. on xii. 10; xiii. 1), the hypotheses of Eichhorn and Wieseler may be regarded as having been already disproved and set aside. The view of Bleek, even as modified by Baur, [that the word "tongue" (*γλῶσσα*) stands for a foreign word imported and half naturalized in the Greek], is opposed not only by its being a use of language both rare and altogether foreign to the New Testament, but also by such expressions as divers kinds of tongues, "tongues of angels," and the like; and Baur contradicts himself when in one place he takes "tongues" to mean "organs of speech," and in another "the utterances of those organs," i. e., forms of language. Meyer's theory (also that of Schultz and others), which starts from the signification "organ of speech," is sustained by no inconsiderable arguments. His view is, that the tongue, set in motion involuntarily and independently of the understanding by the power of the Holy Spirit, spoke apparently of its own accord. It was not the person, but the tongue itself which spoke,—such was the aspect of the affair, and hence its designation. And because this mode of praying manifested itself with various characteristic modifications (which certainly cannot be explained, owing to our lack of experience), and because the same speaker was obliged to vary his manner of speaking according to the ever-changing degrees, impulses, and tendencies of his ecstasy, so that he seemed to be speaking with different tongues, there arose such expressions as: "to speak with tongues," "divers kinds of tongues." The unintelligibility of a speech thus disconnected and mysterious is readily conceivable. But aside from the particular modes of expression which refuse to accord with this view, such as "he hath a tongue," xiv. 26, it is opposed by the fact that it compels us to regard the narrative of what took place on the day of Pentecost (Acts 2) as a traditional perversion of what actually occurred: since its advocates cannot—with propriety, at any rate—undertake to deny the essential identity or similarity of the Pentecostal miracle with the gift of speaking with tongues at Corinth.—[The theory that the gift of tongues was an ability to speak in foreign languages, and was conferred to assist in propagating the Gospel in foreign parts (Chrys., Calvin, Hodge, and others) is encountered by difficulties sufficient to render it untenable. 1. There is not the slightest evidence that it was ever used for this purpose. 2. So far as it bore on unbelievers, it was a sign of reprobation. 3. Its only use seems to have been in worship—in prayer, and praise, and thanksgiving. If there was no interpreter, its possessor was to speak in it to himself or to God. 4. There was needed a special gift for its interpretation, which would not have been the case were any foreigner present who understood the language. 5. It seems strange that the Spirit should have bestowed a gift designed for use in foreign parts so abundantly upon a church where it does not seem to have been specially needed. 6. Wherever an individual is spoken of as endowed with this gift, he is said to have "a tongue"—even in the case of Paul (according to the right reading) which clearly implies that this manifestation of the Spirit was in accordance more with individual peculiarities than with external demands. 7. On this theory the gift would

be quite on a par with the natural ability of multitudes in the city of Corinth, who, from their commercial intercourse with foreign nations, must be supposed to have learned many foreign languages. Hence in that city would this gift have been least needed, and have in it nothing striking. 8. Paul desired that all had this gift. Why so, if it was not for personal edification, but for the sake of preaching the Gospel? Did he want all to become missionaries?—If, now, we proceed from the earlier phenomenon, then we get as the full expression of it, “to speak with other tongues,” to which there corresponds that in Mark xvi. 17, “to speak with new tongues.” A more abbreviated expression occurs in Acts (which we maintain to be the work of the Pauline Luke) x. 46, “to speak with tongues” with unmistakable reference to the first outpouring of the Spirit, with the effect it produced (comp. xi. 15). The same expression occurs xix. 6. But here it will be impossible to avoid taking the word “tongue” to denote a form of speech, and the “speaking with tongues” to mean speaking in languages, *viz.*, in other than the ordinary ones (*ἑτέρας γλώσσας*), or in so far as they were something before unheard in that place—“new tongues,” (*καινὰς γλώσσας*). Neither can we maintain the supposition that one person and another, while struggling for expression under the overwhelming stress of feeling, wove in words and forms of speech taken from some foreign language to him otherwise unknown. Rather we feel constrained to recognize in this church of heathen converts the reverberations of the great miracle of Pentecost; in which the power of Christianity, overcoming the distinctions of nationality in language, made itself known as the absolute religion which was to lead mankind out of their apostasy from God, and out of their mutual alienations, into their primitive unity. It was, however, no such speaking in any particular foreign language as would furnish to a person acquainted with it at once an intelligible meaning (comp. xiv. 2, “no one understands him”); but it was something entirely aloof from the reach of the understanding (while in the phenomenon of Pentecost we may assume an operation of the Spirit which ensured at once the interpretation, whether in the speakers or in the hearers); and it was unintelligible for this reason, because those powers of reflection which condition the intelligibility of speech, and unfold the subject matter to others, were suspended in their action, and the ordinary consciousness of self and of the world was kept in abeyance. In so far as this consciousness was always exercised within a particular national peculiarity and form of speech, the suppression of it involved the possibility of being lifted out of this particular sphere into a higher and broader one. The Spirit of Christ, which embraced humanity in all its various nationalities and languages, and possessed the power of uniting them all in one, effected a momentary dissolution of all these limitations in the inmost depths of the individual spirit, and so let it forth in various degrees and measures into this unity which made itself known in the ability to produce signs of thought or forms of speech out of other spheres of language, and to express in these the spiritual

feelings and views which had been awakened. This, nevertheless, was done in a constrained manner, corresponding to the nature of the ecstasy, or in forms and connections so new and foreign to the ordinary modes of thought and speaking that no one could obtain from it any clear connected sense, unless specially qualified for the work by the Holy Spirit.—Something akin to this we see in clairvoyance; which, indeed, even in its highest form is essentially distinguishable from these spiritual states in the fact that the gift of the Spirit was conditioned upon no physical peculiarity, that no cataleptic states were connected with it, and that its possessor was perpetually master of himself (xiv. 18 ff., 28); to which may be added, that he was in no communion with the outward world, but was wholly absorbed in communion with God (Delitzsch, p. 317 ff.). If we assume that the various languages of earth are but the *disjecta membra* of the original speech of humanity, then was this gift of tongues a symbolic anticipation of the unity which is to be restored when humanity is perfected—a unity which will include in itself a boundless diversity in the most perfect harmony.—At any rate we are not to regard the utterances made through this gift as a promiscuous medley, a mere mish-mash of sounds. The individual inspired either took his parts of speech out of one language, as is shown in the sphere of clairvoyance; or, if he took them out of several languages, he took them in such a way as not to make them appear a crude amalgam of words, but a harmonious combination of terms most expressive of deep spiritual emotions all wrought together with a plastic skill and creative power that removed their separating peculiarities.—[And so far as its practical use was concerned, may we not take these tongues in their unintelligibility to have been a sign that in the kingdom of God, and under the mightier influences of the Spirit, there was a sphere of thought and feeling transcending the ordinary one, into which the saints would one day be brought, and which now could only be imperfectly interpreted to our common apprehension by means of earthly analogies, and the common forms of speech? as a convincing token that a new and marvellous power had come down on men to lift them into direct communion with God, and impart to them the experiences and mysteries of a higher life for the expression of which no existing human language was adequate? And was it not to give assurance of this that persons immediately, on their conversion, began to speak with new tongues?—With such an understanding of the phenomenon, it cannot surprise us if, in relation to the unintelligibility of what was uttered, a reference should be made to human language as not understood by foreigners (xiv. 10 ff.); and, as contrasted with musical instruments, the tongue as the organ for exercising this gift, should be mentioned in its most direct signification (xiv. 9). Besides, the various expressions used in respect to this gift suit very well with this view—even the one “he has a tongue”—which would thus mean, ‘he has a speech in readiness,’ *i. e.*, is prepared to hold discourse in a language which, as is evident from what has hitherto been said, was unintelligible to the hearers.

[The whole subject is one of peculiar interest. One can hardly avoid the supposition that it stands in some way related to the remarkable phenomena witnessed in clairvoyance and animal magnetism, or to those ecstasies observable in times of deep religious excitement. There is nothing disparaging to "the gift of tongues" in such a supposition. The Spirit of God, we know, employs the various susceptibilities and faculties of our nature for accomplishing its own ends, and moulds its operations on human conditions. He communicated His will through dreams and visions, and, as in the case of Peter (Acts x. 10, compared with 18), even shaped the form of instruction to the bodily state of the person acted upon; yet what is more illusory than a dream? And why should not these, as yet so little understood powers of our nature, be made the vehicle of these supernatural gifts? Why should the fact that they are so wild and strange, so often partake of the animal passions, are so often perverted to bad ends, serve for an objection to the supposition that they were so employed? Indeed, does not the power of "discerning," associated with these spiritual gifts, clearly imply that there was danger of confounding the natural with the supernatural by reason of this very thing, and that there was need of a sharpened critical faculty to discriminate between what was from the Spirit, and what was not? We need, therefore, have no hesitation in looking in this direction for some explanation of this remarkable phenomenon of the early church, as though by so doing we should invalidate its divine character. Certain it is that there is something about it more mysterious and awe-inspiring than the simple ability to speak in one or more unacquired languages. We can in no way bring the Apostle's method of dealing with it, and speaking of it, into harmony with the idea that this was all that was meant by "the gift of tongues." Whether a recurrence of this gift can be looked for, is another question, not to be here discussed].

Aside from the commentaries, comp. also Heubner p. 810 ff.; E. F. Fritzsche: *Nov. Opusc.* p. 102 ff.; Kling: *Theol. Stud. und Krit.* 1829, p. 487 ff.; Bleck: *ibid.* 1829, p. 17; Baur and Stendel: *Tüb. Zeitschrift* 1880, 2; Baur: *Theol. Stud. und Krit.* 1888, p. 628 ff.; Wieseler: *ibid.* 1888, p. 878; Schultz 1889, p. 765 ff.; *ibid. Spiritual Gifts*, p. 67 ff.; Zeller: *Theol. Jahrb.* 1849; Neander; *Hist. of planting and training of the Christian church*, i. 14 ff., 240 ff. (4 Ed.); Hilgenfeld: *Glossology in the primitive church*, 1860; Roosteuscher: *The Gift of Tongues in the apostolic times*, 1860; Steinbeck: *The Post a Scer.* p. 647 ff.; Pabst: *A word about Ecstasy* 1844, p. 29; Delitzsch: *Psychol.* p. 814 ff., 148 ff.; Fabri: *The Rise of Heathenism, etc.* 1859, p. 18 ff., 60 ff.; Kahnis: *The Doctrine of the Holy Ghost*, i. 61-68; who like Delitzsch assumes a double form of charism in Acts 2, a speaking in actually existing languages; in 1 Cor. 12-14, in newly formed languages. [Owen's *Works*, Vol. iv. p. 472 ff.; Smith's *Dict. of Bib. Ant. "Tongues"*; E. Irving's *Works* Vol. V. p. 509 ff.; "Gifts of the Holy Ghost called supernatural." Herzog's *Ency.* Vol. xviii: "*Zungenreden*"].

DOCTRINAL AND ETHICAL.

1. *Language* is the articulate expression of man's thought and feeling; in it there is concentrated that whole spiritual life which lifts him above the brutes. Hence, it is a gift conferred on him directly, in his primitive condition, in and with his spirit itself; it is, as it were, an innate organ or faculty—"no mechanical product of his own ingenuity, but a spontaneous emanation of the spirit" (W. v. Humboldt). In the beginning man possessed the word, and this word was from God; and from the vital power which was bestowed on him in and with this word, there streamed forth the light of his existence" (Fr. von Schlegel).* In the original unity of men's convictions respecting God and the world, was grounded also the unity of language. With the rupture of that unity by reason of man's hostility to God, in which mankind, before united, went their several ways and strove by their own power to bring Heaven down to themselves (Gen. xi.), the unity of language was also lost. A criminal pride—the root of heathenism,—was also the cause of divergence both in nations and languages. It was a divine judgment by which the historical development of the race was revolutionized in its fundamental principles.—Only by a new and wonderful condescension on the part of God could the salvation promised to man be still brought to pass in the earth. In Christ alone does man wake again to a universal divine human consciousness. A reunion of man with God can only be perfected in and with the reunion of men among themselves—a union which is to take place first morally and

*["The four or five hundred roots which remain as the constituent elements in different families of language, are not interjections, nor are they imitations. They are *phonetic types* produced by a power inherent in human nature. They exist as Plato would say, by nature; though with Plato we should add that when we say by nature, we mean by the hand of God. There is a law which runs through nearly the whole of nature, that everything which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibrations, by the answer which they give. Gold rings differently from tin, wood rings differently from stone, and different sounds are produced according to the nature of each percussion. It was the same with man, the most highly organized of Nature's works. Man in his primitive and perfect state was not only endowed like the brute with the power of expressing his sensations by interjections, and his perceptions by *onomatopoeia*. He possessed likewise the faculty of giving more articulate expression to the rational conceptions of his mind. That faculty was not of his own making. It was an instinct, an instinct of the mind as irresistible as any other instinct. So far as language is the production of that instinct, it belongs to the realm of nature." MAX MULLER. "The origin of language is shrouded in the same impenetrable mystery that conceals the secrets of our primary mental and physical being. We cannot say with some, that it is of itself an organism, but we regard it as a necessary and therefore natural product of intelligent self-conscious organization.—But though the faculty of articulate speech may be considered natural to man, it differs from most other human powers, whether organic or incorporeal, in this: that it is a faculty belonging to the race, not to the individual, and that the social condition is essential, not to its cultivation, but to its existence." G. P. MARSH. If such be the nature and origin of language, how absurd to suppose that this which was the product of the Spirit's inspiration which was to be the sign of a new power bestowed on men, could be any other than a clear distinct, articulated utterance worthy the name of language and corresponding to the dignity of the Being from whom it emanated].

spiritually, and then really, in vivid outward manifestation, so that the end shall refer back to the beginning.—On the day of Pentecost, after Christ's mediatorial work was finished, the heavens descended in a plentitude of spiritual influences upon mankind already prepared for it, knitting together the ruptured bond.—Pentecost was Babel reversed. The mighty baptism of the Spirit wrought at once a powerful convulsion. The consciousness of those on whom it fell was for a while overwhelmed and swallowed up by the power of the divine Spirit, so that all particularism vanished, and the most perfect unity of spirit combined them all in one. As the result of this reality of the God-consciousness—in other words of experience and conviction in regard to God—the one primitive language again disclosed itself, and in this they all with one mouth proclaimed the wonderful works of God; Parthians, Medes, Elamites and the rest hear the proclamation each in his own language. They hear it; for even in their ruptured state the several languages are but the torn, and as such mutually unintelligible members, of the one primitive language; yet however, in such a way, that where this primitive language as the common mother of them all sounds forth again, even the stiffened members are, as it were, breathed into and made resonant by the original Spirit.—Hence, even the hearers, though speaking the most diverse languages, understand, each one in his own language, what the apostles proclaim. But at the same time the unity is not yet perfected into something real and permanent. We have here not the beginning of the consummation, but only the dawn of a new day for the kingdom of God upon earth. Speaking with other tongues is, as it were, only a powerful gust of the Spirit, heralding what is to come,—a prophecy or a pledge that, according to the divine purpose, mankind, though now rent asunder, must be and would be restored to a perfect union by means of that redemption which was made manifest through Christ. (According to Fabri and others).

2. *The kind of address suited to a Christian assembly.* The value of any disclosure in a Christian assembly is to be estimated according to its general intelligibility and the impression which it makes upon the hearts of those present. Mere rhapsody of a mystic theosophic kind, all attempts to enwrap men to the heights or to take them down to the depths of knowledge and learning and subtle exposition, all flights of poetry and rhetoric, all dazzling display of fine talking and the like, which make the listeners stare, or may attract people of merely secular culture and imaginative tastes, or which go to foster intellectual curiosity, or which pay court to that folly which delights in what is dark—all things of this kind have no place in a Christian church. To the enquiry of a young and gifted preacher who was just entering upon his ministry at the Capital of the nation as to how he could best insure success, an old experienced clergyman replied: "So preach that even the servant girls can understand,—that will be good for all." This is a thing which a preacher must lay to heart; and it will impress itself upon him, the more he enters into the spirit of the

Holy Scriptures and their style as set forth in Luther's version [and we may add the English version too,] and the more he studies the works of this great master of popular speech and preaching.—Another thing to be considered and striven after is what may be called the prophetic element of discourse—that which touches the heart so as to lay open its mysterious ongoings, its innermost impulses and feelings, its hidden movements and propensities so that the hearers shall be constrained to ask, 'Has he then seen through us? through our secret thoughts and purposes and acts? Has he, while withdrawn from observation, been spying out our sayings and doings? or had any one been informing him respecting us?' To the attainment of this skill there is required above all things a spiritual endowment and illumination. But this can be acquired only by a more and more searching self-scrutiny and by a more thorough acquaintance with men in their various conditions and relations; these things are obtained in the light of that Divine Word which reveals to us both the ways of God and man, and is a discernor of the thoughts and intents of the heart. And in order to make his speech still more impressive, the preacher must go to school to the prophets, and make himself acquainted with their style and language, and so become qualified to use it according to his measure and existing necessities.

3. *The public speaking of women* is not to be easily reconciled with a truly feminine character, and with woman's position in a divinely constituted social state. Particular exigencies and extraordinary endowments may here and there go to form an exception; but, as a general rule, such an independent forth-putting of the female sex in public is unseemly, as all ecclesiastical discipline has maintained ever since the times of the apostles. Even in domestic worship it indicates a bad state of things, if the woman takes the lead, whether it be from the fact that she assumes it to herself from the love of ruling, or is constrained to do it by reason of the unchristian character of her husband, or of some other incapacity on his part. And still more must it be regarded as indecorous for women to pray and exhort in those social meetings which occupy a middle ground between domestic and public worship,—presupposing, however, that these meetings are of a promiscuous character, and not wholly confined to women and children. At all events it is important for women, in case there should be any occasion for their thus taking part in public services, to watch over themselves with care, lest they lose their modesty and expose themselves to perilous temptations.—On the other hand, it greatly enhances the beauty of a Christian home, when there exists between the husband and the wife a confidential intercourse in respect to the important questions and problems of Christian experience, such as are discussed in the public assembly; when the woman asks her husband for further explanations respecting any point which has struck her mind and awakened her thought, and exchanges views with him in regard to the topic. In such a case, that which was spoken in public will be the more deeply impressed on the heart; Christian knowledge will be promoted in the family; and the

wife also will gain in that independence which belongs to her as a mother within the domestic circle, and become the more capable of contributing her part towards the edification of the whole.

4. *A Test.* The distinction between men truly enlightened and spiritual, and those who, with all their gifts and attainments, are still carnally minded or mere fanatics and sectarian, is seen in this—whether they modestly recognize and respect the divine order, as laid down by Christ and His Apostles, or as established throughout the Church in the mind and Spirit of Christ; or whether they, under the pretext of being impelled by the Spirit, proudly disdain it. With the latter, when once they have become stiff in their opinions, it is in vain to dispute; since they pay no regard to reason and set up their own will in opposition to the general order, as though their will were the mind of the Spirit. Such persons must be given over to the blinding of their own spiritual pride.

[4. *Primitive Christian Worship.* Of this, as observed at Corinth, we have a vivid picture afforded us in this chapter. Indeed, it is the only one extant of the kind, giving us a clear and instructive glimpse into the nature and workings of Church life in those early times. The first thing that strikes us is the absence of all fixed order. No hint is given of the superintendence of any individual or class of persons regulating the services in the Church assemblies—even where the mention of such would most naturally be made—as in the case of the disorders spoken of in vv. 26–34. The exercises seem to have gone on spontaneously—very much as is now the case in many social gatherings where “the meeting,” as the saying is, “is thrown open.” Individuals employed their gifts under the promptings of the Spirit, as seemed to them best, governed only by considerations of mutual regard and general utility. All enjoyed the right, yea, felt it a duty, to contribute something toward the public edification according to the ability conferred on them severally. The idea that a special priesthood was necessary to mediate between the worshipping assembly and God, is not for a moment entertained. Indeed, it is altogether ignored and excluded on the supposition that all were now made priests unto God by the unction of the Spirit, and had an equal right to speak the truth that was in them, and to offer prayer. The disorders arising from the fullest concession of this right, were not regarded an evil so great as would have arisen from the repression of the Spirit that wrought in all the members “severally as He would.” The Spirit was not to be quenched; prophecies were not to be despised; and whatever there was of the carnal and selfish element mingling with what was spiritual and divine, was to be separated and rejected by the critical faculty of the more discerning. The hearers were expected “to prove all things, and hold fast that which is good.” This fact should be commended to the attention of those who in their excessive regard for having “all things done decently and in order,” proceed to the extreme of repressing the spontaneous life and activity of the Church as a whole, by putting the meeting entirely under the control of a special order of individuals.

The exercises consisted of prayer, praise, thanksgiving, prophesying, and speaking with tongues, accompanied by interpretation, — together with the celebration of the Lord's Supper at stated seasons. The several parts of the service seem to have followed one another without settled plan. The only rules to be observed here were non-interference, so as to prevent confusion, and a regard for the edification of the Church as a whole, rather than for that of the individual. The latter necessarily excluded all that was unintelligible to the majority of the assembly. No language was to be employed which could not be understood by all alike. It is a rule which by implication condemned in advance the practice of the Romish church in using a liturgy composed in a language wholly unknown to the great mass of the people, and thus precluding them from participating intelligently in the service. Hence, in this anti-Christian church worship the necessity of a little bell to notify the congregation when to give their responses, instead of that free intelligence which having understood what was spoken, expresses its hearty assent in the loud “Amen,” with which the early Christians were wont to ratify the prayer and the thanksgiving, thus making it the act of the whole assembly].

[5. *In all true Christian worship*, that is honorable to God, or beneficial to man, the *Holy Spirit is the efficient agent*. It is only so far as He helps our infirmities, and teaches us how to pray, only so far as He enlightens our understandings, and gives us an insight into divine truth, only so far as He inspires our songs and praises, that our worship is truly spiritual and edifying. Hence, the prime and indispensable necessity of preparing for these services by seeking His presence and aid. No amount of learning, no natural gifts, no acquired skill, no refinements of art can compensate for that unction of the Holy One which is promised the believer to teach him all things].

HOMILETICAL AND PRACTICAL.

STARKE:—Our lack of love measures our lack of true Christianity (1 John iv. 7).—The Holy Spirit indeed imparts to us spiritual gifts, yet it is on the condition of our striving after them in the use of suitable means, such as prayer, reading, meditation.—Ver. 3. The preacher must aim chiefly at improvement in life and doctrine, and, to this end, he must sometimes exhort and sometimes warn, and sometimes comfort.

HERD:—Ver. 6f. God reveals Himself in various ways; rejoice in Him and learn to recognize Him who thus seeks to make Himself known to thee; thy salvation consists in this.—A preacher should so preach as to be understood. What does all your art avail for rustics?—the chaff of human wisdom for souls hungering after the Bread of life? Step down from your artificial heights and do not be ashamed of simplicity in the presence of a thousand illiterate persons, because of a few whose hearts seek after wisdom, and whose ears itch for novelty.—Ver. 8. The reason why many do not strive against their spiritual foes, is that they are not urged to it by their teachers.—Ver. 18. So to

sing and pray that all who are present may understand, and be able to sing and pray with you—this is the best kind of singing and praying (Col. iii. 16).—Ver. 18. O, the wretched, senseless worship, when the poor laity comprehend nothing, and see nothing besides ridiculous gestures and all sorts of attitudinizing! Let us recognize it as a high and noble gift of God, that we have His Word presented to us intelligibly in our mother tongue.—Ver. 20. To lust for things which are void of meaning, is childish.—Well is it for those who in reference to sins remain simple-minded, yet daily grow in the living knowledge of God (2 Tim. iii. 7; Col. i. 9).—Ver. 21. Unknown tongues may become also a token of God's wrath, when God lets a person come among a people whose speech they understand not.—Ver. 22. The Church of God, being already planted and established, no longer stands in need of tokens and wonders, but rather requires the exposition of Scripture for its edification.—Ver. 23. A Christian must nowhere allow himself to be the subject of mockery,—least of all, in a public assembly; he must strive to conduct himself wisely in all things. To direct all discourses to an unbeliever, would rather embitter than benefit him; but the Holy Spirit does not allow himself to be without a witness, and brings believers to so testify of Him that the unbeliever shall be rebuked and judged.—Ver. 25. Praise be God, who gives power to His Word, and reveals His true teachers before many consciences (2 Cor. iv. 2).

ISID.—Ver. 26. Observe what should be the aim of all Christians—teachers, counsellors, fathers—in their labors, viz., edification.—Ver. 27. All things are not given to all; one must tolerate another at his side, and one must be ready to follow another, and all things be directed to the edification of the Church.—Ver. 28. If we see that we can be of no use to our neighbor, then it is best for us to be silent, to be by ourselves, and to pray and to be content with our own edification, and deal with God in behalf of our neighbor.—Ver. 29. Divine worship allows of no disorder. To speak without gifts and calling, is improper.—Ver. 30. Let a person have what gift he may, yet he should be willing to let others speak, and be content to hear (Job xviii. 2).—Ver. 31. He who has failed in the exposition of Scripture, should allow himself to be corrected, and if he hears something better, accept the true in place of the false.

LUTHER.—Ver. 32. Some think that, because they have understandings and gifts of the Spirit, they should yield to no one, nor be silent. But, since the gifts of the Spirit are in their own power, they certainly should not use them to disturb harmony, and then urge as a pretext that the Spirit constrained them.—Ver. 33. An irresistible impulse should be regarded as impure, since a carnal passion is mixed with it which ought to be restrained by grace. God designs that we show ourselves peaceful in all our conduct, and especially in divine service; otherwise we give offence, and allow place for the evil spirit.—Ver. 34. To teach in public, is an exercise of a certain kind of lordship in the place of Christ; and it is so much the less suitable for women, since there is in men much to

be rebuked. At home, they may instruct their own, as far as they know and can.—Ver. 35. The man is the bishop of his family. Men ought to surpass their wives in divine knowledge, and be prepared to assist them therein; and the wives ought themselves to be willing to receive instruction, and to this end make inquiry on points which they do not understand (1 Tim. ii. 11).—Ver. 36. Art thou adorned with gifts, think not thou hadst them of thyself, and possess them alone; they are God's, and are still more abundant with others. Be humble, and use them rightly. He who stiffly opposes the truth, has not the Spirit of Christ, however much he may make pretension to it.

HEDINGER.—Ver. 38. Go hence, thou who refusest to learn! Do not grieve, my friend, on this account. It is with many obstinacy, stupidity also, and is for the most part a judgment of God upon them.—Ver. 40. Both in and out of the assemblies everything should be done *decorously*, out of respect to the presence of God, and the holy angels, and the sanctity of the things themselves; and *orderly*, with a becoming regard to time and place and other circumstances, so that no offence may arise.

BERLENBURGER BABEL.—Ver. 1. "Pursue after love!" We must urge ourselves to it, that we may pray ourselves into a fight of love. For it will always appear to us as if the others were not striving for the same thing. Therefore our love will naturally shrink back; hence, the necessity of pursuing after it. And by this, there is indicated the true vessel wherein spiritual gifts should lie, viz., love. Among these the best is the possession of the prophetic word, and an ability to investigate further in reference to its meaning. He who means to be diligent, will find spiritual work enough; but begin with yourself.—Ver. 3. The Scripture calls all proclamation of the truth, prophesying; since God has revealed to us in his word both how it will be with us, if we obey, and how, if we disobey, all those who speak to others in the name of God, are virtually prophets.—Ver. 4. Thou sayest well: 'I edify myself for myself;' but where is thy neighbor? Love seeks not its own.—Gifts should always flow into the Church.—Ver. 6. We can impart something to others for their edification: 1. when we remove the covering which hangs over the inmost recesses of their hearts, and show the substratum, and disclose the things hidden there (revelation); 2. if we produce what we have experienced of divine truth, and the mysteries of faith in our hearts (knowledge—a result of the former); 3. if we open up the prophetic word and the promises of the future world, and seize the continuous thread of all prophecies, even the pathway of God; from which it can be inferred whether a person is in the right way, both in teaching and hearing; 4. by instruction in the catechism, or by doctrine also which is gathered out of all the foregoing points.—Ver. 12. Zealots have need to take care that in seeking light they do not, like the devil, fall into the fire.—Ver. 17. "Not edified"—a defect which Christianity has suffered from, far and wide, in empty teaching.—Ver. 18 f. The teaching should be such that others can apply it to themselves, and it should be as simple and heavy

as if it proceeded from a father to his children, for which no miraculous gifts are needed.—Ver. 20. Spiritual childhood consists in that simplicity, innocence, and uprightness which makes a man perfectly guileless; and with all this there may exist the perfection of wisdom, which is able to answer everything, and to assign reasons for all things.—Ere we can become children possessed of this divine simplicity, qualified to receive the kingdom of God, all ambitious desires to display our piety must be exterminated, and all heights be laid low.—Ver. 21. The most fundamental truths are, to most Christians, a foreign language.—Since for a long time there has existed but little love for the truth (2 Thes. ii. 10), God has in judgment suffered teachers, without number, to arise, whose speech has departed heaven-wide from the simplicity of the apostles (2 Tim. iv. 1-3).—Ver. 22. Believers must not boast of that which is appointed of God, because of unbelief.—Ver. 24. The Word of God carries a convincing power among those who give heed to it. It must go to the heart. It pierces very deep. The Word of God shows its power when it discloses the hidden things of the heart.—If ye will be a church of God, then prove by the spirit and power of your word that God's Spirit quickens you, so that others also may be convicted by it.—Ver. 26-38. To *judging* there belongs the spirit of proving in suitable measure. But this faculty all the sheep of Christ ought to have who, by this means, can detect the voice of strangers. Sheep can also distinguish one herb from another.—All have need of edification and instruction; and this one person can obtain better through this one, and another, through that one, and the process is assisted by inquiry.—Let each one guard his own impulses; where peace reigns not, there God is not present with His gracious rule.—Ver. 34. As a general rule, women should be silent in church, provided God Himself has not pointed out a different course, as He sometimes has done in the instance of some heroic women whom He has awakened to act for the public good. Apart from these instances, the rule holds good.—Ver. 35. But where do you find such husbands? If their wives are to inquire of them, they must first have learned something.—According to the real mind of the Spirit, many *men* must also learn to keep silent. They, indeed, are called *men*, but they are not able to testify of the truth as it is in Jesus, and know nothing of the new birth, because they have experienced nothing of it, neither have they the will or the courage to go to the death in a manly spirit.—In Christ there is neither man nor woman, but all are one in Him, in whom the Word of life itself testifies, as the right man.—Ver. 40. Prudence is an important part of piety.

REMARKS.—Vv. 1-11. Spiritual gifts stand, for the most part, in the freedom of the Spirit who imparts to each one as He will. Yet much depends upon the spirit in which they are exercised.—Prophecy in its broader sense is the gift of explaining the wonders and mysteries lying in God's word, for general use, so that others can derive from it, partly, growth in grace and knowledge, partly, incentive to the cultivation of Christian virtues, and, partly,

strength to endure under manifold temptations; and this can be awakened by diligence, prayer, practice in God's Word, and watchfulness over one's own heart. The gift of speaking in foreign tongues serves as a beautiful reminder of the fact that the distinctions introduced among the nations by diversity of speech, has been removed by the blessing of the Gospel, and all have been brought to praise God with one heart and mouth.—Vv. 12-22. Special regard must be paid to the larger, and commonly the weaker portion of the Church. In church matters it is God's ordinance that everything shall be so constituted as to make the stronger and more gifted lowly, and to raise the weak. Nevertheless, there must not be such a concession to weakness as to hinder growth; nor yet must the lead be so rapid that the weaker shall not be able to respond Amen! Many a one may have too little knowledge of anything to express himself suitably in regard to it, who yet may be able to assent to the testimony of another, observe that it is true, and that the seed of faith already so far exists in his heart that he can join in prayers and wishes for the success of the truth. A man of sound understanding accords to everything its value, according to the use which may be had of it.—Vv. 23-40. Public testimonials and confession respecting the power of the Divine Word upon the heart, have become, at this day, very rare. In the early churches the contributions made in this direction, were richer than would be the case now, were any to undertake to edify others in this way. Yet, still much may be done in aid of the truth.—He who casts off all regard for others, and insists on pushing everything according to his own views, falls into a temptation to become more and more ensnared by this habit (30 ff.).—Much may be done without speaking, through the exercise of love, by quietness, obedience, modesty. This is often loud preaching enough. Women also can be employed in the kingdom of heaven, in carrying glad messages, in awakening and confirming faith (see the Hist. of the resurrection); and we should use their aid in the education of children, in caring for the sick, *etc.*—He who will not yield, had better be left awhile to go on in his own self-conceit, than be perpetually contended with.

W. F. BESSEY.—Ver. 1. Love is so precious, that to hunt after it is the chief thing in the Christian life; and even he who has attained to love, must still follow after it, since there is no one who does not daily have to put off the *old man* with his lovelessness, and to put on the *new man* with his love. We must continue the pursuit (Heb. xii. 4), until we rest in simple love. If we follow after love, we are on the way to spiritual gifts (xii. 31).—Ver. 8. Edification has for its particular end, faith; exhortation, love; consolation, hope.—Vv. 10, 11. Speech serves not to conceal, but to express thoughts.—The *tongues* at Pentecost were given as a sign that God had sanctified the languages of all nations for the accordant confession of the one right faith; and the speaking with tongues (which, in order to be intelligible languages, needed exposition), serve for a sign that in the future world there awaits us a language which stands in the relation to all present speech, as the utterance

of a man to the prattling of a child.—Vv. 25, 26. Nothing is more powerful and quick than the Word of God; and that sermon is a true miracle of grace which has the effect to make the hearer feel that he was addressed by one cognizant of the hidden things of his own heart, even as Nathaniel felt (John i. 48).—Ver. 37. What serves for peace and good order, will be maintained for the sake of the Lord, even though resting on human authority. The love of the Spirit teaches us both to find out the regulations which are profitable for every season, and to maintain them in obedience to the God of peace.—Ver. 40. Because faith works in love, so does it work also in order.

HUMBER:—VER. 1. Admonition is most needed where the spirit of ambition has place.—Vv. 15, 19. Both prayer and sermon must be intelligible, and serve for edification. It is better to be understood than to be wondered at.—Ver. 20. To be incapable for wickedness is a blessed incapacity.—Ver. 34. The grounds for this: 1.

It lies in the nature of the woman; her softer nature renders her more fit for receiving than for giving; 2. her weakness forbids her teaching; 3. sin came into the world by woman; 4. there is danger of being captivated.—Ver. 37. A true prophet is shown by his attention to God's Word.—Ver. 38. A stiff-necked person deserves to be left to his own ignorance. Chief practical thoughts of this chapter: 1. Shun all parade in the use of spiritual gifts, especially in public worship. 2. Seek after and promote simple edification in divine service. 3. For this, there is needed above all things that simplicity of heart which seeks not its own. [See on these points Hare's Miss. Com. p. 950.] 4. Such divine worship makes an impression also upon unbelievers, touches and awakens their hearts, and makes them feel the sanctity of a Christian assembly, and the presence of God. 5. In divine service, outward order and decorum must be maintained in order that disturbance may be avoided.

XVI.

DOCTRINE OF THE RESURRECTION OF THE DEAD.

A. *Refutation of its deniers (1) from the well attested facts of the resurrection of Christ, which with all connected therewith, pre-supposes its possibility, and is the pledge of its actual occurrence.*

CHAPTER XV. 1-28.

Moreover, brethren, I declare [make known, *γνωρίζω*] unto you the gospel which I preached unto you, which also ye have [*om.* have] received, and wherein ye stand [have been standing, *ἐστήκατε*]; By which also ye are [being] saved, if ye keep in memory [hold fast, *κατέχετε*] what [with what discourse, *τίνι λόγῳ*] I preached unto you, unless ye have believed [became believers, *ἐπιστεύσατε*] in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose [has risen, *ἐγήγερται*] again the third day¹ according to the Scriptures: And that he was seen of [appeared to, *ᾤφθη* *Κηφᾶ*] Cephas, then of [to] the twelve²: After that, he was seen of [appeared to] above five hundred brethren at once; of whom the greater part remain unto this present, but some³ are [have also, *καὶ ἐκοιμήθησαν*] fallen asleep. And after that, he was seen of [appeared to] James; then⁴ of [after that to, *ἐπειτα*] all the apostles. And [But, *δὲ*] last of all he was seen of me also, as of one born out of due time [as to the untimely-born-one, he appeared to me also, *ὥσπερ ἐ τῷ ἐκτρώματι, ᾤφθη καὶ μοί*]. For I am the least of the apostles, that am not meet [sufficient, *ἵκανός*] to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon [was towards, *εἰς*] me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was [*om.* which was] with⁵ me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead,⁶ how say some among you⁷ that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen [not even Christ hath risen, *οὐδὲ χρ. ἐγήγερται*]: And if Christ be [hath] not risen, then is our preaching⁸ vain, and⁹ your faith is also vain. Yea, and we are found false witnesses of God; because we

have testified of [against, *κατὰ*] God that he raised up Christ: whom he raised not up, 16 if so be that the dead rise not. For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain [fruitless, *ματαιά*]; ye are yet in your 18 sins. Then they also which are fallen asleep [fell asleep, *κοιμηθέντες*] in Christ are 19 [om. are] perished. If in this life only we have hope [If only in this life we have 20 been hoping] in Christ⁹, we are of all men most miserable. But now is Christ risen [has Christ been raised, *ἐγέρθη*]; from the dead, and become¹⁰ [om. and become] 21 the first fruits of them that slept [have been sleeping, *χειροποιημένων*]. For since 22 by man *came* death, by man *came* also the resurrection of the dead. For as in Adam 23 all die [are dying, *ἀποθνήσκουσιν*], even so in Christ shall all be made alive. But every man in his own order [orderly rank, *τάγματι*]: Christ the first fruits; afterward they 24 that are Christ's at his coming [appearing, *παρουσία*]. Then *cometh* the end, when he shall have delivered up [he delivereth over, *παράδιδω*] the kingdom to God, even the Father; when he shall have put down [done away with, *καταργήσῃ*] all rule, and 25 all authority and power. For he must reign, till he hath put all enemies under his 26 feet. The last enemy that shall be destroyed is death [Death, the enemy, shall at last 27 be done away with, *καταργῆται*]. For he hath put all things under his feet. But when he saith, All things are [have been, *ὑποτέτακται*] put under him, it is manifest 28 that he is excepted, which [it is with the exception of him who, *ἐκτὸς τοῦ ὑποτάξαντος*] did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject [subject himself, *ὑποταγῆσεται*] unto him that put all things under him, that God may be [the, *τὰ*] all in all.

[⁹ Ver. 4.—*Lachmann*, *Tischendorf*, and *Alford* put *τῇ* *ἐπι* after *ἡμέτε*. *Alford* thinks that the *Rec.* (which puts those words before *ἡμέτε*) was an alteration to conform to *Matth. xvi. 21; xvii. 23*; and from not perceiving the solemnity and emphasis of the other arrangement. *Lachmann's* reading is best sustained by the uncials (A. B. D. E. *Sinait.*), but the *Rec.* has in its favor *P. u. K. L.*, with the *Vulg.*, *Pesch.*, *Goth.*, *Bas.*, *Chr.*, *Theod.*, *et al.*—C. P. W.]

[¹⁰ Ver. 5.—For *ἐκείνη*, D. E. F. G., the *Ital.*, *Vulg.*, *Goth.*, later *Syr.* (*Marg.*), *Arm.*, *Slav.*, and a number of the Fathers have *ἐκείνη*. *Augustine* mentions "nonnulli codices" of this kind. It was, however, a correction for greater accuracy, while the Apostle used the official designation. *Comp. John xx. 19; comp. 2A.*—C. P. W.]

[¹¹ Ver. 6.—*Lachmann* throws out *καί*; but it has important MSS. in its favor, and it was likely to be left out as superfluous, (or from the copyists confounding *καί* with the first two syllables of the next word. It is omitted by A. (probably), B. D. F. G., the *Ital.*, *Vulg.*, *Goth.*, *Copt.*, *Bas.*, later *Syr.*, *Ang.*, *Ambst.*—C. P. W.]

[¹² Ver. 7.—*Tischendorf* has *ἐν* *ἐκείνῃ*, but the *Rec.* and *Lachmann* have *ἐν* *ἐκείνῃ*. The MSS. are about equally balanced.

[¹³ Ver. 10.—*Lachmann* has *ὅτι* *ἐπὶ* without the *ἡ* before them [with B. D. E. F. G., *Sinait.*, *Ital.*, *Vulg.*, *Orig.* (Latin), and the Latin writers]. In like manner *Meyer*, who thinks that "the article was inserted partly, perhaps, in a merely mechanical way after *ἡ* *ἐπὶ*, but also to some extent intentionally, from a dogmatic prejudice, to bring out more completely a contrast to *ὅτι* *ἐπὶ*. A reason similar to this last was probably the occasion for the more feebly supported *ὅτι* *ἐπὶ*. Before *ἐπὶ* *ἐπὶ*, also, the *ἡ* is wanting in D. (1st hand), F. G. The *Vulg.*, *Ital.*, and the Latin Fathers read *gratia* *quia* in *me*. In this case, however, its introduction was not occasioned by the context, but the article seemed superfluous, and it was therefore omitted."—C. P. W.]

[¹⁴ Ver. 12.—*Tischendorf* has *καὶ* *ἐν* *ἐκείνῃ*, but the *Rec.* and *Lachmann* have *ἐν* *ἐκείνῃ*. The latter is best sustained. [It is thus found in A. B. D. (2d hand), K. L., perhaps all the cursives, the *Vulg.*, *Goth.*, *Chrys.*, *Theod.*, and *Iren.* (translation).—C. P. W.]

[¹⁵ Ver. 12.—*Tischendorf*, with very good MSS., has *ἐν* *ἐκείνῃ*, but the *Rec.* has *ἐν* *ἐκείνῃ*. [The former order is found in A. B. *Sinait.*, *Syr.* (both), *Orig.*, *Chrys.*, *Damas.*—C. P. W.]

[¹⁶ Ver. 14.—The *καί* before *ἐν* *ἐκείνῃ* is doubtful, as also is *ἐν* after *κενί*. *Tischendorf* has both; *Lachmann* has *καί*, but [brackets it, and] leaves out the *ἐν*; probably correctly. [A. D. E. F. G. K., *Sinait.*, 20 cursives, *Gth.* and *Bas.* versions, *Dial.*, and *Origen.* have *καί* (some Latin writers omit *καί* also), and A. B. D. F. G., *Sinait.*, 5 cursives, the *Latin*, *Copt.* versions, and a few Fathers omit *καί*.—C. P. W.]

[¹⁷ Ver. 19.—*Lachmann* and *Tischendorf*, with a great preponderance of authority, place *ἐν* *ἐκείνῃ* after *ταύτη*. The *Rec.* puts these words after *ἐκείνῃ*, although this is not the *lectio difficilior*, [and hence it is likely to have been a transposition for perspicuity. *Lachmann's* reading (*ἐν* *ἐκείνῃ* *ἐπὶ* *μόνον*) is also adopted by *Alford*, *Stanley*, and *Wordsworth*, in accordance with A. B. D. E. F. G. K., *Sinait.*, 5 cursives, the *Vulg.* and *Goth.* versions, and some Latin Fathers. The confusion into which this text early fell, is apparent from the evident attempt (in *Orig.*, the *Vulg.*, *Ital.*, *Goth.*, *Ambst.*) to make *μόνον* precede *ἐν* *ἐκείνῃ*, so that it may be referred more distinctly to *ἐν* *ἐκείνῃ* alone, and not to the whole sentence, as it would be if it were placed after *ἐκείνῃ*. See *Exeget. notes* and *Meyer*.—C. P. W.]

[¹⁸ Ver. 20.—The *Rec.* adds *ἐπὶ* *ἐκείνῃ* at the end of the sentence, but it is feebly attested, and is pronounced by *Meyer* "a supplemental gloss."

[¹⁹ Ver. 21.—In several important MSS. the article is wanting before *θάνατος*. *Meyer* thinks it was derived from *Rom. v. 12*; but it might have fallen away on account of the parallel *θάνατος* *νεκρῶν*.

[²⁰ Ver. 24.—The *Rec.* has *καταργῆ*; but better authority exists in favor of *καταργῆ*, and some good MSS. have *καταργῆ*. The scribe was occasioned by a conformity to *καταργῆ* [without observing that *ἐν* in the one case required an indefinite present, and in the other an aorist in the sense of a fut. exact. Instead of *καταργῆ* (defended by *Reiche*, with K. L., *Orig.*, *Euseb.* (com.), *Epiph.* (often *Damas.*), we have *καταργῆ* in B. F. G., and *καταργῆ* in A. D. *Sinait.*, *Goth.*, *Bas.*, and *Scid.* versions, and the rest of the Greek Fathers.—C. P. W.]

[²¹ Ver. 25.—The authority for *ἐν* in the *Rec.* before *ἐπὶ* is feeble. It is from the *Sept.* of *Ps. ex. 1*.

[²² Ver. 25.—The authority for *ἀντὶ* after *ἐξ* *ἐκείνῃ* is not sufficient. [A. F. G., several codices of the *Vulg.*, with the *Goth.*, and a few Greek writers insert it, but it is omitted in B. D. E. K. L., *Sinait.* the *Vulg.* (best MSS.), the later *Syr.*, and the most important Greek Fathers.—C. P. W.]

[²³ Ver. 26.—This verse is transferred by D. E., *Sinait.* (1st hand), one copy of the *Vulg.* (tolet.), *Jerome* and *Ambst.*, so as to stand after *τοῦ* *ἐκείνῃ* in ver. 27. Two cursives entirely omit ver. 26 and 27, doubtless in consequence of copyists mistaking the *ὅτι* *ἐκείνῃ* of the one for that of the other (homoteleuton).—C. P. W.]

[²⁴ Ver. 27.—Some good MSS. [B., two cursives, the *Vulg.*, the *Lat.* translations of *Iren.* and of D.] omit the first *ἐν*. *Lachmann* brackets it.

[²⁵ Ver. 27.—*Sinait.* inserts *κα* before the second *καὶ*; F. G. omits it before the third.—C. P. W.]

[²⁶ Ver. 28.—*Lachmann* brackets *καί* after *ἐν*, but *Tischendorf*, with very good authorities [A. D. (3d hand), K. L., *Sinait.*, *Vulg.*, *Syr.* (later), *Copt.*, *Bas.*, and many Greek writers], retains it.

[²⁷ Ver. 28.—The *Rec.* and *Tischendorf* have *κα* before the last *καὶ*. *Lachmann*, with some good MSS. [A. B. D. (1st hand) 17, *Hippol.*, omit it. [D. (3d hand) E. F. G. K. L., *Sinait.*, and nearly all the Greek Fathers insert it, and rightly, for it might easily fall out, and it adds great force to the Apostle's expression.—C. P. W.]

EXEGETICAL AND CRITICAL.

[We now come to what may be called the crowning glory of this Epistle, *viz.*, a demonstration of the truth of a future resurrection. Forming, as it does, a portion of the burial service in nearly every Christian church, it has come to be associated with our tenderest and most hallowed recollections, as affording to us precious consolation in regard to departed friends, and laying the foundation for our own triumph in the hour of death. It is not surprising, therefore, that it should have been made the subject of more earnest study than any other portion of this Epistle, and that every line and word of it has been searched for golden meanings. Happy will it be for us, if we shall be able to set forth its deep significance in any thing of its true light, and so contribute some share towards increasing and strengthening the faith of the Church].

For fuller information respecting the opponents of the doctrine of the resurrection, who are here refuted, see what is said on ver. 12.

[The points of the argument are as follows: 1. Whether there is any resurrection of the dead (vv. 1-34). The affirmative is proven—*first*, by a reference to the fact that Christ did rise from the dead with the evidence which establishes it (vv. 1-11); *secondly*, by showing the absurdity of the contrary doctrine in several particulars. 2. What will be the nature of the bodies that shall be raised up (vv. 35-51). This is illustrated by various analogies, and also set forth in direct statement as to some of the peculiar characteristics of the risen body. 3. What will become of those who shall be alive at the second advent (vv. 51-54). 4. The practical consequences of this doctrine].

VERS. 1-4. Paul here begins to lay the foundation for his demonstration, which rests upon a fact not denied by the opponents of the doctrine of a general resurrection, *viz.*, that of Christ's resurrection. First of all, he reminds the Corinthians that this doctrine had formed a part of the fundamental contents of that Gospel which he had proclaimed among them from the first.—*Moreover*,—*ἐπεὶ* here indicates an advance in his discourse, a transition to an entirely different subject; for there is no connection between this and the preceding chapter.—*brethren, I declare unto you*—*γνωρίζω*; the word is neither equivalent to *προμνησκω*, *I remind you*, [Chrys. Bloomf., Billr.]; nor yet to *I call your attention to* [(Rück.); both which meanings are inadmissible from the usage of the word, as may be seen in Rob. Lex.; though Stanley affirms that in all the passages, where it is used in the earlier epistles, it carries these significations]. It means, *I make known, I declare*. The expression has something of solemnity in it, as though he were about to make a new proclamation. What he *intends*, however, is to remind them of something already known, about which their recollection needed to be refreshed; [unless there is a latent sarcasm in the word, intimating that though professing Christians—"brethren," they had so far forgotten one of the fundamental tenets of their faith that they needed

to have it proclaimed to them anew].—the Gospel—[Not indeed the *whole* Gospel (as Alford), but that which so lies at the foundation of the whole Gospel, that which is its main condition and verification to such an extent that by metonymy it might be said to be *the* Gospel, so that the expression is here used for the purpose of showing the essential importance of the subject of which he was about to treat. And, also, by applying to the doctrine of the resurrection the designation of *Gospel* he teaches them that it is not a point on which they were at liberty to form any opinion they might choose, without prejudice to their own salvation].—Respecting this he mentions four particulars, in regular climax, by which he exhibits its claim upon their faith.—*which I preached unto you*,—[*i. e.*, when he first went among them to lay the foundations of the Church].—*which also ye received*,—[not '*have* received.' The aorist signification must be adhered to as important, pointing to what took place at the first—their cordial reception of his proclamation].—*in which also ye stand*;—He here indicates the firm maintenance of what had been accepted as truth on the part of the great majority of the Church (2 Cor. i. 24; Rom. v. 2). [This remark is not intended to flatter them; because all to whom he wrote firmly believed that Christ died and rose again. Were it not for this, he could have built on the fact no argument that was valid for them. But though believing this, all had not drawn the same conclusion in respect to a resurrection as he had; so that he is here pointing to that faith among them to which he was about to appeal in support of what he had to say. And then, to finish his climax by showing the personal importance of that faith, he adds,—through *which also ye are saved*,—By the use of the present tense the attainment of salvation is here presented, as though it were something altogether certain]. Yet that he means hereby an attainment still future, is clear from the conditional clause appended. The repetition of the *καὶ, also*, serves to introduce the successive particulars which form the climax, [and also to strengthen the assertions].—*with what word I preached unto you, if ye hold fast*,—There is a question as to the connection in which this clause stands with what precedes. Luther and some after him take this to be a further definition of what is alluded to in the opening clause of the first verse, *q. d.*, 'I remind you of the gospel, in what form I proclaimed it to you;' but the conditional words "if ye hold fast" do not suit with the expression "I remind you." They also contradict the assertion that they were standing still on the doctrine in question, and they furnish no point of junction with what follows, "unless ye have believed in vain." We must therefore connect the clause before us with what immediately precedes, recognizing here an inversion of the natural order of words for the sake of emphasis, *q. d.*, "if ye hold fast with what word I preached the gospel unto you." To be understood, we here see the condition stated upon which their salvation would be secured; [so that it is an *argumentum ad hominem*, put in advance for the purpose of conciliating their interest in the truth he was about to

demonstrate].—By the expression “with what word” (*τίνι λόγῳ*) he denotes either the contents of what he had delivered to its truth (Meyer) [so that it is equivalent to “what,” as in the E. V.]; or the grounds out of which (Acts x. 29), or with which he established his argument. So Bengel: “*qua ratione, quis argumentis.*” The latter is the more correct interpretation; since in what follows he not merely gives the contents of his preaching (the fundamental facts of redemption), but also he brings emphatically to view the grounds of its truth and validity. Luther’s *welcher Gestalt* may embrace both significations. To suppose an allusion here to the simplicity of his style, is a little too far fetched. By ‘holding fast’ (*κατέχευεν*) he means, not simply an intellectual retention, a preservation of the thing in the memory, to which the interrogative *τίνι* appears to point, but a holding fast, in such a manner that a person is certain of the thing. [May it not go still further and point to the practical regard for the truth in their life and conduct, so as to signify their perseverance in saving faith?—That the fact of their salvation is admissible only on the condition of a steadfast maintenance of this truth, is still further exhibited apagogically.—unless ye believed in vain.—i. e. their failure of salvation was conceivable only on the hardly supposable condition that their exercise of faith was a vain and fruitless thing.—*εἰ κἂν, ἡν οὐκ* (comp. Gal. iv. 11; iii. 4). [It may mean either *without cause*, or *without effect*, i. e., to no purpose. If the former, then Paul means to say, ‘unless ye believe without evidence,’ ‘had no ground for your faith.’* If the latter, the meaning is ‘unless your faith is worthless,’ and this was a thing not to be supposed. The latter best suits the connection]. On *ἐκ τῶς εἰ μὴ* see xiv. 5. This clause is more correctly attached to the main proposition contained in the word “ye are saved,” to which that which follows is subordinate, and to be taken as confirming it together with the condition annexed. The act of believing stands in the closest relation to the gospel as the subjective appropriation of its proffered salvation; and to assert its fruitlessness (which from the Christian standpoint is utterly unconceivable) would be equivalent to the denial of all salvation through the gospel. But, if we attach the words before us only to the conditional clause immediately preceding, and that too in relation to the phrase “with what word I preached to you,” then would *εἰ κἂν* be equivalent to *rashly*, i. e., without sufficient grounds, *q. d.*, ‘if ye hold fast the grounds on which I preach the gospel to you; otherwise it would follow that ye believed without grounds, in a shallow, superficial manner.’ Or, if we connect it with the words “if ye hold fast,” then some such clause must be supplied as ‘but ye do hold it fast altogether,’—which would not suit. Adopting the former reference, the connection is indeed simple. and the sense good and strong, but it is calculated rather to awaken confidence, than to warn against

danger (Meyer assumes both ?!), or to hinder their abuse of it to a false security (Osiander).—**For I delivered to you**—The question here arises, first of all, with what is this to be connected? Is that here set forth an explanation of his manner of discourse (*τίνι λόγῳ*), either as to its contents (Meyer and de Wette), or as to its grounds? or is it to be referred back to the main statement in the first verse, “I declare unto you?” The latter is to be preferred, inasmuch as the manner of discourse is spoken of in a subordinate clause. His meaning is, ‘what I now hold up before you, *viz.*, the truth of Christ’s resurrection in its bearing on our salvation, is only a proclamation of that gospel which I preached unto you at the beginning.’ Here he speaks in relation to the fact itself, and that too in its significance for the faith, according to the Scriptures.—Catholic expositors use the word *παρέδωκα* in support of the legitimacy of tradition.—among the first (things),—in the order of time [Chrys.]; or still better, in importance, *in primis, before all*, “as belonging to the weightiest articles of faith. BURGER: “as one of the first points.” NEANDER. [Rückert connects the words directly with “to you,” as though the Corinthians were “among the first” to have the doctrine preached to them; which is not true. The following passages from LXX. may throw some light on the expression: “and he placed the two maid servants and their children first, *ἐν πρώτοις* (Gen. xxxiii. 2); “and David said whosoever smiteth the Jebusites first,” *ἐν πρώτοις* (2 Sam. v. 8).] He here takes into account, not simply the order of time, but also the momentousness of the thing communicated.—**what also I have received**,—*παρέλαβον*, because it stands correlative to *παρέδωκα*, is to be understood otherwise than in ver. 2, as denoting the simple reception of a thing imparted; and this, not through human tradition only, but also by special inward revelation from the Lord. The fact itself, i. e., of Christ’s death which he was about to speak of, he had undoubtedly learned before his conversion; but he is here treating not solely of the fact, but likewise of its significance for a life of faith, and this he had to learn by revelation. So too in regard to the resurrection. This he had heard of and flouted as fable; but its verity was at last disclosed to him in such a manner by the glorious appearance of Christ in the way, that all doubt in reference to it as though the death had been only one in appearance, or a deception, was entirely dissipated; and by a subsequent illumination, which explained to him the bearing of Scripture upon these facts, they had obtained his full and firm faith as the fundamental articles of his religious creed. [And in saying that ‘he delivered’ only what ‘he had received,’ he was but asserting the faithful discharge of his duty as an apostle, which was to proclaim at first hand, as it were, the truth of Christ].—**that Christ died for our sins**,—Here the expiatory power of Christ’s death is clearly indicated as in i. 18; Rom. v. 8 (by the simple *ὑπὲρ ἡμῶν*); comp. Gal. i. 4; 1 Pet. ii. 24; Rom. iii. 24 ff.; iv. 25.—*ὑπὲρ*=*περί*, for the sake of. [STANLEY says, “for our sins,” not merely ‘in our behalf,’ which would have been *ὑπὲρ ἡμῶν*, as in Rom. v. 8; nor

* This accords with the classic use of the word. Thus Plutarch τὸντο ἡμῖς εἰρησεν ἐν τῇ τῶν εἰρήνῃ περιστεύμενον—“this we said was one of the things believed without good authority.” Similarly the Latins use *credere frustra*, ‘to believe in vain’ or ‘rashly.’ ALEX. Paraphrase.]

'in our place' which would have been ἀντὶ ἡμῶν; but 'as an offering in consequence of our sins,' 'to deliver us from our sins.' "Τὸν ἔρπ has the same ambiguity as the English *for*, in *behalf of*; but the idea of service and protection always predominates. Whenever in speaking of Christ's death the idea of substitution is intended, it is under the figure of a ransom; in which case it is expressed by ἀντὶ (Matt. xx. 28; Mark x. 45). Whenever the idea of covering or forgiving sins is intended, it is under the figure of a sin-offering in which case the word used is περὶ, as in Rom. viii. 3; 1 Pet. iii. 18; 1 Jno. ii. 2; iv. 10; περὶ ἀμαρτίας or ἀμαρτιῶν.—But what connection has this with the doctrine of resurrection? Much every way. Christ's death could not have availed to expiate sin had he remained under the power of death. In order to prove that He died not for His own sins, but for the sins of others, and to demonstrate this ability and right to confer pardon and blessedness as the Lord of life, it was necessary for Him to rise again. Hence though atonement is secured by His death, yet righteousness comes through His resurrection (Rom. v. 25). To deny his resurrection, therefore, is to annul also the efficacy of His sacrifice, and with this all hope of pardon through Him. And the fatal extent to which the denial of any fact must carry us, should be shown as a part of the argument in its defence].—according to the Scriptures:—He here intimates that Christ's death for our sins was the fulfilment of the divine counsel foretold in the Old Testament Scriptures. The use of the plural points to the long line of witnesses which runs through the various portions of the sacred record (comp. Matt. xxvi. 54; Luke xxiv. 82). "We must keep in view the manner in which the calling of the Messiah was regarded. It was one towards which the entire development of the theocracy was continually tending, and which therefore might be found indicated in various ways. The apostles do not distinguish between the ideal and the literal reference, as this was not the way of the Holy Spirit, but only of scientific investigation." NEANDER. Paul here undoubtedly had in mind, not simply such prophecies as Isa. liii., but also such types as the offerings and the paschal lamb. (Comp. v. 7). [Paul protested before Festus that in preaching the Gospel he had said, "none other things than those which Moses and the prophets had said, should come that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." And he assured the Romans that his gospel was "witnessed to by the law and the prophets." Thus it will be seen that the doctrine of atonement for sin by the death of Christ pervades the entire Word of God. Hence not to believe in it was declared by our Lord to indicate "folly and slowness of heart" (Luke xxiv. 25, 27)].—And that he was buried,—[This is an important fact, both as indicating the undoubted truth of His having died, and as the necessary antecedent to the resurrection. In entering the grave our Lord but finished the course appointed for all mankind, and it was the natural fulfilment of His earthly career. The fact, therefore, properly forms a distinct article in our creed].—and that he has been raised

on the third day,—ἐγὼ γὰρ ἔραται. The perfect indicates that the fact is not a transient one like that of dying and being buried,—marks the continuation of the state just begun, or of its consequences—"has been raised and is alive."—according to the Scriptures:—The testimony here referred to bears primarily on the fact of His having risen (comp. Ps. xvi. 10; Acts xiii. 84 ff.; Isa. liii. 8-10 ff.), including also the time of His rising which is hinted at in the type of Jonah (comp. Matt. xii. 40; xvi. 4). But this type, as well as the prophecy in Isa. liii. 9, allows also of a reference to the burial; but the repetition of δτι before ἐγὼ γὰρ ἔραται forms an objection to this reference. Besides, it is only the two essential factors in the work of redemption, viz.: the death and the resurrection of Christ that are sustained upon Scripture testimony. So Meyer Ed. iii. [But how can this be, when Peter referred in his speech at Pentecost to the declaration of David, "thou wilt not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption," as a prophecy of Christ's burial and resurrection?]

VERB. 5-7. And that he was seen of Cephas.—The δτι, *that*, shows that in grammatical structure the dependance of the clauses upon παρόδωκα, ver. 8, is still maintained; while the independent statements begin at the next verse. From this, however, it does not follow that he had delivered to them merely that which is asserted in ver. 5. He undoubtedly is here recapitulating the whole testimony in proof of Christ's resurrection, as he had often given it to them. That he is following the chronological order of the evidence, is clear from the use of the definite adverbs of sequence, "then," "after that," "last of all."—The appearance of the risen Saviour to Peter, recorded Luke xxiv. 34, is mentioned first, not "because the authority of Peter was the chiefest, as being the prince of the apostles" (Estius), but in accordance with the historical order of occurrences, passing over, however, the manifestation previously made of Himself to Mary Magdalene (John xx. 14 f.). "Mary Magdalene was, indeed, a witness to the brethren, but not to the people at large,"—W. F. BAXTER; [and to have cited her testimony would, with multitudes, at that period, have tended to call out a sneer, rather than strengthen belief].—then of the twelve:—This was the common designation of the smaller circle of disciples, although it was not then complete ["twelve being a name, not of number, but of office"]; and the manifestation here alluded to (Luke xxiv. 36 ff.; John xx. 19 ff.) is not to be confounded with that which followed eight days after (John xx. 26). Thomas also was not present. The apostles appear also here as witnesses of the resurrection of Christ (Acts ii. 23; iii. 15; x. 40 ff.; xiii. 81). By ὡφθῆναι, *was seen*, we are to understand a literal perception by the senses, and not a vision. After that, he was seen of above five hundred brethren at once:—The manifestation here spoken of is nowhere else recorded; in Matt. xxviii. 16 mention is made only of "the eleven." The expression "at once" implies that the "more than five hundred" saw Him, not separately, but altogether; and this probably took place at a time when numerous Galilean disciples

were still at Jerusalem, and therefore before the termination of the festival season. The fact that about the time of Pentecost only about one hundred and twenty disciples are spoken of, does not militate with this supposition. [HODGE says, "This manifestation may have taken place on the occasion when Christ met His disciples in Galilee." Before His death He told them, "After I am risen again, I will go before you into Galilee," Matt. xxvi. 32. Early in the morning of His resurrection, He met the women who had been at His tomb, and said to them, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me," Matt. xxviii. 10; and accordingly in ver. 16 it is said, "Then the eleven went away into Galilee, into a mountain where Jesus had appointed them." "This, therefore, was a formally appointed meeting, and doubtless made known as extensively as possible to His followers; and it is probable, therefore, that there was a concourse of all who could come, not only from Jerusalem, but from the surrounding country, and from Galilee. Though intended specially for the eleven, it is probable that all attended who knew of the meeting, and could possibly reach the appointed place. Who would willingly be absent on such an occasion?"—HODGE].—**of whom the greater part remain until now.**—This is added to show that a large number of witnesses of the resurrection could still be called upon for their testimony. [And here we have a most striking proof of the fact before us. Had the resurrection of Christ been only a fiction, "so many false hearts and tongues would never have acted in concert; nor would they all have kept a secret, which remorse, interest, and perhaps often torture, might urge them to divulge—especially as there had been one traitor among the twelve; on account of which, had they been conscious of a fraud, a general suspicion of each other's secrecy must have arisen." DODDRIDGE].—*Μένειν*, as in John xxi. 22; Phil. i. 25).—**but some are fallen asleep.**—[The sweet language of the gospel for expressing the nature of the believer's death—transforming its very terrors into attractions. It carries in itself also the implication of an after-awakening, and hence is the only term that could be used when speaking of death in a discourse on the resurrection].—**After that he was seen of James;**—This manifestation, which happened to a single individual, is also alluded to only here. This James is undoubtedly the brother of our Lord mentioned Gal. ii. 9, as among the "pillars" of the church; he is also introduced in Acts xv. 13; xxi. 18 as a specially important personage, one of "the brethren of the Lord," ix. 5. It was this manifestation of the risen Saviour that proved indeed for him and his brethren the turning-point of their lives, so that they at once became His decided followers (Acts i. 14). According to the legend in 'the gospel of the Hebrews,' cited by Jerome, James was honored before all others with a manifestation of Christ. This story is a product of the Jewish tendency to hero-worship.—**then by all the apostles.**—Inasmuch as the twelve have been already mentioned, the disposition with many (Chrys., Calvin, and others) is to take these words in a more comprehensive sense, so as to

include James also, and other eye-witnesses of the life of Jesus. It is a question whether this manifestation occurred immediately before the ascension. There is nothing in the narratives of this fact to contradict the supposition. ["The word 'all' may be used to indicate that the appearance was to the apostles collectively; and this, from its position, is the most natural explanation. Or the meaning may be, He appeared to James separately, and then to all the apostles, including James. If the James intended was James of Jerusalem; and if that James were a different person from James the son of Alphaeus (a disputed point), then the former interpretation should be preferred. For 'the apostle' answers to 'the twelve,' and if James of Jerusalem was not the son of Alphaeus, he was not one of the twelve." HODGE]. "It was a providential circumstance that Paul was led to adduce these witnesses for the appearance of Christ after the resurrection. Should any one be inclined to doubt the genuineness of the testimonies of the Evangelists on this point, and to assume in these a mythic element, he is here entirely debarred from so doing; since nobody ever *has* doubted, or will doubt the genuineness of this epistle, and Paul is here speaking of historical facts throughout. Accordingly, we may say that the resurrection of Christ is a fact as well attested as any in the past. Without it there would be a gap in history unfilled; since the resurrection is essentially presupposed in the very existence of the Church as built up by the Apostle." NEANDER.

Vers. 8-10. He here mentions himself as the last apostolic witness of the resurrection. In one respect, indeed, he stood after the others; but in respect of that which he had wrought by the power of divine grace, he had become distinguished above them all.—**But last of all,**—*πᾶντων*, of all, is not to be taken as neuter (as de Wette, [Hodge, Alford, who take the whole phrase here as an adverb of order, winding up the whole series]), but as masculine, and is to be referred in accordance with the context to the apostles.—**as it were by the untimely born,**—*ὡς περὶ* precedes for the sake of modifying the strong and remarkable expression which follows. The *τῷ* is neither to be taken for *τῷ*—*τῷ*, since this form no where occurs in the New Testament, not even in 1 Thess. iv. 6; neither is it equivalent to the indefinite article; but it is here emphatic, *the*, and by it Paul designates himself as preëminently *the* unworthy one among all the rest, ["the only abortion in the whole company—the one whose relation to the rest in point of worthiness was as that of the immature and deformed child to the rest of the family." ALFORD]. The point of comparison is not in the matter of a suitable education, such as was furnished to the other apostles by a longer intercourse with the Lord wherein he lacked [Eustatius, Bloomf., and Macknight]; nor yet in the suddenness and violence of his conversion and appointment to the apostleship (Calvin); and still less his diminutive form (Wetstein); but as ver. 9 shows, his unworthiness in comparison with the other apostles. ["The corresponding word *abortivus* in Latin was metaphorically applied as here to such senators as were appointed irregularly. SUET., Oct. c. 85, 2). The

word itself is of Macedonian Greek and corresponds to the Attic "*ἀμύθημα*". STANLEY.—he was seen also by me.—The seeing here cannot be regarded as a mere mental vision, [as some are inclined to interpret the event which took place on the way to Damascus; but in consistency with all the previous manifestations here spoken of, we must regard this appearance] as an actual objective one, just such as we are to anticipate from the glorified Redeemer in His second advent. [There is a meaning not to be overlooked in the order of the words here. "Also by me" forms a sort of climax expressing the great wonder in the condescension of Christ to him in this manifestation of himself. Paul could never advert to the grace of Christ shown towards him without being brought both to feel and express in contrast therewith his own great unworthiness. See Tim. i. 12, 13. On the subject of "Paul a witness for the resurrection of Jesus," see an able article by Prof. G. P. FISHER, in the "*Bib. Sac.*" Vol. XVII. p. 620 ff.] And now comes the reason for this self-disparagement.—For I am the least of the apostles,—(comp. Eph. iii. 8). *ὁ ἐλάχιστος, the least*, as contrasted with *μέγιστος, the greatest*; without any reference to the order of time, as though implying 'the last'; for the word is never used in this sense in connection with persons. It is more fully explained in the following relative clause.—who—*ὅς=quippe qui*, 'inasmuch as I'—am not fit—*ἀνάδ=ἀξιος, worthy* (comp. Matt. iii. 11; with John. 27). *lit. sufficiently qualified, fit, suitable*, as in 2 Cor. iii. 5.—to be called—*καλεῖσθαι* here denotes honorable designation 'to bear the name of'—an apostle.—The reason of this is—because I persecuted the Church of God.—[This is the sin which Paul never forgave himself, and from it we see that the forgiveness of sin does not obliterate the remembrance of sin, neither does it remove the sense of unworthiness and ill-desert (Hodge)]. Comp. 1 Tim. i. 13; Acts viii. 3; ix. 1; xxii. 4; xxvi; Gal. i. 13 ff. ["Paul does not refuse to be the most worthless of all, as next to nothing, provided this contempt does not impede him in any degree in his ministry, or does not at all detract from his doctrine." CALVIN]. But the lower he humbles himself, so that no opponent might see him lower, the more decidedly he brings to view the other side—the glorious operation of divine grace in him or through him. "His apostolic office he will not allow to be contemned inasmuch as God had through him wrought more abundantly. By reason of opposers he feels constrained to array himself in his calling and boast."—LUTHER.—But by God's grace I am what I am:—*χάριτι, grace*, stands first by way of emphasis. No article is needed. What he means to say is, 'God's grace it is which has made me what I am.' Grace presupposes unworthiness in the recipient. It is unmerited love, favor; here as forgiving, renewing and qualifying for office (comp. iii. 10). The latter element, grounded upon the two former, appears more prominently in what follows. In "what I am" he refers to his office as an apostle and to his qualification for it; (or as Meyer, Ed. 8, his whole present state and condition as distinguished from what he was before his conversion.

This is further developed in the following clauses, where he points to the consequences of the divine favor towards him in fitting him for his work; first, negatively.—and his grace which was (manifested) toward me was not made vain;—i. e., was not void of fruit. But that this negative statement was far below the actual facts of the case, he goes on to show.—but more abundantly than they all did I labor:—And this was precisely the fruit of the operation of the divine grace. And lest this should seem to be regarded by him as an occasion for boasting, he at once repudiates all claim to honor in the most emphatic manner, shewing that, after all, the efficient agent in all his labors was not himself, so much as it was the grace of God working in him and through him.—yet not I, but the grace of God with me.—If we read *σὺν ἐμοὶ* without the article then it must be taken as connected with some words to be supplied as the following: 'labored more abundantly with me,' i. e., standing by me, or in active coöperation with me (Meyer). [See the critical notes on this point. Calvin attributes the omission of the *ἡ* to the blunder of some old translator, and insists on its maintenance to obviate the inference of Semipelagians from this text, who would ascribe half the praise of success to God and half to man as being joint-laborers in the work. But the preponderance of authority is for the omission of the article, it being obviously inserted apparently for the purpose of vindicating the absoluteness of Divine Grace. But it is not needed for this. The language of the Apostle is decisive enough without this—"not I, but the grace of God did it"]. Comp. Mark xvi. 20. By this antithesis, which is not to be weakened into, 'not only I, but also,' or into, 'as well *ἡ* as,' the entire glory of successful achievement is attributed to Divine Grace (comp. 1 Cor. iii. 5; Phil. ii. 13; Matt. x 20, and elsewhere). *περισσότερον, neuter accusative*, not to be taken adverbially [(Alford Stanley)].—*αὐτῶν πάντων, not, than any individual of them, but, than all put together*. The explanation of this is to be found in his widely extended sphere of labor.—*κοινῇ* properly means *to be weary, or, become weary*; then, *to exhaust one's self by working, to strain one's self*; but here on account of the contrast, "not in vain," and because afterwards the Divine Grace is shown to be the real subject, it can only denote the work with its results; while elsewhere it denotes the work as an exhausting effort (comp. iv. 12; Gal. iv. 11).—From this digression, introduced no less by the fervor of his spirit than on account of the condition of affairs in the Corinthian church—a digression, however, not to be construed as a grammatical parenthesis—he now returns to his main theme.

VERS. 11, 13. Whether, therefore,—*οὐν* as in viii. 4.—I or they.—i. e., the other apostles with whom he henceforward associates himself. "Such was the perfect agreement among all the apostles in reference to the appearance of the risen Saviour." NEANDER. In the expression "I or they," the Apostle casts a polemic glance at the opponents of his apostolic office.—so we preach.—The "so" is to be explained from what is said from vv. 4 to 12. It refers to the

great fact in question and its proofs.—and so ye believed.—The “so” here is equivalent to “thereby,” viz., that such doctrines have been preached to you; [or, it may be like the previous “so,” meaning *after this manner*, viz., as above stated].—ἐπιστρέψατε, as in ver. 2. “The accordant and powerful testimony of the apostles is here accredited by its fruits; the Corinthians themselves are here summoned as witnesses through the faith they once exercised.” OSANDER. “Faith once accorded often strengthens subsequent faith; and its former strength not only obligates, but often retains the wavering.” BENGEL.

VER. 12. Over against the preaching of the eye-witnesses of Christ's resurrection, and the faith it secured, he now exhibits in contrast the denial of any resurrection from the dead on the part of some in the church. And he mentions it as something in the highest degree strange and incredible that such a denial could be made, when (as he afterwards shows) it involved a denial also of that which was the burden of the apostles' preaching, and lay at the foundation of their faith.—But if Christ is preached—*εἰ δὲ Χριστὸς κηρύσσεται*—not a hypothetical but an actual condition (Passow, *ei*, l. A. 1. a.), *q. d.*, ‘since Christ is preached.’—Christ is mentioned first by way of emphasis; for the contradiction lies here between the preaching of Christ as one risen from the dead, and the denial of any resurrection from the dead.—that he rose from the dead.—Some readings put *ἐκ νεκρῶν* before *δὲ*; if this were critically established, the transposition of the natural order would be for the sake of emphasis also; but such a double emphasis is hardly probable.—how say some among you—i. e., how is it possible that they can say? It does not comport with the fact supposed, that in the midst of you, a Christian church, there are any who say—that there is no resurrection from the dead?—οὐκ ἔστι, *is not*, ‘is not to take place’ (comp. Eph. vi. 9). The whole exposition proceeds on the supposition that the fact of Christ's resurrection was not a matter of controversy. Hence, the Apostle was able to plant himself on this well-attested theme of Apostolic preaching, and controvert opposers on the ground that their assertions would, by implication, go to undermine the foundations on which both stood, and with it overthrow the whole scheme of salvation by Christ. That these people were Sadducees, is altogether improbable, since this class, by reason of their peculiar views, altogether ignored the preaching of the resurrection of Jesus (Acts iv. 2), and kept far aloof from Christianity. Besides, had they been contemplated, the mode of argument pursued would have been far different. From what is said in ver. 32, we might suppose them to have been Epicureans; but these persons whose anti-Christian tenets would have required a still more definite refutation, remained at as great a remove from Christianity as did the Sadducees; and what is read in ver. 32, is no more than a practical deduction of the Apostle from the premises assumed, and it naturally follows upon his description of a practical Epicureanism (Isa. xxii. 13). So, too, we can hardly look to find in Corinth Jewish Christians of a theosophic class,

who denied the doctrine of a re-incorporation of the soul on the grounds of a false spiritualism. “The Essenes certainly may have accepted the doctrine of a personal existence after death, in a form not involving the doctrine of the resurrection; but there is nothing else here which points to the elements of their faith.” NEANDER. It is more natural to suppose that these opponents were heathen converts of a certain philosophic training, who sought to impose, or taught doctrines that were very seductive to the Corinthians, predisposed as they already were to them. Such would regard, with abhorrence, the idea of a restoration of their material part, and hence for such, an argument like that in ver. 35 ff. was entirely suitable. Among the philosophically educated of all ages we discover a disinclination for this doctrine; and in this question, to seek out a reference to the several parties that existed in the Christian church, would be uncertain business. In any case, these opposers could not have belonged to the party of Cephas, or of Paul; and they could be reckoned in the Christ party, only on the doubtful supposition that this was characterized by a theosophic spiritualism. And if we assigned them to the party of Apollos, they could only have been certain individuals of this party who denied the doctrine in question by reason of their philosophical peculiarities, and not the party as a whole. It was, in fact, no party question. Besides, there is no warrant for supposing that, like the false teachers mentioned in 2 Tim. ii. 18, they regarded the resurrection as past already. Moreover, we are not to infer from ver. 19 that, together with the resurrection of the body, they also denied the immortality of the soul. Rather we are to infer from this verse only this, that in the Apostle's view the immortality of the soul was inconceivable without assuming the possibility of a re-incorporation or of a restoration and glorification of the bodily life, that the continued existence of the simple personality (*Ichheit*) was no true life.

VERS. 13, 16. That the preaching of Christ's resurrection was inconsistent with a denial of the resurrection of the dead, the Apostle proceeds to show by a chain of conclusions and consequences connected by *δέ*—But—[“the *but* argumentandi frequent in mathematical demonstrations.” ALFORD.]—if there is no resurrection of the dead, then not even Christ is risen:—[First consequence—a palpable absurdity, not only in view of what a being Christ was, but also in view of all the testimony offered to the contrary.] He here argues from the general to the special, since the denial of the former naturally involved that of the latter, it being included under it. ‘If there is no such thing at all as the resurrection from the dead, then must this hold good also of Christ. He also has not risen from the dead.’ The identity of Christ's nature with that of mankind at large—a fact which underlies this whole argument—is not suspended or dissolved by His Divine Sonship and His sinlessness. For, in that He emptied Himself of His former glory, He became a veritable actual man (*σάρξ*); and if He died, though sinless, then can the restoration of His body not be affirmed, if such a restoration is impossible

for men in general who are dead. Of Christ as the first-fruits (ver. 20) nothing is as yet said, so that an argument can be drawn of this sort: 'If the effect is done away, then also must the cause go with it.' The statement, "then is Christ not risen," is not put forth here as a premise (Osiander); but with the exhibition of the impossible conclusion here set forth his whole series of inferences, as it were, celebrates its first triumph. What consequences must arise if Christ be not risen, if he still remains in the grave, he now goes on to show.—**And if Christ has not arisen, vain then is our preaching.**—[A second consequence—the absurdity of holding that the Gospel with all its provisions and promises, with all it had done, and yet proposed to effect, was a delusion]. *κενόν*, which stands first by way of emphasis, means here *groundless, untrue, without reality*, not 'fruitless'—a thought which first appears in ver. 17. Still less are we to take the two meanings as here combined. The thought is this: since the redemption in Christ is the grand theme of gospel preaching, and has the resurrection of Christ as its essential foundation, therefore, all preaching without this must be empty, groundless, unreal. *ἄρα*, then, brings the inference yet more prominently to view. If the *καί* is genuine, then the meaning is, 'if the former be not true, then the latter is not true *also*.'—The same inference holds good also of the subjective reception of the preaching.—**vain also is your faith.**—The two refer back to what is said in ver. 11; although the preaching must here be taken in a more comprehensive sense.—*ὑμῶν*, *your* is undoubtedly the correct reading; not *ἡμῶν*.—To the former clause there is added a third inference, which sets the preachers in a very bad light.—**And we are found also false witnesses of God;**—From the fact that this again is to be inferred from the supposition that Christ is not risen, it does not follow that this clause belongs in with the previous apodosis, and that simply a comma is to be put after *ὑμῶν* (Lochmann and Meyer), [or after 'faith,' as in our version]. Such punctuation and construction is also inconsistent with the *ὅτι καὶ*; [besides, as Alford says, ver. 15 does not depend on the condition expressed in ver. 14, "if Christ be not risen," but has its reason given below].—*εὐρισκόμεθα* is put first for emphasis, and means *we are found, or proven*, as before a tribunal of investigation.—*ψευδομάρτυρες τοῦ θεοῦ*, either *false witnesses concerning God* (gen. obj.) or *false witnesses belonging to God* (gen. subj.), i. e., who pretend to be witnesses and are not. The former interpretation is sustained by the following explanatory clause.—[*"Observe, false witnesses, not mistaken witnesses. Paul allows no loophole of escape. The resurrection is a fact, or else a falsehood; and it is such persons as Peter, and John, and James, and himself, that are guilty of perpetrating it—a monstrous supposition, when we think of the men, and the truthful ring of their earnest declarations, and the seal they put to them."* ROBERTSON.]—**because we testified against God that he raised up Christ:**—If a person says of God that He has done something which He has not done, and yet could have done, then is he a false witness in relation to Him, and the false testi-

mony given is a testimony *against* Him (*κατά* as in Matt. xxvi. 59–62 not equivalent to *πρὸς*, in respect of [Alford], nor yet as summoning God for a witness like *ὁμολοῦν κατά* Heb. vi. 18). For, knowingly to ascribe to God anything untrue, is a wicked and hostile crime against Him; and this would be a veritable lie, since they had announced something as an act of God actually witnessed by them, which yet never did take place, and indeed was impossible,—**whom he did not raise, if in reality (as they assert)**—such is the force of *ἐλεγε*, the strengthened *αὖ*; and *ἄρα* which means *accordingly*.—**the dead are not raised.**—The last statement is confirmed in ver. 16, which is almost a literal repetition of ver. 18, and is introduced for the sake of precision. [*"But why is this? Why may not a man admit that Christ, the incarnate Son of God, arose from the dead, and yet consistently deny that there is to be a general resurrection of the dead? Because the thing denied was that the dead could rise. The denial was placed on ground which embraced the case of Christ."* HODGKIN].

VERS. 17–19. Here follows a new series of inferences exhibiting the sad result of the doctrine of his opponents upon the salvation of Christians themselves. As before he expressed the groundlessness, and hence the falsity of the faith, on the supposition of these deniers, by the word *κενή*, empty, idle; so now he expresses its fruitlessness by the word *ματαία*.—**And if Christ is not risen, vain is your faith;**—Vain i. e., without any beneficial results (comp. iii. 20; Tit. iii. 9; Jas. i. 26), as is clear from the clause which follows.—**ye are yet in your sins.**—Here we see that his reference is mainly to the matter of justification, which is primarily a remission of sins. All this is frustrated by the denial in question, since, as Paul asserts (Rom. iv. 25), Christ *was raised* for our justification. If Christ was still detained in the power of death, then could no pardon be pledged by Him; He could not act the part of Redeemer and Reconciler, but like all other sinners, would appear to have fallen under the doom of sin. Thus that expressed in 11. 2: "Ye are justified in the name of the Lord, and by the Spirit of our God," is all done away. The ethical side of Christianity, viz., sanctification and liberation from the dominion of sin, does not lie in the context.—The frightful consequences are shown to extend yet farther, affecting not only the living, but also the departed.—**Then they also who have fallen asleep in Christ,**—i. e., who have died in communion with Him, being united to Him by faith (comp. 1 Thes. iv. 6; Rev. iv. 13). By these he means, not the ancient saints who lived before the time of Christ, but deceased Christians, and these, too, not simply the martyrs (*ἐν δόξῃ*), but believers in general.—**perished.**—Perdition, according to the Scripture, is not annihilation, but the state of damnation, remaining in Gehenna; and this is here brought forward as a consequence of being yet in sin. If Christ did not rise for our justification, then those whose death seemed but a blessed sleep to a happy awaking in fellowship with their living and glorified Redeemer, so far from having been received into eternal life, were doomed still to abide under the

wretched dominion of death. A consequence like this must have made too profound an impression upon the loving disposition of Christians to be lightly allowed. Whatever doctrine constrained them to regard their beloved associates in the faith as lost, must needs appear to them as in itself highly questionable. ["Here," says Stanley, "we find the climax of the whole argument. As may be seen from 1 Thes. iv. 13, one of the most harrowing thoughts to the apostolic Christians was the fear lest their departed brethren should, by a premature death, be debarred from that communion with the Lord which they hoped to enjoy; and in itself nothing could be more disheartening to the Christian's hope, than to find that Christians had lived and died in vain"]. The method of proof here adopted, though indeed not carrying the force of a mathematical demonstration for unbelievers, is nevertheless fitted to strengthen the hearts of the faithful against the doubts of unbelief. It concludes with an impressive reference to the sad state of those Christians whose hope of eternal life, pledged through the resurrection of Christ, was thus cut off. This touching assertion is introduced without any verbal connective. Comp. vii. 24 ff. —If only in this life we have been hoping in Christ.—And here we must, first of all, take into consideration the correct order of the words. The received text puts *ἐν χριστῷ* after *ἐσμέν*. In this arrangement, which is feebly attested, we might be tempted to unite the *μόνον* with *χριστῷ* as if equivalent to *ἐν μόνῳ τῷ χριστῷ*, *q. d.*, 'in Christ alone,' which would be the better expression (Rückert). But in order to obtain a correct relation of the apodosis to the protasis, we must supply that on which it is properly conditioned, *viz.*, 'and Christ is not risen.' But if *ἐν χριστῷ* is to be put after *ταύτην*, which is the more critically authorized order, then might we dispense with this otherwise not probable explanation. But then the question arises, to what does *μόνον*, *only*, belong? Is it to the words: "if we have hope," so that it serves to express simply a hoping which remains unfulfilled, *q. d.*, 'if we have hope only' or to the words: "in this life," putting it in contrast with eternal life; *q. d.*, 'if we have hope in this life only' [Hodge]? Or, finally, does it belong to the whole clause; *q. d.*, 'if we have no more than put our hope on Christ in this life, and do not hope in Him even after having gone to our rest;' or, as Meyer says, "if the hope of future glory which the Christian grounds upon Christ in his earthly life perishes with this life, inasmuch as death but transfers him to a state where the Christian hope proves but a deception" [Alford, Stanley]? The last interpretation deserves the decided preference. According to the first, it is not easy to perceive why the words: *ἐν τῇ ζωῇ ταύτῃ*, "in this life," are put first. Indeed, they appear to be altogether unnecessary. The second is opposed by the position of *μόνον*, *only*. The expression *ἐλπίζειν ἐν* appears also in Eph. i. 12, (*spes reposita in Christo*), and is analogous to *πιστεύειν ἐν*. The use of *ζωή* to denote the present period of existence as distinct from a state of existence, occurs only here and in Luke xvi. 25. Very short and impressive is the conclusion.—more miserable than all men are we.—

i. e., all men, aside from us Christians that still live. In this statement, the Apostle by no means stoops to the level of a common eudemonism, [arguing here from a main reference to happiness as the ultimate end of life]; but his meaning is this: 'Christians who live as strangers in this world, denying themselves in every way, and bearing life's heavy load, and enduring all manner of sufferings, and this in the hope of an eternal reward in the kingdom of heaven, are, in case their hope is a vain dream destined to vanish with this life, more miserable than all those who take enjoyment in earthly things: for these things have some sort of reality; while, on the contrary, the salvation for which Christians forego all, and fight, is but a delusion. (Comp. Osiander). [If by *ἐλκενότεροι* we understand a positive wretchedness, this declaration must be limited as applicable only to Christians as they were in the times of the apostles—exposed to all manner of privations and sufferings; for it can hardly be affirmed as true of Christians in general, that their faith makes their temporal condition more miserable than that of men of the world. Godliness hath the promise of the life that *now* is, as well as of that which is to come. This is a part of its glory—a glory which is not all eclipsed even amid the greatest tribulations; for martyrs rejoice and triumph even amid tortures and flames, "not accepting deliverance." The inward happiness they experience is something which no mere outward circumstances, however painful, can wholly overcome. Would it not, therefore, be more appropriate to abide by the original signification of *ἐλκενός*, *pitiable*, and understand it as referring to the delusion under which Christians would live, and the great disappointment they were destined to experience; in case, having given up all for Christ, and exulted in hope of living and reigning with Him after death, they should find at last that He had not risen, and there was no resurrection for them. Taken in this sense the declaration would admit of universal application. Some commentators, like the translators of the E. V., instead of construing the adjective in the comparative as governing the genitive *πάντων ἀνθρώπων*, suppose a Hebrew idiom here, and take the genitive partitively, and construe the adjective as though superlative—'of all men most miserable' (JELF. *Gr. Gram.* § 584)].

VERS. 20-22. In contrast with the whole deplorable results which would follow on the supposition involved in the denial of his opponents, Paul now triumphantly sets before them the irrefragable fact of the resurrection as established by the testimony previously adduced (ver. 4 ff.) and also the significance which it has for the faith and hope of Christians—a significance which is itself a refutation of all skepticism. As Neander says: "He passes on to unfold the chain of consequences arising from the resurrection of Christ, and to exhibit it as the beginning of a new creation which is to find its consummation in the life to come. Nor does the rapture of the apostle, borne on as he is by the contemplation of the glorious theme, allow him to stop at the point where the argument first conducts him; but he follows out the truth onward to its final ground and goal."—But now,—*vνν*

δέ, logical as in xiii. 18; xiv. 6; and elsewhere. It suggests the subaudition: 'If Christ has not risen then does it go ill with us.' But now, as the matter stands, the case is far otherwise; these sad consequences cannot be admitted; our faith is not vain;—**Christ is risen from the dead, the first fruits of them that have slept.**—Instead of confronting gainsayers with a negative assertion, he strongly lays down a positive, which involves the denial of all the evil consequences above pointed out. Not only is Christ risen, but, as the risen One, He is the beginning of a whole line of those who are destined to arise out of death's sleep to life eternal—the first fruits, as it were, of a resurrection harvest. The expression: "first fruits" stands in apposition with the previous clause, and contains the theme of the whole subsequent exposition. Ἀπαρχή as in xvi. 15; Rom. viii. 23; xi. 16; xvi. 5. The same thought is expressed in Col. i. 18; Rev. i. 5, by the words, "first born of the dead," or, "from the dead" (comp. Acts xxvi. 23).—That the primacy of time includes also a primacy of worth, and a causal relation to all that follows, is clear from the position which Christ holds as the Head of humanity, as well as from what is asserted in ver. 21 f. But whether there is such a reference here to the waving of the first sheaf on the day after Easter Sabbath by way of consecrating the harvest (Lev. xxii. 10), is a matter of question. In favor of it there is: 1. The typico-symbolical interpretation which the apostle elsewhere employs (x. 8 ff.; ix. 8 ff.); 2. That Christ rose on that very day; 3. The composition of this epistle about the time of Easter (comp. v. 8). In this case the statement would involve the idea of a consecration and pledge of the coming harvest. ["The apostle does not mean merely that the resurrection of Christ was to precede that of His people: but, as the first sheaf of the harvest presented to God as a thank-offering, was the pledge and assurance of the ingathering of the whole harvest; so the resurrection of Christ is a pledge and proof of the resurrection of His people." HODGE.] Neither the resurrections from the dead recorded in the Old and New Testaments, nor yet the instances of Enoch and Elijah are in contradiction with what is here said of Christ as the first fruits. In the case of the former, there was no arising to an immortal life; in the case of the latter, there was no dying, so that a resurrection could occur.—But whom are we to understand by "them that have slept?" believers, or the dead in general? The latter seem to be implied from what is said in ver. 21; but that the former are meant is evident both from the expression "first fruits," and also from the designation "sleep," which is used in the New Testament to denote the death of believers only. The question must be decided by the interpretation we put on the following verses, [where we find the explanation of what is here asserted], in a parallel drawn between Adam and Christ,—first, in the form of a general proposition stating a rule of the divine administration, that what has been taken away from us by man shall be restored to us also by man. —**For since**—ἐπειδή, a particle of cause, not of time (as in i. 21; Acts xiii. 46); so that here we have a fundamental principle

stated, apart from all relations to time, requiring in the following ellipsis only the supply of the ordinary copula.—**through man (is) death, also through man (is) the resurrection of the dead.**—The antithesis shows that by "death" is here meant only the death of the body. [The underlying truth here is that community of nature is requisite for the transmission of powerful and all-pervading influences. Like can best act on like. The nature of the causal connection is, however, not stated. Meyer thinks that a knowledge of this is presupposed in the readers, as having been imparted to them by oral instructions of which they are here reminded].—The general fact grounded on the organic union of the race, on the one hand, with the head of its natural development, who introduced death into it, and, on the other, with the head of its spiritual development who brought about the destruction of death, he proceeds to exhibit more fully by referring to the actual fulfilment of this law as it took place in the former instance, and as it is to be anticipated in the latter. And here we have the formulas of the comparison,—**As-so**—The headship in the one case is Adam, in the other is Christ.—**In the Adam**—Instead of δὲ ἄδ we here have ἐν αὐτῷ, denoting that each of these processes of development has its ground, or source, in its peculiar head. Accordingly, "in the Adam" means 'as partakers of his nature which is doomed to death as united with him.' The nature of this union as expressed by δὲ ἄδ, through, and its consequences are more fully exhibited in Rom. v. 12, 15, 17, "Through one man death passed upon all men," **all are dying**.—[In what sense? Hodge extends the meaning of the word so as to include moral death. The scope of the apostle's argument, however, requires us to abide by the literal signification. He is here speaking solely of death natural and life natural, and we are to construe his language as bounded within this province (so Calvin and others). As Alford says, "The practice of Paul to insulate the objects of his present attention from all ulterior considerations must be carefully borne in mind." Barnes also argues for the same limitation with great pertinence].—**As the other member of the comparison we have—so also in the Christ shall all be made alive.** In the former case, since death was ever in progress, the verb was in the present, ἀποθνῄσκειν, but here on the contrary the restoration is spoken of as something yet to be,—hence the future ζωοποιήσουσιν. Here, however, commentators divide. Some, starting from the idea of a vital communion with Christ which reaches its perfect consummation at the resurrection, understand by 'being made alive' an introduction into a state of supreme blessedness. In this case, they interpret the term "all" either relatively, taking it to denote all believers only, who alone are spoken of in the context; or absolutely, finding in this passage a statement of universal salvation (comp. ver. 28)—"the restoration of all" (ἀποκατάστασις πάντων). The question is, Ought not the word "all" to have the same scope in the two clauses? The context does not justify our limiting it to believers in the first clause; for he is throughout treating of the resurrection of the dead in general, what-

ever may have been their religious state, and of Christ as the person who in this respect has taken the lead, and by His resurrection has fixed a point in history from whence death as the separation of soul and body should date its cessation, even as from Adam it dated its commencement. But whether the dogma of a *general restoration* is a Pauline doctrine is, to say the least, very problematical (comp. vi. 9 ff.; 2 Thess. i. 9.) As Burger says, "It is not possible to prove from our text, nor yet from the whole context, the doctrine of a so-called restoration of all things, which asserts that all at last, both good and bad, even the devil and his angels, shall be made partakers of divine grace." Elsewhere, Paul speaks of "a resurrection of the dead, both of the just and of the unjust" (Acts xxiv. 15). Of this mention is made also in Jno. v. 28 ff., where it appears as the work of the Messiah whom the Jews expected to be the general quickener of the dead (comp. Lücke on Jno. v. 21 ff.; and de Wette, *Bibl. Dogm.*, p. 208).—But the expression, "be made alive" might be used to signify the resurrection of both classes (Rom. iv. 17). It means to be restored to life in general; its specific application must be determined by the context: an ethical, natural introduction into life generally, and into a truly blessed life. Accordingly we must side with those who take the word "all" in its broadest sense, and understand 'the being made alive' of a general resurrection. For to interpret the second clause of the comparison ideally, of the original destination of all men to a blessed resurrection and of the power of the Redeemer to make all share in it (J. Müller *Stud. und Krit.* 1835. p. 751) would hardly be doing full justice to the expression.—But is not the above interpretation opposed by the words "in Christ?" No; for we might say, the whole race obtains in Christ the principle of the Resurrection. He, the second Adam, has been implanted in humanity as the destroyer of death; and the result of this will indeed prove glorious or fearful according to the relation which the individual may sustain towards Him, whether positive or negative. Nothing, it would seem, can be decisively adduced against this broader interpretation, from the fact, that in the onward course of his argument the apostle brings into view only the resurrection of believers; since the problem before him by no means required a complete unfolding of the whole subject, in all its aspects. With all this, however, it still remains doubtful whether "the resurrection unto damnation," which is contrasted with "the resurrection unto life" (Jno. v. 29), can be covered by the expression "made alive." At all events, a consistency with the main clause (ver. 20) would be preserved if we interpreted "all" in the second clause of the antithesis to mean the totality of those who shall be made alive, whoever they are, as in the first clause, to mean the totality of those who die. Accordingly the main thought would be, that Christ, as the risen One, is the informing principle, and commencement of all restoration to life in the race on the part of God. In this respect, He constitutes a parallel to Adam, who was the informing principle and commencement of all death. It is true, the expression "each one" in the next verse, so far as it may stretch even

beyond "those that are Christ's," seems to require us to take "all" in the broadest sense, and also to give the broader meaning to "make alive" (Meyer); but, opposed to this, there stands, again, the word "first fruits," the inconsistency of using which in relation to those awaking to "the resurrection of damnation," reasonably awakens doubt. [Hodge, interpreting the word *ζωοποιεῖσθαι* in a moral as well as physical sense on grounds hardly tenable, restricts the term "all" to believers. But the great majority of commentators, ancient as well as modern, (Chrys. Theod. Theoph. Beza, Olsh. de Wette, Meyer, Bloomf., Barnes) abide by the universal reference, preserving the parallelism in both clauses. "As the death of all mankind came by Adam, so the resurrection of all men came by Christ; the wicked shall be raised by Him *officio Judicis*, by the power of Christ as their Lord and Judge: The righteous shall be raised *beneficio Mediatoris*, by virtue of their union with Him as their head." VALPY. The necessity for adopting this view will more fully appear as we proceed.]

Vers. 28-28.—Passing on now from the successive stages of the resurrection, the apostle proceeds to open a view into the final consummation of the divine economy, at the conclusion of the ways of God with man. First—we have the several steps of the great process of restoration in Christ set forth. But every one—sc. 'shall be raised,' or 'made alive'—in his own order:—The word *τάγμα* does not mean *series*, but a *well ordered multitude*, a *division of the army*, a *cohort*; and only in this sense can it be translated *order*. Those who are raised at successive periods of time are conceived of as coming forth in troops or bands, in some one of which every one will be found. [Hodge says, however, that "the word is used by later writers, as Clemens in his epistle to the Cor. i. 87 and 41, in the sense of *τάξις*, *order of succession*. And this best suits the context, for Christ is not a band. All that Paul teaches is, that, although the resurrection of Christ secures that of His people, the two events are not contemporaneous."] *ἰδίῳ*, his own, that which belongs to him, and fits him—*ἑαυτοῦ*. [If we adopt the meaning of *band* or *cohort* for *τάγμα*, then the implication is that those in Christ will come forth by themselves, and the wicked by themselves—those of a kind keeping together. And this will be the natural order, since "those who sleep in Jesus, God will bring with Him."—Christ the first fruits;—He forms the first division, [as being a host in himself], which leads the ranks of those who are to be made alive hereafter. The expression corresponding to the figure would be *ἀρχηγός*, leader, captain (comp. Meyer *loc. loco*.) The resurrection of all, Christ's included, is a great fact.—The next division is composed of—those that are Christ's—The expression is found also in Gal. v. 24.—The time of their rising is at his coming.—By the *παρουσία* here, is not meant Christ's continued presence on earth (Matt. xxviii. 20) onward unto his "glorious appearing;" but, as elsewhere (1 Thes.; 2 Thes.; 2 Pet.; 1 John; James; Matt. xxiv. 8, 27, 37, 39), His revelation in power for the setting up of His kingdom. With this the first resurrection, that of the dead in the Christ (Thes. iv. 16; comp. Rev. xx. 5) is coincident, and it follows

upon the destruction of the anti-Christian powers (Rev. xix.; 2 Thes. ii.). By those who are Christ's, we may understand either true Christians or Christians in general. Meyer says, the latter, referring to 2 Cor. v. 10; Rom. xiv. 10. But it is a question whether the expressions, "those who are Christ's," and, "the dead in Christ," can be used of formal Christians who finally perish.—**Afterwards**—*εἰτα* introduces a new epoch (analogous to *ἐπειτα*) which follows after an interval, when we have the conclusion of the whole development. [Hodge questions this, and says, "it has been the constant [?] faith of the Church that the second advent of Christ, the resurrection of the just and of the unjust, the final judgment and end of the world, are parts of one great transaction." But to interpret thus, would be both to make the *τάγμα* (= *τάξις*), *series*, very short, consisting of only two items! and also to contradict the constant use of *εἰτα* which never stands for *τότε*, then, as indicating a point of specified time, but always *afterward*, *next*, denoting successive occurrence (Mark iv. 28; 1 Cor. xii. 28). It is a singular illustration of the power of a theory to warp the mind from the fixed meaning of words, that Calvin, while using the Latin text which rightly translated *εἰτα*, *postea*, yet goes on to comment in the use of *tunc*, utterly ignoring the difference of signification. By the words *ἐπειτα* and *εἰτα*, two separate epochs are distinctly marked; and it is a violation of all usage of terms to construe them otherwise. The interval between the first and second is stretching beyond 1860 years; how many ages will intervene between the second and third—who can tell?—**the end**.—*τέλος* in this connection means the *termination* of the process of the resurrection, and stands correlatively to "the first fruits;" it marks the period of the resurrection of the rest of mankind who do not belong to Christ, yet among whom may be found some that are susceptible of the divine quickening (comp. Matt. xxv. 31; [where, at the general judgment, those on the right hand, by reason of their declared ignorance of Christ, are supposed, by many, to be those among the heathen who, by their fidelity to the light within them, and by their general kindness and charity, had evinced a state of mind which qualified them for a welcome into the society of believers. Consult Stier, Olsh., and Alford on this passage.]) The period, thus designated, is one which coincides with the end of the world, with the entire destruction of the present order of things, and with the coming in of the "new heavens and the new earth." [Alford, Hodge, and others, however, interpret *τὸ τέλος* absolutely, *the end*, i. e., of the world, when all shall be accomplished, and the mediatorial work of Christ is come to its conclusion]. As to what shall intervene between these two points—the first and the second resurrection—and as to the duration of the interval, there is nothing in the apostolic writings (save what is contained in the Apocalypse) clearly determined as yet. Thus far this whole subject is enveloped in darkness—just as in the prophets, the coming of Christ in the flesh, and His coming in glory were not definitely separated; but the intervening period, with all its history, lay for the time concealed.

In the parousia or revelation of Christ, we may distinguish between the *beginning* of that manifestation of the Lord's power in the first resurrection, and in all that which is to precede or is connected with it, and its *consummation* in the general resurrection of the dead, and in the great events connected with that (Matt. xxv. 31 ff.); and this, in fact, amounts to a distinction between a second and third advent. Respecting "the end," he explains himself more fully by mentioning that which is to occur contemporaneously with it. — **when he shall deliver up the kingdom to the God and Father**, — From this passage some have unwarrantably inferred that we are to understand "the end" to be the end of Christ's kingdom, and so supply the words, 'of his kingdom.' But that which is asserted here of His kingdom is something appended, to which the course of the Apostle's reasoning does not immediately conduct him. The transfer of the kingdom to God and Father (who is at the same time the Father of Jesus Christ—the article prefixed embracing both words (*τῷ Θεῷ καὶ Πατρί*) as in Rom. xv. 6 f.) presupposes that revelation of Christ as the Sovereign of God's kingdom—as the Possessor of a power that covers heaven and earth (Matt. xxviii. 18), which takes place at His advent; and it is itself the termination of the mediatorial reign (i. e., of that progressive struggle with the hostile powers of darkness, and subsequent subjection to God in the power of the redeeming and atoning work of the Lord, who is the royal Theanthropos, the God-Man, the perfect Vicar of God), and the commencement of the absolute, immediate, Divine rule, when the Son is to transfer unto the Father the whole universe as a realm made entirely subject to Him, having in it no opposing force, where He can rule with majesty serene and undisturbed; inasmuch as the Son who entered into the course of its history, and took part in its strife, has overcome all opposition, so that resistance no more is to be found.—["Nothing is here said which can affect either (1) His co-equality and co-eternity with the Father in the Godhead, which is prior to, and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His humanity: for that humanity ever was, and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the humanity in which that kingdom was won, shall be put off; nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours will endure for ever; as the truth that our humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be *very man* to all eternity." ALFORD].* *Βασιλεία* here

* ["The Scriptures constantly teach that Christ's kingdom is an everlasting kingdom, and of His dominion there is no end. In what sense, then, can He be said to deliver up His kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ. 1. That which necessarily belongs to Him as a Divine person, extending over all creatures, and of which He can never divest Himself. 2. That which belongs to Him as the incarnate Son of God, extending over His own people. This also is everlasting. He will for ever remain the Head and Sovereign of the redeemed. 3. That dominion to which He was exalted after His resurrection, when all power in heaven

means not the subjects of kingly rule—the kingdom so far as its *contents* are concerned, but the *royal power* itself, in its exercise—the reign of Christ. “Inasmuch as the work of Christ, founded upon His redemptive acts, proceeds towards a definite goal, it must needs come to a termination when this goal is reached.” NEANDER.—The transfer takes place,—when he shall have put down all rule, and all authority and power.—Of course such only are meant as are anti-Christian and anti-Divine—the kingdom of Satan, with every thing appertaining to it, which holds supremacy and exercises power, whether it be demoniac (Eph. vi. 12; Col. ii. 15), or human that has become subject to demoniac powers. Calvin’s supposition, that “powers legitimate and ordained by God,” or Olshausen’s, “that all rule, good and evil, even that of the Son,” is here meant, is inconsistent with the connection (ver. 25), and also with the signification of *καταργεῖν*, to put down. The extermination of the powers of the higher spiritual world can be understood to denote only the destruction of their external activity—the stripping them of their power, but not of their existence (Neander).—But the whole idea of a *transfer* and of a *kingdom* is altered, if we assume the meaning here to be, that God shall be generally acknowledged as the Supreme Ruler (Theod. Estius, etc.; comp. *per contra* Osiander, p. 711). Unsatisfactory, also, is Meyer’s conception of Christ as the under-regent—as it were, the life-bearer of God.—The explanation of the Fathers who interpret it of the leading of the elect to behold the face of God, the transfer of the heirs of the kingdom into the immediate communion and glory of God the Father; and that of the Reformers, who take it to denote the presentation of the risen members of the divine kingdom before God, *e. g.*, “He presents the elect to God, in whom, henceforth, the Father will reign *per se* without intervening token, and in whom He will reveal His glory *per se*, and not in *Christo* only,”—transcend the correct meaning of the words and the scope of the context. From this surrender of the kingdom, we are not to suppose that the eternal kingship of Christ is disowned or denied; for He is indeed the Eternal associate with God on the throne (*συνθρονος*). This relationship is only, as it were, taken up in with the glory of the Father. After the great battle has been victoriously fought through, and the work of the Mediator has been finished up, then that rule which has been occupied in the conflict and mediation, naturally ceases. But inasmuch as every thing has at last been brought into subjection to the Father, and so the purpose of the mediatorial reign has been accomplished, the regal glory of the Son, so far from being annihilated thereby, has only been enhanced.

The fact of such a transfer of the kingdom en-

and earth was committed to His hands. This kingdom, which He exercises as the Theanthropos, and which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done, *i. e.*, when He has subdued all His enemies, then He will no longer reign over the universe as Mediator, but only as God; while His headship over His people is to continue for ever.” HOBBS.]

suing upon the putting down of all alien rule, and not before, is next referred to a higher necessity, even to a divine decree, and on this it is made to rest (*γὰρ*).—For it must needs be that he reign until he hath put all enemies under his feet.—The authority had in mind by the Apostle is Ps. cx. 1, “The Lord said unto my Lord, sit Thou at my right hand, until I make Thine enemies Thy footstool.” From this it might be inferred that the subject of the verb *ἔθῃ*, *hath put*, is God; and then, inasmuch as this verse expresses essentially the same thought as is found in the last clause of the previous verse, “when He shall have put down all rule,” *etc.*, we must likewise suppose that God was intended there also. But it is evident that He who “puts down all rule,” must be the same as the one who “gives up the kingdom;” and neither the reference to the Psalm (which is here not literally cited, but only appropriated, and freely handled), nor yet ver. 27, (where indeed God is the subject of *νῆραξεν*, *put under*, but so that a passive clause intervenes) constrains us to suppose that there is any other subject than Christ in this verse. And were it otherwise intended, we would, for the sake of clearness, naturally expect that God would be definitely mentioned both here and before *καταργήσῃ* (ver. 24), because these clauses are so closely connected with clauses where Christ is the expressed subject. From the phrase “all enemies,” it is perfectly clear that the words “all rule” (*πᾶσαν ἀρχήν*) are not to be taken in a middle sense. The necessity here spoken of (*δεῖ*) is founded on a divine decree (Neander). Comp. Luke xxiv. 26, 46. The arch-enemy of all is he from whom all opposition to Christ and His kingdom proceeds (comp. Matt. xiii. 89); with him are connected all powers instrumental in carrying on this opposition, and every thing wherein this opposition is manifested—hence, also, death itself. Comp. what is said in Hebrews ii. 14, “that through death He might destroy him that had the power of death, even the devil.” *ἀρχὴς οὐ* marks the point of termination. Only in case *ἀρχὴς* *ἄν* stood without *οὐ* could it mean also *so long as*; but such a rendering is decidedly opposed by the context (ver. 24) as well as by the aor. subj. (*ἔθῃ*). The putting under foot denotes the most perfect subjection in connection with the deepest humiliation. Comp. Josh. x. 24, where Joshua bade the captains of the men of war come near and put their feet upon the necks of the conquered kings of Canaan. A similar expression occurs in Rom. xvi. 20, “The God of peace shall bruise Satan under your feet.” That which already has taken place in its essential principles through the incarnation, death, and resurrection of Jesus Christ (comp. Luke x. 18f.; Jno. xvi. 11, 33), comes at last gradually to its fulfilment, being realized onward, step by step, until the grand termination is reached. Or, we may say, that that which was consummated by those acts in relation to Christ’s person, and which His followers may regard as having been accomplished also for them (comp. 1 Jno. v. 4), is carried out at last in relation to the whole sphere of redemption along the lapse of ages, and finally comes to its complete fulfilment after the fearful conflicts of the last times.

Out of the whole number of foes here alluded to, the apostle brings prominently to view that one whose destruction forms the close of the forementioned subjugation.—**The last enemy (that) shall be destroyed (is) death.**—[So the English version renders 'Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος. Ἐσχάτος is an adjective used for an adverb of time. (JELF. *gr. gram.* § 714, 2, b). Accordingly we should perhaps better translate: "Lastly, death, the enemy, shall be destroyed." TYNDALE: "And at the laste, death, the enemy, schal be distried." RHÉIMS: "And the enemies death shal be destroyed last."*] This enemy is destroyed when the resurrection is complete. By this event the power of death is forever annulled, and there is no such thing more as dying or being dead. Death is here personified as in Rev. xx. 14. He is termed an enemy, inasmuch as he entered as a disturbing force into the original constitution of God, which was one of pure life and the unfolding of life. Moreover, in the destruction of death, the devil,—he who has the power of death—is rendered utterly powerless, as it were, in his last bulwark, and incapacitated for any injurious reaction upon the kingdom of God. But from this fact we are by no means justified in identifying death and the devil, as Asteri does.

That all hostile powers are finally done away, is still further established (ver. 27).—**For he hath put all things under his feet.**—The argument is either this, "He hath put everything under Him, hence also death;" or, more indirectly, "Inasmuch as God hath subjected every thing to Him, by this means a perfect harmony has been established, which would not be possible, unless death were done away." The apostle here introduces, without any formula of citation, words taken from Ps. viii. 7. (ix. "πάντα ὑπέταξας ὑποπόδιον τῶν ποδῶν αὐτοῦ." "Thou hast put all things under his feet.") That he intended these words as a quotation, is seen from what follows. What the Psalmist said in relation to man whom God had endowed with divine majesty and worth, and established as lord over this lower creation, is referred analogically by Paul to that person in whom the idea of humanity is perfectly realized; and in so doing he takes the word "all," on which the emphasis rests, in its most comprehensive sense. ["This may be called the hidden meaning of the Psalm, because it never would have been discovered without a further revelation, such as we find in the exposition given by the inspired apostles." HODGE]. To understand "God" as the subject here was, in part, very possible, ("since, indeed, He is the One who works through all things," NEANDER), and, in part, very natural, because of the obvious

suggestion of the text of the Psalm.—He now turns back to the subject of the surrender of the kingdom, showing more fully that it included also the subjection of Christ himself. But before exhibiting this point positively, he obviates an unsuitable extension of the word "all," as though God himself might be included therein. This exception he states as something self-evident, and then introduces the positive counterpart.—**But when he shall have said,**—ὅταν διέπῃ; the subject here is God. The point intended is differently interpreted. Some take it that Paul here meant to explain the language of Scripture, and to obviate any misconception in regard to it, so that the word "said" refers back to the Scriptural expression, which is thus designated as a declaration of God himself. (Comp. on vi. 16.) In this case, "when" (ὅταν) would be equivalent to, 'in so far as,' or, 'in that,' *q. d.*, 'in that he said.' Others, like Meyer, regard it as an expansion of the thought, and as designating a future point of time, 'when he shall have declared,' *i. e.*, has publicly announced that the subjection has been complete, and the work of Christ finished,—**that all things have been subjected.**—Since this yields a good sense, it is not necessary to deviate from the ordinary use of "when," which prevails in the context.—**It is evident that—We are here to supply, 'all things have been subjected,'—excepting him who subjected all things to him.**—This observation might be attributed to the germs of the Gnostic view, which elevated Christ above the Father as an imperfect O. T. God. It is, however, unnecessary to suppose such a reference; and the remark may have also a purely dialectic significance, as implying, 'so far from this expression meaning, that God should be included in the "all," that, on the contrary, when he shall have said: all things have been subjected, the exception is manifest,' *etc.*—**And when all things shall have been subdued unto him, then shall the Son also himself be subject to him.**—The verbs ὑποτάξῃ and ὑποταγήσεται may be both taken as middle, *subject themselves*, only with this difference, that in the former case the subjection is one grounded in the consciousness of a perfect weakness, and in the latter case, as an act of the highest willingness; or both verbs may be passive, *be subdued*, only with the distinction that in the former case the subjection is one of constraint, and in the latter of free self-determination. Both interpretations amount to the same thing. The self-subjection of the Son coincides with that surrender of the kingdom mentioned in ver. 24; and we must here either limit the idea of the Son to the human nature of Christ, from doing which the expression "the Son also himself," is sufficient to restrain us; or we must refer it to the church, the mystical body of Christ, for doing which, xii. 12 gives us no justification on account of the diversity of the expressions, "Son"—"Christ;" nor yet are we warranted in interpreting the self-subjection into the perfect oneness of thought (πολλή συνουσία) between the Son and the Father, or into a manifestation of His dependence on God in respect to His glory. The Apostle here points to one of the deep things of the Godhead, *viz.*, that the coequal Son, who is

*[We here give R. Hall's criticism, which is worthy of note in this connection. "It may not be improper to remark that there is an inaccuracy in our common version, which so vitiates its application that it does not seem to sustain the conclusion to which the Apostle had arrived. It was his purpose to establish the perfection of our Saviour's conquest, the advancement of his triumphs, and the prostration of all enemies, whatever beneath his power. Now to say that "the last enemy that shall be destroyed is death," by no means affords a proof of this position. Though death might be destroyed, and he the last enemy that should be destroyed, it would not thence appear but that other enemies might remain not destroyed. But the proper rendering is, "Death, the last enemy, shall be destroyed"].

Himself essentially God, even when at the highest point of His glory, subjects Himself, with all that has been subdued under Him, unto the Father, choosing even in His majesty as Lord of all to be dependant upon the Father wholly and forever. The title Son is given to Christ in our epistle, in only one other passage. "Christ gives the power conferred on Him, back into His Father's hands, not to possess it no more, but in order to possess it again, as He possessed it in communion with the Father, from all eternity, before the foundations of the world were laid." BURGER. "The historic Christ, as such, is perpetually distinguished from God. Christ will subject Himself, yet not in the same way as He subjected His enemies." NEANDER. ["The subjection here spoken of is not predicated of the eternal Logos, the second person of the Trinity, any more than the kingdom spoken of in ver. 24, is the dominion which belongs essentially to Christ as God. As there the word *Christ* designates the Theanthropos, so does the word *Son* here designate, not the Logos as such, but the Logos as incarnate." HODGE]. The adjuncts "also himself," serve to set forth more prominently the exalted character of the Son. ["Himself"—voluntarily. "Himself" is contrasted with "all things," so that it denotes the infinite excellence of the Son; and besides, as often, it signifies something *voluntary*; for the Son subordinates Himself to the Father; the Father glorifies the Son." BENGEL]. That by this subordination the Trinity itself becomes, as it were, dissolved, is a very strange assertion (de Wette); on the contrary, the absolute unity in the distinction of persons will only become the more entirely, conspicuous. Now comes the final clause with which this survey concludes, stating the object to be obtained—in order that God may be the all things in all.—This statement is used as the main authority for the support of the doctrine of a final restoration of all things. The expression, "be the all things," signifies primarily absolute supremacy, or rule, [without the intervention of mediators or subordinates, such as acted with a sort of delegated authority under God in the mediatorial kingdom.] But how are we to understand the other expression—"in all?" Is the adjective to be construed as masculine or neuter? On the former supposition its scope must be limited to believers, members of the kingdom that has been hitherto ruled by Christ (Meyer); and this entirely excludes the doctrine of restoration. On the other supposition, all created existences must be here understood, in which God will be the all determining power,—hence, also Satan and his angels included; and thus with this will come the cessation of damnation, and so the restoration of all things. But could the Apostle Paul, who puts the lost in contrast with the saved, as he does in i. 18 (comp. Phil. iii. 19), have had such a doctrine in mind? Still less indeed could he have intended any pantheistic absorption of all creatures in God, and so the annihilation of all distinct personality, since this is already opposed by the doctrine of the resurrection. If we take the words "in all" in a narrower sense it is natural to include in them also the angels (comp. Eph. i. 10), and to

suppose not only the absolute supremacy of the divine will among them, but also an absolute communication and perfect revelation of the divine love, as intended. In both these things together there is included the complete manifestation of God's glory. According to Rom. viii. 19 ff. the expression "in all" might be extended to the entire irrational creation making the adjective neuter. The immediate context however does not conduct us to such an interpretation, though the idea is in itself correct and appropriate. Neander explains the thought thus: "that God may work with all things without the intervention of a Mediator."—If we take the expression "in all" in its widest sense, including therein also beings until then hostile to God, then we might with Calvin explain the expression "be all," so far as it bears on such parties to imply "that in their destruction the glory of God will be conspicuous." But although we may variously modify and limit the words "be all" according to the various capacities or receptivities of the creatures contemplated, yet we cannot include in it both the idea of glorification as shown in the highest self-communication of the Deity and also that which is shown in the destruction of the creature; and only when we look away from the subjective side, or have in view the absolutely objective universal sovereignty of God can we take the words "in all" in this comprehensive sense, so that in reference to beings that are hostile to God there will be meant here the removal of all opposition on their part and their absolute impotence. But the question is, whether in setting forth the consummation of the ways of God, or of His entire economy, such an interpretation of the expression "be all" suffices?—The problem here presented is, so to understand the word *destruction* (*ἀπώλεια*) that God's being 'all in all' is possible when understood even in the wider sense, and not simply as a controlling power in the hearts of the faithful; and so to explain the being 'all in all' that the idea conveyed by the destruction of the wicked shall not be altered. And it is a question whether this problem has been solved in the doctrinal method proposed by Beck, according to which the Scripture exhibits the destruction (*ἀπώλεια*) of the lost (unspiritual) soul as an ultimate result in which, as a second death, the whole being becomes pervaded by death, and so the very personality ceases in dying; or, in other words, the personal conscious life becomes annihilated, although all existence itself does not cease (*Bibl. Seelenlehre*, pp. 19, 40). This will then be more accurately conceived thus; 'that the kingdom of heaven, by means of a regeneration which with the purging away of all dross restores a pure state of life, obtains for itself a new organization of the heavens and the earth to be the theatre for the display of its own peculiar glory, and so becomes an immediate theocracy in the absolute and perpetual reign of God, without the human mediatorial form of Christ which had been assumed only for a season, but not therefore without His distinctive character as a Son which He holds in the being of the Triune God, where God is the fullness of life in all its purity and perfection in all the living. To enter however more fully into

this subject does not fall within the province of exegesis.

DOCTRINAL AND ETHICAL.

[1. *The Gospel—its historical character.* In its essential elements the Gospel is not a system of abstract truths deduced by reason, but a summary of marvellous facts which have occurred in the history of the world through the direct interposition of God, and which were designed for man's salvation. Of these the great central ones are the appearing, expiatory death, resurrection and ascension of the long foretold Messiah, forming altogether the good tidings of great joy which shall be to all people. It was mainly in the proclamation and attestation of these facts that *preaching* originally consisted; and such must ever be one of the chief characteristics of evangelical preaching, differencing it from all other kinds of discourse. The ground on which it relies for acceptance must be, therefore, primarily of a historical kind—the testimony of sound and competent witnesses declaring plainly that the facts announced are so as stated. And in accordance with this, evangelical faith must ever have the form of a cordial belief in the testimony adduced, and of an acceptance of the facts unto the ends contemplated in them. If, then, the testimony be such as stands the test of the most searching scrutiny, and seems altogether unimpeachable, we may go on preaching and believing, undisturbed by any objections which human science or philosophy may be disposed to make. No argument can have available force against any stupendous fact of which it may be said, "thus it was foretold ages ago, and thus it has come to pass as witnessed by a large number of honest and sane men." And in regard to such a fact we may feel assured that, let objectors argue as they may, it will prove its consistency with all other facts and truths of the world's history, and will also vindicate its importance by other manifestations accordant in dignity and kind with itself. It cannot stand alone. If *e. g.* it be a fact that "Christ died for our sins according to the Scriptures," there was manifested here in human nature a power over death which, as happening by itself and for its own sake only, must ever remain an inexplicable phenomenon. Therein we behold a revelation of Divine Omnipotence and Love, which at once inspires hope, and seems to render the resurrection of others both possible and probable. The inference is one which nothing can hinder us from drawing and resting in. The main thing which concerns us, therefore, is the certainty of the underlying fact; and in regard to this we are not left in doubt. The resurrection of Christ is one of the best attested events in history. The skepticism which discards this must, to be consistent with itself, at the same time set at naught all history. And the faith which accepts this must, to be consistent with itself, accept the whole Gospel which centres in Jesus Christ, "who was declared to be the Son of God with power by the resurrection from the dead."]

2. *The Resurrection of Christ,—its import and bearings.* This great fact which, next to that of our Lord's atoning death, formed the main topic

of the apostle's preaching, serves at once to illustrate and confirm the truth of man's salvation in a two-fold direction. 1. *Retrospectively.* That Christ rose from the dead in fulfilment of what He had, in part, hinted, and in part, definitely predicted before His death, furnishes abundant proof in favor of His incarnation and atoning death. Had He remained in the grave the conclusion would have been that He was nothing less than a false prophet, a betrayer, a blasphemer, who had suffered death justly; but then, what an inexplicable riddle his life would have been! Besides, how fatal to the faith and hope of Christians would such continuance under the power of death have been! There could be no forgiveness of sins through His blood, no life, no blessedness through His name! To follow Him in self denial and devotion were but to make life more miserable, and those who died believing in Him only perish like all the rest of mankind. But now having in truth arisen to an endless life by the power of God, He appears before as God's Holy One who could not see corruption—is the servant of the Lord, who, in his death, has been commissioned to bear *our* sins—as the righteous One who, having made His soul an offering for sin, would still prolong His days and see His seed, and through His knowledge justify many—as the Son to whom the Father hath given to have life in himself, and so could impart life to others—in short, as the one who is to abide forever as "the Way, the Truth and Life." 2. *Prospectively,* in relation to what must yet happen for the fulfilment of God's gracious counsel. Through Christ, as the risen One, death, the wages of sin, is essentially destroyed. It has been so already, in so far as by His resurrection the atoning power of His death has been sealed. But it will be so still more, in so far as He, the Head of a new humanity, redeemed and restored to God, had passed out from under that death in which He had suffered the judgment of sin for all, into an imperishable life, and has thereby, been, as it were, set up, both in humanity and *for* it, as the principle and power of a new life, capable of vanquishing death and enduring unto immortality, and is now carrying on a most comprehensive work, first, *inwardly*, in creating the new man through the regenerating and quickening power of His Spirit, and, *next*, in developing this spiritual life throughout our entire organism. The life thus begun and developed, will be manifest, first, in those who belong to Him, when he shall appear again in glory (this is called the first resurrection); and then it will show itself in the rest of mankind—so far as through all the revelations of His life onward to its onward consummation some susceptibility for these can be awakened—until the work of redemption is accomplished, and all opposition is vanquished, and the power of death is entirely destroyed, and a new external realm is organized, suited to the inward perfection of the whole mass of redeemed men and celestial spirits, who are united in Christ as their Head, and in and with Him are made absolutely subjected to God—a realm pervaded in all its parts by the power of the Holy Love of God that is henceforth, to reg-

ulate all things. All that is not included in this new organization will utterly perish through obstinate resistance, being excluded from all the blessed realities of a universe that has entered into the Divine life with and in Christ.

[3. *The mediatorial reign of Christ.* The risen Saviour is declared in the Scriptures to have "ascended on high" and to be "set down on the right-hand of the throne of the majesty in the heavens," "far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also, in that which is to come." His ascension was, therefore, the inauguration into universal sovereignty of the incarnate Logos, the God-Man, or Theanthropos—a sovereignty which had indeed been prepared for from the beginning, and also had been in a measure, exercised in another form (for the Word or Logos had been in the world before, as a Light which lighteth every man), but which was not actually entered upon until after the successful achievement of the priestly work on which it was conditioned. It was because "He had been found in fashion as a man, and had humbled himself, and become obedient unto death, even the death of the cross, that God exalted Him and gave Him a name above every name, that to Him every knee should bow and every tongue confess that He was Lord." And the ulterior end of all this was "the glory of God, the Father." But, although now reigning in heaven, it cannot yet be said that His kingdom has come, since its *glory* is not manifest. This is an object still to be anticipated and prayed for. Meanwhile, a great preparation is making for its advent by the ministration of the Spirit; and this dispensation will go on until He who has gone to take unto Himself the kingdom, shall return in power and great glory, gather about Him the servants whom He had entrusted with His gifts, and appoint the faithful to their larger trusts of dominion under him. It is at this point that the Redeemer's kingdom may be fairly said to begin in its perfect form upon the earth; as it is then that the proclamation will be made, "The kingdoms of this world have become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of ages." What the particular nature of this administration will be, this is not the place to discuss. But as this reign will have a beginning, and a specific object, it is natural to conclude that it will also come to an end, when this object shall have been accomplished. And that there will be a fixed period for its perfect accomplishment, when Christ can say "it is finished,"—just as when He made this same solemn declaration on completing His work as Mediator and Sacrifice on the cross, we have every reason to infer from the very fullness of power that dwelt in Him. To be ever doing and never to have done, especially in such a work as the overthrowing of rebellion, would be an imputation upon His all-sufficiency. We must, therefore, look for a time when the object for which He took upon Himself our nature shall be accomplished, and the glory of His victory shall shine forth in unquestionable splendor and majesty. At *what* moment this crisis will arrive, we know not; but we know that it will not come until after a long series of

mighty events, both blessed and awful, of the nature of which we have some foreshadowing in the book of Revelation. The conclusion of all these will be the general resurrection, and the final judgment which shall determine the ultimate destinies of all the righteous and the wicked. This will be "the end," when Christ shall deliver up this mediatorial reign unto the Father that appointed Him, and God shall rule, just as He did before the apostasy of Satan and the fall of man, throughout a universe, untroubled by the presence of evil and hence not needing the intervention of a theanthropic Mediator and his subordinates.

Here certain questions arise. (1) What shall become of the wicked when God is the "all in all?" Shall they be restored? or annihilated? or still continue to exist in some place outside the sphere of God's presence and glory? Certainly not restored; for in the general judgment they are sentenced to "depart" as "cursed into everlasting fire." Not annihilated; for then where would be the necessity of the *everlasting* fire? We must, therefore, suppose them to be shut up, as it were, in some prison house, in some outer darkness, where they shall be as if they were not; and neither the sight, nor the hearing, nor the influence of them shall, in any way disturb the blessedness which shall reign supreme throughout the realms of God, the Father, in whose presence there will be a fullness of joy forever and ever.—(2) What are to be the relations of the glorified God-Man unto the people whom He has redeemed? That the Logos will cast off the nature which He had assumed, and become as before the incarnation, can hardly be supposed. If not, how will the surrender of the kingdom to the Father then affect His previous position as the head of the Church?—Is His sovereignty over believers to cease, and His followers to be brought into any more direct connection with God the Father, than before? The intimations of Scripture in regard to the perpetuity of Christ's Headship hardly allow of such a supposition. And yet, a change of administration in some sort is very plainly predicted. God is to be the "all in all" in some special and more perfect sense than He was before the surrender. It may be that on the quelling of rebellion, and on the ingathering of all the redeemed (the veil of all mediatorship being removed) there will shine forth upon the immediate apprehension of saints and angels, as the result of this long and wonderful history, far richer displays of the Divine wisdom, power and glory, than ever were witnessed before, and that in that beatific vision their happiness is to be perfected. But on this point the wisest course, perhaps, will be to suspend all speculation, and leave the subject in that sublime suggestiveness where the language of the apostle leaves it—"God shall be all in all."]

HOMILETICAL AND PRACTICAL.

STARKE:—Vv. 1, 2. *HED.*: Do not forget what you so often hear, nor yet adulterate the savor of the word. Thousands hear and receive not—receive and keep not—keep and feel not the word of life. This is the great condemnation and blindness of these times!—If thou re-

ceivest the word, then thou art already blessed, not only because thou hadst a sure hope of blessedness, but also because thou hast within thee the earnest of the future world, and with this the foretaste of blessedness in thine heart (Heb. vi. 5).—It is not enough to have begun well, if the end does not also accord with the beginning. He who apostatizes from the faith, has believed in vain, and incurs a greater damnation than if he had never believed (2 Pet. ii. 21).—Vv. 3, 4. Christ is the center of the Holy Scriptures, the foundation of our faith, especially in His death for our sins and His resurrection for our righteousness. Without the knowledge of these facts all science is ignorance.—The Holy Spirit explains through the apostles what He had formerly spoken through the prophets concerning Christ.—Ver. 5 ff. Upon sorrow follows joy: thou weepest because Jesus thy Friend has concealed Himself; thou wilt rejoice again when He shall reveal Himself unto thee (John xvi. 22).—Hast thou sinned, repent; then will Jesus appear to you with His grace (Matt. xvi. 76).—Who can doubt the resurrection of Christ? It has been confirmed by some hundreds of witnesses.—Though thou hast not seen Jesus the risen One with thine eyes, yet behold Him in faith, and thou wilt hereafter be certain to behold Him in glory (John xx. 29; 1 Pet. i. 8).—Ver. 8 ff. The grace of God is shown where the greatest of sinners are; and such often become the most edifying preachers, when through the grace of God they have been led to cast off the yoke of sin (Ps. li. 13).—The sins committed before conversion are indeed forgiven; but they leave behind them a troubling remembrance for our humiliation, especially when others have been scandalized thereby, and the world knows of them.—H^o: Humble boasting, holy pride, to say to Satan, 'God has become strong in us!' But what does this word mean in the mouth of the godless? Are they partakers of Divine grace? Does it work in them to God's glory?—Ver. 12 f. It is all the same whether we deny the resurrection by word or deed.—The articles of our Christian faith hang together like a chain. When one is broken, the whole is broken. This is what makes error so fearful. Let a person guard himself at the start, lest he fall from one error into another.—Ver. 15. Preachers should see to it that they do not make themselves false witnesses for God by producing lying fables, and turning aside from the truth of the Gospel in their teachings.—Ver. 16. Those who deride the resurrection of the dead are like wild boars of the forest who would root up and overturn the very foundations of the faith. But they will not succeed. The truth will stand while they perish.—Ver. 17. Faith must lay hold upon Christ as a *living* Saviour, and enter with Him into eternal life.—Ver. 19. The simple life of the children of this world is indeed more miserable than the cross-life of believers. Nevertheless that man is to be deemed the most miserable of all, who, while not believing in the resurrection of Christ and eternal life, yet subjects himself legally to the rules of Christianity and endures persecution for its sake.—Ver. 20. A true member of Christianity who, without any self-deception, carries in him-

self the witness of his spiritual resurrection has no cause to be afraid of death—no more than he has to be afraid of that natural sleep, which the weary court for their refreshment.—Through the resurrection of Christ we receive all power unto life, and upon this there follows the full harvest of the general resurrection.—Ver. 22. Let no one be astonished that we shall all be made alive on account of the Lord Jesus: for if one man was able to introduce death upon all; why should not also one man, who is at the same time God, and who makes all things alive, restore life to all the dead?—Ver. 24. **SPEAKER:** The Lord lays aside His previous sway over His kingdom, where he commanded His gospel to be preached, and equipped and sent out His servants into the work, and poured out His Spirit and His blessing upon the word given, in order that men might be converted, enlightened, regenerated, justified, sanctified, disciplined by the cross, and protected against the devil, and where He now wins over him one victory after another—this supremacy he lays aside with the public and actual attestation in heaven before God and all the angels and saints that He had fulfilled His Father's will, and had finished his work; and, together with this he will then, as their Head, present his believing ones to the Father as henceforth fully blessed and fit for the enjoyment of a perfect felicity for ever more. *Regnum non cessabit, sed modus regnandi per fidem.* (Chemnitz).—Ver. 25 ff. After Christ has overcome everything in the subjects of His kingdom, there yet remains Death, who, so long as they lie in their graves, still in a certain sense holds them captive; but in the resurrection Death too is destroyed, and in its place there reigns eternal life (Rev. xx. 14; xxi. 4).—Ver. 28. In the surrender of his kingdom, Christ, as the God-Man, the Head and Mediator of the church, will show also His own subjection to the Father.—For the present, and so long as the work of restoration endures, Christ is called "the *all in all*" (Col. iii. 11); but when the saints are made perfect, and, having been freed from all sin and its consequences, are surrendered to the Heavenly Father, then, by virtue of Christ's accomplished mediation, will the Heavenly Father together with the Son and Holy Spirit, become directly "the all things in all" to them, and fill their understanding with His Divine wisdom, their wills with His Divine holiness, their desires with His Divine sweetness and joy, their bodies with heavenly glory and delight, and, in short, their entire selves wholly with Himself forever and ever. **SPEAKER:** God will then hold converse with His saints without any mediation, since they will see Him as He is, and He, without obstruction, will have glory over all, and shine in all and through all.

BERLENEBURGER BIBEL:—Ver. 1 f. The Gospel must be *inwardly* received, and for this result God must prepare, enlighten, and sanctify the heart. This happens when we yield to the Holy Spirit. Then the hungry heart receives the Word with joy, and learns to behold Jesus and His salvation there, because it sees itself to be so empty and destitute of grace.—It belongs to the proper acceptance of the Word that we learn to abide fast in known truth; since the know-

ledge of our need ever drives us to our own hearts, where the Lord Jesus and His holy word are implanted. God's gift and calling are without repentance. God has taken us once for all into His care. If we will only abide therein, nothing can be wanting to us in the future, for our salvation will never cost Him more than it did at the beginning. For our sakes, however, it is, said, "Hold fast that which thou hast" (Rev. iii. 11).—The tidings that 'Christ lives,' and that this brings after it the resurrection of the others is so important that, for the sake of it, Paul is willing to let every thing else go. If the truth of Christ's history is not inwardly confirmed, then an hour of temptation may easily come when, for many, all foundation in Christ may be shaken by reason and unbelief, as well as by the assaults of foes.—Ver. 3. When the soul wrestles against sin, it will often appear to it as if Christ had not died for our sins. But Christ *has* died, and thereby expiated our sins, in order that we, being planted together with Him in the likeness of His death, may die unto sin, and live unto righteousness (1 Pet. ii. 24). We then truly experience that Christ was slain for our sins in the flesh, when, through His death, our own sin is also daily slain. How can we comfort ourselves in the death of Jesus Christ if we still live in those sins unto which we must die?—Sharp compunctions of heart in repentance under the law are needed, ere we can become fit for, and participate in the super-abundant grace of Christ. This pearl belongs only to the pure, and not to swinish hearts which trample it under their feet.—Ver. 4. Where the new life does not exist, there can be no power or certainty in the resurrection of Christ. Indeed, men are rather ashamed of it in works, when they confess it only with the mouth.—If we believe not the power of Christ's life, then we have neither the will nor the power to be free from sin. But if such truths are not made known in power, how will men be disposed to receive them, and to stand therein?—Ver. 5. It was necessary that Christ should reveal Himself also as a living one; for in so doing He has adapted Himself to our understandings; for he, who proposes to impart a great light to any one, does this gradually, for the sake of those weak eyes which could not endure a strong light let in upon them at once.—The seeing of Christ bodily did not help those Jews who believed not. We must therefore know Him in Spirit, and learn to recognize Him as present in our hearts.—He must dwell in us by faith, speak in us and through us, enlighten, sanctify, and purify us, as He needs did it in Paul.—Ver. 9. This is what a scholar of Christ learns from his Master, when, as a weary one, he comes to the "Lowly in heart," viz., the deepest humility.—Ver. 10. Whatever of good we have or do, is all owing to the grace of our Lord Jesus Christ. This grace, then, by which Christ designs to live in us, we should not suffer to remain in us to no purpose.—When we are in Jesus, we learn to arrogate nothing to ourselves exclusively, but to lay the greatest gifts of grace humbly at the feet of God, and to be as if we had them not. Only the grace of God must not be suffered to lie idle in us. This is an essential part of holiness, to unite with the holy and the glorified in heaven

in casting all crowns, all praise, and honor, and glory, at the feet of God and the Lamb, and to confess, "Not unto us, O Lord, not unto us, but Thine be the praise." In this way a soul sinks and loses itself in God, who is the source of its being, just as a drop of water is merged in the great sea, and becomes again what it was in the beginning.—Ver. 14. If we have no living Saviour, whereupon then does the whole Christian religion rest? All grace, forgiveness, righteousness, springs from the resurrection of Christ, and is founded thereupon.—Ver. 17. The greatest fruit of the resurrection is deliverance from those sins for which Christ died. Then does our faith become true, and firm, and actual.—Ver. 19. Men who long after pleasure and worldly delights, and riches, and honor, have some actual good here; but it is only a seeming good. But if Christians, who make the life of God, even eternal life, their chief end, and hope for the same, and strive after it, have only a hope of it, and not the actual enjoyment and the substance of it, then are they of all persons the most miserable.—Ver. 25. "He must reign"—this is not yet fulfilled, but it is in process of consummation, and it must pass through many stages ere it comes to the end.—Ver. 26. The appropriation of the ransom involves the removal of all that which deserves to be called death. The full consummation of this is indeed to be deferred unto the end; but since so much precedes, we cannot doubt the result.—Ver. 27. All created things, in the end, become subordinate to their rightful Lord, and become so subject as to stand under Him in whom God had created them in the beginning.—Ver. 28. The divine subjection of the Son of God unto the Father will bring with it something more glorious than His previous sovereign rule. Sin and imperfection will no more be found in any creature; but every thing will be directly ruled by God, each in its own measure, just as the humanity of Jesus was ruled by His divinity; hence, there will be no more any need of governing through the person of a Mediator.—When God shall become "all in all," and when the creatures made subject to God and Christ are thoroughly penetrated by the Spirit of God in all their being and powers, so that they with God, and God with them, shall become one spirit, then will the future holy and righteous world, wherein Christ has ruled, lose itself, as it were, in the still all-blessed eternity; yet, it will not thereby pass away, but only enter into the sweetest state of peace, where we shall know by experience as little of what is meant by devil, sin, death, wrath, or hell, as was known of these things when as yet all creatures lay concealed in the eternal creative power of God, or when, in the beginning of their creation, they were all alike very good.—O, what a depth of riches, wisdom, righteousness, mercy, and love in God!

HEUBNER:—Ver. 1 f. In regard to every new doctrine that is propounded, we must inquire first whether it is consistent with the original apostolic doctrine, and whether we have reason for changing the old faith. Thoughtlessly to change our faith is a matter which touches our salvation. An unchanging adherence to primitive Christianity must be a fundamental principle

with the Christian; he who objects to this, ceases to be one.—Ver. 3 f. Christianity is: 1. established upon accredited facts; 2. exceedingly simple. Its sum is: 1. the atonement through Christ; 2. the divine acceptance of it proved by the resurrection; and 3. the fruit of redemption, viz., our future glory. If Christ's death purifies us from sins, justifies us, and obligates us to die unto sin, so does His burial show us how we should conceal ourselves from the world, and avoid its temptations; and the resurrection gives us new eternal life, that we may long after heavenly things and strive to obtain them.—Ver. 9. In all that we have become through God, we should never forget what we once were. The greater our former humiliation, the more wonderful the height to which God raises us.—Ver. 10. The humble recognition of divine grace characterizes all saints.—Humility does not require the ignoring of what we are, and what we have performed; but we must give God the honor.—LUTHER: "Of myself I have enough to humble and crush me; but on and in God I have reason to be proud, and to be glad at His gifts, and to rejoice, and triumph, and boast. But it is all to the praise and glory of God." Without humility, high achievements, distinguished success and labors bring us into great danger, and make us the more guilty before God.

W. F. BASSER:—Ver. 2. All, all is given to us by the grace of God. He calls us through the gospel; He works faith; He makes us happy in the fellowship of His dear son, and not so much forces us into such happiness as keeps us back from the iniquity, and the unfaithfulness, and the unthankfulness of those who refuse the gospel (Heb. xii. 25), or who turn from it after they have received it.—Vv. 2-4. Preserve us, O Lord, by thy Word! Grant us such a hearing of the Word that we may derive from its proclamation a clearer knowledge of its chief facts, the proper seat and fountain of gospel life, and may look ever more profoundly, even to the very foundation whereon our salvation is based.

Vv. 1-20. Pericope for Easter. 1. The Christian's faith is a well-grounded one; it rests, a. upon our own experience of its beatific power (vv. 1, 2); b. upon Christ's holiness and truth, confirmed by His death and resurrection (3); c. upon several divine confirmations of the mission of Jesus, among which the resurrection is the chief, established by many witnesses (4-7); d. upon the continual operations of Christianity (the conversion of Paul, the spread of Christianity), which are evidently a work of divine grace (8-10). 2. *The progressive stages of Christian faith.* a. The knowledge of the gospel from its preaching, which one has often heard and considered (1), and has understood as to its great object (2); b. a firm conviction of the truth of the history of Jesus, His death and resurrection; c. experience of the power of the grace of God in one's own heart, which sheds a light in the soul (8); and puts us to shame, and discloses our former hostility to God (9); but also creates us anew unto good works (10). 3. *The close connection between doctrine and history in Christianity.* On vv. 8, 4, compare Dr. Steinkopf in "One Lord, one faith," p. 189 f. *Three chief pillars of the Christian faith.* a. Christ's

death for our sins sweetens to every believer that death which appears so fearful to the unbeliever or formal Christian. b. His burial and rest in the grave elucibrates the view of the Christian as he looks into the grave so dark and fearful. c. His victorious resurrection has stamped upon the Saviour's person a doctrine and word the seal of divinity, and is the sure pledge of our resurrection. On ver. 10th see Harm's "Winter-postille." Man's work, without God's grace, is, a. low, bad and vain; b. through, with, and in God's grace it is glorious, righteous, and enduring.—Ver. 13. In all the propositions which we receive, we should consider their bearings upon faith.—Ver. 17 ff. He who takes from us faith in Christ, snatches away all consolation. The Christian faith, without a future life, is a thing most irrational and comfortless; since Christianity would then impose upon its confessors the severest self-denials, conflicts and sacrifices, and in earthly things insure us nothing; and Christians would then cleave to a deceptive image, and condemn the only real thing which remains to them. Earthly life, without its consummation in eternity is a vain sport.—Ver. 20. The resurrection of Christ as the entrance into an eternal, indestructible life, is the pledge of eternal life for us—not simply a proof for the possibility of our resurrection.—Ver. 22. Our mortal first parent begat mortal men. Christ has the right and the power to quicken all again; this happens through our spiritual union with Him.—Ver. 24 ff. The history of Christ will not come to its end for a long time. The most important thing is still in advance.—So long as the Messianic kingdom stands, God's glory is immediately bound to this economy. Every thing which God does, He does through the Messiah. This economy, when it has fulfilled its object, will give place to the immediate reign of God. God, as Lord and Father, will reign immediately over all, and impart Himself directly to all, without the intervention of a mediator. The use of the Scriptures, and of the sacraments, will cease, because no more needed.—Ver. 26. *The victory which Christ has achieved over death:* a. What death had been for us without His resurrection. b. How Christ has conquered him through His resurrection.

[I. BARROW:—Ver. 3. *The death of Christ.* 1. Its nature—a true and proper death. 2. Some peculiar adjuncts, which commend it to our regard as being, a. a result of God's eternal decree; b. a matter of free consent and compact between the Father and Son; c. anciently prefigured and predicted; d. executed by God's hand and providence; man concurring; e. the death of a person so holy and so excellent. 3. The principles and impressive and meritorious causes thereof. a. It originated in the love of God the Father, and in the love of the Son. 4. The ends aimed at, its fruits and effects. a. The illustration of God's glory. b. The dignifying and exalting of the Lord Jesus. c. The salvation of mankind. 5. The practical influences which its consideration should have; a. should beget the highest degree of love and gratitude toward God and Christ; b. should excite in us great faith and hope in God; c. should comfort us and satisfy conscience in regard to guilt; d.

should discover unto us the heinousness of our sins; *e.* should work in us kindly contrition and remorse; *f.* should deter us from the repetition of sins; *g.* should engage us to patient submission and resignation to God's will; *h.* should oblige us to the deepest mortification in conformity to Christ's death; *i.* should engage us to the fullest measure of charity toward our brethren; *j.* should bind us to yield us up wholly to the service of our Saviour.]

R. STIER:—Vv. 1-10.—*The three pillars of our faith.* 1. Scripture—giving the account of Christ beforehand. 2. History—proving Scripture fulfilled. 3. The effects of grace in converting the bitterness of foes, such as Paul.

[I. NEWTON:—Ver. 20. *The Lord is risen, indeed; as proven by reliable testimony.* 1. The witnesses were competent judges of what they asserted, as is evident: *a.* from their numbers; *b.* from the nature of the fact. 2. They were faithful and upright witnesses. *a.* Their writings proved them well meaning. *b.* Had no advantage to gain. *c.* They met with success such as God only could give. 3. There is besides the witness of an ever-present Spirit, which takes of the things of Christ, and shows them to us.

IBID:—Vv. 21-22. *Death by Adam, life by*

Christ. 1. The malady. *a.* Death moral. *b.* Death natural. *c.* Death eternal. 2. The cure. *a.* Deliverance from condemnation. *b.* Deliverance from the power of sin. *c.* Deliverance from the fear and power of death. *d.* Eternal blessedness and glory.

A. BUTLER:—Ver. 22. *The power of the resurrection of Christ.* 1. A great public manifestation of His authority over the power of physical decay and death. 2. This power exercised with a view to the beings He came to redeem. 3. Consequently, the resurrection power did not cease after Christ's departure, but, on the contrary, it was not till then adequately in action. 4. The final consummation of the resurrection work to be greatly desired.

R. HALL:—Vv. 26. *Death, the last enemy, shall be destroyed.* 1. Nature of this enemy, and why called the last. 2. The manner and the successive stages in which our Lord has already conquered in part, and will completely conquer this last enemy.

H. MELVILL:—*The termination of the mediatorial kingdom.* 1. Christ is now vested with a kingly authority, which He must hereafter resign. 2. As a consequence of this resignation, God himself will become all in all to the universe].

B. Refutation of the impugnors of the resurrection of the dead (2) from the inconceivableness of certain facts, except on its supposition.

CHAP. XV. 29-34.

- 29 Else what shall they do which are baptized [have themselves baptized, *οἱ βαπτίζόμενοι*] for the dead, if the dead rise not [are not raised, *οὐκ ἐγείρονται*] at all? why are they then baptized [do they have themselves baptized, *βαπτίζονται*] for the dead?
- 30 [*om.* the dead. *ins.* them, *αὐτῶν*]? And why stand we in jeopardy every hour?
- 31 I protest by your¹ rejoicing [by the boasting which I have concerning you,¹ brethren, *νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί*]² which I have in Christ Jesus our Lord, I die daily.
- 32 If after the manner of men [with the views of common men, *κατὰ ἀνθρώπων*] I have [*om.* have] fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let [me? If the dead rise not, let] us eat and drink; for to-morrow we die.
- 33 Be not deceived: evil communications [associations, *συνιλίαι*] corrupt good manners
- 34 [useful habits, *ἡθὴ χρηστὰ*]³. Awake to righteousness [awake at once, as it is right, *ἐκνήψατε δικαίως*], and sin not; for some have not the knowledge of God: I speak⁴ this to your shame.

¹ Ver. 29.—The *Rec.* has τῶν νεκρῶν instead of αὐτῶν, but the reading is feebly attested. [It has for it D. (3rd hand), L. Syr. (Pesch.) Chrys. Theodot. Oecum. Theophyl. and Jacob (Nisib.); but against it A. B. D. (1st hand), E. F. K. Sinait. 20 cursives, Ital. Vulg. Goth. Copt. Baam. Syr. (later), Arm. Orig. and several Greek and Latin writers. *Alford* calls it a mechanical repetition of the last words of the preceding clause,—C. P. W.]

² Ver. 31.—Others have ὑμετέραν. *Meyer* thinks that ὑμετέραν was not understood, and ὑμετέραν seemed demanded by ἵνα ἔσται. It has however, the weight of evidence against it.

³ Ver. 31.—The *Rec.* leaves out ἀδελφοί with D. E. F. G. L. several Ital. versions, the later Arm. Orig. Chrys. Theodot. Damasc. Ambrst.; but A. B. K. Sinait. Vulg. Syr. (both) Goth. Baam. Arm. Aeth. Arab. and Slav. Dial. Aug. Pol. Bede insert it. Some of these add μου. C. P. W.]

⁴ Ver. 33.—The *Rec.* has χρηστὰ, and *Lachmann* edits χρηστὰ but they have no good MSS to support them. *Clemens Alex.* and *Amphilochius* (of Leon.) have the word thus abbreviated to constitute with the previous syllable a spondee; in our passage read as an iambic trimeter catalectic, which the Latins call *senarius*. *Winer*, *Gram.* of the N. T. § 68.—C. P. W.]

⁵ Ver. 34.—*Lachmann* and *Tischendorf* have λαλή. The *Rec.* gives λέγω on equally good authority. [The former is sustained by B. D. E. Sinait. Dial. Several Latin versions and Ambrst. have loquor. The latter is favored by A. F. G. K. L. Chrys. Theodot. The Vulg. (Flor.) and two Latin and one Vulg. MSS. have dico.—C. P. W.]

EXEGETICAL AND CRITICAL.

VER. 29.—*Else what shall they do.*—The connection here with what precedes involves some difficulties. [As Stanley remarks: "it is one of the most abrupt to be found in St. Paul's Epistles. He leaves the new topic just at the moment when he has pursued it, as it were, to the remotest point, and goes back to the general argument as suddenly as if nothing had intervened. The two instances most similar are v. 9, ii. 6, 8; 2 Cor. vi. 14; vii. 1. Here, as there, the confusion may possibly have arisen from some actual interruption in the writing or the material of the letter; the main argument proceeding continuously from ver. 20 to ver. 29, and the whole intervening passage being analogous to what in modern composition would be called a note"]. Inasmuch as *ἐπεὶ*, *since*, ordinarily indicates a connection with what immediately precedes, Meyer insists upon our interpreting it so here, *q. d.*, 'for if there is nothing in this development of human history onward to the end, when God shall be all in all, then what shall they do, etc.' Such a construction can be maintained only in so far as we regard the resurrection as the chief event in this final consummation. Neander, on the contrary, says: "We must suppose a digression to begin at ver. 22, since, at that point, there opened upon the Apostle's view a prospect of the whole process of the world's development proceeding from the redemption of Christ. He started with the idea of the necessary connection which the resurrection to eternal life has with Christianity; and with this he now proceeds." [The ellipsis here may be thus supplied: 'The dead are certainly to be raised, else what shall they do, etc.' (Hodge); or, inserting it after "else," 'if it be as the adversaries suppose, what, etc.' (Alford)].—The question here suggests the utter uselessness of the practice he is about to adduce in confirmation of his position. "Every baptism that you perform in behalf of the dead, would be without meaning, if those who deny the resurrection were in the right. He indicates the subjective absurdity of the proceeding in this case." MEYER.—*who are baptized for the dead.*—How are we to understand these words? The simplest explanation of the act here spoken of is, the suffering of one's self to be baptized for the benefit of deceased persons, or in their stead, so as to redound to their advantage, *i. e.*, that the salvation mediated by baptism, might fall to their lot, so that those who themselves died unbaptized, might pass for baptized, and thus have part in the resurrection and in the kingdom of Christ. A custom of this sort is discoverable in subsequent times; yet, however, only among heretical sects, such as the Cerinthians and the Marcionites (comp. Epiph. *haer.* 28, 3; Tertull. *de resurr.* 48; *adv. Marc.* 5, 10; *Chris.* i. h. 1.). The article before *νεκρῶν*, *dead*, points to definite cases ('for the dead' in question). "We might imagine that many, having come to the exercise of faith, resolved to receive baptism, but died ere the rite could be performed. This was so much the more likely to have been the case, inasmuch as according to xi. 30, there was an epi-

demic prevalent. If, then, a relative had suffered himself to be baptized in the conviction that he was only doing what the deceased would have done had he survived, the proceeding would not have been quite so superstitious." NEANDER. But it is probable that this custom could have sprung up so early, and could have been mentioned by the Apostle without disapproval, when it was so inconsistent with his fundamental views of faith and of its efficiency for the attainment of salvation?—The latter, indeed, is perhaps supposable, since he has here primarily to do only with the testimony which might be adduced from an actual occurrence; respecting the relation of which, however, to the truth, there was no need of his explaining himself.* Bispington considers the use of the third person ("what shall they do") as an indirect intimation of disapproval. [And so Alford: "There is in these words a tacit reprehension of the practice which it is hardly possible altogether to miss. Both by the third person and by the article before *βαπτ.* he indirectly separates himself and those to whom he is writing from participation in, or approval of the practice." He translates *οἱ βαπτιζόμενοι* 'those who are in the habit of being baptized,' not *οἱ βαπτισθέντες*. The distinction, he says, is important as affecting the interpretation]. Indeed, that Paul, as well as the other apostles, exercised a counteracting influence upon this custom, may be inferred from the fact that it afterwards vanished out of the orthodox church, and was perpetuated only among heretics. It is by no means improbable, that the high estimation of baptism, at so early a period, had acquired a superstitious taint. Since the deeply-rooted heathenish notion of the magical influence of sacred rites might easily have been preserved, or at least, have re-appeared, among those of whom the Apostle asserts that they were yet carnal, and who took so low a position in their estimate of spiritual gifts. This view is to be maintained all the more decidedly from the circumstance that all other views are, in part, opposed to the ordinary use of terms, and in part, improbable, and arbitrary on other grounds. But what we have adduced cannot well be questioned.—Proceeding from the signification of *ὑπὲρ* here pre-supposed, *vis: in behalf of*, Olshausen could have interpreted it to imply that it was done for the benefit of the dead, in so far as a definite number (*pleroma*) must needs be baptized ere the second advent

* [In similar style Hodge accounts for Paul's appeal to a wrong custom. "This method of arguing against others from their own concessions, is one which the Apostle frequently employs. When his mind is full of a particular subject, he does not leave it, to pronounce judgment on things incidentally introduced. Thus, in chap. xi. 5, when treating of women speaking in the church unveiled, he expresses no disapprobation of their speaking in public, although he afterwards condemned it. A still more striking example of the same thing is to be found x. 8, where he speaks of the Corinthians "attending at meat in an idol's temple," without any disapprobation of the thing itself, but only of its influence on the weaker brethren. Yet, in x. 14-22, he proves that the thing itself was an act of idolatry. The entire disappearance of this custom in the orthodox church, although other superstitious observances, not less objectionable, soon prevailed, is probably to be referred to the practice, having been forbidden by the Apostle as soon as he reached Corinth. This may have been one of the things which he left to be set in order when he came xi. 34.]"

and resurrection could ensue; but this view appears in itself questionable, since there is nothing in the context intimating it, and it inclines to another signification of words, viz: 'instead of the dead,' i. e., to fill up the gap made by these deceased. But this interpretation would be devoid of significance, and also, in respect to the use of language, very doubtful. Luther's translation, "over the dead," i. e., over their graves, is opposed: 1. by the N. T. use of language which no where takes *ἐν* with the genitive in a local sense; 2. by a lack of all historical trace of any such burial ceremony in apostolic times. Still less admissible is the explanation that applies it to the baptism of the *Clinici*, those upon the bed of death, *jamjam morituri* (Estius), or, *quum mortem ante oculos positam hebeant* (Bengel); since the words could not mean this, and besides we hear nothing of the baptism of the *Clinici* at this time. Equally untenable is the reference of the words "in behalf of the dead" to Christ (the plural here being taken in a general sense to designate the category [as Wordsworth,]; since water-baptism would require the preposition *εἰς*, and to the blood-baptism no allusion whatever can be found in the context, and the word is never used in this sense by Paul. Besser interprets still differently: "Not a few heathen [convinced by the sight of a believer's triumph over death] would allow themselves to be baptized for the sake of those deceased ones whom they had seen to depart in peace and joy—and before the dying beds and graves over which there seemed to flourish an unfading hope; in order to pass from death into life in company with those who slept in Christ." Here *ἐν* is taken in the sense of, *on account of, because of*, [not, to their advantage, but, out of admiration, or love for them], as in Rom. xv. 9. "That the Gentiles might glorify God for (*ἐν*) his mercy; as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name."*

[The most favorite interpretation for the last half century is that of Lightfoot and Rosenmüller, adopted by Robinson in his Lexicon, which takes *βαπτίζομενοι* in the sense of 'being immersed in sufferings,' as parallel to 'being in jeopardy,' in the next clause. Referring to Mark x. 38, 39, and Luke xii. 50, it takes *ἐν* in the sense of *ἐνεκα*, and *τὸν νεκρὸν* for death. The complete meaning of the words then would be, 'those who have been overwhelmed with calamities, trials and sufferings, in the hope of the resurrection or with the expectation that the dead would rise.' But the objections to this view are that the words are here taken in an unusual and unnatural sense, to which we are not to resort, unless compelled by some most evident reason; and also, the ellipsis implied is much too harsh to be admitted. Bloomfield and

Barnes follow the interpretation of Chrys., and the early Greek Fathers, supported by Hammond and Wetstein, which takes the baptism here alluded to as that which is applied to all believers, who, in receiving the rite, witness to their faith in the resurrection of the dead. Here an ellipsis of the word "resurrection" is presupposed. The great objection to this view is, that in this case the persons alluded to, instead of being, as they obviously are, a distinct class in the church, are the whole body of believers, leaving us nothing special here as the ground of the Apostle's appeal]. The latest attempt now only remains to be mentioned (*Theol. Stud. und Krit.* 1860. 1. 8. 185 ff.) There we have the interpretation, "why should a person suffer himself to be baptized on account of the dead," i. e., to belong to them, to come to them, so as to form a kingdom of the dead? However easy and simple this may appear, yet such an interpretation of the phrase *βαπτ. ἐν τῷ νεκρῷ* is an artificial one, and not sufficiently well grounded. Properly it should read, 'who are baptized on account of the resurrection and in the hope of the same; because death, or coming into the kingdom of the dead, was the only thing to be anticipated without any further hope for this life. Something similar to this appears in Chrys., Theod. and others. Other interpretations may as well be passed over. [For a full list of these, see Pool's synopsis and also Notes by Stanley and Barnes on this text].—The correct parallelism requires that the next clause, which in the Rec. is connected with that just considered, should be joined with what follows.—If the dead rise not at all?—ὅλως as in v. 1.—why are they even yet baptized for them?—καὶ is intensive, still, even yet. The meaning is, [if we adopt the explanation first maintained above,] in this case nothing at all could be accomplished for the dead; it is therefore, perfectly useless any longer to submit to baptism in their behalf.'

VERS. 30-34. As a second argument in his apologetical demonstration he refers to the perilous self-devotion and the hazards of martyr-death which were incurred by himself and his associates. The utter uselessness and folly of such conduct, in case the dead rose not, are indicated in the form of a question.—And why also do we stand in jeopardy every hour?—[With baptizing for the dead, he had nothing to do. But he, no less than those before mentioned, were pursuing a most absurd and irrational course, if they could count upon no compensation for the pains of their self-denial in a resurrection state. Here, it will be observed, all the way through, that, in the Apostle's mind, future existence, apart from the resurrection, was as nothing. The doctrine of the immortality of the soul seems with him to have been identified with that of the restoration of the body. What he looked for was the glorification of his entire constitution, body, soul, and spirit; and to be bereft of any part, was with him a marring of the whole. He "would not be unclothed, but clothed upon," with a nobler vesture than that he had here. His reasoning is of force only on this supposition]. Dropping his associates he now passes over to himself individually.—Daily do I die.—As he before speaks of himself and his associates being in hourly

* [See this view wrought out with great originality and convincing argument by the Rev. H. D. Ganse, in the *Amer. Pres. and Theo. Review*, 1863. p. 38. It merits the preference over all others, because, while answering all the requirements of grammar, and conceding to each word its full and proper meaning, it rests on a natural hypothesis and relieves us of the difficulty of supposing that the Apostle here appeals for support to a practice wholly at variance with his fundamental doctrines. The whole article merits attention as a masterly specimen of exegesis, and as illustrating other points in this chapter with great beauty and force.]

jeopardy, so here he expresses the continuance of his own still worse condition, by exhibiting it as a daily death. And this dying may be explained, either of the extreme danger he was ever in, being so much greater than that just spoken of, *q. d.*, 'I daily hover on the brink of death' (comp. Rom. viii. 86; 2 Cor. iv. 10; i. 10); or, it may be construed subjectively of his sense of dying (Oslander, according to Luther). Meyer explains it: "I go about dying; I am moribund,"—a vividly symbolic designation of the fatal dangers by which Paul saw himself to be daily threatened." This explanation also slides over into the subjective, which is supported by the parallels adduced by Wetstein on this passage. This suits well with the adjuration following—(I protest) by your rejoicing.—This is the only place in the New Testament where *ἡ* occurs; but we meet with it frequently in the LXX. It belongs to the Attic style, [and occurs in the celebrated oath of Demosthenes, where he swore by the shades of those who had met death in the field of Marathon, exhorting the Athenians to defend the Republic (Calvin)]. It is here used for strengthening the previous assertion ["—an oath by which he wished to arouse the Corinthians to be more attentive in listening to him as to the matter in hand, *q. d.* 'brethren, I am not some philosopher, prattling in the shade. As I expose myself every day to death, it is necessary that I should think in good earnest of the heavenly life. Believe, therefore, a man who is thoroughly experienced.'" CALVIN. And, in explaining the nature of the oath, Theophylact acutely observes, that, in swearing by his boast over them, "he meant to remind them that he expects them to maintain with constancy this their faith; *q. d.* 'If I boast on account of your improvement, so shall I be ashamed, if, at last, ye so wretchedly act as to disbelieve the resurrection,'" (cited by Bloomfield)].—That by which he protests, is the boasting which he had over the Corinthians; for we are here to take *ὑμετέραν*, your, as standing in place of the genitive of the object, *ὑμῶν*, as in Rom. xi. 81; *τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν*, 2 Cor. ix. 8. In reference to this boasting, comp. 2 Cor. iii. 1; x. 15. There is something very touching in this declaration, which is still further enhanced by the affectionate address.—brethren,—[On this see Critical Notes]. This boasting over the Corinthians, over their subjection to the faith, and his great success in establishing a church so renowned and gifted, he says, he holds—in Christ Jesus our Lord.—*i. e.*, in virtue of his fellowship with Christ, as a servant, who had accomplished great things by His power. The meaning then is, 'as truly as I can boast of you, in Jesus Christ our Lord, do I daily tremble amid the dangers of death.' Meyer Ed. 3, laying particular emphasis on "you," explains it somewhat differently: "So truly as ye, yourselves, are the object of my boasting." "The Corinthians, whose conversion was an apostolic triumph for Him, could themselves bear witness what fatal dangers beset him in his apostolic work" (?). From the general he now passes over into the special.—If after the manner of men—Here is where the emphasis in this clause lies. The meaning is not, 'if, according to man's

ability, with the exercise of the utmost strength' (Rückert); since neither the contrast points to this, nor is the phrase ordinarily used in this sense. Nor yet does it mean 'to speak after the manner of men,' for there is no *λέγω* or *λαλῶ* connected with it; [nor yet, 'as far as man was concerned.' (Wordsworth)]. But it means, 'according to the ways of common men,' 'according to those interests and views by which men are governed,'—aiming, for example, at reward, or glory, and the like; or, as Neander: "with a merely human hope, and without any expectation of eternal life."—I fought with beasts at Ephesus.—Respecting the allusion here, expositors are divided. Some take the words literally, and understand by them that the apostle, when at Ephesus, had been actually condemned to fight with beasts in the amphitheatre, from which contest he had been marvelously rescued; others, construe metaphorically, understanding the apostle to speak of a conflict with violent and dangerous men, or with strong and embittered foes. Expressions implying the latter are found in Appian (*οἷος θηρίου μάχουσα*), and in Ignatius *Ad. Rom.* v. (comp. 2 Tim. iv. 17; Tit. i. 12; Matt. vii. 6). The former interpretation is rendered improbable, not only because of the rights of Roman citizenship, which Paul enjoyed, which precluded such punishment, and to which he would have appealed, in case he had been condemned to it; but also from the fact that no mention of any such extraordinary occurrence is made in the Acts, nor in 2 Cor. xi. 23 ff.—But in adopting the metaphorical explanation, we are not to suppose the allusion here to be to the uproar excited by Demetrius (Acts xix.), which did not occur until after this epistle was written, and in which Paul incurred no personal danger; nor yet, perhaps, to any one particular circumstance, but rather to his whole conflict with his Jewish opponents. (Comp. Acts xx. 19.) [The arguments for its being taken literally are thus set forth by Stanley, who, however, regards the metaphorical interpretation as the more likely.] 1. The metaphor would be more violent here than in Ignatius, where it is evidently drawn from the actual prospect of the wild beasts in the amphitheatre; 2. The Asiarchs, who are mentioned xix. 31 of Acts, as restraining the tumult of Demetrius, appear in Polycarp's Martyrdom to have had the charge of the wild beasts; 3. Although there are no remains of an amphitheatre at Ephesus, yet traces of a stadium are to be seen; and in the case of Polycarp, wild beasts were used in the stadium at Smyrna; 4. the young men at Ephesus were famous for their bull-fights. Artimedore. i. 9 (Wetstein); 5. that *ἐν Σέλιω* seems a forced expression, if the allusion is merely to opponents generally. Whatever be the danger, it must be the same of which he speaks in Rom. xvi. 4; 2 Cor. i. 8; Acts xx. 19." what advantageth it me,—a strong way of putting the negative. His conflict was an aimless, useless hazarding of life.—If the dead rise not?—This clause is not to be connected with what precedes [as in the E. V.], as though designed to explain the words "after the manner of men;" or as forming a second condition to the question just put—although according to the sense, it belongs with it; but, because of the

concinnity of the clauses, it must be connected with what follows, where it gives a frivolous turn to the question, "What advantageth it me?" in the spirit of a light-hearted unbelief, in order to exhibit in its proper light, how unsuitable, even in a moral aspect, that supposition was, and how it involved the most absurd consequences. — let us eat and drink; for to-morrow we die.— These words are taken literally from Isa. xxii. 13, where they occur as the utterance of a God-forgetting light-mindedness. The meaning is 'He who denies the resurrection of the dead, by thus robbing himself of all the consolations of faith and hope, comes by natural consequence to surrender himself to the constant enjoyment of the present life, since death was soon coming to put an end to all enjoyment. We are not, however, to infer from this that the Corinthian opponents of the resurrection had actually preached such doctrine. All Paul intends is to let them see the consequences of their own position; and he here intimates that this denial was not altogether unconnected with the cultivation of too great intimacy with the profligate society around them. Similar expressions of Epicurean frivolity occur in Isa. lvi. 12; Wisdom ii. 1 ff, and in the classics;* (Comp. Wetstein i. h. l.) The words "rise not," and "die," do not necessarily involve annihilation. Even existence in Hades, without the hope of resurrection, was a joyless state.

That the frivolous tendency indicated in the foregoing words actually existed among the Corinthian deniers of the resurrection is clear from the warning which follows; for in the "evil communications" he speaks of, he no doubt has these persons in mind, and by reference to a verse of the comedian Menander, expressive of a general truth which perhaps had also taken the form of a proverb among them, he admonishes his readers that they had reason to guard against the influences of such people.—**Be not deceived:**—The caution implies a strong temptation [inherent in human nature and its social tendencies, by which many are insensibly beguiled into the formation of views and habits from which they would at first have strongly recoiled]. — **Evil communications corrupt good manners.**—*Ὀμιλία* means *association, intercourse, and conversation* which arises from it; the plural form is found in the New Testament only here. *ἦθος*, a *mode of action, character, disposition, moral quality*. *Χρηστός* elsewhere in the New Testament means *kind, mild, good, suitable, etc.*, here being contrasted with *kakai* it implies *moral goodness* (Plato: *χρηστότης* =

ἡθους σπονδαίτης). Lachmann gives the reading *χρησθ'*. So it reads in the original of Menander; but it is a question whether the apostle observed the metre. The authorities are not sufficient to decide. ["The quotation shows the apostle's acquaintance with heathen literature, and to a certain extent his sanction of it, as in his quotation from Aratus in Acts xvii. 28, and Epimedes in Tit. i. 12. Menander was famous for the elegance with which he threw into the form of single verses or short sentences, the maxims of that practical wisdom in the affairs of common life which forms so important a feature in the new comedy. In the sentence cited, each word is emphatic; *character* (*ἦθος*) may be undermined by *talk* (*ὀμιλία*): *honesty* (*χρηστός*) may be undermined by *roguey* (*kakai*)."] STANLEY.—To those already contaminated by the treacherous influences of such frivolous men he now calls out abruptly—*ἐκνήψατε δικαίως λί:*—**sober out rightly.**—["An exclamation full of apostolic majesty." BENGER.] By this he gives them to understand that the susceptibility to such trifling communications lies in a state of spiritual drunkenness, out of which they ought at once to rouse themselves. The same expression is used of drunkards in Joel i. 5. [The aorist form adds force to the imperative, implying that the act must be done instantly.] *Δικαίως* means *as it befits them, in the right way*. By this he indicates, not so much the *degree* as the *kind* of sobriety he would have them cultivate—in contrast perhaps with the false sobriety of their new light which might appear to them as an emerging from the narrowness of their traditional notions into a state of luminous thought and feeling. Others explain the word of the direction which they were to take; or they refer it to the object to be pursued. So Calvin: 'Turn your mind to good and holy things.' But this transcends the simple meaning of the term. [Alford says, however, "The last meaning is well defended by Dr. Peil from Thuc. i. 21: *ἀπίστως ἐπὶ τὸ μυνῶδες ἐκνευκηκότα*,—where the adverb *ἀπίστως* must be rendered 'so as to become incredible,' and seems to be the best']. **and sin not;**—The imperative is here in the present, and so implies the continued and perpetual abstaining from all sin. The words convey an exhortation, and not in inference, [as Bengel, who says that the imperative after an imperative has the force of a future (John vii. 37. Note)], 'so ye will not sin.' Nor are we to understand by 'sin,' a mere error of the understanding (Bengel), (this may accord with the classical use of the word *ἀμαρτάνειν*, but not with its Biblical and Pauline use); but a *turning aside from the ways of righteousness, moral error* in consequence of unbelief and a denial of the resurrection. "In the apostle's view, a frivolous mind appeared as something sinful." NEANDER.—The reason for this admonition he further assigns by referring that treacherous unbelief which appeared to them as the result of pro-founder knowledge, to a lack of that true knowledge which is the ground of all other knowledge.—**for some have ignorance of God.**—As his previous admonition was directed to those in the church who were in danger of being ensnared by the talk of the frivolous deniers of the resur-

* [The following instances may be quoted as a specimen: "O beate Seet!]

Vitæ summa brevis nos vetat incheare longam,
Iam to premet nox, fabulaeque Manes
Et domus exilis Platonis:]

O happy Seetius! the brief span of human life forbids us to indulge a distant hope. Soon will night descend upon thee, and the fabulous Manes, and the shadowy mansion of Pluto." *Hor. Carm. i. 4, 13-17.*

"Sapias, vina liques, et spatio brevi
Speram longam reseces. Durn loquimur, fugerit invida
Aetas. Carpe diem, quam minimun credula postero.

Be wise; rack off your wines; and abridge your distant hope in adaptation to the brevity of life. While we speak, envious age has been flying. Seize the present day, depending as little as possible on any future one."—*Hor. Carm. i. 11, 6-8.*]

rection, so does this statement here point to the false teachers themselves, setting them in such light as to open the eyes of the others in regard to their true character and to bring them to see the vanity of this unbelief. Accordingly, by the word "some," we are not to understand another portion of the church, but those mentioned in ver. 12, and of these, not simply a portion, but the whole. "The ignorance of God," which they manifested and which was nothing less than a practical alienation from God, is exhibited as an abiding trait by the use of the word "have," i. e. they are permanently affected with it. They are thus represented as having settled down upon the platform of heathenism. The thought is essentially the same as in Matt. xxii. 29. "Ye do err, not knowing the Scriptures nor the power of God." Not knowing God as the Living and Omnipotent One, is the reason why people assert the impossibility of the resurrection.—That such persons should be found in the church of God was a disgrace to the whole church. This he gives them to understand in the words annexed.—**To your shame do I speak.**—["boldly—he speaks more severely than at the beginning on another subject." iv. 14. BENGL. There is no need of adding "this," as the E. V., since the language here refers to what is said in the whole passage].

DOCTRINAL AND ETHICAL.

The power of the believer's faith and hope. Faith in a living Saviour, who was dead and rose again, and now lives eternally to take His own into the fellowship of His eternal and perfect life,—and also the root of this faith, even the *knowledge* of the living God, who is exalted above all changes of life and death, and lifts His kindred creature man out from his transient, mortal state, into His own unchanging felicity, through the redemption of His incarnate Son,—awakens in the believer a lofty, cheerful courage, which shrinks from no danger, which readily exposes itself to the most painful and appalling conflicts, and which is willing to lead a dying life, yea even to lay down body and soul when the Master's cause requires it. For what is temporal life, with all its joys and pleasures, with all its needs and struggles, in comparison with that eternal life, from whence all that is transient has vanished, and where all that is now upon us and in us worthy of preservation, is insured and perpetuated after having been purified, developed and matured for unspeakable blessedness and glory?

Far different is it, where that faith and knowledge are wanting, and where a person is constrained to give up the hope of such blessedness. In such a case all sacrifices of whatever is transient, all hazards and self-denials and conflicts, must appear useless and absurd. The sole reasonable course is to seize the passing moment, and enjoy to the full whatever this life may afford, and to use all means for obtaining, preserving and increasing such enjoyment.—Experience teaches, also, that that system of speculation which abandons the true Gospel foundation—a pantheistic gnosis, for example—however spiritual it may appear at the first, and even though asserting an ethical character, sinks at last gra-

dually, if not suddenly, into downright materialism and carnal license. Its earlier aspects and attitude, both in its theoretical and practical bearings, must be ascribed to a previous knowledge, and regarded as the lingering result of the truth which has been essentially abandoned. We may also say, that the higher moral attitude maintained by any system which lacks the true faith and its attendant hope, is owing to a hidden faith and hope, still slumbering in the depths of the spirit, which, however, in consequence of the prevailing views can attain to no settled form in the thoughtful mind. But those who are of a frivolous nature, and who shamelessly proclaim their folly in word and deed, form a dangerous class for the unsteadfast to associate with. Against these it is needful to guard, since by them the fruit of a good education is often destroyed. And these influences are the more dangerous, in proportion as they carry the appearance of a high tone of spirituality, or fall in with the current of the time. In such a case we may well call to mind the language of the apostle where he speaks of Satan as "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

HOMILETICAL AND PRACTICAL.

LUTHER:—Ver. 84. "He who would recognize God, must learn to know Him through His Word. This they [the worldly-wise] don't do; but they go directly at the articles of faith with their own understandings, and with their own thoughts, and so presume to judge of God, and of all things concerning Him. Hence they never hit Him."

STARKE:—Ver. 80. No pains, or labors, or watchings, or strivings, to serve God are lost. As surely as God is a righteous judge will there come a resurrection of the dead.—Ver. 81. What is the daily spiritual dying of the faithful, and their constant familiarity with sufferings and persecutions other than a confirmation of the resurrection to a life eternal? Ver. 82. Hostile, dangerous men are worse than wild beasts. If thou hast to deal with such, sigh to God; be watchful, circumspect, and patient.—Unhappy man, who believest not in the resurrection of the dead! For such a one grows secure, falls from one sin to another, and slides on towards damnation.

HED.:—Ver. 88. If we flee the plague and contagion, why not also evil companionship? Is temporal life more than the soul? Ordinarily, men guard against disease more than against sin. (2 Tim. ii. 17).—There are words and speeches which, under cover of worldly respect and courtesy, conceal a dangerous poison to faith and life. Whoso is wise let him take heed. (Jas. iii. 8).—Ver. 84. All who have the means for knowing God, and still are blind, are involved in disgrace. Oh! that they may not thereby be brought to shame and everlasting contempt! (Dan. xii. 2).

BERLENBURGER BIBEL:—Ver. 81. *Dying* means to hate one's own life in true self-denial, and to give it over to death and destruction, with everything which is in and upon man from the fall.—The fact itself is well substantiated, but what a

great, deep, rich mystery of God is in it, that faith alone can see. This is already a kind of secret dying, when we dare not even reckon upon our own righteousness before God, but condemn it as a filthy rag. (Phil. iii. 8-10). Accordingly, it is a sort of dying when we abandon ourselves in contradiction to, and beyond our own reason, solely to the unseen, and rest upon the simple promise of God, and that, too, after we have been accustomed to stand upon our own gifts and works. And these secret crucifixions of nature, in its pride and self-willedness, and seeming sanctity, must take place daily, yea, momentarily, in the very best of Christians if they would not backslide. Yea, in all believers there is no surer safeguard against all kinds of pride which may arise easily in connection with much grace, than this daily dying to self, and one's own life. But traces of this are manifest only in the children of light. Crude and unbroken spirits know as little of this as do hypocrites, who put their Christianity in much outward show. No one can occupy himself in this save he who is trained in conflict against the mysteries of iniquity hidden in himself.—He who does not of his own accord daily die unto the *old man* and his evil lusts, constrains God to lay hold on him with power and humble him; but he who willingly resolves to follow Christ, and confesses him honestly before men, will not long be exercised with tribulations.—In sum: Every thing with which man has to do, gives a believer cause and opportunity for mortifying his own life, and hastening to a complete separation from the false things of this world.—Ver. 32. The Christian's life-walk, which consists in the constant renouncing of the works of darkness, in the mortification of the flesh and sin, in turning away from the godless ways of this world, and in the denial of all lusts, desires, and vanities, is an earnest preparation for the resurrection. Hence Christians prefer the Cross of Christ, and all the shame, and persecution, and contempt which may be heaped upon them daily by the children of unbelief, to all the treasures, and honors, and enjoyments, and friendships of this present life. And this they could not certainly do, if they believed in no resurrection. The last refuge and comfort of the world is, to take what one can get.—But is there so much depending upon the resurrection? Could not the simple happiness of the *soul* after death recompense every thing? No. However much of enjoyment it may have, the soul must still always miss something, and through its natural inward longing, must ceaselessly urge God to bestow upon it again a suitable body.—Ver. 33. There are many spirits who transform themselves into angels of light, and go about in sheep's clothing, by whom many persons are befooled into dancing around some Aaron's calf that has been set up. But if any one imagines that he is fully competent to take care of himself, such a person is altogether too confident, and will be certain not to escape unharmed.—Man has in himself enough which should humble him. But if he insists on spreading his feathers, alas! it is all over with him. The excuse: 'I was young then, does not exonerate a person.—Ver. 34. Ah! what charm is there not for throwing men into a deep sleep? Hence the necessity of holding

fast, betimes, to what is fundamental. Wake at once out of such a fool's sleep! Oh, how willingly does man linger in the haven of carnal security and indifference! From such places of ease does He who walks in the midst of His Church summon all to come forth to earnest labor, and to advancement in their holy calling.—People deem it a disgrace if they are told, 'they know not God,' but it should only shame them into improvement.—There are two sorts of divine knowledge; the one is external, literal, dead, and unfruitful; the other is internal, spiritual, living, and fruitful. The former is grounded simply in natural knowledge, in learning, or speaking of God, as when one can use the language of Scripture, or repeat it again to others without experiencing its power. But if that which has been externally apprehended is sealed upon the conscience through the Holy Spirit, and if all the testimonies of God awaken in one a new life, so that he is actually changed and improved thereby, then does God appear before the eyes of the heart, and the man becomes inwardly convinced how righteous, true, good, and holy He is; then are the eyes of the understanding widely opened to see what and how much God does for him, and what he is bound to do in return—what God has promised, and what we have to expect of Him.

RIEGER:—Ver. 30 ff. In all the joy won by communion with Christ, there is daily opportunity to bear about in the body the dying of the Lord Jesus. Now if, with all this, I could not set my hope upon the living God who raises the dead; if I could not regard all the steps I take in the communion of His sufferings and in the likeness of His death as well-measured approaches to the resurrection of the dead; if all this is only for the maintenance of my own opinion, and only with reference to this short life, what availeth it for me? To suppose that Divine blessedness and also the sufferings endured in behalf of righteousness should avail nothing, is a thought which destroys all religion and sunders the connection between God and man. If we hold not to the word of promise, and to the hope afforded therein, we have no certainty for eternity, and consequently no assurance that we shall not slide into the old forms of speech, wherein everything runs to the enjoyment of this life, but where death, and its sting are frivolously denied, and all the weighty things which follow thereupon, together with all Christian hope, are thrust out of sight, and all exhortation to diligence in salvation will be heard no more.—That which deserves to be called good morals, and sound knowledge, and correct taste, should aim at what is unseen and eternal, and be sustained and be kept in exercise by a spirit of faith and self-denial. But how full the world is of such idle talk which turns us away from this, and makes us uncertain and credulous, as if overcome by some magic potion. Error, slumber and indifference towards God and his counsel, and the observance of His ways, are the cause of much sin.

HEUBNER:—Ver. 30 ff. Without faith in a future life, many acts of the Christian life, many sacrifices and hazards, would be foolish and purposeless. This faith and steadfast virtue are inseparable. Without this faith that virtue

which looks not to the unseen, would be a vain over-straining and fanaticism; and a prudent enjoyment of life would be the highest wisdom. Ver. 34. Sobriety, is the clear consciousness of God and His will. A correct self-knowledge leads to a correct faith. Unbelief comes from thorough self-ignorance, dissipation and unrestrained frivolity.

W. F. BESSER:—Ver. 33. If traitors to God find ready helpers in our own lusts, then is it a Christian duty to avoid all needless intercourse with them, and not allow ourselves to purchase their vain words for the sake of setting forth our own hateful inclinations in a seemly garb (Eph. v. 6, 7.).—Ver. 34. The poison of all erroneous doctrine is intoxicating; and in imbibing it, we allow ourselves to be intoxicated. Well for us, if we properly awake when the voice of truth arouses us, in order that we may spue out the poison of sin, ere we die therein!—"God is not the God of the dead but of the living" (Matt. xxii. 32). Hence, he who denies the resurrection of the dead knows not the true God.

[ROBERTSON:—Ver. 32. "How many of the myriads of the human race would do right for the sake of right, if they were only to live fifty years and then die for ever more? Go to the sensualist, and tell him that a nobler life is better than a base one, even for that time, and he will answer: 'I like pleasure better than virtue; you can do as you please; for me, I will enjoy my time. It is a matter of taste. By taking away my hope of a resurrection you have dwarfed good and evil, and shortened their consequences. If I am only to live sixty or seventy years, there is no eternal right or wrong. By destroying the thought of immortality, I have lost the sense of the infinitude of evil, and the eternal nature of good.' Besides, with our hopes of immortality gone, the value of humanity ceases and people become not worth living for. We have not got a motive strong enough to keep us from sin. Tell the sensualist that, though the

theory of the life to come be a dream, yet that here the pleasure of doing right is sublimer than that of self-indulgence, and he will answer: 'Yes, but my appetites are strong; the struggle will be painful, and at last, only a few years will be left. The victory is uncertain, the present enjoyment is sure, why should I refrain? Do you think you can arrest that with some fine sentiment about nobler and baser being. No, the instincts of the animal will be more than a match for all the transcendental reasonings of the philosopher'" (abbreviated).

HODGES:—Ver. 33. "It is only when men associate with the wicked with the desire and purpose of doing them good, that they can rely on the protection of God to preserve them from contamination."

[Sermons.—J. OWEN:—Ver. 31. *The Christian's work of dying daily.* This to be done cheerfully, comfortably, and triumphantly in the Lord. To this three things requisite: 1. The constant exercise of faith as to the resignation of a departing soul unto the hand and sovereign will of God. 2. A readiness and willingness to part with this body on the grounds: *a*, That to depart is to be with Christ; *b*, That the body is dead because of sin. 3. Constant watchfulness against being surprised by death. R. HALL:—Ver. 33. *Nature and danger of evil communications.* 1. What these communications are; *a*, such as tend to sensualize the mind; *b*, such as utterly lack a religious spirit; *c*, such as abound in skeptical objections to Christianity; *d*, such as are full of hatred to Christianity; *e*, such as are loose with respects to fundamental moral principles. 2. The way in which they corrupt through the natural susceptibilities of the human mind. 3. The need of the warning, "be not deceived": *a*, by the adduction of false precedents; *b*, by your past experience; *c*, by any complacent reference to your age and attainments in piety; *d*, by any supposed strength of resolution].

C. *Refutation of the denial of the resurrection of the dead, in reference to its mode; and the constitution of the resurrection body.*

CHAPTER XV. 35-50.

35 But some man will say, How are the dead raised up? and with what [kind of, ποίῳ]
36 body do they come? Thou [om. Thou] fool,¹ that which thou sowest is not quick-
37 ened, except it die: And that which thou sowest, thou sowest not that body that
shall be, but bare grain, it may chance of wheat, or of some other grain [of some
38 of the other grains, τινος τῶν λοιπῶν]: But God giveth it a body as it hath pleased
39 him [he willed, ᾧθέλησεν], and to every seed his own body. All flesh is not the same
flesh: but there is one kind of flesh [om. kind of flesh]² of men, another flesh of
beasts, another of fishes³ [another flesh of birds], and another of birds [fishes]⁴.

40 *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is*
 41 *one, and the glory of the terrestrial is another. There is one glory of the sun, and*
 42 *another glory of the moon, and another glory of the stars; for one star differeth from*
 43 *another star in glory. So also is the resurrection of the dead. It is sown in corruption,*
it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in
 44 *weakness, it is raised in power: It is sown a natural [an animal, *ψυχικόν*] body, it is raised*
 45 *is also] a spiritual body. There is^a a natural body, and there is [if there is an animal body, there*
is also] a spiritual body. And so it is written, The first man^b Adam was made [became,
**ἐγένετο εἰς*] a living soul; the last Adam *was made* [*om. was made*] a quickening spirit.*
 46 *Howbeit that was not first which is spiritual, but that which is natural [animal]; and after-*
 47 *ward that which is spiritual. The first man is [was] of the earth, earthy: the second*
 48 *man is the Lord^c [om. the Lord]^d from heaven. As is [was] the earthy, such are they*
 49 *also that are earthy: and as is the heavenly, such are they also that are heavenly. And*
 50 *as we have borne [wore. *ἐφορέσαμεν*] the image of the earthy, we shall also bear [we will*
*wear, *φορέσωμεν*, or, let us wear, *φορέσωμεν*] the image of the heavenly. Now this I*
say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth
corruption inherit^e corruption.

¹ Ver. 36.—The *Rec.* has *ἀσπov* instead of *ἀσπov*. It is however feebly attested, and is a correction. [The more infrequent nominative was more likely to be altered, as in several instances it has been, into the vocative. It is however found in A. B. D. E. F. G. Sinait. and some cursives, while the vocative is given only in K. L., many cursives, Orig., Epiph., and some others.—C. P. W.]

² Ver. 39.—The *αὐτὴ* which some [*Rec. et al.*] have put before *ἀνθρώπων* is thrown out [by *Math., Lachmann, Tischendorf, Alford, and Bloomfield*], on the authority of the best MSS. [A. B. D. E. F. G. K. L. Sinait., 60 cursives, Syr. (later) Copt., Aeth. Greek and Latin Fathers, and indeed is sustained by no important MS.]. The same word before *σπῆν* is better sustained [B. D. E. F. G. Sinait., several copies of the Vulg., Copt., Theophyl., Tert., Ambrosi.], but it is rejected by *Meyer* as a mechanical addition.

³ Ver. 39.—The position of *ἀλλὰ δὲ ἰχθύων* before *ἀλλὰ δὲ σ. πτηνῶν* is not so well attested as the reverse order. [It has for it only F. G. K. L., the larger number of cursives, the later Syr., Theodt., Oecum., but against it A. B. D. E. Sinait., 6 cursives, 3 Latin MSS., the Vulg., Copt., Syr., (Pesch.), Chrys., Dam., Theophyl., Orig., Tert. The order of the words in this verse appears much deranged in many MSS., though the general sense is not thereby affected.—C. P. W.]

⁴ Ver. 44.—The *Rec.* has *ἐστὶν σῶμα ψυχικόν, καὶ ἐστὶν σῶμα πνευματικόν*, but a better attested reading is *ἐστὶν σῶμα ψυχ.* *ἐστὶν καὶ πνευματικόν*. [The uncials A. B. C. D. F. G. Sinait., 9 cursives, the Ital., Vulg., Copt., Aeth., Arm., are all in favor of the latter reading, which is adopted by *Lachmann, Tischendorf, Alford and Stanley*. It was natural from the similarity of the preceding and the commencement of the succeeding clauses that a transcriber should omit *ἐστ.* It must however be conceded that the internal evidence is against *Lachmann's* reading, for as *Reiche* and *Bloomfield* remark the sentiment thus becomes jejune and hardly like Paul's usual style. The whole sentence is omitted in several cursives and Chrys., but *Meyer* accounts for the omission by the homeoteleuton.—C. P. W.]

⁵ Ver. 45.—According to the best MSS. *ἀνθρώπος* is to be retained. Its omission in some [B. K. 3 cursives, Did., Iren., (Lat.) Tert., (once)], may be explained by an attempt to conform to the contrasted *ἐσθ.* *Ἀδάμ*.

⁶ Ver. 47.—The *Rec.* has *ὁ κύριος* after *δὲ θεὸς. ἀπὸ*, but according to the best MSS. it should be thrown out as a gloss, [It was suspected by *Griesbach*, and erased by *Lachmann, Tischendorf and Alford*, following B. C. D. (1st hand) E. F. G., Sinait. (1st hand), 17, the Ital., Vulg., Copt., Aeth., Arm., and many Greek and Latin writers. In the Dialogue against the Marcionites printed among Origen's works, and in Tertul. against the same the insertion of *ὁ κύριος*, is ascribed to the heretics. Comp. *Tisch. N. T.* 7th edit.—C. P. W.]

⁷ Ver. 49.—The evidence for *φορέσωμεν* instead of *φορέσαμεν* is strong, but the word does not seem suitable in this place. See Exegetical Notes. [The documentary authority for the subjunctive (adopted by *Lachmann and Stanley* seems absolutely decisive [A. C. D. E. F. G. K. L. Sinait. above 20 cursives, the Ital., Vulg., Copt., Goth., Slav., Theodt., Orig., (de la Rue), Cyr., Macar., Caes., Bas., Meth., Chrys., (in expos.), Max., Epiph., pseud-Athan., Damasc., Iren., (Latin), Tert., Cyr., Hilar., Jerome). The *Rec.* however has for it, the important testimony of B., a number of cursives, the Syr., (both), Arab., Aeth., Arm., Orig., (other editions) Cyr., (glaph. and nest.), Theodt., Theophyl., Oecum. These two last especially mention and explain both readings. (See their remarks in *Tischendorf's N. T.*) The subjunctive certainly seems untenable, as an ethical exhortation at this point would appear wholly out of place, and was adopted only to avoid making the apostle contradict what he had said in ver. 60.—C. P. W.]

⁸ Ver. 60.—*Lachmann* reads *κληρονομήσει*, but it is not satisfactorily attested [C. (1st hand) D. (1st hand) F. G. Ital. Vulg., Copt., Syr., (Pesch.) and the Latin writers. *Meyer* thinks it was occasioned by its similarity in sound with *κληρονομία*.

EXEGETICAL AND CRITICAL

Vers. 35-38. After having established the belief in the resurrection of the dead, on the ground of Christ's resurrection—a fact well attested and lying at the foundation of the whole Christian salvation—and, besides, having exhibited the untenableness of the contrast on other grounds, he next proceeds to encounter those objections which related, partly, to the process itself, and, partly, to the result.—But some one will say,—He here introduces his opponents speaking in the character of persons who, not satisfied with the argument hitherto, now, for the first time, come in with their own reasons for doubting. [These persons are not to be confounded with sincere inquirers; rather, they belong to the class of mockers, such as Paul encountered

at Athens. As Calvin says, "nothing is more at variance with human reason than this article of faith;" and, hence, there is hardly one which provokes such ridicule and calls out so many cavils].—How are the dead raised up? and with what body do they come?—The present tenses are not to be explained as setting forth the future in the form of the present because of its certainty, [Stanley]; but as exhibiting the case simply as a matter of thought. "*Ἐρχονται*==Come into manifestation.' Two distinct objections are here introduced, yet standing in close connection, as is seen from the copula *δέ*. [The first originates in a sense of the impossibility of the resurrection, and so asks for the "how," as a demonstration of the possibility of it; and the other seeks to puzzle by asking for the details of new organization, which, when given, it hopes to prove absurd.

Alford resolves the two into one, regarding the second as only stating specifically what is involved more generally in the first. But certainly the mode of the Apostle's reply implies two distinct points here]. The answers to both these questions now follow, so as to illustrate, first, the process of the resurrection by analogies drawn from vegetable life, and, next, the peculiarity of the resurrection body in its distinction from the present, partly, though analogies taken from the several spheres of creation, and, partly, from the difference between the first and the second Adam. He begins with an address to the deniers or the doubters of the resurrection, expressive at once of strong disapprobation and contempt.—Fool!—By this epithet he characterizes as irrational those who are inclined to boast of a high degree of rationality, inasmuch as they ought to have convinced themselves at once respecting the matter in question by an analogy so obvious. [The term does not necessarily express any bitterness of feeling, for our blessed Lord used the like to his doubting disciples (Luke xxiv. 16). It was the senselessness of the objection that is here attacked; for it was folly to say, the body could not live again because it died. The case of the seed showed that disorganization was the necessary condition of organization. If the seed remain a seed, there is an end of it; but if it die, it bringeth forth much fruit. (John xii. 24. So with the body (Hodge))].—**What thou sowest**—*ὃ σὲ, θού*, belongs not to fool, as if it were an emphatic addition to the vocative; but it belongs to the relative clause, and it is placed first to show that the readers ought to understand from their own experience the unreasonableness of the objection (Neander). [It is the pointed finger aiming at the objector present to the author's mind.—'Thou.'] The human sowing is here contrasted with that of the divine in the implanting of human bodies in the grave (as Klopstock sings: "The seed by God is sown, To ripen till the harvest-day"), but not the work of God in the development of the seed (*ὡσπορεύει*)—**is not made alive, unless it die**:—What he means is, 'From the fact that the seed sown by man is not made alive without having first passed through a process of death and corruption, thou oughtest to infer that it is just so with the human seed—that dying and corruption furnish no ground for asserting the impossibility of the resurrection.' By the use of the verb "is made alive," instead of 'springs up' (*ἀνατέλλει*) the type is brought closer to the anti-type.—After this reply to the first question, he turns to a more extended explanation of the nature of the new body, in answer to the second. From the process itself, he passes over to its contents and results by showing that, as in the process, there was a contrast in the development (first, death, and then life); so here there was a contrast between the seed corn and the plant which sprung from it. The former is brought prominently to view in the construction of the sentence, since it is set before us at the first in an absolute clause.—**And what thou sowest**,—i. e., 'as to that which thou sowest.'—**not that body which is to appear doth thou sow**,—In view of the fact of which he is treating, the plant is here designated as a physi-

cal organism by the term "body;" and in contrast with this he calls that which is sown as, **naked corn**;—*γυμνόν*, i. e., either undeveloped, or separated from its proper covering and from the life of the plant; the former explanation is better suited to the context,—it may be—*εἰ τὸ χοῖον*. Comp. on xiv. 10.—**of wheat or some of the others**:—*τῶν λοιπῶν, sc., σπερμάτων*. In opposition to a gross identification of the present body with the resurrection body which lies at the ground of the objection urged, he here asserts a distinction between the two—a distinction, however, which does not exclude the identity of the fundamental substance or the germ. [That which springs up differs in outward form from that which is sown; yet it is so far the same, that we can say that that which is sown is precisely what springs up. The analogy here, therefore, is sufficient to destroy the force of the objection raised.]* Müller interprets ver. 37 of the intermediate state between death and the resurrection. He remarks "Just as the old seed corn which is sown into death retains a sort of corporeity in ever changing forms (in the germ, in the blade, in the stalk) all through an intermediate state, until it, as it were, attains to its resurrection and glorification in the fresh, green corn, so also do human souls pass through their intermediate state, not without a certain sort of corporeity. But as the old appears again in a rejuvenated form, only when it has attained to a new and perfected kernel, so also, do those who sleep come to their full and

*[But it may be asked, wherein consists the identity between the natural and the spiritual body? Certainly not in the material particles of which the two are composed, nor yet in the sameness of structure. All suppositions of this sort, which find a picture of the resurrection in Ezekiel's vision of the dry bones, are set aside by the force of the analogy which the apostle uses. Not even during our earthly state can it be said that the identity of our body in the several stages of existence, consists in the identity of the particles which compose it. These, as science teaches us, are in continued flux day by day. By some mysterious process of life, are we gathering to ourselves new material and passing off the old; and as to the matter of our composition we are no more the same in two successive moments than is the river that we call by the same name and yet is ever passing. Yet, no one thinks of questioning the identity of our persons, or of our bodies. Amid this constant change there is something fixed which makes us recognizable as the same from the cradle to the grave—something which gives form, and feature, and organization, to this ever-moving current of matter which is momentarily condensed into what we call our bodies. And what is this but the plastic principle of life which is ever shaping the materials which nature gives it for its own uses, and in accordance with an inward law which moulds us after our kind? Here then we have the true substance of the body—that which *stands underneath* the outward phenomena of a corporeal form and imparts to its sole reality. And if this be so, it is easy to see that when by death the materials of our present structure are all dissolved and scattered abroad, this vital, organic principle, abiding still in connection with the spirit, and in the presence of Christ, may, by the power which He, through His eternal Spirit, works in our spirits, at the resurrection gather to itself and assimilate new materials of a wholly different kind, suited to that new condition of things which shall be ushered in at the glorious appearing of our Redeemer. How far this new form may resemble the old, so as to enable us to identify acquaintances and friends, is a matter on which Scripture gives us some faint hints. At our Saviour's transfiguration Moses and Elias seem to have been recognized for what they were; and after His resurrection, His disciples were enabled to know their Lord. And there is nothing unreasonable in supposing that the resemblance between our present and glorified bodies will be sufficiently strong to enable us to know our old associates again and so keep up a continuity between our earthly and heavenly state. It is at any rate, a pleasant thing to think such an identification possible].

glorified state in the resurrection of the body, which will take place at the end of the world." He next proceeds to show the divine causation in respect to the future body, thereby showing wherein all development, even the resurrection of the dead included, ultimately rests.—**But God giveth it a body.**—"The Holy Scriptures know nothing of an independent development of nature without God, about which modern philosophy has so much to say." BISHOP.—**as he hath pleased.**—The past tense here points back to the original determination of the Creator, in accordance with which He goes on perpetually giving to each seed or germ a body, after its own fixed kind, or conducts it onward to the development of the same. [In all the continued processes of nature, the Creator abides by the primitive constitution of things. The uniformity of His operations should not lead us therefore, to ignore His perpetual free agency, and to regard the universe in the light of a dead mechanism. Nature is alive with an ever-present, ever-active God].—**and to each of the seeds**—σπέρματων, lit., *sperma*, not only of fruits, but also of animals—a gradation to ver. 39. (Bengel).—**its own body.**—ἰδίον, *own*, i. e., suited to the species, peculiar to the individual, produced from the substance of the seed. The argument here is this: that inasmuch as this is the way of God's working, we may expect something of the like sort in relation to the germ of the human body, and that it is absurd to dispute this. [And still further; inasmuch as we cannot infer from looking at a seed what the plant is to be, so it is very foolish to attempt to determine from our present bodies what is to be the nature of our bodies hereafter. (Hodge)].

Vers. 39-44. The diversities of organization in the several spheres of creation, and also the diversities in their glory, are next exhibited as analogous to the diversity between the present and the resurrection body, as that of a new and higher organization. He starts from the animal life, where man occupies the first position. With the unity of the genus (σῶμα, *flesh*), there exists a striking difference in the species.—**All flesh is not the same flesh**;—[De Wette explains "flesh" as the animal organism].—**but one is of men, and another flesh of beasts**.—κτῆνος, κτέανον, κτήμα properly, *animals* owned by man, such as sheep and oxen; but here in distinction from what follows, the word denotes *quadrupeds* in general.—**and another of birds, and another of fishes.**—The difference predicated here is not as to substance, but as to quality (Calvin); and this is manifold and marked. [If, then, we see such a variety in the organization of flesh and blood here, the inference is that we may find a still greater variety of organizations existing in other spheres. God is not limited in His power and wisdom, so that He must make all bodies alike.]—**(There are) also bodies celestial.**—It is not agreed whether the apostle here means the bodies of angels, or heavenly bodies, such as the sun, moon and stars. The first interpretation, taking the expression to mean 'bodies found in heaven,' is maintained by Meyer and de Wette (comp. Matt. xxii. 80); the second is the more common one, followed by Oslander and Neander, [Hodge and Alford]. The

latter has no support in the usage of antiquity, and is vindicated, partly on the ground that the heavenly bodies were regarded by Plato, Plutarch, Galen, and others, as animated beings; and partly on the ground that in ver. 38, the term "bodies" is applied to plants; and to this it may yet be added, that not only the clearness and the beauty with which the stars shine, but also the interest attached to this whole treatment of the idea of corporeity, explains this rare use of the word σῶμα, *body*, as denoting a material whole bound together in unity of being. But it may be asked, whether the contrast between the stars viewed as heavenly bodies and the world of men, animals and plants, viewed as earthly bodies, is a suitable one? Perhaps, indeed, not so suitable as that between the bodies of angels and those of men and beasts. The latter "would also touch and explain far better the distinction between the earthly body of death and the supramundane body of the resurrection" (Oslander); and nothing unsuitable, nothing disturbing to the symmetry of the whole analogy, can be found in it. Moreover, we are led to the supposition that angels have bodies, from what our Lord says in Luke xx. 35, 36, of the equality between angels and the children of the resurrection in the future world. So far as the unsuitness of this analogy to meet the case of the skeptics is concerned, it must be remembered that the apostle has not so much to do with these, as with a congregation established in the faith, to whom such a view of angels would be neither strange nor incredible.*—This comparison between the two kinds of bodies is followed by an exhibition of their diversity in respect to glory. In the one case it is a heavenly radiance; Matt. xxviii. 3; and in the other case it is strength, beauty, grace, artificial culture, in their several manifestations (Meyer).—**There is one glory of the sun, etc.**—Not only do the heavenly bodies differ from the earthly in glory, but there is great diversity among the heavenly bodies themselves. The sun has one degree of lustre, the moon another, and even the stars exhibit a wonderful variety of size and brilliancy among themselves. The allusion here might naturally lead us to think of the various degrees of glory in the resurrection bodies, as compared with each other; but the context does not point to this, and all the allegorical deductions, such as we find in Tertullian and others, must be pronounced erroneous. [So Calvin:—"A mistake is here commonly fallen into in the application; it is supposed that Paul meant that, after the resurrection, the saints will have different degrees of honor and glory. This, indeed, is perfectly true, and is proved by other declarations of Scripture; but it has nothing to do with Paul's object." Paul is

*[But with all these arguments in favor of regarding the apostle as meaning angelic bodies, Kling prefers the other interpretation. And so Calvin, Bloomfield, Henry, Poole, Barnes, Hodge who, while speaking of it as doubtful, gives it the preference. But one naturally inclines to go with Meyer, De Wette, and Alford, Stanley, in supposing *angelic bodies* to be meant. All the accounts given of the angels imply the possession of a material vehicle, more subtle and glorious than that of man, capable of visibility or invisibility, at the option of spirit within; and Paul speaks of being 'clothed upon with his house, which is from heaven' (2 Cor. v. 2); and certainly this view suits the case in hand far better.]

arguing here from existing diversities in the various organizations found throughout the universe, to prove that there may be still other and greater varieties yet to appear—that neither the wisdom nor power of God has been exhausted in the production of different kinds of bodies, and will be made more signally manifest in providing for saints a vesture suited to the glory of Christ's coming kingdom]. In the next verse we have the apodosis of the comparison.—**So also (is) the resurrection of the dead.**—The connection is this: as we see so great a variety of forms above and below, there is abundant room for modifications of every sort in the human body, and it indicates only great narrowness of mind to infer from the condition of the dying human body that it could undergo no transformation. (BURSER). The general proposition to which the comparison leads, *viz.*, that there is a distinction between the constitution of the earthly body and that of the heavenly, is now more fully carried out.—**(It) is sown in corruption.**—The subject of the sentence is indicated by the connection. Instead of saying, 'it is buried,' as pertinent to the case of the human body, he borrows his expression from the analogy above employed. [The bodies of the saints are as seed sown in the ground; and, hence, every graveyard or cemetery is most aptly termed, in German, "God's Acre." The dissolution that is there quietly going on, out of sight, is but preparing the way for a more glorious appearing, when the winter is past, and the millennial spring breaks upon us.] As the antithesis we have—**(it) is raised in incorruption:**—*Ἐγείρεται, is raised*,—the expression is not inconsistent with the figure. For we may take it in the middle sense, 'it raises itself,' or, 'it rises,' just as the plant does out of the seed corn. On account of what is said in ver. 38, Neander interprets the sowing, not of burial in the grave, but of the development of life upon the earth; [and so Hodge: "it is now a corruptible body, constantly tending to decay, subject to disease and death, and destined to entire dissolution." In this case the whole earth must be taken for God's seed-field, and our present condition must be regarded as, in some sort, an underground one]. The preposition "in," in both clauses, expresses the condition in which the body is found in the two stages; in the first, the elements hitherto organically united are dissolving and scattering; and in the second, we are raised above all corruption and harm, above all pain, and disease, and suffering, into a state imperishable and fixed.—**It is sown in dishonor.**—*Ἀρμία*, not simply denotes the unseemliness of the earthly body, and the humiliating infirmities of its corruptible state, by reason of which Paul elsewhere calls it "our vile body" (Phil. iii. 21), but also, since he is speaking of burial, the foulness of the corpse, which is a reminder of the disgrace incurred in the penalty inflicted by death.—**It is raised in glory:**—By this he means the revelation of the dignity of the children of God in the resplendent brightness of their resurrection bodies, pervaded and glorified by the divine life. It is to be fashioned like unto the glorious body of the Son of God.—**It is sown in weakness.**—*Ἀσθενεία* does not refer simply to the feebleness of the earthly body

when living [Bloomfield], but also to its perfect powerlessness as a corpse, its inability to resist corruption.—**It is raised in power:**—*Δύναμις* denotes a fullness of strength, energy and elasticity, which a renewed vitality will confer on the resurrection body, enabling it to execute all the purposes and volitions of the spirit with the utmost ease and readiness.—All that is implied in these contrasts is condensed into the final one. **It is sown a natural body, it is raised a spiritual body.**—Respecting the term "natural," [or, more properly, 'animal,' 'psychical,'] comp. on chap. ii. 14. The expression, "natural body" (*σῶμα ψυχικόν*), denotes, in general, an organization that corresponds to the soul (*ψύχη*); and "spiritual body" (*σῶμα πνευματικόν*) one that corresponds to the spirit (*πνεῦμα*). The former is one which carries the impress of the soul; the other, the impress of the spirit. The soul is that by means of which our spiritual part is linked to a physical life—a life of impulse and sensation, dependent for its nourishment upon a world of sense. The corporeity corresponding to this and determined by it, is precisely on this account made dependent upon this outward world, and is affected by it; and by reason of it, it is exposed to all that which has just been expressed by the words "corruption," "dishonor," and "weakness," of which death is the catastrophe. The nature of the spirit is, on the contrary, a free, supermundane life of light and love in God; and the spiritual body is an organization suited to its character, being lifted above all dependence on the outward world, and the consequences following from it, and displays itself in incorruption, glory and power. The antithesis to the animal or natural body forbids our explaining the epithet "spiritual" here, as though it meant *ethereal*, or *refined*, ["much less made of spirit, which would be a contradiction." HODGE].—According to the ordinary reading, the following sentence would be simply a short and emphatic confirmation of what has already been said. But the better authenticated text, which we are by no means justified in setting aside as an easier reading, or as a correction, presents us here with two clauses—the second conditioned upon the first, which is supposed to be conceded.—**If there is an animal body,**—which the soul has as its corresponding organism—a thing perfectly obvious—**there is a spiritual body.**—*i. e.*, the same must hold good also of the spirit; this likewise must have its corresponding organ as its means of expression, and as the instrument of its operations, [suited to the new order of things introduced by the coming of Christ]. The emphasis here lies upon the word "is." [If the one exists, so does the other].

VERS. 45-49. According to Ewald, the sense and connection of this passage may be given thus: 'This order of succession in the whole course of the world's history, it is impossible should be otherwise. The finer forms always follow the grosser; those more spiritual succeed the more sensuous. Christ could appear only after Adam; and the purely heavenly Christ, as an external manifestation, is yet to be looked for. In like manner, the entire glorified humanity can only follow upon the present.'—**And so it is written, The first man Adam was**

made a living soul.—The citation is from Gen. ii. 7, with the addition of the qualifying words "first" and "Adam;" [ἐγένετο εἰς ψυχὴν ζῶσαν, from the LXX, being a literal rendering of the Hebrew לֵנֶפֶשׁ חַיָּה, lit.,

for, or, unto a living soul; and to this the following expression is accommodated: εἰς πνεῦμα ζῶσιν ποιοῦν.—The expression living soul, as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. i. 20, 21, 24 and elsewhere, in which passages the words translated "living soul" are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light that the apostle uses them as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality. It is by means of the soul that he and all descended from Him, are linked to this changing and corruptible world, and so become the heirs of corruption. The only superiority ascribed to man in the history of creation, is found in the fact that 'God breathed into him the breath of life,' and in this it is intimated that in the act of becoming a living soul, man at the same time was endowed with higher capacities, which brought him into relationship with God, and made him capable of communing with Him, and so of rising to a spiritual existence. But the possibilities here involved for leading a true, spiritual life, could only be carried out by his abiding in fellowship with God and partaking of the Divine Spirit. And had this been maintained by obedience, there is every reason to believe that the higher life of the spirit would have glorified the lower and made it partaker of immortality without the intervention of death. But by reason of the Fall, this possibility was cut off, and man becoming animal (ψυχικός) or as our version renders it "natural" in the very elements of his character, or in the springs of his existence, became at the same time mortal. Herein lay the necessity for the new creation through the intervention of a Redeemer who shall be nothing less than a quickening spirit]. That the Apostle wished to have the following clause also, regarded as a scripture quotation, is an assumption as groundless as that the whole was taken out of the Apocrypha. That which was affirmed in scripture respecting the first man Adam, suggests to his mind the thought of Christ, the antitype of Adam; the lower plain upon which Adam was said to stand, points to the higher. Already by the addition of the epithets "first" and "Adam," the apostle gives us to recognize the significance of the scripture language, and introduces the contrast which he wished to set up.—the last Adam, a quickening spirit.—"He attaches his own words directly to the passage from Scripture, as if to intimate, that the latter as necessarily followed from the former, according to its typical significance, as though it had been already spoken. He, therefore, merely gives expression to the inference which is im-

plied in the passage itself, without any intimation that it also did not belong to the language of Scripture—it being a self-evident result plainly contained there. ("Let a person read the first clause," and man became a "living soul," dwelling thoughtfully upon the expression "living soul," and then repeat, "the last Adam, a quickening spirit," somewhat less slowly and loud," MEYER, Ed. 3.) The whole sentence, however, is by no means, to be regarded as a logical parenthesis, as though ver. 46, were to be connected immediately with ver. 44; but it enters directly into the whole course of thought, and was designed to be a confirmation of the preceding statement (ver. 44) from Scripture, which, by its declaration in regard to the first Man, that he became a living soul, from whence the soul-body or animal organization proceeded, points directly to that higher state which was first realized in the last Adam, viz., to the quickening Spirit on which the spiritual body was founded.—The adverb "so" introduces the scripture text corresponding to that which had just been asserted and likewise confirming it. Adam's becoming "a living soul" is represented as the effect of God's breathing into him "the breath of lives," נִשְׁמַת חַיִּים. This is the term used to express the principle of life taken absolutely, which has its source in the divine Spirit, of which the soul of man is the efflux forming the bond or nexus between his body and his spirit, [See Delitzsch, Ed. 2. Part II. Sec. 3, and Heard, *Tripartite Nature of Man*, p. 38-45]. The man, however, is נֶפֶשׁ חַיָּה, living soul, wherein body and spirit meet in living union. By means of this union is he constituted and made capable of a spiritual life; or in other words, herein consists the foundation of his moral and intellectual culture and final glorification into a divine life (Beck, *Seelenl.*, p. 9.) "This life of the spirit as it increases in intensity is destined to make the soul, and by means of it the body likewise ever more and more, the proper image and exponent of itself, so that the two-fold life of man, as in a natural and necessary way it has the soul for its uniting bond, so also in an ethical and voluntary way it has the spirit as an all-pervading and controlling principle." [See Delitzsch, Part II. Sec. 5]. The first man, not as yet having transcended the character of a living soul (with which, however, sin must not as yet be supposed, nor even the necessity of its occurrence, but only the susceptibility for it, Meyer, Ed. 3,) since his personal life, by a free act of his own, had not appropriated as it should the Divine life of the spirit, but had apostatized from it through sin, which ran its fatal course in subjecting man more and more to the power of death, required now a new beginning which should actually lead to that glorification for which he was originally intended. This was to be achieved by such an appropriation of the Divine life of the Spirit that the result should be a quickening spirit. And this is just what we find in the other and second Adam who winds up the history of the race; since soul and body are in Him thoroughly pervaded by the Divine life and He as the perfected and glorified One, has the power continually to beget this same life in others, and

so by renewing and transforming them, actually to develop the original capacities and intent of our common nature. "But for the very reason that this quickening Spirit was obliged to assimilate every thing to itself, there arose a necessity for its bursting this earthly covering in order to fashion for itself a new and glorified organ." NEANDER. —Now, it is evident, that the point of time from which Christ became this "quickenings Spirit" was, not His birth, but His resurrection; for until that moment He was in the likeness of sinful flesh and had an animal body; and it was not until after He had solved the problem of maintaining the original sinlessness of the spirit through all the stages of His natural life in a world of sin, that He, who, by a living resemblance, was the representative of a humanity that had become flesh in all its natural susceptibility to sin and death, became in like manner the representative and head of a humanity spiritually and divinely glorified, by virtue of having glorified human nature through the power of the Spirit, and in the maintenance of a perfect obedience, and of thus having overcome the curse of sin (Beck, *Lehrwiss.*, p. 465 ff. 472). The point of transition from the one to the other stage is His resurrection. Through this, in the very might of that love which led him to incur judgment and lay down His life for the deliverance of the lost, He became henceforth in His newly quickened and glorified corporeity the divine organ for that life-renewal, that quickening of the dead, which reaches its perfect realization at the resurrection, and so, "a quickening spirit" (comp. Rom. viii. 11). The verb to be supplied is not *ἐτίσθαι*, *is*, but *ἐγένετο*, *became*. While it belongs to the soul to be only "living," and that through the spirit; so, on the contrary, does it belong to the Spirit "to make alive," to impart the divine life-power which it has in itself, or which it is in a personal way (Osiander and Meyer). As the expression, "the first man," designates the founder of the human race whose type is impressed upon all who spring from him, so does the expression, "the last Adam," designate Him from whom issues the second final development of humanity that leads on to perfection.

And now, since it were natural to wish that the perfect had existed from the beginning, he proceeds to state the law of the divine order.—**Howbeit, not first the spiritual, but the animal; afterward the spiritual.**—Such is the established order in the development of humanity; and this order he means to set forth as something necessary, [founded in the very plan of the entire creation, the analogies of which were to be seen everywhere. Nature, through all the stages of existence, forms an ever-ascending series. In all the realms of life we mount from the lowest organizations to those more refined and complete. Why this was so ordered, the apostle does not pretend to say. The reason for it is deeper than science can go, and is among the hidden things of the Eternal Wisdom. All that Paul means to assert here is, that such is the order required by the general constitution of things]. First, the earthly nature must needs manifest itself in Adam, and then only could it attain afterwards to a higher development

(Neander). The adjectives, "spiritual" and "animal," had better be taken here in a general way, as designating different stages of life, without supplying the noun "body."—That the natural is first, and then the spiritual, is shown in the instances of the two great heads of humanity.—**The first man (is) of the earth, earthy;**—By the epithet "earthy," which relates to the body, and not to the whole man as imbued with earthly affections, he designates that physical conformation which corresponds to his origin as taken from the earth. With this is connected the animal state. But the inward quickening of the body, which proceeds primarily from the spirit, does not take place directly; but through the operation of the soul, which, in man, by virtue of the breath of the Creator; is, as it were, formed out of the essence of the spirit in the body (Beck, *Seelenl.*, p. 31). Now, inasmuch as in the creation of the first man there existed, first of all, a body fashioned out of the dust of the earth, this, at the start, could only bear the impress of the soul, which mediated the quickening power of the spirit. And such a body carries in itself the possibility of death, which, however, is only realized through sin (Gen. iii. 19; Comp. Rom. v. 12 ff.), i. e., the alienation of the soul, which determines the condition of the body, from the Divine Spirit-life. Apart from this, however, it has the possibility also of not dying, which might have been realized through the perpetual appropriation of this spirit-life by means of which, as the soul advanced in spiritual glorification, it would become ever more qualified for the progressive quickening and glorification of the body (comp. Osiander, p. 777). As the antithesis we have—**the second man is from heaven.**—The fuller reading of the received text, "the Lord from heaven," is opposed by an overwhelming balance of authorities; and the rejection of the words "the Lord" is not to be explained on the ground that it did not seem to suit as the proper contrast for "earthy." It is far more likely that some transcribers attempted to fill out what appeared to be an imperfect antithesis, by adding "the Lord" in the margin by way of a gloss, and that this afterwards crept into the text. By the term "Lord" (which would belong not to the subject, but to the predicate, and as the nobler designation would be put before the other), there would be exhibited the divine glory, the supramundane exaltation and power of the second man coming from heaven, in contrast with the earthly imperfection and weakness of the first man springing from the earth; and this certainly would not simply refer to his bodily life, but to his entire personality, which carries in itself the fulness of the spirit, and of divinely quickening power; from which, then, it might be inferred in regard to the expression "earthy," that it denoted the earthly constitution and characteristics of the entire person of the first man.—In the case of the shorter reading, however, the question arises whether it means the heavenly origin of the second Man, in relation to His human life; which, then, in case the term "earthy" refers to the body of the first man, might be referred in like manner to Christ's corporeity (hence the hereti-

cal assumption that Christ's body was from heaven)* or whether it means the final appearing of the second man, His second advent, for the perfection of His work, of which the resurrection of the dead is a part. The whole context appears to imply the latter (comp. vv. 22, 23, 45, 49).† What is here meant, therefore, is His coming from Heaven at His second Advent, which will take place in celestial glory and in His transfigured humanity. And this presents to us the real antithesis to the earthiness of the first man.

The following verses express the fact that the peculiar qualities of each of these two heads are reflected in those of the persons who belong to them severally, viz., in respect to the natural body on the one side, and the spiritual body on the other. This is what is meant by *διος* and *τοιοῦτοι*.—As the earthy, such they also that are earthy:—By the latter are meant those who have descended from Adam, and like him are of an earthy nature.—and as the heavenly, such they also that are heavenly.—By the latter are meant those belonging to Christ in their state of heavenly perfection, or those who are taken up with Christ, the glorified, in the fellowship of His glorified life in heaven. Comp. Eph. ii. 6, "and hath made us sit together in heavenly places in Christ Jesus;" and Phil. iii. 20, "Our citizenship is in heaven;" to which may be added still further, ver. 21. "Who shall change our vile body, that it may be fashioned like unto His glorious body." The latter is here carried out in ver. 49, in the same antithesis as in ver. 48.—And as we bore,—namely, during our earthly life,—the image of the earthy,—i. e., the animal body (Phil. iii. 21, "the body of our humiliation")—we shall bear,—namely, at the time of His appearing, from the resurrection onward,—the image of the heavenly.—i. e., the spiritual body which is made like unto His glorious body. In the verbs *ἐφορέσαμεν* and *φορέσομεν*, he places himself and his readers at the turning point of the second Advent, when they will have the life which they led in their earthy state behind them, and that of their heavenly state just before them.—*φορεῖν*,—an image taken from dress. It means to wear as a garment; it occurs also in tragedy in relation to bodies (*φορεῖν θέμας*), and particular parts of the body, such as the hair. The more feebly attested reading *φορεσόμεν*, we shall bear, corresponds to the entire connection and force of thought. The other, *φορέσωμεν*, let us bear, would introduce a paranesis, which would constrain us to take the word "image" in an ethical sense. So Chrys., and Theoph.: "By the image of the earthy he means evil deeds, and by the image of the heav-

enly, good deeds." It is in connection with this reading also that the following verse is interpreted in an ethical sense, which, however, is in contradiction with the uniform usage of the words "flesh and blood." Perhaps, however, it was the ethical interpretation of ver. 50, that gave rise to the reading. [Stanley, in obedience to the preponderance of authority, gives preference to the hortatory form of this sentence, which he acknowledges to be in no connection with the context].

VER. 50. He here winds up the whole of this exposition respecting the body in which believers should come forth, and confirms the declaration, "we shall bear the image of the heavenly," by a solemn asseveration.—Now this I say,—It is a formula for emphasizing a subsequent statement, and implies no concession to his opponents. *ὅτι*, as in chap. vii. 29, not 'because,' but,—that—Ver. 49 rests on ver. 45, not on that which here follows.—flesh and blood.—By these words, according to Theodoret, are intended [not our sinful, fallen nature, as some, like Chrys., understand it construing the words in an ethical sense; but] our mortal nature, which, as such—cannot inherit the kingdom of God;—or, as Lange, "the constitution originating in natural birth." It is the animal body in its present organization. "Flesh" denotes the earthly substance of the "body and blood," the animal element in it, according to its corruptible nature. That this corporeal constitution cannot enter the kingdom of God without change, is still further shown from the incompatibility between the two.—neither doth corruption inherit incorruption.—Corruption, not as distinct from flesh and blood, as the dead are distinguished from the living; but the word exhibits to us prominently a characteristic of our present state, which sets it in marked contrast with the constitution of the kingdom of God, as that of an imperishable life—*φθάραι* is here the abstract for the concrete *φθάρων*. The present *κληρονομεῖ* expresses a constant relation (Meyer), and an established truth. The idea of time is not here taken into account.

DOCTRINAL AND ETHICAL.

1. *Skepticism* would fain wear the aspect of an enlightenment that transcended the ordinary scope of faith, of a more comprehensive and loftier view of the world which was justified in looking down upon a belief in the doctrines of revelation as a sign of narrowness and bigotry. But, regarded rightly, the narrowness will be found on its part. It is skepticism that betrays a lack of sound reason, which, at the same time, includes a lack in the higher moral constitution. There lies at the foundation of it a dullness of thought, a dislike for the labor of profound contemplation, a disposition to be readily satisfied with what is most obvious, and to abide within the wonted circle of human notions. Nay, still more, there is at the bottom of it a pride of understanding which delights in the supposed discoveries of truth, and is opposed to the acknowledgment of a wisdom surpassing its own range of thought and opinion—even a wisdom to which it is the business and duty of the human under-

* ["This passage was used by the early heretics of the Gnostic to sustain their doctrine that our Lord was not really born of the Virgin Mary, but was clothed in a body derived from Heaven: in opposition to whom the early creeds declare that He was as to His human nature consubstantial with man, and as to His divine nature consubstantial with God." Hodge].

† [This is the view given by Meyer and other commentators, both ancient and modern. But Bloomfield, and Alford, and Hodge, and de Wette, and many others, prefer the reference to the heavenly origin of His entire personality as the God-Man. This view is ably supported by Bp. Bull. in his *Jud. Eccl. Cathol.* v. 5, and is also rendered probable from Jno. iii. 13, where the Son of Man is spoken of as "He that came down from Heaven."]

standing to submit, cordially accepting its doctrines and endeavoring to understand them more and more, if it is ever properly to come to itself, since it here enters upon its own proper ground, the Spirit of God, and in the light of truth is enabled to recognize more and more, on every side, the nature and laws of Divine providence, and the manifold ways of God, and the correspondencies which exist between the natural creation in its varied developments and the kingdom of grace or the work of redemption in all its rich unfolding.

2. *The resurrection of the dead*, stands in close analogy with various phenomena which constantly present themselves to our notice, and in which the creative omnipotence of God displays itself from year to year. In these death, dissolution, and corruption, are seen to be the conditions of a new life—stages of transition to new forms of existence. The kernel contained in the ripened fruit, conceals a vital germ, which, when the kernel is planted in the soil and there dissolved, bursts forth and springs up into a new growth in conformity with the constitution originally given it by the Creator, and by means of His ever-present, everywhere active, power. Essentially the same process occurs in the resurrection of the dead. Corruption is only the dissolution of that which was the result of a previous vital development, in order that the germ of a new body which was included in the inmost kernel of the old, may break forth and unfold itself into a new and living organism. But the new is not [as some suppose, the restoration of the old, a recombination of the same particles that existed in the old body,] but of another and nobler quality [and better suited to be the organ of a perfectly sanctified spirit]. In the resurrection body we enter upon a distinct and higher stage of life than that occupied by the body which has been laid in the earth. [The apostle calls it “a building of God, a house not made with hands” in contrast with the former, in which, as the seat of pain, and suffering, and sin, we groaned being burdened. What its particular attributes and peculiarities are, it doth not yet appear. It is sufficient for us to know, that it will be like unto Christ’s glorious body; and from the hints afforded us in the account given of His several appearances to His disciples, we may obtain some idea of its superior adaptation for the service of the spirit]. It must be understood that we are here speaking only of those who have been taken unto a fellowship with the new divine life in Jesus Christ, and have come within the sphere of His redeeming grace; or, in other words, who belong to that new development which proceeds from the last Adam. [What the condition of those will be who are to come forth to the resurrection of damnation, we are not here informed, and on this point to offer conjecture would be to go beyond our province].

This higher stage of corporeal existence has its analogies in the broad range of creation: since here also, we behold manifold distinctions and degrees of organization, as well in the sphere of animal life as among the higher orders of being, including man and angels, and also among the celestial bodies shining with varied glory. Somewhat corresponding to the distinctions

here observable, will be the superiority of the resurrection-body in the comparison with the earthly body—a superiority, which viewed in the contrasts presented at the time of death and of resurrection, is expressed in the antithesis between corruption and incorruption, weakness and power, dishonor and glory.

3. *The resurrection as illustrated by the account of the divine plan in man’s creation.* Much light is cast upon the great distinction between the present and the resurrection-body, by the divinely revealed economy of the Creator, or, in other words, by the divinely ordained development of the human race, as set forth in Scripture. The all-quickening Spirit of God first produced a creature with a living soul. The soul, as the vehicle and instrument of his life-power, by which being quickened, the earthly body prepared for it by God becomes animal or psychical, i. e. conformed to the character of the soul, is the organism of a personal life which is capable either of appropriating to itself ever more and more that divine spiritual life in which it is rooted, or of apostatizing from it. In the case of apostasy, such as actually occurred, instead of a progressive glorification of the earthly, physical body into a heavenly, spiritual one, there would ensue a progressive mortality and corruption. And such man has already incurred. Nevertheless, that condition for which he was originally constituted and destined, was still bound to come to pass. Through a Divine act of love, a new process of development was introduced into the human race, which, as in the first instance, entered into life through the quickening power of the divine Spirit, and in the like manner, involved the possibility of a free self-determination in both directions, i. e., a true human life according to soul and body. But by a style of conduct opposed to that pursued in the first stage of development or by its head, the first Adam—by the perpetual appropriation and maintenance of the divine, spiritual life amid all the temptations of our lower nature, and amid all the difficulties, struggles and necessities which attended upon a loving entrance into the accursed state of the first Adamic humanity, this reached a height upon which the animal nature, glorified into a truly spiritual condition, becomes the principle of a like glorification for the earthly animal race of man (in so far as this enters into the fellowship of the second Adam), so that everything which had been corrupted by means of sin is again restored, and aims at rising to the highest stage of life which had been ordained from the beginning as the proper goal of all human endeavor, but which had become unattainable after the apostasy. Now after that we have become incorporated into the second Adam by faith, by means of which His Spirit as an inwardly sanctifying power takes possession of our personal life, and delivers it from all selfishness, and all entanglement with our earthly sensuous being, and attracts it with all its powers and entire organism into the service of the Divine life, and assimilates it to that; there then follows, as the natural completion of this process, an unfolding of the germ of this Divine spiritual life that has been implanted in this organism (after the process of dying which be-

longed to the old Adamic state, has been gone through with) into a new organism which corresponds to the glorified body of the second Adam.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 85. **HEDINGER**: Shall I rise again out of the grave, the dust, the fire, the abyss of the sea, and appear in beauty and glory? Reason says, No. Oh, blindness! Ask the beautiful fruit-bearing stalk, what and where it was a short time ago.—Ver. 86. "Thou fool." Paul here calls concealed reason by its right name, in order to rebuke unbelief (Gal. iii. 1). To him who believes in the infinite knowledge, wisdom and power of God, and in the creation where God brought all things out of nothing, it will not be hard to believe that God knows where every little particle of dust of this or that body or member is, and how that which has been mingled in with the seeds of other bodies is to be again separated from them, and how each particle is to be brought again to its place, so that each body may be the same body.* If it is possible that a corrupted little seed of corn shall spring up to new life and verdure, and bring forth new kernels, although thy reason cannot comprehend how this can happen; then it is not impossible that God should quicken again the bodies that have been dissolved.—There is such a depth and breath in the works of God, that our feeble understanding becomes lost in them, even as a little drop of water is swallowed up in the great sea.—Ver. 87f. That the nature of every plant, with all its peculiarities is included in the little seed-corn, and springs from that, is certainly a work of God's wisdom and omnipotence. If He now produces from the buried kernel a particular plant which bears upon its stalk many other like kernels, how can we doubt that God would be both able and willing, according to His own infinite power, to bring forth out of the seed of a decaying human body a like result once more? (Luke xviii. 27.)—Ver. 43. The most beautiful of mankind, during their whole life, are but dirt, and are obliged to conceal much that they have both upon and in themselves; but the resurrection will glorify all that, and render our bodies perfectly pure vessels.—Ver. 45. We must carry about with us this mortal body in humility, endure it with patience, and let it die with fresh courage. In this way we rightly labor towards transforming it into that glorious and spiritual body which we expect from the second Adam.—Ver. 47. **HEDINGER**: Since the earthly Adam, endowed with earthly attributes, came first, and the second spiritual Adam followed after, so must that body which we inherit from Adam first be earthly and born, ere it become spiritual according to the image of the second Adam.—Ver. 48. Every thing in its own time—the body must first lay off its earthly qualities through death, and after that spring up anew.—What at last is born anew at the resurrection—should not this be glorious? Ver. 49. Here upon earth the glory of the

divine image mirrors itself in believers to some degree; but at the resurrection they will possess all this glory in its perfection.—Ver. 50. Perhaps thou wouldst gladly journey on to heaven with thy body and soul without dying, and so inherit its glory (2. Cor. v. 4); but that which is to live there must first perish, ere it be made anew.

BEALENB. BIEBL:—Ver. 85f. Man takes too much upon his phantasy, and means to see every thing thereby. Happily such are first pointed to the operations of Nature. For the lower and the transient world is an image of the higher and the enduring. If such wise spirits would investigate more exactly the operations of Nature, this would enable them to read in living characters, what follies they, with their wisdom perpetrate before God. Even in natural things we do not succeed in understanding how one thing and another transpires; and how much more will this be the case in heavenly mysteries (Wisdom ix. 16).—It is a folly which emanates from the pool of our corrupt hearts to be always inquiring—'how? how?' If we take our reason only with us and use it beyond its proper limits, it turns to unreason. We should learn to understand that things come from a higher hand, and abide in the way of faith.—Ver. 87. The outer hulls do not germinate, but are sloughed off from the inner germ, decay and mix with earth; but the germ itself springs up again in living green. Accordingly it is not precisely the same body with all its dust that is to rise again. Yea, even during this life, this mortal body is subject to a perpetual change, so that in a short time not one particle of that which we once were, remains in us, [so it is not necessary in maintaining the identity of the body to preserve the same material particles of which it was at any one time composed]. Though our bodies are in continual flux, yet no one says that we become new men every quarter of a year.—Ver. 88. The best is concealed in order that we may not confound Nature with God. Nature hides itself. There God alone is master, and has the key. If we do not go to Him we shall bring nothing out.—Ver. 44. We must not draw our conclusions from one body to another, and say: A body is a body. No; great distinctions exist among bodies. There is a spiritual body which is through and through like pure spirit, as well as a natural and beastly body.—Ver. 45. God has created men not purely spiritual, in order that they may not exalt themselves, but ever be mindful of their dependence. The natural life is, in respect to the other life, only as a field; but in the field a spiritual seed is sown which shall hereafter spring up through the power of the second Adam.—Ver. 46. The state of weakness comes first: otherwise, we would not know how to esteem that of highest glory, nor yet to distinguish between the two. Hence, this order is good; and he who takes it into account will avoid the miserable snares which are spread by reason.—Ver. 47. The first and the second man—these two are as wide asunder in their nature as heaven and earth, yea, as God and the creature; and yet one has come to the other, so that we have share in both.—Ver. 48. We must not become more earthly than Adam was. The

* [This comment is founded on the false assumption once so prevalent, that the identity of the present and the resurrection bodies was to consist in the identity of the material particles out of which the present body is composed].

Heavenly Adam was provided in order that we may and should again erect ourselves upon Him. In this way, then, do those that are heavenly spring from Him by a new birth and life in Him. But if this is to happen, our old earthly man, must and will, in thought, word, work, become united to Christ, in his sufferings and death, and the new man arise in us.—This is the great mystery, on account of which God became man, and proposes now to exhibit us as the children of God through His incarnation.

RIGGER:—Ver. 35 ff. In inquiring after the exact ground, *how any event comes to pass*, every thing for the most part turns upon the *intention* of the inquirer—whether he inquire from a desire of learning, and a delight in the truth, or from doubt and pleasure in mocking; whether he does it from faith and for the sake of advancing in knowledge, or simply to find pretext for unbelief. The difficulty in respect to the resurrection is the dying and the dissolution; but this, indeed, in a thousand cases, is the only way to new life and verdure, and fruitfulness. This thou wouldst question, if thou hadst not seen it so often.—It is enough that now the way through death to life is so pictured before our eyes. What God does daily and yearly in the realm of Nature, this He does in the kingdom of His Son, for the destruction of the last enemy. Let the change and expansion and manifold increase in the seed that is sown be what it may, yet all this has had its ground and cause in the seed itself. Even so the resurrection is but a quickening and up-springing of that very thing which has died.—What else is the denial of the resurrection but an ignoring of the power of God, which can produce out of its inexhaustible fullness just what it will. Ver. 42 ff. Precious foundation for our patience,—to suffer under the body of this death, because the germ of a future spiritual body exists therein! How deep down into the inheritance of Adam: until thou returnest again to dust! How highly exalted in the inheritance of Christ: until we shall become like unto His glorious body! Lord Jesus, prepare me that I may bear thy heavenly image.—Ver. 50. The natural life which we have in common with other living creatures upon the soil of earth, is not fit for the kingdom of God; it would be far too weak to sustain the powers in exercise there.

HEUBNER:—Ver. 35. All question after the *how* in the mysterious doctrines of religion must be asked with modesty, with a recognition of the limits of our knowledge, with the design of warding off unbelief and strengthening faith; and hence, not in those cases where all comprehension on our part is absolutely denied. Close reflection, strictly carried out, will never stumble at revelation.—Ver. 37. The present and the future life are related as germ and fruit; hence,

the resurrection is not the creation of a new organism. The study of nature should help revelation, and should lead us to the Lord of Nature and the Giver of Revelation. Especially does the ever-recurring change from death to life, which we see in nature, assist a Christian's faith in the resurrection.—Ver. 39 ff. The inexhaustible manifoldness of the kingdom of God opens to our contemplation an unfathomable sea.—Ver. 42 ff. The fundamental stuff remains, but development gives it another body. We know nothing of the innermost, finest parts of the body, and it is from these that the main stuff of the future body is formed. Since the heavenly body will not be like the earthly, it will be no burden to man. Finite spirits also must necessarily have an organ (contrary to Kant).—Ver. 45 ff. Christ, the Regenerator of man, gives the spiritual life—He creates in us not only the new life of regeneration, but His spirit and His power will directly quicken our bodies.

W. F. BRASSE:—Ver. 47. Great is the miracle of creation, by which God called the first man out of the earth into a natural life; but greater still is the miracle of Redemption, by which God has created a spiritual body, of which the sinful, earthly children of the sinful, earthly Adam were utterly destitute. Although now the work of redemption is greater than the work of creation, yet is it not more difficult to believe that the Lord will make our natural body a spiritual body, according to the likeness of His perfected spiritual body, than it is to believe that He made our natural body from a clump of earth?—Ver. 49. The true Christophori, or Christ-bearers, are Christians, here, in faith; there, in sight.—Ver. 50. The flesh and blood of the lost may and will rise, not to the inheritance of the kingdom, but to suffer the pain of eternal fire. But, in order that flesh and blood may rise to the inheritance of the kingdom, the present form of flesh and blood must be done away; first, through spiritual regeneration in baptism, and then through the physical change in the grave, in order that a spiritual flesh and blood may spring therefrom, according to the fashion of the flesh and blood of Christ.—The Christian burial is the blessing of the body to be redeemed from corruption (Rom. viii. 28).

[**ROBERTSON:**—Vv. 46-49. *The natural precedes the spiritual.* I. The universality of this law, as seen: 1. In the order of creation; 2. In the progress of the Jewish nation; 3. In the progress of the human race. II. The spiritual instances of this law: 1. Our natural affections precede our spiritual; 2. The moral precedes the spiritual. III. The stages through which we pass: 1. Through temptation; 2. Through sorrow].

D. Conclusion in reference to those who survive at the advent. Final exhortations.

CHAP. XV. 51-58.

51 Behold, I shew [tell, λέγω] you a mystery; We shall not all sleep [We all shall not
 52 sleep, πάντες οὐ κοιμηθήσονται.¹], but we shall all be changed.¹ In a moment [an atom, ἀτόμῳ],
 53 in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the
 54 dead shall be raised² incorruptible, and we shall be changed. For this corruptible
 55 must put on incorruption, and this mortal *must* put on immortality. So [But, δέ],
 56 when this corruptible shall have put on incorruption,³ and this mortal shall have put
 57 on immortality,³ then shall be brought to pass the saying that is written, Death is [was,
 58 κατεπόθη] swallowed up in victory. O death, where is thy sting?⁴ O grave [death,
 59 θάνατε], where is thy victory?⁴ [But, δέ] The sting of death is sin; and the strength
 57 of sin is the law. But thanks be to God, which giveth us the victory⁴ through our
 58 Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable,
 always abounding in the work of the Lord, forasmuch as ye know [knowing, εἰδότες]
 that your labour is not in vain in the Lord.

[¹ Ver. 51.—The *Rec.* is satisfactorily authenticated, [πάντες μὲν οὐ κοιμηθήσονται, πάντες δὲ ἀλλογησόμεθα]. The origin of the other readings is easily explained from the apparent difficulty of this. *Lachmann* [and *Stanley*] have πάντες [μὲν] κοιμηθήσονται, οὐ πάντες δὲ ἀλλογ. Others have πάντες μὲν ἀναστήσονται, οὐ πάντες δὲ ἀλλογ. [The μὲν has in its favor A. C. (2d. hand), D. (2d and 3d hand), E. F. G. K. L. Sinait., Vulg., later Syr., Copt., and a few eccles. writers, but against it B. C. (1st hand), D. (1st hand), the Syr. (Pesch.), Aeth., and Orig. *Jerome* testifies that in his day all the Latins had omnes quidem resurgemus, but that the Greeks were divided between omnes dormiemus, and non omnes dormiemus. *Augustine* also mentions that both Greeks and Latins were divided about it. It was very likely to have originated in an attempted conformity with the subsequent δέ. For placing the οὐ before κοιμηθ., so that it may qualify that word, and not after, with the comma before it, so that it may qualify ἀλλογ., we have B. D. (2d and 3d hand), E. K. L., almost all the cursives, with the Goth., Syr., (both), Copt., Aeth., Arab. versions, and many of the best Greek and Latin writers. Among the other MSS. there is an almost inextricable confusion, suggesting that they are not reliable. They appear to have sprung from the idea that otherwise Paul would assert (contrary to fact) that he, and those to whom he wrote, were not to die. See all the readings discussed elaborately in *Reiche* and *Nischendorf*.—C. P. W.]

[² Ver. 52.—*Lachmann* has ἀναστήσονται, but the evidence for that reading is not quite convincing. [It is sustained by A. D. E. F. G., 2 cursives, Orig. (one ms.), Chrys. (one ms.), Damasc., Theophyl. (marg.), but B. C. K. L. M., Sinait., several copies of the Latin, Vulg. (resurgunt), Orig. (5 times), Dialog., Chrys. (one ms.), Cyr., Theodt., have ἐγερθήσονται.—C. P. W.]

[³ Ver. 54.—The whole sentence τὸ φθαρτὸν τ. ἐνδύσ. ἀφθαρτ. καὶ is omitted in C. (1st hand), Sinait., (1st hand), 2 cursives, the Vulg., Goth., Copt., Aeth. (both), Marcion (in Epiph.), Athan., Iren. (Lat.), Hilari., Aug. (once), Ambrst., Fulg., Oros., Bede. By A., the Arm., version, and some unimportant MSS., it is inserted after τὸ θνήσ. τ. ἐνδύσ. ἀθαν. D. (1st hand, not in the Lat. 1st hand), entirely omits this latter sentence. Doubtless by homoteleuton.—C. P. W.]

[⁴ Ver. 55.—The κέρτος and vicior are arranged in the reverse order by a number of good MSS. [B. C. J. M. Sinait. (1st hand), Vulg., Copt. Aeth., Arm., Slav., Eus., Athan., Didym., Cyr., Damasc., Iren. (Lat.), Tert., Jer., Ambr.] This was done probably to make the sentence conform to the Septuagint. Such, too, was doubtless the origin of the substitution of ζῆν for the second θάνατε [in A. (2d hand), K. L. M. Sinait., several cursives, the Goth., Syr. (both), Orig., Athan. (once), Cyr., Epiph. For θάνατε twice we have B. C. D. E. F. G. I., 2 cursives, the Ital., Vulg., Copt., Aeth., Arm., Euseb., Athan. (once), Nyss., Iren. (Lat.), Tertul., Cypr., Ambr., August. *Wordsworth* gives as a reason for the change of ζῆν into θάνατε, that the primitive Christians, who would not be surprised at a personification of θάνατος, would have been shocked at such a bold apostrophe as the Apostle here derived from his Hebrew Scriptures to Hades, on the ground that it would countenance the heathen notion of a personal deity so named.—C. P. W.]

EXEGETICAL AND CRITICAL.

VER. 51. He now proceeds to reveal to them something of the process of the resurrection. And what he has to say is introduced in a manner solemn, and calculated to awaken attention.—Behold,—The word points to an object presented for inward contemplation, and at the same time extraordinary, *q. d.*, 'behold, look my words full in the face—they contain a truth which we are slow to recognize, but which is true notwithstanding.' The thing to be announced he calls—a mystery—not simply something hitherto unknown to the reader, but something ascertained only through a divine revelation, or the illumination of the Spirit (iv. 1; xiii. 2).—tell I unto you:—This mystery

was, that those who are alive at the coming of the Lord will experience a change that shall fit them for participating in the kingdom of God, just as those would who arose from the dead; hence, that that which was said in ver. 49 was applicable also to them. The same truth is set forth in 1 Thes. xv. 1-17, save that the idea of a change, which, in the latter text, is only presupposed, is, in our passage, definitely brought to view. In both places he gives his readers to understand that the disclosure made rested upon revelation (1 Thes. iv. 15, "by the word of the Lord").—The received text of our passage has, from the earliest time, created difficulty.* It

* [Calvin remarks: "There is here no difference in the Greek MSS. [which is true, so far as those he had to deal with went], but in the Latin versions there are three different readings. The first is, We shall, indeed, all die, but we

seems to assert that the Apostle expected, not death, but a sudden change both for himself and for all his coteremporaries—a thing not reconcilable with actual events. Hence, *οὐ* has been put after *κοιμηθῇσόμεθα*, connecting it with the following verb; [so Stanley, who renders: “we shall all sleep, but we shall not all be changed.”] (besides, some put *οὖν* before *κοιμηθῇ*, which is, perhaps, only a trace of the original position of *οὐ*); but this reading would be unsuitable by reason of the more exactly defining statement of time, immediately following in ver. 52, which could only be joined to a positive clause. [It would hardly do to say, ‘we shall not all be changed in a moment, in the twinkling of an eye,’ etc. It was perhaps with a view of obviating this difficulty that the reading *ἀναστήσόμεθα*, *we shall arise*, [found in D., and adopted by the vulgate], was introduced; but which even in this way betrays its non-authenticity, and, besides, is less sustained. In the case of the received text, *πάντες μὲν οὐ κοιμηθῇσόμεθα*, *πάντες δὲ ἀλλαγησόμεθα*,—there still arises, however, the objection, that the apostle could not assert concerning himself and all his readers, or all Christians of his time that they would not “sleep,” but would rather all “be changed,” [as is implied here by the position of the negative *οὐ*, which bears directly upon the verb, and not upon the adjective *πάντες* *all*—making it mean, ‘all of us shall not sleep’]. Hence, a trajection of the negative is here assumed, *πάντες οὐ*, standing for *οὐ πάντες*, and the clause taken to be equivalent to *οὐ πάντες κοιμηθῶσι*, meaning *not all of us shall sleep*; and *ἀλλαγησόμεθα* is interpreted in a broader sense, as including the idea of rising from the dead, which is opposed by the stricter signification of the term, and by the more exact intimation given in ver. 52, where it is said that the dead also shall rise. Nor yet can the above-mentioned trajection of the negative be justified on the ground of giving the word *πάντες*, *all*, a more emphatic position, or from Numb. xxiii. 13; Josh. xi. 18 or Sir. xvii. 30 (where it does not occur); and, besides, the assumption of a various range of meaning for *ἀλλαγησόμεθα* in such close succession has something arbitrary in it. The same is true also of the expedient of putting *οὐ κοιμηθῇ*, *not sleep*, in a parenthesis, *q. d.*, ‘we all (shall, indeed, not die, but yet) all shall be changed.’ [So Hodge, who, as above, broadens the scope of the verb rendered ‘changed,’ so as to denote not simply the transformation of the living, but also the reinvestiture of the dead, thus making it apply to all Christians generally. Stanley is singularly confused here, following Lachmann in his text, and rendering “we shall all sleep; but we shall not all be changed;” yet, in his note, giving a decided preference for the Rec. Text, and rendering it, “We shall, all of us, not die, but be changed.” In the latter he follows Meyer and Winer (*Gr. Gram.* Pt. iii. § 61, 4f.)

shall not all be changed. The second is, We shall, indeed, all rise again, but we shall not all be changed. [This is the reading of the Vulgate followed by Wickliffe and the Rheims version.] The third is, We shall not, indeed, all sleep, but we shall all be changed.” This diversity he ascribes to the fact, “that some readers, who are not the most discerning, dissatisfied with the true reading, ventured to conjecture a reading which was more approved by them.”]

who insist that the only translation consistent with Greek is as Kling gives it in his version—**We shall all not sleep, but we shall be changed.**—The intention of the apostle is to answer a question, which would naturally occur to some in view of the declaration that “flesh and blood could not inherit the kingdom of God.” If this were so, it might be asked, what would become of the living? While the dead would rise with new bodies, what would become of them who were expecting to survive till the advent. These are the parties whom he now has solely in his eye, and since the great crisis was supposed to be near at hand, he speaks here in the first person, and says ‘we.’ The difficulty in regard to *πάντες*, *all*, is relieved by the supposition that he had in mind the *sum total* of the survivors (among whom he also reckoned himself), to whom alone the whole context relates. But that the words *μὲν δὲ* should stand in connection with the same emphatically repeated word *πάντες*, *all*, when they appear to relate to the contrast between ‘not sleeping’ and ‘being changed,’ is entirely in accordance with Greek usage (comp. Passow upon the words II. i. 176, b, above). They had better remain untranslated.—By ‘being changed’ he indicates the immediate transition from the earthly into the heavenly body, without the intervening process of death and the resurrection. This is to take place—**In a moment, in the twinkling of an eye.**—Both these expressions indicate the same thing, and set forth, in a most striking manner, the instantaneousness of the transition, excluding the possibility of death coming in between. *ἀτομον*, an indivisible point of time. In this change a preventient qualification, a preparation for this glorification, by the operation of the Spirit of Christ, is indeed not excluded; it is only asserted that this glorification would take place suddenly.—A second particular relating to the time of this change, is expressed by the words—**at the last trump:**—*ἐν τῇ ἐσχ. σάλπ.*; *ἐν* is used as expressive of the time *in* which the last trumpet sounds, as in 1 Thes. iv. 16, where it is said of the Lord that He will descend from Heaven *ἐν σάλπιγγι θεοῦ*, “in the trumpet of God;” whereupon the dead will rise. [For this use of *ἐν*, see Jelf. *Gr. Gram.* § 622, 2. fin.]. The word *σάλπιξεν* is used to denote the trumpet blast accompanying the Theophanies, and resounding over the whole region of their manifestation, arousing and shaking all things there (comp. ex. xix. 16; Isa. xxvii. 13; Zech. ix. 14). The last trumpet refers to that great Theophany, or Christophany, by which all the revelations of God in this dispensation will be brought to their close. That this will coincide with the seventh trumpet (Rev. xi. 15), is, by no means, improbable; because, there also John is speaking of the end of the world-power, and the coming in of the kingdom of God and of Christ—an event with which that here mentioned must synchronize. From this, however, we are not to conclude that Paul had in mind the seven trumpets of the Apocalypse, of which he supposed this to be the last; “for it is hardly proper to ascribe the peculiarity of John’s vision to the apostle Paul, as though the doctrine of the latter were moulded by the former.” BURGER.—But in no case are we to

suppose any allusion here to the seven trumpets, according to which the Rabbis were wont to exhibit the seven stages of the resurrection—the last announcing the instant when the dead were to stand upon their feet—since the apostle furnishes not the remotest hint of the kind. Moreover, to interpret the trumpet sound of those commotions and revolutions which were to introduce and accompany the judgment; or, as Olshausen does, of a powerful all-shaking operation of the Spirit; or, of an all-agitating *κλέσσμα*, *command*, or *νεῖμα*, *rod*, of God (Theoph.); or indefinitely of some sign that the judgment is to be held, is arbitrary. The trumpet blast, elsewhere spoken of as the signal for battle, (comp. xiv. 7), or for assembling, or for judgment, here comes as the signal for the great act of the all-victorious king, who will call his people out from among the quick and the dead into the glory of His heavenly life, and so shall gather them about himself. But Neander says: “We shall not be able to take the statement of the trumpet literally. It denotes the call to the last act of Divine omnipotence.”—**for the trumpet shall sound**,—*σαλπίζει* is impersonal, *it shall sound*, like *βρέι*, *it rains*, and the like. It is unnecessary to suppose any definite subject here, whether God, or Christ (comp. “the trump of God,” 1 Thes. iv. 16; and “the Lord God shall blow the trumpet,” Zech. ix. 14), or an angel (comp. Rev. viii. 2).—The events following upon the sound of the trumpet are introduced by *καὶ*; first, the resurrection of the dead according to 1 Thes. iv. 16, “the dead in Christ shall rise first” (comp. above ver. 23), and that, too, in a state of incorruption (comp. ver. 42).—**and the dead shall be raised incorruptible**;—*then*, the change of the living, which, as is shown from what follows, is also a transition into a state of incorruption. [This is in exact accordance with 1 Thes. iv. 15. “Those who are alive when Christ comes shall not prevent,” i. e., take the precedence of, “them which are asleep”]. But to take the term “we” as a sort of generalization, by which he did not intend literally to denote himself and his cotemporaries, but only those living at the time of the Advent, and who belonged to an entirely different period, and so, as equivalent to “we Christians,” i. e., those who shall then be alive [as Hodge and others], is entirely arbitrary. It is unquestionable that the apostle, although opposed to all fanciful expectations and designations of time (2 Thes. 11), regarded the second Advent as near, and hoped to survive to it; nor does what is said in chap. vi. 14, at all conflict with this (see above).—The event thus predicted is confirmed by a reference to the necessity of this change, pointing back to ver. 50.—**For this corruptible must put on incorruption, and this mortal must put on immortality**.—The epithets “corruptible” and “mortal” relate to the human body in its present state; but they are not to be distinguished, as though the former applied to the dead and the latter to the living (Bengel); for that which he designates as a mystery and has just made known, and that whereupon, therefore, the emphasis lies, is, that “we shall be changed.” Hence, he is speaking mainly of the living. To “put on” (*ἐνδύσασθαι*) a figure borrowed from clothing (comp.

ver. 49; 2 Cor. v. 3, “not for that we would be unclothed, but clothed upon”). The maintenance of a personal identity, with a change in the quality of the vesture, is here unmistakably implied; according to de Wette, the figure is one of an inward purification (Luke xxvi. 49; Rom. xiii. 14; Eph. iv. 24; Col. iii. 10); according to Osiander of adornment and manifestation of the change—both doubtful. The aorist infinitive indicates the instantaneousness of the process. The repetition of the verb gives emphasis, and preserves the symmetry of the sentence.

VERS. 54-57. He here announces in a solemn manner, enhanced by the literal repetition of what he has just said, that this event will consummate the victory over the last enemy, and in it will be fulfilled the prophecy which predicts the cessation of all death at that time. [“The argument closes in a burst of almost poetical fervor, (as in the corresponding passage, Rom. viii. 31).” STANLEY].—**And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality**.—[“a repetition in a triumphant spirit, of the description of the glorious change.” ALFORD].—**then shall come to pass**—*γενήσεται*; here expresses the thought elsewhere conveyed by *πληροῦσθαι*, *τελεῖσθαι*.—**the saying that is written**.—The declaration is found in Isa. xxv. 8, in a passage announcing the final consummation of God’s kingdom, and is cited, not according to the LXX., but according to the original Hebrew, except that *בלע המות*, *he will destroy death*, is turned into the pas-

sive “is swallowed up;” and *לנצח* is translated as elsewhere in several passages in the LXX., e. g., Amos i. 11; viii. 8, *εἰς νίκας*, *into victory*; while it properly means *entirely*, *altogether* (comp. Hupfeld on Ps. xiii. 2), which also suits the passage in Isa. (others: “altogether”).—**Death is swallowed up into victory**.—*κατεπόθη* the same idea that is expressed in *καταργεῖται* (ver. 26). “It is a remarkable expression, denoting the swallowing up of the all-swallower.” (Vitringa).—*Εἰς νίκας* can here be interpreted neither as equivalent to ‘forever,’ nor yet to ‘entirely;’ nor can we take it as an adverb, ‘victoriously’ (Flacius); but it indicates the result of being swallowed up—“into victory,” i. e., so that victory is gained, and the enemy is overcome. To this the following triumphal song is well appended. An argument may be urged against Osiander’s local interpretation of *εἰς*, (by which victory is personified and represented as a ravenous beast, as though the expression meant ‘swallowed up in the jaws of victory’), from the want of the article, as also from *τὸ νίκας* of ver. 55. Inasmuch as in this whole context death must mean physical death, the doctrine of the restoration of all things, as suggested by Olshausen, has here no support.—The reference to the prophecy fulfilled at the resurrection culminates in a triumphal song, in uttering which, the Apostle seems transported in spirit to the moment of that grand consummation.—**Where**,—*ποῦ*, i. 20; Rom. iii. 27.—**thy sting**.—By *κέντρον* we are not to understand a *goad*, which

death may be supposed to use in tilling his field, since without sin he could have no power over us [Billr. and Scholt.]; nor yet as something which calls out the power of death over us, awakes its slumbering might to tyrannize over us (Olsh.); but death is here figured as a venomous beast, armed with a poisonous, deadly sting—a scorpion, for example, [or a serpent like a viper in allusion to Gen. iii., and Numb. xxi.]—**O Death!**—In this direct address the personification of death comes out more forcibly than in ver. 54.—**Where thy victory, O Death?**—In this clause the Rec. Text has *ἀδης*, *Hades*, the kingdom of the dead, instead of *ὁ ἀνικητός* repeated. By “victory,” in this case, we would understand the detention in Hades of those who had departed to it; and this would be destroyed if Hades were compelled to give up the dead in a resurrection. But the reading *ἀδης* is perhaps a correction made in accordance with the LXX. version of Hosea xiii. 14. This passage undoubtedly floated before the mind of the Apostle, and apparently in the form in which it appears in the LXX. in so far as we translate the passage, “From the power of Sheol will I ransom them; from death will I deliver them,” thus: “O death, I will be thy plagues; O Grave, I will be thy destruction.” But *אֲהִי* [translated *I* in our version] may be also=*אֲנִי*, as in Hos.

xiii. 10, [where it occurs in the sense of *πῶς*, *where*,] (comp. Fürst, *Handwörterbuch*, s. v., *אֲהִי*, i. 30). But instead of *דְּבָרֶיךָ*, *thy plagues* (plural of *דָּבָר*=the *mille vis leti*, the *thousand ways of death*), others appear to have read *דְּרִבְנֶיךָ*, *thy sting*, (Fürst, s. v., *דָּבָר*); and *קִטְבֶּיךָ* may be translated *thy overthrow*, viz., that which thou workest; in which case it is=*τὸ νικῆς σου*, *thy victory*, (comp. Schmiedler on Hosea xiii. 14). This prophecy opens for us a bright view into the last glorious epoch, like as Isa. xxv. 8; and the thought mounts from the state of not dying, implied in the loss of death's sting, to that of resurrection from the dead (Meyer Ed. 8). If we now unite this passage in Isa. to the citation from Hosea, which is not inadmissible, then we have here a combination of texts as in Rom. xi. 8, and elsewhere. [Hodge says the Apostle does not quote Hosea, but expresses an analogous idea in analogous terms].—To this triumphal song there is appended, first, a short explanation respecting the sting of death, which serves to confirm the statement that death is swallowed up (ver. 56). “It affords,” says Meyer, “a firm doctrinal basis for the certainty of victory over death, furnished in the Gospel system.”—**The sting of death is sin**;—The parallel here between *κέντρον* and *ὀνύχαις* might seem to indicate the propriety of taking the former in the sense above given, viz., that of a goad, implying that that which set death in motion, and rendered it active, is sin. But there is no necessity for this; and the connection with ver. 55, where “sting” being parallel with “victory,” cannot denote that by which death is goaded, does not allow of it. The meaning is, rather, that death,

like a scorpion, has a sting, a fatal power imparted to it by means of sin (comp. vi. 23; v. 12). But in relation to sin he adds—and the strength of sin is the law.—This has been understood, either of the sin-awakening, and the sin-strengthening power of the law in the sense of Rom. vii. 7 ff.; or of its condemning power (2 Cor. iii. 6 ff.; chap. ix.); or both ideas have here been combined (Oslander). The first interpretation is the correct one. As death has no sting, no fatal power, when sin is done away, and therefore is destroyed, as death; so sin has no power, is become weak and nullified, when the law is removed. The law is indeed the revelation of the Divine will in the form of a command or prohibition, which both presupposes, and calls out the opposition of man against God. So long as this stands in authority, sin, and accordingly death, has power. And here the question arises, Does the Apostle intend to infer from the nullification of the power of death at that period, that then sin and the law are done away? Or does he presuppose this as a matter evident of itself, and from it draw a conclusion in support of the destruction of death, and for the resurrection? Or does he mean to indicate that sin and the law stand in the way of this consummation? The following verse most readily connects itself with the last supposition; since here God is praised as the one who, through Jesus Christ, ensures a victory over every thing which obstructs the grand consummation; or, more exactly, the victory over death, of which mention has been before made; since in communion with Him we are delivered from the law, and, together with this, from the power of sin, and hence also from death (Rom. viii. 1). Thus is this complete victory exhibited to us in connection with the redemption secured by Christ, which is nothing less than a deliverance from law and sin; and the whole is referred back to God, the Author of our redemption, with ascriptions of thanksgiving.—**But thanks be to God which giveth us the victory through our Lord Jesus Christ.**—The present participle *τῷ δίδόντι*, *he giving us*, may be taken as a vivid representation of the future in the form of the present, showing the absolute certainty of the thing; or it may denote the simple fact considered by itself apart from all idea of time; or, finally, it may represent God to us as the One who continually gives us the victory by taking away the condemnation of the law, and so destroying the power of sin in a life of faith, which is nothing less than a fellowship with Christ, who is the end of the law, and the destroyer of sin's power. [“This He is: 1. Because He has fulfilled the demands of the law. It has no power to condemn those who are clothed in His righteousness. “There is no condemnation to those who are in Christ Jesus.” (Rom. viii. 1). Christ, by His death, hath “destroyed him that had the power of death, that is, the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage” (Heb. ii. 14, 15). That is, in virtue of the death of Christ, by which the demands of justice are satisfied, Satan, the great executioner of divine justice, has no longer the right or power to detain. If, therefore, it be the law which gives sin its reality and

strength, and if sin gives death its sting. He who satisfies the law destroys the strength of sin, and consequently the sting of death. It is thus that Christ deprives death of all its power to injure His people. It is for them disarmed and rendered as harmless as an infant. 2. But Christ not only gives us this victory through His justifying righteousness, but also by His almighty power, He new creates the soul after the image of God; and, what is here principally intended, He repairs all the evils which death had inflicted. He rescues our bodies from the grave, and fashions them like unto His glorious body, even by that "power whereby He is able to subdue all things unto Himself" (Phil. iii. 21). HODGE].

VER. 58. He concludes with an earnest exhortation to steadfastness and to advancement in Christian activity. And this which he introduces with an endearing epithet—*My beloved brethren*,—he joins first to a thankful allusion to the God who gives us the victory through Jesus Christ; and thus the whole exposition comes at last to its close. This is evident also from the corroborative clause.—*wherefore*—since God gives us the victory through our Lord Jesus Christ,—*be ye steadfast unmovable*,—suffer not yourselves to be shaken from the foundation of your faith and hope by any person or thing. "Ἐδναιο, *steadfast*,—'do not turn yourselves from the faith of resurrection; ἀμετακινητοι, *unmovable*,—'be not led away by others.'" BENGEL.—To this still another quality is annexed,—*always abounding in the work of the Lord*,—This is not to be taken as subordinating what precedes, as Meyer, who interprets: "so that ye distinguish yourselves in furthering the work of the Lord by your steadfastness in the Christian faith and life;" but it is still another feature of good conduct resulting from the conviction spoken of in ver. 57, *viz.*, excelling in activity for the cause of Christ. By ἐργον τοῦ κυρίου we are not to understand, either Christ's work in a preëminent sense, *i. e.*, the church (as the Romanists); nor yet a divine and blessed life (de Wette); but the work which Christ Himself undertook in obedience to the Father's commission, and which He has commanded His followers to carry forward. In this are comprised both the proclamation and spread of the Gospel and the furtherance of the common weal by the reformation of individuals and of society. "It is something in which every Christian should coöperate through word and work in his own sphere." BURTON. To such activity he encourages them by a general assurance of success.—*knowing that your labor is not in vain in the Lord*.—By κόπος he means an activity full of effort, involving burdens and self-denials for the advancement of the Redeemer's kingdom. All this were vain and fruitless if our salvation were not to be consummated in triumph, if no victory over death and no resurrection were to be hoped for. But since this hope is sure, we know that our efforts will not fail of their goal,—that the glorious end will be reached at last which will compensate us for all our toil. The phrase "in the Lord" belongs, not to the subject (Meyer), but to the predicate, or rather to the whole clause. The profitability of our labor is established in Christ. In

fellowship with Him is its objects surely attained.

[Obs. 1. In order to appreciate the force of the Apostle's reasoning throughout this whole chapter, it will be necessary to connect it with that general scheme of historical development in which his great argument moves. In speaking of the "other world," or "the world to come," it is common to understand by these expressions some mysterious realm existing outside of, or apart from the material world into which we are introduced by death, and where departed spirits are supposed to be now living. Not unfrequently are these terms used interchangeably with "eternity." On such an interpretation, it is not easy to see why the Apostle should make a future happy existence so contingent upon the resurrection; or, indeed, what necessity there is for a new body, if in our disembodied state we are so completely introduced into fellowship with Christ, and the glories of heaven. Nor can we discover a reason why the resurrection should not take place with every individual immediately after death, according to the theory of Bush and the Swedenborgians. To keep the soul, that would "not be unclothed but clothed upon," waiting for centuries before it can assume its new vesture, seems almost like an arbitrary and needless appointment. But the difficulty here presented is all removed when we come to reflect that the term translated "world" (αἰων) is not a designation of *space*, denoting any particular realm in which people live, but of *time*. It properly means an *age*—a distinct cycle of years through which certain great transactions similar in kind are carried on to their consummation, and which is to be followed by another of a different kind. Now it is through a series of these ages, or æons, that Paul considers the work of the world's redemption to be progressively carried on, all separated by certain great crises. The "present age" is that period which dating from the Fall is to last until the second coming of Christ. At this point the "future age" will begin to date, and this will be the age of redemption completed—the age of the Messiah's Kingdom and Glory. And the expression for 'eternity' is generally in the plural—'ages', or 'ages upon ages,' to signify the ceaseless procession of time, under which conception eternity was ordinarily represented.

From this exposition will be seen the impropriety of speaking of souls at death passing at once into "the other" or "future world" or age. That future world or age has not yet come in; and no one can be said to enter it until Christ appears to set up His Kingdom. It is then only that the earth will be in readiness for the reception of the risen saints. And inasmuch as the glory which they are waiting for is to be found here, it will be seen why a resurrection is necessary,—why they want a body at all, and a glorified body, since it is in this as their organ that they will be fitted to dwell in a glorified earth and enjoy the felicity of that age. According to Paul's theory, man is not to be separated from this lower creation of which he forms a part and of which he is the lord. The world was viewed by him as one complete whole, termed in Rom. viii "the creature" (κτίσις) which as it had

been involved in the curse of the Fall was also to be restored in its completeness as the theatre of the Redeemer's glory. But the time of its restoration could not occur, until all the redeemed of earth were brought in and the number of the elect completed. It is then that the Redeemer will appear to set up His Kingdom and around Him the whole church will be glorified together, none "preventing," i. e., anticipating the other in the fruition of future glory.

On such a scheme we discover a foundation for the Apostle's argument which identifies a blessed immortality, with the fact of a future resurrection, and seemingly ignores the possibility of an existence in some purely spiritual state, such as Pagan philosophy dreams of. The process of redemption underlying this scheme of history has been well represented by Fairbairn (*Hermeneutical Manual*, p. 367) under four successive stages and developments indicated by four fundamental gospel terms. "We see it beginning in the region of the inner man—in the awakening of a sense of guilt and danger, with earnest strivings after amendment (*μετάνοια*, *repentance*); then, through the operation of the grace of God, it discovers itself in a regenerated frame of spirit, the possession of an essentially new spiritual condition (*παιδαγωγία*, *regeneration*) this once found, proceeds by continual advances, and fresh efforts to higher and higher degrees of spiritual renovation (*ἀνακαινωσις*, *renewing*), while according to the gracious plan and wise disposal of God, the internal links itself to the external, the renovation of soul paves the way for the purification of nature, until, the work of grace being finished, and the number of the elect completed, the bodies also of the saints shall be transformed, and the whole material creation shall become a fit habitation for redeemed and glorified saints (*ἀποκατάστασις*, *restoration*). What a large and divine-like grasp in this regenerative scheme! How unlike the littleness and superficiality of man! How clearly bespeaking the profound insight and far-reaching wisdom of God! And this not merely in its ultimate results, but in the method also and order of its procedure! In beginning with the inner man, and laying the chief stress on a regenerated heart, it takes possession of the fountain head of evil, and rectifies that which most of all requires the operation of renewing agency. As in the moral sphere, the evil had its commencement, so in the same sphere are the roots planted of all the renovation, that is to develop itself in the history of the Kingdom. And the spiritual work once properly accomplished, all that remains to be done shall follow in due time; Satan shall be finally cast out; and on the ruins of his usurped dominion, the glories of the new creation shall shine forth in their eternal lustræ."

For a list of works on this whole subject of the nature and destiny of the soul, the reader may consult the appendix to the *History of the Doctrine of a Future Life*, by Alger, where nearly five thousand works on this engrossing theme are enumerated and described by Ezra Abbot. Among the best of the moderns are DELEITZSCH, *Psychologie*, 2. Ed.; BLEEK, *Seelenlehre*; HEARD, on the *Tripartite nature of man*. Consult also articles in *Bib. Sacra*, xvii. 303; xiii. p. 159].

DOCTRINAL AND ETHICAL.

The risen saint's retrospect and triumph. From the heights of a salvation completed the spirit looks back, in thought, on the dangers and difficulties through which it is to pass, and then, in contrast, to the deliverance provided for it in its several essential particulars; and such a review awakens it anew to the praise of God's grace which through the power of Christ removed all obstacles, and gave it that victory in which it is to obtain the fulfilment of all the divine promises. But from this also there springs the earnest determination to remain steadfast in the maintenance of the grace conferred, and constantly to excel in furthering the great word of salvation in the joyful confidence that every sincere effort will result in securing at last a perfect communion with Christ who in His own person has overcome all obstacles and invites His followers to share in His victory.

The attainment of our salvation proceeds through three inseparably connected stages—the doing away: 1. of the law; 2. of sin; 3. of death. The law is done away (so far as it calls out and intensifies an opposition to God), through the revelation of the perfect love of God, who sent His only-begotten Son, the holy and righteous One, to take upon himself and endure the curse of the law, or to become sin and a curse for us, and so to redeem us from curse and from judgment, and to secure our justification. Thus, sin is forgiven; we are accepted in the beloved; and a loving child-like communion is established which involves a participation in the divine glory. Through the manifestation of this love, the law is changed from being a summary of stringent exactions and prohibitions enforced by fearful threatenings, into a proclamation of the will of a Father now reconciled to us in Christ, and who is thus recognized as meaning kindness in every requirement, who forbids nothing but what is injurious, enjoins nothing but what is necessary and beneficial, obliges us to suffer nothing but what is subservient to our best good, and disciplines us because He loves us.—By this means, also, the power of sin is broken, and instead thereof a disposition to love awakened, which grows ever stronger and stronger, masters more and more perfectly all opposing tendencies and impulses, and brings the whole life with all its organs and powers more resolutely and undividedly, more willingly and joyfully, into the service of God's holy love, and thus promotes the sanctification of the whole man.—By this same means also death is robbed of its sting. For believers who pursue after holiness, death appears no longer as an extinction of life causing pain and fear, and making us dreary and desolate; but as an entrance into the rest of Christ, which leads to a glorious renewal of life (comp. *Jno.* viii. 51; xi. 25 ff.; *Rom.* vi. 8 ff.; viii. 11, 28 ff.), in which our perfect victory over death, and, together with this, the consummation of our redemption, is made gloriously manifest.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 51. **HED.**: Who then will fear the last great day! To become whole at once, is this a plague? In an instant mortal will be swallowed up of life.—At the resurrection men will have indeed new, yet not other bodies; their own, only changed.—Ver. 53. What after all is beauty of body, and the finest garments; all must molder;—the resurrection will, for the first time, clothe us in beautiful and lasting array.—Ver. 54 f. There are three *it is finished*: 1. at the creation, — for then all was very good; 2. at the redemption—achieved through the blood of Christ; and that was better; 3. at our sanctification and the eternal joy and glory which follow thereupon; which is the best of all. Then our mouth will be full of laughter and our tongue full of praise.—Death lies prostrate, and has now no more power. Life leaps aloft and exclaims: ‘Thus subdued, where, O Death, art thou now? and where that sting wherewith thou didst give men their deadly wound?’—Believers are now delivered from all dying. Wonderful triumph!—Ver. 57. Through His perfect obedience and atoning work Christ has rendered satisfaction for our sins, and conquered death. Of this fact His victorious resurrection is a witness. This victory becomes ours through faith, and gives us the power to overcome sin and death likewise. This will be made manifest, when Christ has raised our bodies to glory.—No one can confidently expect this victory but he who can say, ‘my faith also has overcome the world both within and without me’ (1 John v. 4 f.).—What can be more comforting to a Christian than that there should be granted him such a victory over physical death through Christ—that from being the punishment of sin it should become to him a blessing, a happy exit from all misery, and a joyful entrance into glory, and so, a triumph?—Ver. 58. So long as we do not seek to become steadfast in Christianity, to be well grounded in faith, upon the Rock Christ, and to be immoveable against all the storms of temptation, so long will all labor in the practice of Christianity be, for the most part, useless. Indeed, not so much as earnest labor, as idleness and sleepy existence.

BERLENS. BIBEL:—If we do not put on Jesus Christ and the new man from day to day, then the corruptible and the new incorruptible humanity of the glorified Saviour will not be so speedily fused together. He who would share in this much wished for change must have his heart changed here.—The art of transformation God alone understands. What happens now is only preparatory. Hence, no one must regard such divine operations and purifications as a burden.—Ver. 54. The victory of Christ will then first be fulfilled in us when the corruptible shall have put on incorruption (regeneration in a complete sense Matt. xix. 28). This victory has already taken place; but it must be fulfilled in all for whom it has been achieved separately and actually, both in this world and in the next. It will be actually begun in each one, when, in his soul, sin and its wages, death, have been subdued in victory over sin, through Christ’s new resurrec-

tion power, and, on the other hand, an innocent divine life has been begotten in us.—Ver. 55. A consolation which is now concealed from our eyes, in order that we may walk by faith. Death must be disarmed of its means of hurt if we can appropriate this language.—Ver. 56. This he introduces after his song of triumph in order that we may not jubilate after too wild a sort. If the sting of death is to be entirely renounced, sin itself must be once for all entirely annihilated.—The power of sin shows itself in the torments of conscience and in its urging men against their will and better resolutions to do what they know to be wrong. This power, especially that of accusation and condemnation, which every penitent experiences at his conversion is given to sin by the law, when it shows to him what he has merited from God, in all his thoughts, and words, and deeds. And although now such a person earnestly resolve to deliver himself from sin and begin to guard himself against his old habits, and to strive against his evil inclinations, he will nevertheless not often succeed. The law of sin in the members strives against the spirit, so that we do not that which we gladly would.—Ver. 57. God gives us victory, one after the other. If we at any time have already overcome any lust, this happened not from any power of nature, but of grace which has been secured through our Lord Jesus Christ. He who has this grace strong in him may boast in the Lord and in the power of His might.—What boots it, though we daily console ourselves with all these sayings respecting Christ’s victory, and are yet not daily obedient to him?—Our enemies are not overcome for us in any such way that they need not also be overcome in us through the power of Christ.—Ver. 58. Firm and immoveable shall we become, if we earnestly hold to the centre.—Striving, watching, praying, the work of faith and the labor of love—this is what will preserve God to us. Let us only be found diligent therein.—The work is ours in respect to its exercises; it is not ours in respect to its origin.

RIGGS:—Ver. 51 ff. Every divine truth furnishes its own contribution to faith, partly, in preparing the heart for it; partly, in actually awakening it; partly, in promoting its growth; partly, in furthering its activity and fruitfulness; and partly, in leading it on to its glorious end.—Ver. 54 ff. God’s work cannot remain unfinished. The patient waiting of believers, and the sighing of God’s creatures will not remain unheard. But for this, we must give God time.—The power of hope brought to light we have to enjoy in the extremities of death; but the song of victory: *O, Death, where is thy sting?* will chiefly be sung amid the joys of the resurrection. There is no encouragement in the scriptures for a haughty contempt of death. Even in the New Testament, all comfort in reference to it, is derived from communion with Christ, and from that fellowship in love, in which death can effect no break nor separation.—Ver. 56. Faith bows itself beneath the judgment of God; seizes the shield of the hope of salvation; and everywhere shows that it has more to do with God, and His honor, and the sanctification of His name and the fulfilment of His work, and that it is enough for us that with all this, God has intimately in-

woven our salvation also. The sting, by which Death can do us the most hurt, is sin, or the sentence, that death through sin has come into this world, and is now its wages. And the law on its awakening in the conscience, first shows this enemy in its full strength. Do not, however, try to avoid it on this account. He who shrinks from entering into the pain and anguish occasioned by the law, will be deficient in consolation and joyful thanksgiving to God. To become free from the fear of death at a bound, would to many a one seem right; but the victory given us through Christ, has its stages. We are called out of sin into grace, die unto the law in its power, come into subjection to Christ Jesus and the rule of His Spirit, learn thereby how there is no condemnation for those who are in Christ, and also what is revealed to our hope even for this mortal body. Therefore (ver. 58), he who has so learned to know sin and grace, death and life, and discovers in himself the germ of eternal life through the knowledge of our Lord Jesus Christ, can stand fast against all inward fickleness, be immovable against external temptations, and avoid all weariness, and instead, rather abound more and more in the work of the Lord, faith in whom is the spring of every thing else.

HEUBNER:—Ver. 54 f. The Christian experiences indeed the natural dread of death, but not its inward terrors. Through Christ he becomes stronger than nature. Death has for him no more terror, because it brings to him no destruction of being, no judgment, no pain and punishment. Such a song of triumph no wisdom of this world can strike up. Only the fact of redemption tunes us to such peans.—Ver. 56. That which makes death so fearful is the consciousness of sin, and the fear of damnation. But sin is terrible on account of the holy law of God. This law shows us at once its guilt and its curse.—Ver. 57. With this song of praise the Christian celebrates the victory over these great enemies, Death, Sin and Satan. These enemies Christ has already overcome, and celebrated His triumph in the unseen world (Col. ii. 15). Without his aid, no one could overcome these mighty enemies. This victory is not our merit, but a grace given us by God through Christ. The atonement, and the hope of eternal life are closely connected. Everything which Christ has is ours, and this should be our daily medicine.—Ver. 58. The work of our Lord is, *a.* what works in us; *b.* what we bring to pass in His strength. No pure, humble work is ever in vain. The Lord's work succeeds, and he does not suffer his followers' work to fail.

W. F. BESSER:—Ver. 55. For him whom hell no more frights with its torments there is a victory over hell also at the last day, when Christ will be revealed as the Man who has the keys of death and of hell. Whence now have we the right, and derive we the courage to sing such a song of triumph as we feel welling up even in this our mortal body? It stands not in our power to avoid the sting of death; but what is impossible with us has been made possible by God in Christ.—Ver. 58. In order to become steadfast through faith in the hope of the Gospel, and to stand immovable in the citadel of Apostolic doctrine we should seek the aid of the Holy

Ghost. But in the Christian life there is no firm endurance without constant watchfulness. If we would abound in the work of the Lord, we must allow the work of His great love to operate in us, and stand in faithful co-operation with that love, in order that every one according to his gift and office, may devote himself to the edification of the church, with the word of truth and with the labor of love (ch. xii. 14). He who works in the Lord, and directs his eye to the day of harvest says with Paul: "*I die daily*," and quiets his heart in patience, being joyful in hope.

GEROCK:—Faith's song of triumph at the grave of the risen: "O, Death, where is thy sting?" Thy sting whereby thou, *a.* robbest me of my dearest (ver. 52); *b.* and threatenest my own body (ver. 51); *c.* and frightenest my poor soul (ver. 56); *d.* and destroyest the work of my hands (ver. 58).

LUTHER:—"Thanks be unto God," etc. This may we also sing, and so keep perpetual Easter, that we may extol and praise God for such a victory, which was not achieved through us, nor won in fight (for it is too high and great), but has been graciously given to us of God—who pitieth our sorrows out of which none could help us, and sent unto us His son, and let Him undertake the conflict. Sin, Death and Hell has He overcome, and given unto us the victory, so that we may say: 'It is our victory,' so that we may accept it with earnestness, and not give God the lie, neither be found ungrateful for it, but maintain it with firm faith in our hearts, and strengthen ourselves therein, and always sing of this victory in Christ, and go on, joyful therein until we see Him also in our own body. To this, may God help us through His own dear Son, and to Him be all glory and praise forever and ever. Amen!"

[Sermons. — MANNING: — Ver. 51. *The Commemoration of the faithful departed.* — NEWTON: Ver. 51. *The general resurrection.* I. The mystery. 1. Beyond the reach of fallen man to discover without a revelation from God. 2. Still unintelligible without a further revelation through the influence of the Spirit. II. What to be expected—universal changes. III. Suddenness of event—in a moment. IV. The grand preceding signal—the trumpet sound. Improvement. 1. A joyful day to believers. 2. In view of it what manner of men ought we to be.—Ver. 54. *Death swallowed up in victory.* How predicable of Christians. I. They were once dead in law—but forgiven. II. Once dead in sin—but quickened. III. Once under the tyranny of Satan—but made conquerors over him. IV. Once subject to woes and sufferings—but sorrow and sighing are turned to joy and gladness. V. Once reaped the bitter fruits of sin—but grace triumphs over every evil.—Vv. 55–57.—*Triumph over death and the grave.* I. Death armed with a powerful sting. 1. What the sting is. 2. How sharpened by the law. II. Death disarmed by the death of Christ. III. The doxology—emphatic in every word. 1. Thanks to God—His work. 2. Who giveth us the victory—a victory indeed. 3. Through Jesus Christ. This song best sung when the whole redeemed are collected together.—HOWE:—Ver. 54. *The Christian's*

triumph over death. I. The explication of its rational import. 1. The import—God's general determination to put a perpetual end to death. *a.* Death as here spoken of supposes a certain limited subject, *viz.* : such as are Christ's. *b.* It extends to the whole of that subject—the inner and the outward man. *c.* Presupposes a war. *d.* Where this war ends not in victory on the one side, it ends in victory on the other. 2. The reasonableness of the import. *a.* God's glory requires it. *b.* The felicity of the redeemed requires it. II. The use of the doctrine. 1. If asserted to be believed. 2. Full of comfort; *a.* in reference to departed friends; *b.* in reference to our own death. III. A monition to us since spoken only of some and not of all. IV. This doctrine should cause us to abstain from rash censures of providence that God lets death reign over so great a part of His creation for so long a time. JOHN LOGAN:—Vv. 56–57. *The Christian's victory over death.* Christ sets us free: I. From the doubts and fears that are

apt to perplex the mind from the uncertainty in which a future state is involved. II. From the apprehensions of wrath proceeding from the consciousness of sin. III. From the fears that arise in the mind upon the awful transition from this world to the next. SPURGEON:—Vv. 56–57. *Thoughts on the last battle.* I. The sting of death—Sin. 1. Because it brought death into the world. 2. Because it is that which shall make death most terrible. 3. If sin in the retrospect be the sting of death, what must sin in the prospect be? II. The strength of sin—the Law. 1. In this respect that the law being spiritual it is quite impossible for us to be without sin. 2. It will not abate one tittle of its stern demands. 3. For every transgression it will exact a punishment. III. The victory of faith. 1. Christ has taken away the strength of sin in that He has removed the law. 2. In that, He has completely satisfied it by His perfect obedience. 3. By having brought life and immortality to light through the resurrection.

XVII.

INSTRUCTIONS RESPECTING THE COLLECTIONS FOR THE SAINTS IN JERUSALEM; INTIMATIONS OF HIS INTENDED VISIT AND OF THE TREATMENT DUE TO HIS FRIENDS AND HELPERS; FINALLY GREETINGS AND PARTING WISHES WITH EARNEST EXHORTATIONS.

CHAPTER XVI.

Now concerning the collection for the saints, as I have given order to [arranged 2 throughout, *διεταξα*] the churches of Galatia, even so do ye. Upon the [every, *καθ' ἡμέραν*] first day of the week¹ let every one of you lay by him in store, as God hath prospered him [whatsoever has gone well with him, *ὃ τι ὑμῶν εὐδωκεται*], that there be no 3 gatherings when I come. And when I come [am arrived, *παράγινωμαι*], whosoever ye shall approve by *your* letters, [om. by *your* letters] them will I send [with letters] to 4 bring your liberality unto Jerusalem. And [But, *δέ*] if it be meet that I go [worth 5 my going, *ἀξιὸν τοῦ ἰδεῖν με πορεύεσθαι*] also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: For I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you [in order, *ἵνα*], that ye may bring me on my journey [send me forward, *προπέμψητε*, om. on my journey] whither- 7 soever I go. For I will not [I do not wish to, *ὃ θέλω*] see you now by the way; but: I trust [for I hope, *ἐλπίζω γάρ*] to tarry a while with you, if the Lord permit [shall 8 have permitted me, *ἐπιτρέψῃ*].² But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is [has been, *ἀνεῳγται*] opened unto me, and there are 10 many adversaries. Now [But, *δέ*] if Timotheus come, see that he may be with you 11 without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth [send him forward] in peace, [in order, *ἵνα*] 12 that he may come unto me: for I look for him with the brethren. [But] As touching 13 our [the] brother Apollos, I greatly³ desired him [besought him much, *πολλὰ ζήλωσα*] to come unto you with the brethren: but his will was not at all to come at 14 this time; but he will come when he shall have convenient time. Watch ye, stand 15 fast in the faith, quit you like men, be strong. Let all your things [every thing you do] be done with charity [in love, *ἐν ἀγάπῃ*]. [But] I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have

16 addicted themselves to the ministry [the service] of the saints,) That ye [also, *καὶ*] submit yourselves [be subject, *ὑποτάσσθητε*] unto such, and to every oneth at helpeth with us, and laboureth. I am glad of the coming [But I rejoice at the presence, *χαίρω δὲ ἐπὶ τῇ παρουσίᾳ*] of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part [the want of you, *τὸ ὑμέτερον ὑστέρημα*] they⁴ have [om. have, *ἀνέπληρωσαν*] supplied. For they have [om. have, *ἀνέπληρωσαν*] refreshed my spirit and yours: therefore acknowledge ye them that are such. The churches of Asia salute you. Aquila and Priscilla⁷ [Prisca, *Πρίσκα*] salute⁸ you much in the Lord, with the 20 church [congregation, *ἐκκλησία*] that is in their house. All the brethren greet you. 21 Greet ye one another with a holy kiss. The salutation of me Paul with my 22 own hand. If any man love not the Lord Jesus Christ [om. Jesus Christ],⁹ let him 23 be Anathema, Maranatha. The grace of our Lord Jesus Christ¹⁰ be with you. 24 My love be with you all in Christ Jesus. Amen [om. Amen].¹¹

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus. [om. this whole subscription.]¹²

¹ Ver. 2.—The Rec. has *καθάρων*, but it is feebly attested, and was probably derived from Matth. xxviii. 1; Mark xvi. 2; Luke xxiv. 1. [The singular *καθάρων* has been adopted by *Griesbach*, *Lachmann* and *Tischendorf*, on the authority of A. B. C. D. E. F. G. I., Sinait., the Ital. and Vulg. versions, Chrys. and the Latin writers. The plural has the support of K. L., many cursives, the Goth. and Copt. versions, Theodt. and Damasc.—C. P. W.]

² Ver. 7.—For the second *καὶ*, the Rec. has *καὶ*, but with inferior evidence in its behalf.

³ Ver. 7.—The Rec. has *ἐντρέψω*, but in opposition to the best MSS., and derived from Heb. vi. 3. [*Lachm.*, *Tischendorf* and *Alford* favor *ἐντρέψω* after A. B. C. I., Sinait., Vulg. [permissively], Chrys., Theophyl.; but the present is given in D. E. F. G. K. et al., as *Alford* suggests because "the force of the aorist was not perceived."—C. P. W.]

⁴ Ver. 12.—Before *πολλὰ*, the words *ἐπὶ ὑμῖν ὄντι* are inserted by D. E. F. G., Sinait. several Latin MSS., the Vulg. Goth. and the Lat. writers.—C. P. W.]

⁵ Ver. 17.—The Rec. has *ὑμῶν* instead of *ὑμέτερον*, but against much preponderating evidence; comp. Phil. ii. 30. [For *ὑμῶν* we have A. K. L., Sinait., a number of cursives, with Chrys., Theodt. and Damasc.; but for *ὑμέτερον* B. C. D. E. F. G., 17, et al.—C. P. W.]

⁶ Ver. 17.—The Rec. has *ὅσους*, [with B. C. K. L., Sinait., many cursives, Theodt. and Damasc.] instead of *αἰνῶν* [with A. D. E. F. G., Vulg. Syr. (Pesch.) Chrys., Œcum., Ambrot., Pelag.]; but it is not so well authenticated.

⁷ Ver. 19.—The Rec. has *ἐπισκευὰς*, and it is well sustained. Even *Lachm.* in his ed. major has adopted it. [But *ἐπισκευὰς* is preferred by *Tischendorf*, *Kling*, on the authority of B. M., Sinait., 17, three of the best MSS. of the Vulg., the Copt. and Goth. versions, and Pelag. This form appears on the authority of all the uncials and cursives (except one) in Rom. xvi. 3; and 2 Tim. iv. 19; and the other (*ἐπισκευὰς*), on unvarying authority in Acts xviii. 2, 18, 26. From the Acts it appears to have passed into some MSS. of Paul's Epistles. *Lachm.* (in the earlier editions), *Bloomfield*, *Alford*, *Wordsworth* and *Stanley* prefer the diminutive form, with A. C. D. E. F. G. K. L., et al.—C. P. W.]

⁸ Ver. 19.—The Rec. has *ἀνέπεσσαν*, and *Lachmann* has adopted it, but it is probably an attempt to correct the text. [It has in its favor, B. F. G. L., and numerous cursives, versions and fathers; but against it C. D. E. K., Sinait., and the Gothic and Theodt.—C. P. W.]

⁹ Ver. 22.—The Rec. after *κύριον* adds *Ἰησοῦν χριστόν*, but in opposition to the best MSS. [A. B. C. (1st hand) M. Sinait. (1st hand), 4 cursives, Aeth. (both) Cyr. Chrys. (mosc.). These words are inserted in C. (3d hand), D. E. F. G. K. L., Sinait., (3d hand), Ital. Vulg., later Syr., Copt., and Goth. versions, and some Fathers. Some of these (including K. L., the Vulg. Chrys. Theophyl.) insert *ἡμῶν* before *Ἰησ. Χρ.*—C. P. W.]

¹⁰ Ver. 23.—The Rec. and *Lachmann* have *Ἰησοῦ χριστοῦ*, and they are sustained by weighty testimony, [A. C. D. E. F. G. K. L., Sinait. (3d hand), many cursives, 4 Latin MSS. the Vulg. Copt. and Syr. (both), Chrys. Ambrot. Many of these (including A. L. 20 cursives, the Vulg. Copt. and Syr. and Fathers) insert *ἡμῶν* after *κύριον*. Some (including B. Sinait. (1st hand) 10 cursives, Goth. Theodt.) add only *Ἰησοῦ* after *κύριον*.—C. P. W.]

¹¹ Ver. 24.—The Rec. has *ἀμήν*, after important authorities: [A. C. D. E. K. L., Sinait., with the majority of cursives, versions and writers, *Tischendorf* (and Dr. Clarke decidedly) cancel it, and it is bracketed by *Bloomfield*, *Alford*, *Cambridge* and *Stanley*.]

[Subscription.—The most ancient and best MSS. (A. B. C. Sinait.) have simply *ΠΟΤΕ ΚΟΡΙΝΘΙΟΥΣ* & to which F. G. prefix *ἐν Ἀσίᾳ*; D adds *ἐν Ἀφρῳ*; some MSS. of the Vulg. add immediately after & *explicit*. No subscription of any kind is found in M. and the Vulgate. The Rec. has *πρὸς κορ. πρὸς ἐπαφῇ ἀπὸ φιλιππου δὲ στεφανῶ καὶ κρουπεριανῶν καὶ ἀχαικοῦ καὶ τιμοθέου*, on the authority of K. L., 7 cursives, Syr. (later), Arab. (later), and Damasc.; two other cursives have the same, substituting *ἐφεσῶν* for *φίλ.*; and Theodt. the same, omitting *τιμ.* B. (2d hand) and Chrys. (com.) have *ἐπὶ ἡμῶν* ἀπὸ ἐφεσῶν, some others adding *τῆς ἀσίας* and others substituting this for *ἐφεσῶν*. E. a few cursives, Slav. Theodt. (spurious) Œcum. have *ἐπαφῇ ἀπὸ φιλιππου*, to which D. (2d hand) and the Syr. (Pesch.) adds *Μακεδονίας*. The Copt. says: *ἐκ ἡύπα, ut discernit quidam; verum potius videtur secundum epistolam apostoli indicium scripta esse ex Asia*.—C. P. W.]

EXEGETICAL AND CRITICAL.

VERS. 1-4. [“The conclusion of this Epistle, as of that to the Romans, Ephesians, Colossians, and 2 Timothy, is taken up with matters more or less personal and secular. Of these the first is the collection amongst the Gentile churches for the poorer Christians in Judea. From whatever cause, there was at this period much poverty in Palestine, compared with the other eastern provinces of the Roman Empire. The chief allusions contained in the apostolical Epistles, to the duties of the rich towards the poor, are those which we find in connection with the contribution here mentioned. And in the Epistle of St. James and that to the Hebrews, both addressed, if not to Judea, at least to Jewish communities. And

with this agrees the great stress laid in the Gospels on the duty of alms-giving. We learn also, from the account of the last struggle for independence in Josephus, how deeply the feelings of the poor were embittered against the rich in Jerusalem, so as to give to the intestine factions of that time something of the character of a social war. This was, in part, occasioned by the greater density of population in Palestine, compared with the thinly inhabited tracts of Greece and Asia Minor; in part by the strongly marked distinction of rich and poor, which had been handed down to the Jews from the earlier periods of their history, where we are familiar with it from the denunciations of Isaiah, Jeremiah and Nehemiah. The Christians, besides, were, as a general rule, from the poorer classes (Jas. ii. 5), and would be subject to persecutions

and difficulties, on account of their religion (Heb. x. 24). From the mention of the poor as a distinct class in the Christian church, in Acts ix. 36, and in the passages relating to the contribution now in question, it would seem that the community of property at Jerusalem must have either declined or failed of its object; and may have even contributed to occasion the great poverty which we thus find prevailing in the period of twenty or thirty years after its first mention. So pressing was the necessity at the time when St. Paul first parted from the church of Jerusalem, that an express stipulation was made in behalf of this very point (Gal. ii. 10). 'To remember the poor,' was the one link by which the Apostle of the Gentiles was still bound to the churches of Judea. This pledge was given, probably, before his second journey. But it was not till his third and last journey that the preparations were made for the great contribution of which he now speaks. From this passage, confirmed indirectly by Gal. ii. 10; vi. 10, it would appear that he had first given orders for the collection in the churches of Galatia. From 2 Cor. viii. 10; ix. 2, it also appears that the orders here given to the Corinthians had been received by them a year before the time of the Second Epistle, and therefore some months before this Epistle." STANLEY].

Now concerning the collection for the saints.—These words may either be connected with those immediately following, so as to be rendered, 'as I gave order concerning the collection,' etc. (comp. xii. 1; viii. 1; 2 Cor. ix. 1); or be taken absolutely, as in ver. 12, and vii. 1. ["The *περὶ δὲ*, now concerning, rather serves to introduce the new subject than to form any constructional part of the sentence." ALFORD. "Observe the beauty of the connection with what has gone before. The Apostle had just been preaching consolation to the faithful, from the certainty of a glorious resurrection of the body; and in accordance with our Lord's declarations concerning works of mercy (Matt. xxv. 34-46) he had taken occasion from that doctrine to enforce the duty of laboring steadfastly in the Lord in deeds of piety and charity, in order to a blessed immortality. He now applies that Christian doctrine and duty to a particular work, in which he himself was then engaged, and in which he desired to engage the Corinthians." WORDSWORTH]. The entire form of the introduction, as well as the article before *λογίας*, the collection, indicates that he had spoken before in regard to the matter, and the Corinthians had, perhaps, inquired how they were to carry it forward. The word *λογία* nowhere else occurs in Scripture, ["and seems to have been Hellenistical and idiomatic, it being rarely found in the classical writers." BLOOMFIELD]. The design of the collection is indicated by the preposition *εἰς*. The saints were the poor Christians in Jerusalem (ver. 3; Rom. xv. 26; comp. Acts xxiv. 17). The mother church had been impoverished in part by the community of goods that took place soon after Pentecost, and in part by persecutions, and perhaps also 'by contributions for the mission work among the dispersed' (Oslander); and the support of it was an act of alial piety, calculated also to promote a brotherly union between the Jewish and Gentile Christians.

The supposition that Paul wished to quiet the opposition of the Jewish Christians, who had been aroused against him, by this work of love (Cath.), is to be rejected as contrary to that simplicity of purpose manifest in this Epistle.—**as I gave order to the churches of Galatia.**—This order was issued probably during his residence among the Galatians (Acts xviii. 23); or it may have emanated from him at Ephesus. [Nothing of the sort appears in the Epistle to the Galatians; the allusion to it there (ii. 10) being only incidental]. The mention here of this order, thereby indicating what the Galatians were doing, was simply for the purpose of stimulating one church by the example of another. As Bengel remarks, "To the Corinthians he proposes the example of the Galatians; to the Macedonians, the example of the Corinthians; to the Romans that of the Corinthians and Macedonians (2 Cor. ix. 2; Rom. xv. 26). Great is the power of example."—**even so do ye also.**—*ποιήσατε*—The aorist here imparts urgency to the exhortation. The thing is to be done at once; "*bis dat, qui cito dat,*" who gives quickly, gives twice.—Next comes the specific direction as to what they were to do.—**Upon the first (day) of the week**—*κατὰ μίαν σαββάτον*, lit. "upon one of the Sabbath." *σαββάτον*, a designation for the week, occurring also in Luke xviii. 12. *μία*, one, is for *πρώτη*, first; a Hebraism, *אֶחָד בַּשָּׁבָעַת* (Lightfoot on Matt. xxviii. 1).

"This passage is important as the first in which there occurs a clear trace of a distinction put upon the first day of the week, as our Lord's resurrection day. Yet we cannot find here any special observance of the day, as Oslander does." NEANDER. Inasmuch as he says nothing of laying by in the church assembly, it does not follow from what is here said, that the churches convened on that day. But the passage certainly implies that this day of the resurrection of our Lord was for the Christians a holy day, out of which all other observances of the sort naturally developed themselves. [Comp. Jno. xx. 19, 26; Acts xx. 7; Rev. i. 10.]—**let each one of you lay up by himself**—*κατὰ ἑαυτὸν*, at home (comp. *ἐπις ἑαυτὸν* Luke xxiv. 12); [like the French *chez soi* (BOB. *Lez*, under *naui*), or the German *bei sich selbst* (as Luther's version gives it). The phrase is therefore conclusive against the prevailing opinion that the collection was taken up in the church. It was an individual and private affair. "This is confirmed by the exhortation in allusion to the same subject, in 2 Cor. ix. 7, 'Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.'"] STANLEY].—**treasuring up**—From the fact that some-

* [Hodge, however, objects to this, "that the whole expression is thus obscure and awkward. 'Let every one at home place, treasuring up what he has to give.' The words mean to lay by himself. The direction is nothing more definite than let him place by himself, i. e., let him take to himself what he means to give. What he was to do with it, or where he was to deposit it, is not said. The word *θησαυρίζω* means putting into the treasury, or hoarding up, and is perfectly consistent with the assumption that the place of deposit was some common, and not every man's house." This is well argued in behalf of the public solemn observance of the Lord's day; but we can no more change the meaning of *κατὰ ἑαυτὸν* than we can the parallel phrases in the other languages. They are the idiomatic expressions for 'at home,' and honestly require that we should so interpret. This is the rendering which even the ancient Syriac version gives it].

thing was laid aside every Sunday, there would naturally result an accumulation, *θραυρός*, hence the part. *θραυρίζων*, [rendered in the E. V. "in store."].—whatever he has been prospered in,—*δ, τι δὲ εὐδωράς*; [*δ, τι* is for *καθ' δ*, or *καθώς*, according as, or, in respect to whatever. The addition of *δὲ* gives it a general and potential character; *εὐδωράς*, lit. 'to be set forward on a journey'; hence, 'what he has gained by the success of business.' This he regards as a *divine blessing*, which he would have redound to the benefit of their needy brethren [as may be seen from the use of the passive implying the reception of some good from a source too obvious to require mention]. The object of this gradual accumulation was, as he says,—in order that there may be no gatherings when I come.—By this preliminary work, the whole business of collection would be lightened, the voluntariness of the contribution be preserved, a greater amount perhaps collected, and time gained. [The order of the Greek would indicate an emphasis not observed in the English translation, 'in order that when I come, *then* there may be no collections made,' as though he wanted the time of his next visit for something more important. The taking up of the collection, though a very important part of his business, was still only incidental to the far greater one of preaching the Gospel. Hodge draws another argument from this, in favor of the position that this passage is proof of an early observance of the Lord's day for worship. "But if every man had his money laid by at home, the collection would be still to be made. The probability is, therefore, Paul intended to direct the Corinthians to make a collection every Lord's day for the poor, when they met for worship." There is some force in this. But must not this be interpreted in consistency with the settled meaning of *παρ' αὐτῶν*, and it be supposed to mean, as Barnes says, "that there should be no trouble in collecting the small sums; that it should all be prepared; and all persons be ready to hand over to him what he had laid by?" Or, while the "laying by" was to be at home weekly, may not "the treasuring up" refer to the depositing of the sum in the church treasury at some time previous to Paul's arrival, so that it should be there ready for him. This seems the fairest method of interpretation].—And when I have arrived—He here goes on to mention some further arrangements respecting the guardianship of the collection, [as it were to pledge in advance the utmost care of what might be bestowed, and to preclude any allegations on the part of his enemies of any personal interest in the matter].—whomsoever ye may approve—(*οὓς ἐδν*, vi. 18). *δοκιμάσητε*, 'approve after suitable examination.' ["The Corinthians themselves were to choose their agents, probably to prevent the possibility of misappropriation, as others had been chosen for a like purpose by the other churches. See 2 Cor. viii. 18–20, 'And we have sent with him the brother—avoiding this that no man should blame us in this abundance which is administered by us.'"] STANLEY. Thus all suspicion would be obviated.—by letters, them will I send—*δι' ἐπιστολῶν* is not to be joined with what

precedes [as in E. V. and by Beza, Calvin, and Chrys.] (*quos Hierosolymitanis per epistolas commendaveritis*), but with what follows. It is prefixed by way of emphasis; also perhaps in allusion to the other possible alternative mentioned in the next verse, which was already in mind. These letters would be for the purpose of accrediting the messengers, and commending them and their object to friends at Jerusalem. ["Hence, we see how common Paul's practice was of writing epistles. And who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind, which remains to us (except the Pastoral Epistles), viz., that to Philemon, owes its preservation perhaps to the mere circumstance that it is at the same time addressed to the church in the house of Philemon (ver. 2)."] MARTIN.—to convey your favor.—*χάρις*, used by metonymy for your 'charity,' or 'token of love' (Plato: *εὐπρεπία ἐκδοῦσας*); likewise in 2 Cor. viii. 4, 6, 19. To this he adds another proposal, conditioned upon the magnitude of the collection, as making the thing worth while.—But if it should be worth my going also,—i. e., 'the collection, or its gross amount be large enough to warrant my taking such a journey in person; for only this would justify his participating in the thing. He says this from a just sense of his dignity as an apostle; and it by no means conflicts with a real humility. ["A just estimate of one's self is not pride." BARNES. To ascribe his readiness to accompany the gift to a desire, either to look after its distribution, or to secure for himself by means of it a kind reception, is altogether gratuitous. He intimates nothing of the sort. But it were reasonable to suppose that he took this as a delicate way of stimulating them to make the collection as large as possible. That he actually carried out this purpose, may be seen from Rom. xv. 25; comp. Acts xxi. (although nothing is said here of the collection)."]

VERS. 5–9. Taking up his declaration in ver. 8, about being present with them, he here explains himself more fully in regard to his purpose, especially as to the time of his visit. His earlier plan, which he did not carry out (2 Cor. i. 28), was, as we see from 2 Cor. i. 15, a very different one. [It was to go to Macedonia by way of Corinth, and then to return to them at Corinth. This he had made known to them either by the lost Epistle, or by an oral message. But now he tacitly drops this, (thereby exposing himself to a charge of levity of purpose, 2 Cor. i. 17 ff.), and proceeds to state another, reversing the order of his going, to Corinth round by way of Macedonia]. That here announced he did execute (comp. 2 Cor. ii. 18; viii. 1; ix. 3, 4; ii. 1; xii. 14; xiii. 1). [Here we find him already in Macedonia, when the 2 Epistle to them was written; and in Acts xx. 1 ff. there is an account of his journey].—Now I will come to you when I have passed through Macedonia;—[And this he was to do without stopping by the way, as may be seen in the next sentence, which is not to be read, as it often is, parenthetically, as though repeating in a positive manner what had been just mentioned as a condition of time].—For I shall pass through Macedonia.—*διέρχομαι* is here present for

the future; [and it must be read in its strictest sense, *q. d.*, 'I am going right through, as] it stands in contrast with the *παράμενω* of the next clause as indicated by *δὲ*.—But with you,—[*πρὸς ὑμᾶς* comes first, because designed to express the antithesis to *Μακεδονίαν*].—It may be,—*ῥηχόν* shows his determination was not settled. He takes into account circumstances which might possibly prevent his doing as he desired.—I shall tarry, or even pass the winter,—As his language in speaking of his plan breathes an affectionate and winning spirit, so he goes on in what follows, where the position of the words is expressive of feeling.—in order that ye—in preference to every other church,—may send me forward whithersoever I may go.—In this way he shows how very close to his heart they stood. It was a custom, as may be learned from many passages, (Rom. xv. 24; Acts xv. 8; xvii. 15; 8 Jno. 6), for members of the Church to show their respect and love by accompanying the ministers that went from them, a little way on their journey, probably by a deputation chosen from their number. *οὕ* [with a verb of motion], for *δοι*, Luke x. 1. [The adverb of rest is joined with a verb of motion in a pregnant way, to signify the place of rest after the motion is accomplished. See JELZ. *Gr. Gram.*, § 647, 6, 3, a. *προπέμπειν*, to send forward, a common expression for denoting that helpful attendance on departing guests which was wont to be done in token of regard].—For I am not willing at this time to see you by the way;—*i. e.*, 'only make you a flying visit. Inasmuch as *ἀπε* does not stand before *οὕ* *ἔτι* *ἔτι*, it is evident he is not here speaking of any change of plan in regard to his journey, as though his previous wish had been to see them only in passing. And since it reads *ἀπε* and not *πάλιν*, there is nothing to warrant the inference that he made a brief earlier visit. The reason of the determination just expressed he next gives.—for I hope to tarry a while with you.—An expectation which the appearance of things, as they then were, seemed to warrant. *πρὸς ὑμᾶς*—*παρ' ὑμῶν*, as in ver. 6; comp. 11, 8.—if the Lord permit.—An expression of that pious feeling which always led him to realize his dependence on the will of the Lord in whatsoever he undertook. [Comp. Jas. iv. 15. "For that ye ought to say, if the Lord will, we shall live, and do this, or that"—a condition which the early Christians were wont to append to all expressions of their determination in reference to anything future, in the deep consciousness that all events were under the direction of that God to whose will it was their purpose ever to submit. With finite creatures no resolution can or ought to be absolute. Every act is conditioned on Him who is the sole absolute Sovereign]. He now states his plans still further.—But I will tarry at Ephesus until Pentecost.—[In this revelation of his intentions Chrysostom detects an indication of his confidence and affection toward the Corinthians]. There is no reason to infer from Acts xx. 1, as Oslander does, that he left Ephesus earlier than the time mentioned in consequence of the uproar occasioned by Demetrius. Two reasons are assigned for his tarrying.—For a door has

been opened before me.—By the open door (comp. 2 Cor. ii. 12; Col. iv. 8; Rev. iii. 8), he signifies the opportunity that was given him for laboring in the cause of Christ.—large.—By this he indicates the extent of the opportunity before him. It was a wide field,—and effectual.—By this he denotes the intensive aspect of it, or perhaps also the influence which his activity seemed destined to exert (Meyer). He here passes out from the figure to the real aspects of the case, and that, too, not in a logically consistent manner. Hence the reading *ἐπαγγελ* (also in Philem. 6) which appears in the Latin authorities, and so the Vulgate has *evidens* [and the Rheims version, *evident*]. The meaning is, that there was a rich opportunity for labor, and that, too, of the most abundant and energetic sort. And is there not an intimation here also of the power of divine grace in opening the door (Oslander)? A second reason for lingering at Ephesus is,—and there (are) many adversaries.—The great success of the Apostle provoked strong opposition against Him. This only stimulated the Apostle, who felt himself strong in the Lord, to remain rather than to leave. [Besides, his presence was the more needful for the strength and support of the infant church, which he had gathered]. Neander, however, thinks that no motive is here assigned for a longer stay, but only that the Apostle intended to have the Corinthians infer from it that matters were not going so very comfortably with him, and that he was obliged to struggle with many obstacles. ["The opponents of the Gospel varied very much in character in different places. Those in Ephesus were principally men interested in the worship of Diana. The pressure of the heathen seemed to have driven the Jews and Christians to make common cause (Acts xix. 22). Whereas, in Corinth Paul's most bitter opposers were Judaizers." HODGE].

VERS. 10, 11. Now if Timothy come.—Timothy's visit to Corinth was to precede his own (comp. iv. 17). He, together with Erastus, had contemplated making a visitatorial journey first to Macedonia (Acts xix. 22). Him, therefore, he here commends to their friendly and respectful reception, and to their peaceful furtherance of him on his way. Instead of, "if he come," he might have written 'when he comes,' thereby simply indicating the time of his arrival; but in using the conditional form, he expresses some doubt in reference to his coming, in consequence of the uncertainties of the journey. ["And though Paul had sent him forward thither, yet he had many churches in Macedonia to visit by the way." BLOOMFIELD].—see—*βλέπειν*, to look to something, is generally followed by *εἰς* or *πρός*; but here by a clause beginning with *ἵνα*, signifying intention.—that he may be with you without fear.—This request refers not to protection from unbelievers, still less is it a warning against hostile attacks from opponents (Mosheim); but it is aimed rather at the haughty, overbearing conduct of proud partisan leaders, and their followers. He may also have had in mind Timothy's timid nature. This request is supported by a reference to the high calling of Timothy.—for he worketh the work of the Lord,—*ἐργον τοῦ κυρίου*, as

in xv. 58; it may mean either the work in which the Lord himself is engaged, or that which He has prescribed.—**as I also do.**—By this he expresses either a similarity of office, or that Timothy evinced the same zeal and fidelity to the cause of Christ which he also felt (Osiander). The first explanation would perhaps be the more correct. [Hodge combines them both]. Hereupon follows a more definite injunction.—**Let no man therefore despise him:**—whether it be on account of his youth (Tim. iv. 12), or on account of his natural modesty (Burger, referring to 2 Tim. i. 6, 7), or out of party zeal because he came from Paul.—**but send him on**—[In regard to the manner of sending on, see above, ver. 6].—**in peace.**—These words are not to be connected with what follows (Flatt). They do not mean, simply, in safety and in good condition, but still more, ‘without annoyance,’ ‘with good understanding and kindly affection.’ And the object of this is,—**that he may come to me:**—And the reason for his coming to him, and not going elsewhere is,—**for I am waiting for him with the brethren.**—These brethren were not with the waiting Apostle, but with Timothy, who must have had other companions besides Erastus (comp. ver. 12). It was common to send several (Meyer).

VER. 12. — **As touching our brother Apollos.**—*περὶ Ἀπολλῶ*, stands absolutely as ver. 1. Each of the new topics of this Epistle being introduced by *περὶ*. In reference to Apollos see Int. No. 2; and also, i. 12; iii. 5 ff.; iv. 6 ff. That which he said in regard to the coming of Timothy prompts him to give information now respecting Apollos, because perhaps, of a wish that had been expressed in regard to him by the Corinthians.—**I greatly exhorted him to come to you.**—He here wards off in advance all suspicion in regard to any reluctance of his own about the visit of Apollos at Corinth, and gives them to understand his perfect confidence in him, and the brotherly relations which they mutually sustained, [notwithstanding the party strife that was waged under their names at Corinth. So far was he from desiring him to stay on this account, that he was urgent he should go; it may be in the hope that he might contribute something towards settling the difficulties. And here we have another illustration of the nobility of Paul's spirit, his entire freedom from all petty jealousy and the loving confidence which he reposed in his fellow-workers]. Apollos must have been at this time at Ephesus.—*ἵνα* denotes not only the purpose, but also the aim of his exhortation to Apollos. **with the brethren:**—These brethren are the ones mentioned in ver. 11. [“Besides the mission of Timothy there was another later mission despatched at the time of his writing this Epistle with the view partly of carrying the Epistle and enforcing the observance of its contents, partly of urging upon the church the necessity of completing their contribution before the Apostle's arrival (2 Cor. viii. 6; xii. 18). This mission was composed of Titus and two other brethren (2 Cor. viii. 18, 22, 23), whose names are not mentioned; Titus having been chosen for this, as Timothy for the other, probably from his greater energy and firmness of character. That the mission

thus described is the one to which he here alludes can hardly be doubted. The words “exhort” and “brother” are used in the same emphatic and recognized sense in both passages; and as the mission there spoken of was previous to his writing the second Epistle, it can be referred to no occasion so obviously as that which is here described. These accordingly are “the brethren” who would, as he expected, find or wait for Timothy at Corinth, and return with him. It would seem, however, that the Apostle's original wish had been, that the head of this mission should have been not Titus, but Apollos. Apollos, since his visit to Corinth (Acts xviii. 27, comp. with 1 Cor. iii. 6) must have returned to Ephesus; and he, both from the distinction which he enjoyed in the opinion of his fellow Christians, and from his previous acquaintance with the church at Corinth, would have been a natural person to send on such a mission. It is a slight confirmation of the identity of this mission with that of Titus, that the only later occasion on which the name of Apollos occurs in the New Testament is in the Epistle to Titus, iii. 13, where they are spoken of as living together.” STANLEY].—**but (his) will was not at all to come at this time:**—Some here take the word “will,” which stands without further designation, to mean ‘the will of God,’ appealing for support to the inconvenience mentioned in the next clause, and to the analogy of Rom. xii. 28; but the context clearly shows the will of Apollos to have been meant. Here, too, *ἵνα* is not to be taken in the strict telic sense, but it simply indicates a degree of determination in the resolve taken. The reason of the unwillingness of Apollos to go to Corinth may have lain, partly, in his fear of encouraging the factions at Corinth, and, partly, in other duties which he regarded as more pressing. The latter seems to be indicated in the next clause.—**but he will come when he shall have convenient time.**—*εὐκαιρίῃ*, a word of later Greek, meaning to have opportunity, leisure, or occasion, for anything. Here, it refers, not to the removal of difficulties at Corinth, as though it meant, ‘when you have become united again’—but to other circumstances and engagements which were then holding him back.

VERS. 13-14.—**Watch ye, stand fast in the faith, act like men, be strong.**—Hastening now to the close, he aims to impress upon his readers briefly and earnestly the duty of devoting themselves to the service of the Lord—whether he or Apollos were present to observe them, or not. This exhortation—called out; as Burger thinks, by the mention of Apollos, whose name might serve to awaken the recollection of matters already rebuked (i.-iii.)—revolves around two main points, faith and love. *Stedfastness* in the faith essentially presupposes *watchfulness*—that Christian circumspection which keeps on the look-out for all attacks of treacherous foes, both from without and from within, abandons itself to no false security, and fortifies itself against temptation from whatsoever source (comp. x. 12). And this *watchfulness* is even associated with a wakeful, courageous, manly attitude, and with a summoning up of *strength* to resist the might of every foe. These two qualities are no less an

evidence of faith, than they are the conditions of a true steadfastness. The expressions used, all imply the figure of a spiritual combat in which they are supposed to be engaged. The "standing" (στήκειν) here does not denote a standing in readiness for the fight, but a standing firm in it, and not suffering one's self to be forced aside from that faith which is the basis of the Christian life—the fixed attitude of the warrior in the ranks or at his post (comp. xv. 1, 58).—ἀνδρεῖσθαι, *to be manly, in deportment and action*, occurs only here in the New Testament; elsewhere in the Classics and LXX. Josh. i. 61; 1 Macc. ii. 64.—καταποιοῦτε, *be strong* (comp. Eph. iii. 16. "Be strong in might through his spirit in the inward man"); in the older Greek, the word for this was *κατανέσθαι*. The word is suggestive of conflicts with open enemies, such as Jews and Heathen and also, of persecutions endured on account of the faith (Osiander).—**Let all your things be done in love.** After what he has said already, on the duty of love he needed only to express himself briefly on this point in concluding. The allusion is primarily to their divisions and strifes, *q. d.*, 'in all you do, instead of being governed by a selfish partisanship, suffer yourselves to be actuated by a love which looks to the well being of the brotherhood' (comp. xiii. 1, 11; xi. 18; viii. 1; x. 24, 83). ["He says, 'watch ye,' as though they were sleeping; 'stand fast,' as though they were wavering; 'be manly and strong,' as though they were effeminate and delicate; 'let all your things be done in love,' as though they were at strife." CHRYS.]

VERS. 15-18. After the above concluding exhortation he turns to speak of some personal matters. And first he enjoins a respectful behavior towards certain prominent members of the church and one in particular.—**And I beseech you, brethren.**—The particular point of his exhortation is introduced by *ὅτι* in the 16th verse; and what follows must be treated as a parenthe-sis, referring to what was already known by them and formed the motive for their complying with his request.—**ye know.**—οἱ δατε; this cannot be a part of his exhortation, for the simple reason that it cannot be shown to be the imperative form for *love*.—**the house of Stephanas that it is the first fruits of Achaia.**—*i. e.*, the first in that province who were brought to the faith (comp. Rom. xvi. 5, where the words "unto Christ" are added). From i. 16 we learn that Paul himself baptized this family. It was the first sheaf of a great spiritual harvest in Corinth, indeed in that whole region; hence a family most readily disposed toward the Gospel, and from which no doubt a saving influence emanated. As it distinguished itself in respect to faith, so also in respect to love.—**and that they have addicted themselves to the ministry of the saints.**—The plural here occurs, because the term "house" is a collective noun. By "ministry" we are not to understand any official action such as is carried on in the capacity of a presbyter, for which indeed such first fruits were as a general thing preëminently fitted. There is nothing in the following verb "submit yourselves" to constrain us to this supposition, as though the meaning here were that the Corin-

thians should subject themselves to these persons just as other churches submit themselves to their rulers; rather the injunction here—**That ye submit yourselves unto such**—corresponds to what has just been said of the household of Stephanas: 'as these had addicted themselves unto the ministry for the saints—a thing which involved a sort of submission so also do ye devote yourselves to them.' In what way this ministry had been exercised is uncertain; probably in services of love to individuals such as the poor, the sick, in hospitality towards brethren visiting from abroad, and in the undertaking of various responsibilities in behalf of the church, as for example, the journey of Stephanas to Ephesus for the purpose of seeing Paul. The word *ὑποτάσσεσθαι* denotes not simply the showing of respect in general but like *obsequi*, following a person's advice or opinion, conducting in accordance with their wishes. ["Nothing is more natural than submission to the good." HODGE]. By the expression *τοῖς, τοῖς οὖτοις* he brings to view more prominently the excellent qualities of the parties referred to, *q. d.*, 'to persons of like excellence with these.' That it does not refer to a class is evident from the clause appended,—**and to every one that helpeth with us and laboreth.**—It is debated to what the *συν, with*, in *συνεργοῦντι* is to be referred. There is nothing in the context to justify our referring it to God. Rather we are led to refer it to the apostle, and, next, to those just mentioned. The participle *κατα-δυντι* implies that this coöperation was an earnest and laborious one. ["Those who serve should be served." HODGE]. He enforces his injunction in relation to the family of Stephanas by mentioning what he and the Corinthian brethren with him, Fortunatus and Achaicus, had done for himself, thereby enhancing their respect for these worthy men.—**I am glad of the coming of Stephanas and Fortunatus and Achaicus.**—These men had been sent as a deputation to him from Corinth, and had brought the letter alluded to in vii. 1. In regard to them we can determine nothing more definitely. Whether it was the same Stephanas of whose family he had just spoken (as is probable), or a son of his; and whether the two others belonged to this family or not; and whether this Fortunatus was the same as the one mentioned in the first Epistle of Clemens to the Corinthians or another of the same name, is all uncertain. The reason of his joy at their presence was,—**because your want they have supplied.**—For a like expression see Phil. ii. 30. But what are we to understand by the expression *τὸ ὑμέτερον ὑστέρημα, your want?* It would be inconsistent with the whole spirit of this paragraph to suppose the Apostle to imply a bitter charge against them by translating the words, [as in the E. V.] "that which was lacking on your part," as though they had failed in suitable tokens of love, or the like. It is better to take *ὑμέτερον* as the objective genitive (comp. xv. 31), and translate 'the want of you,' *i. e.*, your absence. This it is which was in part made up by the presence of these brethren. This is more fully explained in what follows.—**For they have refreshed my spirit and**

years:—*ἀναπαύω*, lit. *to cause to rest, to relieve from care or trouble*, and in general, *to refresh* (2 Cor. vii. 18; Matt. xi. 28; Phil. vii. 20). But how far did they refresh *his* spirit, and that of the *Corinthians*? The latter certainly, does not refer to any earlier services of love which these men had shown to the Corinthians; and just as little, to the assurances of love from the apostle which they carried back with them; since this was not contemporaneous with their refreshment of his spirit: hence, also, not to the influence which the information and assurances they had conveyed to him had had upon the shaping of this Epistle. The point is best explained upon the ground of a fellowship between the apostle and the church (comp. 2 Cor. 11, 8), *q. d.*, 'while they refreshed me, they also refreshed you.' The quieting of his spirit by the information they had brought and by their personal presence which served to exhibit anew the love of the church toward him and awaken in him the hope of their improvement, must also have been beneficial for them; and the consciousness of a fellowship thereby renewed and strengthened must have proved exceedingly refreshing alike for them and for him (comp. Oslander and Meyer ed. 8, who remarks, "that their interview with the Apostle must have been refreshing to the feelings of the whole church, inasmuch as they had come to him as *representatives* of the whole church." As they through their presence had provided for Paul a sweet refreshment they had also done it for the church, which, by their means, had come into communion with him and was indebted to them for this refreshment, which must have been felt by it in the consciousness of this communion. ["However understood it is one of the examples of urbanity with which this Apostle's writings abound." Hodge]. To this he adds the exhortation—**therefore acknowledge ye them that are such.**—*ἐπιγινώσκετε* does not mean precisely *to highly value*, but *to rightly recognize*, viz.: in their true worth and according to their deserts, from which indeed esteem naturally follows. The reason for this is the thing of which he has just spoken—their services and the refreshment which had been administered by them both to himself and the church.

Vers. 19, 20. He presents a three-fold greeting whereby Christian fellowship is expressed and confirmed.—**The churches of Asia salute you.**—Asia is here to be understood, either in the narrowest sense as designating Ionia and the region round about Ephesus; or suitably to Roman usage then current, as applying to the whole region of Asia Minor bordering on the western coast, including Caria, Lydia, Mysia (*Asia proconsularis*). Since a regular intercourse was maintained between Ephesus and those regions, and since the apostle stood in living relations to the churches here planted, both by personal visits and by means of brethren visiting him from thence, it is probable that they sent greetings by him to the Corinthian church on his giving them information respecting it and announcing his intention of writing. Next comes a greeting from that excellent Christian couple who formerly tarried with him at Corinth, and were intimately connected with the Christian church there, but who had left and

come to Ephesus (Acts xviii. 2, 26). The greeting here is a hearty one, and founded upon a Christian fellowship.—**Aquila and Priscilla salute you much in the Lord.**—As bound together by faith in a common Lord, they here send the benedictions of a fervent love.—**and the Church that is in their house.**—i. e., not simply their numerous household, but that portion of the Ephesian church which was wont to assemble under their roof. Owing to the lack of accommodations, the larger churches, like those of Ephesus and Rome were obliged to divide, and meet in several rooms furnished by the more wealthy members.—**All the brethren greet you.**—i. e., the Ephesian Christians collectively, apart from those just mentioned specifically. The fellowship thus extended from church to church, he next insists on their maintaining among themselves.—**Greet ye one another with an holy kiss.**—["This was the conventional token of Christian affection. In the East the kiss was a sign either of friendship among equals, or of reverence and submission on the part of an inferior. The people kissed the images of their gods and the hands of princes." Hodge]. This token the apostle would have them give to each other immediately upon their hearing the Epistle, as a pledge of their freshly awakened brotherly love, and in connection with the assurances of love conveyed to them in the salutations from abroad.—*ἀντάλλαξτε*, *to manifest a cordial love*, especially at times of meeting and parting. "A holy kiss" means the token of Christian fellowship and holy love, as contrasted with that prompted by natural or impure affections. The expression occurs also in Rom. xvi. 16; 2 Cor. xiii. 12; 1 Pet. v. 14. In the century following Christians were wont to welcome each other after prayers and at the love feasts and before the communion of the Lord's Supper, men greeting men, and women women, as brethren and sisters. "The kiss which they were to give," as Bengel observes, "was one in which all discord and dissension must be swallowed up."

Vers. 21–24. **The salutation of (me) Paul with mine own hand.**—As Paul commonly wrote by an amanuensis, he was accustomed to write with his own hand the concluding sentences of his Epistle by way of authenticating them (2 Thess. iii. 17; Col. iv. 18). Accordingly he here appends his own greeting with his own hand in token of the genuineness of the Epistle. "*The salutation*," as it were the main one—the greeting *par excellence*. Next follows, in the first place, an earnest word of warning, written still undoubtedly with his own hand.—**If any man love not the Lord Jesus Christ.**—He here excludes all formal Christians from any part in his salutation and blessing. Since his language does not apply to those who are not Christians professedly, and nothing can be said about positive hatred to the Lord among Christians, the expression "love not" cannot be interpreted as equivalent to *hate*; but it is to be understood of decayed affection, which betrayed itself in party strife, as well as in fostering other carnal tendencies; and in doubting or denying different portions of Christian truth. "Wherefore does the Apostle

speak thus here? Because in his view love to Christ is the very soul of the entire Christian life; and the Corinthians needed to be specially reminded of this love; for their divisions originated in the fact that the love of Christ did not sufficiently unite them." NEANDER. *φιλεῖν* means to love with a peculiar intensity of affection, and the word is used by Paul only in this place in relation to Christ. (John designates by it, chap. v. 20, the love of the Father to the Son, and also the believer's love to Jesus, xvi. 27; xxi. 16, 17). In Eph. vi. 24, Paul employs the word *ἀγαπᾶν*, which is the term common with him to denote the love of God and Christ, and also our love to God, and to the brethren, and to wives. While the latter word which properly means to highly esteem, is never used to express a serious, passionate affection, *φιλεῖν* is found in this sense, yet rarely however. It here means to value highly, to regard in the light of a dear friend, a token of which regard was a kiss, *φιλήμα*, which probably suggested the use of *φιλεῖν*. Short and sharp is the denunciation pronounced.—let him be Anathema.—Not simply, 'let him be expelled from the church, but let him be devoted to God's wrath and judgment,'—let him become a curse, accursed. The

word *ἀνάθεμα* correspond to the Hebrew *תִּרְם*, *a ban*, i. e., one put under the ban—irrevocably devoted to destruction—to be given up to God without power of redemption, which, if the thing were animated, involved a putting to death (comp. xii. 8; Gal. i. 8, and Meyer on Rom. ix. 8). This imprecation or malediction is confirmed by an allusion to the judgment which will introduce it.—*Maranatha*.—Syriac for "our Lord comes (*ܡܪܢܐ ܐܬܐ*); "not, 'he has come,' so that obstinate hatred and conflict with him are all useless" (Jerome). Why Paul here employs the Syriac can only be conjectured. It can hardly be said that it was for a stronger confirmation of the genuineness of his Epistle by the use of Hebrew letters; such extraordinary confirmation when his Epistle was to be in charge of trusted friends, is wholly superfluous. Or was it because this formula was one current among the Jews as expressing their strongest ban? MEYER says, "perhaps it conveyed an important reminiscence to his readers from the period of his residence at Corinth; or it was only the thought of the moment to give a more solemn character to his declaration." BISPINE says: "perhaps Maranatha was the mysterious password of the early Christians (comp. Rev. xi. 22)." For other improbable conjectures see Meyer and Oslander. Luther's *Maharam Motha*, meaning *maledictus ad mortem*, is a groundless alteration. Heubner says: "that Luther appended this as the Hebrew formula for excommunication." [By translating the expression into Greek, *ὁ κύριος ἐρχεται*, we are at once reminded of the epithet *ὁ ἐρχόμενος*, the coming One, as applied to the Messiah in Matth. xi. 3; Luke xvii. 19, 20; John vi. 14; xi. 27; and also as constantly recurring in Revelation, where the coming of Christ forms the refrain of the whole book, and where at the close John winds up the canon of Scripture with a reference to the solemn

fact, "He that testifieth of these things, saith, Behold I come quickly. Amen. Come, Lord Jesus." Here in fact is the key-note of the Apostle's constant mood. In all the changes of thought and feeling we hear it ever returning; and what is more natural than that in uttering it, he should use the very terms in which the thought was always ringing through his soul? They had acquired with him the character of a solemn formula, for which nothing else could be substituted]. After this severe exclusion of the unworthy there follows a benediction.—The grace of our Lord Jesus Christ (be) with you.—As to be anathema from Christ is everlasting perdition so His favor is eternal life. The prayer here is therefore a prayer for all good. To this he adds assurance of his own love as felt toward all in Christ Jesus.—My love be with you all in Christ Jesus.—As in the previous clause *εἰς* is to be supplied, so here we must insert *ἐστί*, is, as a positive declaration of what he actually cherished toward them. *Μεθ' ὑμῶν*, with you, a designation of communion with them, or of the presence of his spirit in the midst of them, *g. d.*, 'is among you all'—a harmonising, reconciling expression used in view of his strong rebukes and of their partisan distrust. "The expression forms a striking contrast to the strifes and divisions among the Corinthians which the Apostle here is resolved to ignore." NEANDER. [The closing word in the Rec., "Amen," was an after-addition. It being originally a word of response, the Apostle could not well have appended it to his own production. The adoption of it falls in with the current inconsistent usage of closing one's own prayer with an Amen—a thing which ought to be left to the congregation at large. But though the word forms no part of the Epistle, it still fitly comes in at the end to express the cordial, emphatic assent which every Christian heart must feel constrained to utter as he finishes an epistle so replete with Divine Wisdom and Love issuing from one of the noblest spirits that ever wrought on earth in the cause of Heaven, with whom it has been good to hold communion. Yes, let the Amen stand the abiding testimony of the faith of the Church in the teachings of the greatest of the apostles; and the whole world come at last to say as they read verse after verse, chapter after chapter, epistle after epistle, in accent strong and clear, AMEN].

The subscription is later. The statement of the letter being sent from Philippi arose from a misunderstanding of what is said in ver. 5 about his passing through Macedonia.

DOCTRINAL AND ETHICAL.

1. [Christian Beneficence. 1. Its source. It follows as the natural exercise of that divine love which is shed abroad in the heart by the Spirit, and which likens us to that Redeemer who freely gave Himself up for us all, and demands of us that we give as freely as we have received. 2. Its scope. It goes beyond—yea, ignores—all natural limitations of family, or neighborhood, or country, or nationality, and is governed simply by the providential calls made on it and by the opportunities opened to it. Christianity breaks

down all barriers, obliterates all distinctions between Jew and Gentile, and brings the whole race into a sympathy that makes us regardful of the welfare of our fellow-men wherever found. In the text we have the first instance of this broad charity ever known—Gentile Christians in Greece, contributing to supply the destitution of Jewish Christians at Jerusalem. It was the commencement of a work of charity which is destined to spread with the church, and will go on increasing in vigor and intensity, just in proportion as the Spirit of Christ prevails in the hearts of believers. 8. It should be *systematic*, forming a part of the Christian's duty as regularly as his prayers and worship. Inasmuch as the demands for it are constant, and the discipline of it is ever needful to the character as a counteractive to our natural selfishness and for the development of charity, it is only by *habitual* practice that the ends contemplated in it can be properly answered. The time prescribed for it by the apostle is the first day of the week—the day commemorative of our Lord's resurrection and victory, and the day of the church's joy, and gladness, and praise. And surely no time can be more fitting for the exercise of our grateful charity than this; for it serves to remind us in an especial manner of God's redeeming grace, and, so, of the love which we ourselves, have experienced. In fact, alms-giving ought to be made a part of our Sabbath worship, coming in there as a tribute, not so much of kindness towards the needy and the destitute, as of thanksgiving and honor unto the God of our salvation. It thus becomes a matter not of impulse, performed under the influence of emotions excited by special appeals, but of principle, resting upon established grounds, and furnishing a reliable foundation on which to carry forward the great work of the church. 4. *Its measure*. "According as God hath prospered"—so writes the apostle, prescribing no fixed proportion as under the ancient dispensation, but leaving it with every man to determine with himself what the amount shall be. The right use of the liberty of judgment here granted is a part of the Christian's probation; and the manner in which he improves it will serve to show his sense of obligation to the God that has prospered him, and the strength of his love. The beauty and the worth of Christian charity are seen in its voluntariness, and also, in its freedom from all parade. Hence, the requisition of the apostle "let each one lay up by himself," in the privacy of his own home, settling the matter with quiet reflection amid the abundance of those blessings which constitute the sum of his domestic happiness. It is there that he can best ascertain how much he owes to his Lord].

2. *Conditions of success in Christian life*. If the Christian life is to be successful it must, on one hand, abide immovably fixed on the foundations of faith, ever keeping in view the temptations to which it is exposed, not allowing itself to be turned aside from known truth, and resisting every assault with manly courage and mighty resistance. On the other hand, it must give love the sway in every particular, so that the same person who, in one case, shows himself a courageous hero in the fight of faith and powerful to pros-

trate every foe, shall in others, prove himself a willing servant and subject himself to the wishes of others—being a lion in conflict, and a lamb in tenderness and patience, the image of him who is at the same time the Lion and the Lamb (Rev. v. 5, 6).

3. *Mutual concurrence in the Church*. In a true churchly life it so happens that the more we exercise our love in serving others, the more will those who are thus served be disposed to submit to us. Such love makes the recipients of it, not haughty, but lowly in spirit. The fact that others do for them, constrains them, and inspires them with zeal to requite the service shown, and to respond to the slightest wishes of their benefactors. Counsel and exhortation coming from such a source, even though it be in the form of a request, appear to them as sacred commands. In such rivalry of humility lies the wonderful harmony of the Christian church life.

4. *The fervor of a true zeal*. The more ardent our love for the Lord, and the more profound our regard for souls, the more fervidly will our zeal burn for Him, that He should be loved by all as He deserves—that no soul shall be wanting in affection for him, and that none suffer his love for Him to grow cold. And however severe may be our zeal in its indignation against those in whom love dies out by reason of the prevalence of sinful affections, prompting us to rebuke them with words of burning condemnation, yet all this will be nothing less than a sincere, ardent love for the souls themselves, which urges a person on to ascertain whether he cannot in some way bring them back to reflection, so that the flame which has died out may be kindled afresh and made to burn with new brightness on the altar of the heart.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 1. 'Pious and poor often go together.'—We ought indeed to enlist ourselves in behalf of all that suffer, without always inquiring whether they are worthy; but worthy ones, such as true members of Christ, ought to be regarded in preference to others, especially as the dear Saviour has given us so precious a promise in reference to them (Matt. xxv. 35). Who would deny his Saviour such a service of love?—One church ought readily to follow another in good and praise-worthy conduct (1 Thess. ii. 14).—Ver. 2. There is none so poor but he may find some one poorer, towards whom he can show the works of love and compassion (Mark. xii. 42; 1 Kings xvii. 10 ff.), and thus cultivate the grace of charity. HED.:—Ver. 3. Paul cares, writes and entreats for the poor; and should it be a disgrace to imitate Him?—Ver. 4. We should grudge no labor bestowed for refreshing the pious poor, since we do it to Christ.—Ver. 5. Although the servants of the church have at this day no command to go about the world as the Apostle did, it is nevertheless necessary that the state of the churches should be investigated at times by those who are appointed for the purpose, in order to improve what may be improved (2 Chron. xvii. 7 ff.).—Ver. 6. The church should care for its true servants that they come not into peril of their life, since one such is a great trea-

sure.—Ver. 7. We should subject our plans and purposes to the will of God, and either carry them out or abandon them according to His pleasure (Jer. x. 23; Jas. iv. 15). When in populous regions the whole counsel of God is powerfully proclaimed by earnest preachers, and such proclamation is enforced by their own holy walk, and God opens to them a door for the conversion of many souls, Satan commonly stirs himself up against them in his instruments. But by this means the open door is still more widened; since opposition provokes inquiry and observation, and this begets conviction (Phil. i. 12).—Ver. 9. A true servant must not shrink from foes. He who is astonished and offended at oppositions and persecutions, forgets that he is a servant of the crucified.—We should prefer the honor of God and the good of our neighbor, to our own advantage and convenience; for love seeks not its own.—Ver. 10f. Faithful hearers deal faithfully with their preachers, and do not despise them when young, if learned and pious. Christians seek after, honor and love one another.—The crude multitude are astonished at this and cannot endure it.—Ver. 12. It is well for preachers to visit their hearers separately, as opportunities occur, and converse with them for their best good.—Ver. 13. Circumspection, faith and manly energy go well together. Faith as the chief thing occupies the middle place; and as it requires a careful circumspection, so does it also involve, and at the same time beget strength—the strength of the spirit.—A Christian is a soldier who is surrounded by foes. He must watch if he would not be surprised.—He must not abandon the post of faith, but strive on manfully and strengthen himself, and fill up the gaps after each attack in order to hold out against a new one.—Ver. 14. Love imparts to our actions their proper adaptations and right profit among men, as faith gives them their due weight (Gal. v. 6). Ver. 15f. Divine Providence has raised up many gallant men who have made themselves of great service to the church; and this fact should be recognized with gratitude, while we hearken to, and follow such.—Ver. 17f. The best satisfaction of a true preacher is the faith and love of his hearers.—Ver. 19. Christian churches should maintain friendship and communion with each other, edifying and precious in the sight of God (Col. iv. 15; Acts xv. 28).—Ver. 20. What else is a true greeting but the wishing well to another? Christians ought to desire and invoke all manner of good for each other.—Why should a kiss, the token of a pure spiritual and divine love, be made the token of a carnal, unholy and devilish love? (Prov. vii. 13).—Ver. 22. Amen! yea cursed be he, who loveth not Thee. Oh thou friend of my soul! Take heed to thyself, thou poor creature! Paul's zeal is discriminating and has shown its power in countless instances. But what thou, O Lord, bleesest, is, and remains blessed.—Since most persons persist in a state of prevailing worldliness and selfishness, inconsistent with the love of Jesus, we can easily see how many there are whom this imprecation will hit.—Ver. 23. Grace! grace! To this everything comes at last in the restoration of sinners, as being absolutely necessary for the forgiveness of sins and the recovery of fallen nature.—Ver. 24.

He is a true, dear man, in whom love dwells; he loves and is loved. Well for him! he will eat the fruits of love in eternity.

BERLENSBURGER BIBEL:—Ver. 2. An illustration of that wise moderation which belongs to Christianity everywhere. A reckless zeal never prospers. The case may be pressing, but the method of meeting it must be unconstrained.—Ver. 4f. Christians are ready for all manner of business; but they are no rovers who drive their traffic with their religion.—Ver. 6. What is done in faith through love, though apparently small, is in the sight of God a great thing.—Ver. 7. True Christians watch for the Lord's hour.—Ver. 9. Resistance sharpens the zeal of God's servants. When adversaries are many the spirit becomes more eager to preach the word, and hopes to find a yet more open door. God's word will be confirmed by the cross.—But there are two kinds of opposition: 1. When many receive the word with joy, others appear who resist the word and the good done—a sure sign that advantage has been gained. Then ought we to increase in courage as difficulties present themselves. 2. But when no one profits by the word, and will not so much as hear it, then must we take it elsewhere, and not desecrate it, by casting it before the unthankful.—Ver. 10f. It is not well for Christians not to be free with each other.—Ver. 12. Christians are ready for everything, but they do not act blindly.—Ver. 13. Watchfulness is the ground upon which all the rest is built. We must perpetually take heed to our own hearts; otherwise it will not be possible for us to stand and maintain our attitude as men.—Ver. 14. There is many a one who aims to be manly, but does not do it in love. Love is free, and seeks the good of a neighbor. Even the best and greatest duties toward God and our neighbor, if not prompted by love, are, in God's sight, nothing worth—Love is the salt without which everything which we have and do is tasteless.—Ver. 15f. The most eminent must devote themselves to the service of the poor. But such persons are not to be abused, and to be regarded as common pursuivants; but they ought to be gratefully recognized and honored.—Ver. 19. Greeting serves for a genial bond of love.—Ver. 22. Who is there that loves Jesus so that he aims to please Him and to follow Him and to become like Him, and think of Him constantly and occupies himself with Him! Oh, how many fall under Paul's ban!—*The Lord cometh!* Let Him judge; He will know how to avenge Himself on His unthankful servant, because he is absent people think themselves safe.—Ver. 23. This wish is hedged about by the previous warning, and such a warning must grace and love have, on account of our perilous condition.—Ver. 24. From this we see that the rebukes given have been a work of pious affection. Oh, what a bond is this! (John xvii. 22–26).

RIEGER:—Ver. 1f. To be obliged to seek assistance, and to receive favor from others, makes us of little account; but when persons, in such condition, are saints of God, and we know that God constrains His dearest children and most assured heirs of salvation to perform their pilgrimage under such circumstances, this awakens consideration.—Imitation in such cases must not

be on the score of shame, but it must be grounded on love in the heart; yet good examples do their part in exciting to good works (Heb. x. 24).—The word “beneficence” reminds one of the wise constitution of God, who allows His gifts to run through other hands, and gives to us that we may have to give to such as are needy, and does not Himself supply the wants of the needy, in order that others may have the opportunity of testifying through these of their faith, and hope, and love.—Ver. 12. We must carry nothing by force, nor interfere too much with the ways of others.—Ver. 13f. The word ‘*watch*’ belongs among the master-pieces of the Holy Ghost, since with this one word he enjoins the perpetual attention of the Christian to his whole duty, and so can awaken and arouse him to so great a degree.—To abide in the saving knowledge of God and of Christ and in constant trust toward God through Christ, expresses the whole of the Christian state.—All a Christian’s strength, magnanimity, zeal and earnestness, must be regulated by that love which seeks the honor of God, and the salvation of our neighbor.—Ver. 18. Even the most honest laborers and helpers of the truth may become so involved under disparaging trials, and be so overwhelmed with slanders, as to require that something be spoken in their behalf.—Ver. 22. Love to Christ is the chief source from which the communion of saints derives its true form and character.—Ver. 23. A holy dread of the curse is sweetened by a cordial address to the believing friends of Christ. Grace helps us out of many sins; strengthens us against many a fall; sets dislocated members; removes difficulties; disconcerts Satan’s plans; stops scandals; maintains love in its course amid all varieties of gifts, until, through grace, we are made meet for that Kingdom, wherein the manifoldness of gifts and benefits in all the saints shall be a subject of eternal wonder and praise. Amen!

HEUBNER:—Ver. 2. Christian thrift collects together its spare money for others. To the Christian nothing is too small which has a value for love.—Ver. 9. God only can open an entrance into the heart.—Where goodness prospers, wickedness is aroused.—Ver. 13. The conditions of growth in Christianity: 1. Watchfulness and prayer; 2. Steadfastness in the faith; 3. A decided, manly strength of will and independence, which, without regard to another’s will, does what is known to be good and right, and stands by it; 4. And, with all this, love.—Ver. 22. A want of love—coldness, indifference, makes a person unworthy of Christian fellowship. The Lord comes to judgment over such lukewarm souls.

W. F. BESSER:—Ver. 12. From this we may learn that Christian office-bearers of the right

sort do not rule over those subject to them arbitrarily, as over servants; but exhort them as brethren, and respect their counter views when they are Christian.—Ver. 20. The Christian greeting draws those who are greeted into Christ.—Ver. 22. This word of condemnation stands written as a holy threatening for us all. That word of God, which is able to implant in our souls the love of the Lord Jesus Christ, is read by each one of us, either for a blessing or a curse.

[CALVIN:—Ver. 16. If we wish to secure the welfare of the church, let us always take care that honor be conferred upon the good; let their counsels have the greatest weight; let others give way to them, and allow themselves to be governed by their prudence. This Paul does in this instance, when admonishing the Corinthians, to show respect to the house of Stephanas].

[ROBERTSON:—Vv. 1, 2. A Jewish object supported by Gentile subscriptions!—a new thing in this world. To scattered races and divided peoples, to separate castes and ancient enmities, Christ was the magnet that united all.—Benumbed and paralyzed till then, the frame of humanity was made to throb with a common life. Hitherto men were combined by war and trade—now by religion and love.—In God’s counsels sorrow draws out good. Pain and sorrow are mysteries. Inexplicable often, why we are afflicted; but sometimes the veil is withdrawn, and we see the reason clearly.—Charity must be systematic—a matter of principle; to give from impulse, often a mere luxury, costs but little,—whereas a true Christian economy involves self-denial—an abridging of pleasure to give to God.—Men do not give as God has prospered them, because they do not give *systematically*. It is a fact, the more we have the less we give. System is easier with little than with much. The man of thousands squanders, and his indulgences, grown into necessities, leave him little to spare.—Vv. 10-24. With Paul personal considerations were not lost in general philanthropy. He put value on the courtesies of life. There are minds which are indifferent to such things, and fancy themselves above them. But love is dependent on forms—courtesy of etiquette guards and protects courtesy of heart.—Ver. 12. “As touching our brother Apollos,”—mark the perfect absence of all mean jealousy in St. Paul’s mind. This is magnanimity and true delicacy of heart. Vv. 13, 14. If you think Christianity a feeble, soft thing, ill-adapted to call out the manlier features of character, read here, “Quit you like men.” (Abridged)].

[Sermos. — JON. EDWARDS:—Vv. 1, 2. *The perpetuity and change of the Sabbath. Complete works*, vol. iv., p. 616 ff.].

THE
SECOND EPISTLE OF PAUL
TO THE
C O R I N T H I A N S .

BY
CHRISTIAN FRIEDRICH KLING,
DOCTOR OF THEOLOGY, AND LATE DEAN OF MARBACH ON THE NECKAR.

*TRANSLATED FROM THE SECOND REVISED GERMAN EDITION,
WITH ADDITIONS,*

BY
CONWAY P. WING, D.D.,
PASTOR OF THE FIRST PRESBYTERIAN CHURCH, CARLSLE, PA.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1870.

ENTERED, according to Act of Congress, in the year 1868, by
CHARLES SCRIBNER, & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

JAS. B. RODGERS,
ELECTROTYPES,
52 & 54 N. Sixth St., Philadelphia.

PRINTED BY
THE N. Y. PRINTING COMPANY,
81, 83, and 85 Centre street.

TRANSLATOR'S PREFACE.

As far as the following work professes to be a translation, the aim of the writer has been simply to transfer into his own language the meaning and spirit of the original. From this he has not felt at liberty to depart especially in the Critical and Exegetical department. In the Doctrinal and Homiletical portions he has ventured to throw out a few sentences which seemed to him repetitions of what had been better expressed. But on becoming thoroughly possessed of the idea of any sentence, he was quite careless of the peculiar forms and words of the original German, and only anxious to express that idea most perfectly in his own style and language. A single sentence only, which the author extracted from the Berleb. Bible (Hom. Note on Chap. VII. 1), he has ventured to suppress on account of its irrelevancy and objectionable sentiment.

With respect to the additions included in brackets, his object has been to fulfil, as far as his humble abilities and opportunities would permit, the promise of the general Editor, "to prepare on an evangelical basis, the very best commentary for practical use which the combined scholarship and piety of Europe and America can produce." This seemed to him to demand that everything of real value relating to our Epistle in the writings of English and American commentators and divines should be incorporated in his work. If the amount of these additions (more than one fourth of the whole printed matter) should seem disproportionate to the general execution and plan of the work, we are confident that to one who considers the amount of materials to be used, it will appear rather sparing than redundant. They are derived not merely from sources beyond the range of the German author. Greek, Latin, and even German writings have been drawn upon, although they must have passed under his eye, and been consciously omitted. He was, however, writing for a circle of readers, among whom a kind and degree of knowledge, and controversial questions were presupposed, very different from those which are common in this country. The authors of these suggestions are not always referred to in these notes, partly for brevity's sake, but more frequently because they were derived from a variety of sources, and because it would now be difficult to trace them to their original authors. No small portion of the matter now used in biblical criticism has passed through mediæval and patristic channels, and has now become the common property of the learned world. Were we to name any individual from whom we have immediately received any of this, we should probably give him a credit which belongs to some distant predecessor. The Translator has, however, enjoyed no small degree of pleasure in drawing from those ancient Greek expositors, whose works not only display an unusual freshness of illustration, but have a special authority on all questions relating to their own vernacular. A complete library of the Greek and Latin fathers has been opened to him (*Patrologie*, par J. P. Migné, Paris, 1844-65), and has been thoroughly consulted on every part of our Epistle.

The plan announced in previous volumes required that the English authorized version should be the basis of our exposition. The present translator sympathizes with the desire so extensively felt that general confidence in that version should not be impaired. He maintains with its warmest admirers that the actual necessities of orthodoxy and godly living have not yet sufficiently called for a revision of that version for common use. And yet the more one loves the precise words which the Holy Ghost has given to the church, the more anxious will he be to receive nothing in their place. The truest friends of inspiration and of divine truth, are those who will endure as little imperfection as possible both in what we call the original text, and in the translation we give to our children and our fellow-Christians. They will not be satisfied with the freedom of our Bibles from fatal errors, but they will be anxious to present God's word in the purest form possible for spiritual edification. Every shade of revealed truth will be precious to such as long for the whole mind of Jesus.

In a work intended principally for those who aim at a high degree of Scriptural knowledge, the first object must therefore be to obtain an accurate, original text. The Translator, with his earlier associates, believes that the recently awakened and rapidly increasing interest in sacred criticism demands a tolerably full statement of the reasons on which the more important critical conclusions are founded. Special manuals on this subject are not as common in this country as in Germany. He has therefore usually added to the author's general statements the documentary evidence which may be adduced to sustain them. Since Dr. Kling published his commentary, some works have appeared which must also modify some of his conclusions. Among these may be mentioned especially the much enlarged *seventh edition of the New Testament*, and the *Odex Sinaiticus*, with the various readings of the *Vaticanus*, which TISCHENDORF has published; the collations of the *Sinaiticus*, with the text of Robert Stephens in 1550, by the Rev. F. H. SCRIVENER; and the numerous collections of DEAN ALFORD in the fifth edition of his Greek Testament. Not only has the Translator made use of these, so as to supply a few new readings, and to change some former decisions of our author, but he has carefully verified many statements by a reference to the Codices in his own possession (A. B. D. Sinait.), the Vulgate, and the Greek, and the Latin fathers. He regrets that the works on which TISCHENDORF (N. Test., 8th edit., and a new version of the *Vaticanus*), TREGELLES, and ELLICOTT are now employed, have not yet reached that portion of the New Testament to which the present commentary relates. Eminent English examples would have warranted a much fuller list of various readings, but only such have been inserted as were thought obviously to affect the force or beauty of the original.

The next object would be to present as perfect an English translation of the original text as possible. In the present work, this has hardly been attempted. It would have seemed inconsistent with the use to be made of the authorized version. He has therefore contented himself with inserting in that version some of the most important emendations required by the critical notes. We have, however, thrown into **black letter** type in the midst of the exegetical notes an almost continuous new translation. In a few instances we have here used paraphrastic rather than literal renderings, and often have sacrificed the elegance which a common version would have required, that the objects of the commentary might be more perfectly secured. The insertion of this translation has sometimes necessitated a slight alteration of the author's sentences.

In the Exegetical department he has usually been satisfied with the judicious, condensed, and often admirably expressed comments of the author on all subjects embraced by his design. On other points the Translator's object has been to supply what the author took for granted in the studies of his readers, but which hardly exists among our hard-worked clergy with their

scanty libraries. The more extended notices of particular words or passages, which would have broken too much upon the course and proportions of the author's comments, have been thrown into notes in the margin. As our readers will perceive, special importance has been attached, to the grammatical forms and the uniformity of meaning to be given to each word. The last thirty years have done much to give precision to the language of the New Testament. It has been found to be very far from the indefinite and vague thing which older interpreters sometimes represented it to be. No longer will it do to say that the apostles used one case of a noun, one tense or mood of a verb, or one particle, for another; or that the position of the words at the beginning, middle or end of a sentence is a matter of indifference. The more scientific principle must doubtless prevail, that they used words with a uniform signification, and placed them in the position which emphasis and truth required, so that no change in these particulars could be made without perverting the writer's meaning. Many of the Greek and Latin words and sentences have been translated, so that even the merely English reader will not find it difficult to follow the author's comments.

In the Doctrinal and Homiletical departments he was tempted to make considerable changes, and was only restrained by the nature of his position as a translator. They do these things so differently in Germany, that if their work might sometimes instruct us by contrast, it seems too far removed from our track of thought essentially to aid us. He commenced with marking many passages for omission, and with substituting an equal amount of extracts from our English and American divines, but he soon discovered that he was going beyond his proper limits. He has therefore seldom attempted to curtail our author's extracts, and has contented himself with the addition of a few doctrinal inferences bearing upon the literature of the day, and a single series of expository hints which the habits of some of our churches happily demand.

CARLISLE, July 4, 1867.

C. P. WING.

SECOND EPISTLE TO THE CORINTHIANS.

§ 1. ITS GENUINENESS AND INTEGRITY.

[The external evidence in behalf of the Second Epistle to the Corinthians is incontestible, and has never been assailed by the most unfriendly criticism. It reaches as far back as the generation immediately after the Apostles themselves. From the peculiar character of the Epistle, we should not expect to find it quoted as frequently as some other portions of the New Testament, and yet it is easy to select abundant testimony to satisfy us of its authenticity. Clement of Rome (A. D. 91-101), in his Epistles to the same Corinthians, assumes the existence and peculiar contents of Paul's two Epistles, and in his Epistles *ad Virgines* (in Syriac and Latin, Ep. I. cap. xii.) he quotes the exclamation (2 Cor. xi. 29): *Quis infirmatur, et ego non infirmor, etc.*, and in cap. xiii., fin., the words (2 Cor. viii. 21): *providentes bona, non solum eorum Deo, etc.*, and in Ep. ii. cap. iii. fin., the two passages (2 Cor. vi. 3 and v. 11): *Nemini dantes ullam offensionem, etc.* and *Scientes ergo timorem Domini, etc.* Polycarp (A. D. 169), in his Ep. *ad Philipp.* § 6, uses the words (2 Cor. viii. 21): *προνοούντες ἅλι τοῦ καλοῦ ἐνώπιον θεοῦ καὶ ἀνθρώπων.* Athenagoras of Athens (A. D. 177), in his treatise *De resurr. mort.* § 18 (*Migne. Patrol. T. VI. p. 1012*), says: *εὐδὴλον παντὶ τὸ λεγόμενον, δι-δεῖ κατὰ τὸν Ἀπόστολον τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν, ἵνα, ζωοποιηθέντων ἐξ ἀναστάσεως τῶν νεκρωθέντων, καὶ πάλιν ἐνωθέντων τῶν κεχωρισμένων, ἡ καὶ πάντῃ διαλελυμένων, ἕκαστος κομίσῃται δικαίως ἃ διὰ τοῦ σώματος ἐπραξεν, εἴτε ἀγαθὰ εἴτε κακά.* Irenæus of Lyons (A. D. 177-202), in his treatise *Contra Hæc.* Lib. II. cap. xxx. § 7 quotes and comments upon Paul's account of his rapture to the third heaven (2 Cor. xii. 2 f.); in Lib. III. cap. vii. § 1. he mentions our Epistle by name (*in secunda ad Corinthios*), and comments extensively upon the expression: *in quibus Deus sæculi hujus excecavit mentes infidelium*; in Lib. IV. cap. xxvi. § 4 he says: *Ὅτω Παῦλος * * Κάπελογεῖτο οὐνότοις οὐ γὰρ ἔσμεν ὡς οἱ πολλοί, κατηλείοντες τὸν λόγον τοῦ θεοῦ. * * καὶ μετ' ὀλίγα· οὐδένα ἡδίκησαμεν καὶ τὰ ἐξῆς* (2 Cor. ii. 17); in Lib. V. cap. v. § 1: *Δικαίους γὰρ ἀνθρώποις, καὶ πνευματοφόρους ἡτοιμάσθη ὁ Παράδεισος, ἐν ᾧ καὶ Παῦλος ἀπόστολος εἰσκομισθεὶς ἤκουσεν ἄρρητα ῥήματα, ὡς πρὸς ἡμᾶς ἐν τῷ παρόντι* (2 Cor. xii. 2); in Lib. V. cap. xiii. § 3: *Καὶ διὰ τοῦτο φῆσιν· Ἵνα καταπονή τὸ θνητὸν ὑπὸ τῆς ζωῆς. Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος* (2 Cor. v. 4, 5, and i. 22); and in Lib. V. cap. xiii. § 4, he quotes 2 Cor. iv. 10, and iii. 3, and in Lib. IV. cap. xxix. § 1 he quotes again 2 Cor. iv. 4. Clement of Alexandria (A. D. 191-202) quotes from our Epistle not less than twenty different times, as *e. g.*, in *Pædag.* Lib. X. cap. vi. he refers to Paul's rapture in the third heavens; in Lib. II. cap. viii. he cites in full 2 Cor. ii. 14-16, and a few sentences afterwards 2 Cor. v. 7; in *Strom.* Lib. III. capp. xii and xiv. he quotes what Paul says of Satan's beguiling Eve; in Lib. IV. cap. vii. Paul's description of the weapons of his spiritual warfare; in Lib. IV. cap. xvi. what δ' Ἀπόστολος—*ἐληφεν ἐν τῇ δευτέρᾳ πρὸς κορινθίους, etc.* (citing the whole of 2 Cor. i. 12, and ii. 14, and a few sentences after 2 Cor. iii. 14). See also *Pædag.* Lib. III. cap. iii. (2 Cor. xiii. 5), cap. xi. (2 Cor. viii. 21 f.), *Strom.* Lib. I. cap. i. (2 Cor. vi. 4, 10, 11), cap. xi. (2 Cor. i. 9 f.), Lib. II. cap. xix (2 Cor. viii. 12 f.), Lib. III. cap. i. (2 Cor. xi. 13, 15), cap. xi. (2 Cor. vii. 1), Lib. IV.

cap. xx. fin. (2 Cor. xi. 23), cap. xxi. (2 Cor. iv. 7-9; vi. 3-7, 16-19, vii. 1, 9-11), cap. xxvi. (2 Cor. v. 1-3, 7-8, 9). Tertullian of Carthage (A. D. 190-220), frequently quotes our Epistle, as in *Pudic.* cap. xiii.: *Revera enim suspicantur apostolum Paulum, in secunda ad Corinthios, eidem fornicatori veniam dedisse, quem in prima dedendum Salanæ interitum carnis pronunciarit impium patriis de matrimonio hæredem; quasi quæ ipsam postea stylium verterit scribens: Si quis autem contristat, non me contristat, etc.* (as in 2 Cor. ii. 5-11).—With respect also to the internal evidence for the Pauline origin of our Epistle, there can be no question. Every part of it breathes the very purpose and spirit of the great Apostle to the Gentiles, his peculiar position with reference to the Mosaic Institute (chap. iii.), his joyfulness amid extreme labors, perils and distresses (chapp. iv. and xi.), his views of reconciliation by Christ and the preaching of it (chap. v.), his delicacy in the treatment of erring brethren (chapp. vii. and viii.), his refusal to build on the foundation of others (chap. x.), and his estimate of his infirmities and revelations of the Lord (chap. xii.). Probably no portion of the New Testament exhibits the peculiar character of the writer, even when under Divine inspiration, better than this. Dr. Paley, in his *Horæ Paulinæ*, has here found unusually rich materials for his work, of exhibiting undesigned coincidences with the history in Acts, and with Paul's other Epistles.]

It is only with reference to the *unity* of our Epistle, that some doubts have been raised. The earliest of these were advanced by Semler, who makes the first eight chapters [with Rom. xvi.], and chap. xiii. 11-13 constitute one Epistle; the tenth and as far as ver. 10 of the last chapter a second; and chap. ix. [a small circular Epistle, addressed not to the Corinthians, but to the Christians of Achaia]. Weber, near the same time, contended that there were only two distinct Epistles, *viz.*: the first composed of the first nine chapters with chap. xiii. 11-13, and the second composed of the remainder of our present Epistle. At a later period, von Greeve, of the Netherlands, made the first Epistle consist of the first eight chapters with chap. xiii. 11-13, and the second of the remainder of our present Epistle. [Quite recently C. H. Weiss (Philos. Dogm. Vol I. p. 145) maintains, with much confidence, that our Epistle is composed of three distinct circular Epistles directed at different times to the Corinthian Church, of which the first and main part of the present Epistle (chapp. i. vii. with xiii. 11-13) was the latest; and that these were put together in their present form by some other hand (perhaps Timothy's, and possibly with the Apostle's own approbation and direction)]. These views are, to some extent, in opposition to the best critical authorities, and, even where they have some plausible grounds for their support, will not bear a thorough investigation. [They are derived from the conceded fact that two or three subjects of a very different character are discussed, and that a spirit of an almost opposite nature pervades the different parts of the Epistle. So obvious are these that even Wieseler (*Chron. d. Apostelgesch.* § 357 f.) felt constrained to recognize a *chronological division* of the Epistle, and to suppose that the first part as far as chap. vii. 1, was written under the depression which the Apostle felt before the arrival of Titus, and that the remaining portion was composed under the excitement which the joyful tidings then received produced upon his mind]. But we discover no decisive evidence of such a new commencement at chap. vii. 2, nor is it probable that the triumphant passage which occurs in chap. ii. 14 would have been written under depression. The abrupt transition from the first to the second verse of chap. vii., and the slight connection between the thirteenth and fourteenth verses of the sixth chapter, by no means justify the assumption that the Apostle inserted the intervening passage (vi. 14; vii. 1) "in consequence of the sudden occurrence of these thoughts to his mind." But we regard the opinion which Schræder has advanced, that this passage is unworthy of the enlarged spirit of the Apostle to the Gentiles, and must have been added by some later hand; and the similar one which Ewald has advocated, that this paragraph was an extract from an Epistle of some unknown Apostolic writer, but was hardly worthy of the profound and generous spirit of Paul, as the offspring of an arbitrary and peculiar prejudice. Even if the connection between the different parts of our Epistle were more indistinct, and the transitions from the one to the other were much more abrupt than they actually are (comp. Osiander *Einl.* § 7), they ought to awaken no surprise in an Epistle [composed in the midst of a journey, under overwhelming cares and circumstances of extraordinary vicissitude, by a writer of more than common sympathies, and with reference to classes of persons so different as were the sincere but erring brethren at Corinth and

their corrupt and schismatical seducers. And yet, notwithstanding the varieties of subject and tone which are found in our Epistle, the whole is pervaded by a single purpose and spirit, the object of which was to heal the divisions which had commenced and threatened such serious consequences in the church, and to establish believers there in their former confidence in Paul. We discover nothing but the various actings of the same mind in its necessary changes, while contemplating what it loves and what it abhors; and the very fact that some passages in our Epistle have been fitted into their connections with so little an appearance of design, indicates that they were the natural outpouring of a spontaneous but conflicting emotion].

§ 2. TIME AND PLACE OF ITS COMPOSITION.

That the Second Epistle must have been written soon after the First is evident (comp. Osiander, *Einl.* § 3) from its entire spirit and contents, from the course and condition of things at Corinth, and from the anxious suspense which the writer shows with regard to events immediately anticipated. [In that first Epistle (chap. xvi. 8) he had announced that it was his intention to remain at Ephesus until Pentecost, but (chap. xvi. 5) that he expected soon to reach Corinth by way of Macedonia, and to spend the winter there. His actual departure from Ephesus may have been hastened by the insurrection against him there, but we know that he tarried for a short time at Troas on his journey to Macedonia. From his extreme anxiety to meet Titus (2 Cor. ii. 12) he did not tarry as long as he had intended at Troas, but he pressed forward to Macedonia. There he must have continued long enough before he wrote the Second Epistle to ascertain the mind of the churches in that region, and partially at least to make the collection (viii. 1-5). Then it was that he wrote our Epistle, and soon after went to Corinth where he abode three months (Acts xx. 3), and then returned so as to be in Macedonia at Easter on his way to Jerusalem at Pentecost. It is evident from these facts that our Second Epistle must have been written when he was in Macedonia, some time during the summer or autumn after he left Ephesus. But the year on which he wrote is not quite certain. Whatever be the year on which the First Epistle was written (either A. D. 57 or 58, see *Intro.* to the First Epistle) it is plain that the Second was written only a few months later. Even if it must be assigned to a different year (comp. 2 Cor. viii. 10, and ix. 2), we are not obliged to suppose the intervention of a whole twelvemonth between the two (Osiander p. 23).] We are not, however, quite sure that the precise place was Philippi [as the Vatican and most of the later MSS. with the old Syriac version, assert. That the bearers were Titus and his associates, is apparently substantiated by chap. viii. 23, and ix. 3, 5; Ellicott in *Smith's Dict.* Art. Corinthians, II. Epist.].

§ 3. OCCASION AND DESIGN OF THE SECOND EPISTLE.

About the time the First Epistle had been despatched, the Apostle was induced probably by the representations of some mentioned in 1 Cor. xvi. 17, to send Timothy, who was going to Macedonia and Achaia, to the Corinthian Church, in order to revive in them "the remembrance of his ways in Christ" (1 Cor. iv. 17), and to induce them to follow out his policy. But as our Epistle contains no reference to Timothy's visit or to its results at Corinth, nor to any account through him of the effects of Paul's First Epistle, some have concluded that he must have been either interrupted in his journey, or recalled by the Apostle himself. Such a reference, however, ought not to have been very confidently expected in an Epistle where Timothy was associated as a writer. Certainly if Paul had recalled a messenger whose coming had been so distinctly announced, we should suppose he would have felt called upon to justify such a proceeding against the objections of his opponents. We conclude, therefore, that he had received through Timothy some account of the state of the Corinthian Church, and that these had produced disquietude in his mind (chap. ii. 12; vii. 5 ff.), especially when he found that Timothy had been obliged to cut short his visit there, and to hasten to meet Paul at Ephesus (1 Cor. xvi. 11). It was not until the return of Titus, whom he had sent after Timothy (perhaps after Timothy's return) and after he had sent off his First Epistle (according to de Wette and others from solicitude about the impression that Epistle had produced), that he could hear any thing to quiet his apprehensions. This must have been the more painful and protracted, inasmuch as Titus had tarried beyond the expected time in order to make arrangements for the collection (2 Cor. viii. 6).

Between the First and Second Epistle, Bleek and others have supposed that the Apostle was induced by the unfavorable account through Timothy to write and send by the hands of Titus another Epistle, and that this was the occasion for the anxiety with which he looked for Titus' return. We see no occasion for such a supposition, inasmuch as there had been quite enough in his First Epistle (chap. iii. 2 ff.; iv. 8, 18 ff.; v. 1 ff.; vi. 8, xi. 17; ii. 16, iv. 1 ff.; ix. 14, 18; xv. 8, 10), to give occasion for excusing his apparent severity toward them and his boasting of himself (comp. in opposition to Bleek, an Art. in the *Sud. u. Krit.* 1830, p. 625 ff.; *Mueller, de tribus P. ien.* p. 34 ff.; *Wurm, Tub Zeitschr.* 1833, I. 66 ff.; *Wieseler, Chron. d. apost. Zeit.* p. 368 ff.; *Baur Paulus*, p. 327 ff. [Comp. § 6].

To bring the Corinthians more completely to a proper state of mind, and that on his anticipated visit he might have no reason for severity but unite with them in joyful and sincere thanksgivings to God, the Apostle now wrote them a Second Epistle. In this he endeavors, in the *First Part*, to present before them their true relations to him and to his office, by reminding them of their common sufferings, consolations and prayers (chap. i. 3 ff.), by removing from himself all appearance of insincerity, duplicity and instability, and by showing that the change in his plans respecting his journey which had exposed him to such imputations, sprung from a desire to spare them unnecessary pain (chap. i. 12 ff.). He assures them that the severity which had characterized some portions of his First Epistle, had no other origin than his love to them, and he now comes to a friendly understanding with them with reference to his main design to produce in them the state of mind which they had actually attained (chap. ii. 1-11). He then reminds them that his work was acceptable to God both in them that perished and in them that were saved (chap. ii. 3 ff.), and that they themselves had witnessed his sincerity in handling the word of God and the effects of his labors at Corinth, he extols the glory of his office, brings to their recollection the honesty and purity of conduct with which he had performed the duties of that office among them, and contrasts both the office and his conduct with the legal services of the Old Testament dispensation. He accounts for the different results of his preaching, by ascribing the one to the blinding influence of Satan and the other to the illuminating power of God (chap. iv. 1-4, 6), assures them that both his present afflictions and his future glory would redound to the divine honor and their benefit, and takes occasion in passing to set in its true light the general bearing of present afflictions and infirmities upon the heavenly state (chap. iv. 7 ff.; v. 1, ff.). He then directs their thoughts to the connection between his hope of future glory and his continual efforts to please the Lord; and this brings him to another avowal of the sincerity with which he had performed his official duties. This he traces to the essential nature of the scheme of salvation, whose excellence leads him to admonish them with great earnestness not to receive the grace of God in vain, but to appropriate to themselves all its benefits (chap. v. 9; vi. 10.) Having demanded, therefore, of them a reciprocation of his overflowing love and confidence, he urges them to renounce all fellowship with every form of idolatry, and gives utterance to his joy over the final effects of his former Epistle though it had at first so much disturbed them (chap. vi. 11; vii. 16). The confidence they had thus reposed in him he endeavors to confirm; and he begins in the *Second Part* of his Epistle to interest them in the collections he was then making; and endeavors to awaken in them a spirit of emulation by reminding them of what other churches had done. He does not, however, leave this point without presenting before them higher motives, and pointing them to the benefits which beneficence would surely bring. In the midst of these exhortations he takes occasion to explain his own proceedings with reference to these collections (chap. viii. and ix.).

In the early and more apologetic portion of his Epistle he had given some attention to polemical questions as they came across his track of thought, but in the *Third Part*, he devotes to these a more special discussion. Even here, however, he mingles with his assaults upon his opponents, earnest admonitions of those who had listened to such teachers and occasionally defends his personal and official conduct (chap. x. et seq.). With some severe reproof for immoralities yet remaining in the church (chap. xii. 20; xiii. 6), he subsides into a milder and more hopeful tone, and concludes with cordial encouragements and an all-comprehensive Benediction (chap. xiii. 7 ff.).

From this general view of the contents of our Epistle, its *Design* becomes quite evident. Every thing was directed to the restoration and confirmation of the Apostle's authority which had been so bitterly and obstinately assailed, and the removal of all hinderances to his efforts for their welfare. The majority being won over to his side, the way was open to bring back to obedience those among the people who still opposed him. To do this he was obliged to clear away the prejudices which had been raised against him, and to discover the insincerity and perverseness of those who had seduced them. These were evidently *Judaizers* (comp. chap. xi. 22). It is still a matter of controversy whether they belonged to the Petrine or to the Christ party. Against those who maintain that they belonged to the former (Meyer and others), it has truly been objected (Osiander), that our Epistle never hints at Peter as the head of their party, and even the phrase *τῶν ὑπερλίαν ἀποστόλων* (chap. xi. 5, and xii. 11) cannot refer to our Lord's Apostles. That they belonged to the latter party is also argued from the fact that the idea of the Christ party seems to be implied in chap. x. 7, that a rejection of *all* apostolic authority seems hinted at in the words *τῶν ὑπερλίαν ἀποστόλων*, and that a number of indications are given that they had departed from the commonly received doctrine with respect to the person of Jesus (chap. xi. 12; ii. 17). They seem, however, to have been especially distinguished for their opposition to Paul's apostolic authority, and for their zeal in behalf of the Jewish law and for Christianity as a merely legal system (comp. Osiander § 4).

§ 4. STYLE.

["The contrast between the First and Second Epistle is in no respect more obvious than in its style. Not only are the subjects perpetually varied and the characters rapidly shifting, but the manner and spirit of the writer are remarkably diverse. Consolation and rebuke, gentleness and severity, earnestness and irony succeed one another at brief intervals and unexpectedly." ALFORD. MEYER remarks: "The excitement and interchange of the affections and probably also the haste under which Paul wrote the Epistle, certainly render the expressions often obscure and the constructions difficult; but they serve only to exalt our admiration of the great oratorical delicacy, art and power with which this outpouring of Paul's spirit, especially interesting as a self-defence, flows and streams onward, till its billows finally overflow the whole opposition of his adversaries." ERASMUS remarks also, that "the difficulty of grasping the precise mind of this divine rhetorician far exceeds that which is felt in comprehending that of ordinary poets and orators; that he is so full of turns and delicate allusions, that one is constantly at a loss to know what he is doing, whither he is driving, and what he is opposing. So skilful are his arts that you can hardly believe he is at different times the same man. Now he boils up like a limpid spring, suddenly he rolls away with a great noise like a mighty torrent bearing all before it, and then he flows gently along, or expands like a placid lake over all the land. Sometimes he quite loses himself as it were in the sand, but all at once he breaks out at some unexpected point."—*Paraph.*, p. 58. "Though this Epistle is, perhaps, the least methodical of Paul's writings, it is among the most interesting, as it brings out the man most distinctly before the reader, and reveals his intimate relations to the people among whom he labored."—HODGE.]

§ 5. ITS CONTENTS AND IMPORTANCE.

[The interest of the Second, even more than that of the First Epistle to the Corinthians, is principally historical. From the peculiar circumstances which called it forth, the Apostle was led to dwell much upon what was personal to himself and to those whom he addressed. We have nowhere else so clear an insight into the character and life of an apostle, and it is remarkable that while no other portion of Paul's life could have been more active and eventful, we have scarcely any notice of the period which here comes before us, except what is contained in our Epistle. Many circumstances here supplied seem indispensable to the understanding of what is related in the Acts and the other Epistles (comp. Paley in *Hor. Paul.*). We are especially here shown the high moral and religious spirit of the Apostle, his self-sacrificing devotion to the welfare of his converts, and the honorable principles which governed his conduct towards his fellow-laborers. All this, however, is mingled, as usual in his writings, with evangelical maxims

and doctrines of a general nature, which make our Epistle of no small importance to theological science; and certainly no portion of the Epistles has supplied richer materials for homiletic use. Among the historical notices of great value may be mentioned Paul's abounding consolations under severe afflictions, his probable visit and letter to the Corinthians of which we have no other account, and the narrative of his ecstasy and revelations. Important doctrinal statements are also given respecting the testimony of conscience (i. 12-14), the power of the Church in cases of discipline (ii. 3-8), the contrast between the Christian and the Mosaic dispensations (iii. 8-18), the prospect of a building of God, a house not made with hands, in the heavens (v. 1-8), the objects of the death of Christ and the nature of the reconciliation effected by Him (v. 14-21; viii. 9), the duty of separation from the world (vi. 14-18), the nature of godly sorrow and repentance (vii. 8-11), the true method of charitable contributions (viii. 1; ix. 15), the limits and nature of inspiration (viii. 8, 10), and the signs of a Divine Apostleship (xii. 12)—On this whole subject, however,] we may adopt the animated representation of Osiander (*Einkl.* § 5). Having given us his view of the contents of the Epistle, he proceeds to point out, first, the admirable psychological order and psychagogical [persuasive] method which the Apostle must have had in his mind, and then the ample range of subjects through which the discussion of an occasional topic leads him, the excitement which his immediate relations to his readers awakened, the grouping together of special and general, of temporal and eternal, of historical and didactic subjects; the animated introduction of historical incidents, and the felicitous blending together of his own official and private affairs; the gradual combination of these with the interests of the Church, and the affairs of each congregation with those of the general Church, and of all these with the cause of Christ. We have then an admirable picture of the Apostolic office, standing out so prominently in the Epistle as to control every part, sometimes in the representation of the Apostle himself, wisely, lovingly and energetically performing the hardest services in the most trying situations; but sometimes also in profound theoretic statements of its essential nature (chap. iii., iv.). We are then presented with a beautiful and thorough confirmation and completion of some discussions which had been only broached in his First Epistle (chap. iii., iv., xii. 5), as, *e. g.*, the power of the keys, there to bind, here to loose; the object, influence, institution, trials, consolations, distresses, helps, toils and fruits, dignities and burdens, of his office. In the midst of these discussions, however, he is very naturally led to a consideration of the doctrine of the cross (iv. 6), of the power of the Divine Word (chap. ii.), of the law and the Gospel (iii. 4), of the resurrection, of reconciliation and justification (v.), of regeneration (v. 6), of repentance (vii. 10f), and of Christian beneficence (collections), every thing and every subject is contemplated only as it is related to Christ; and He is the measure of all things. Profound analogies and demonstrations, as well as typical illustrations, are taken from the work of creation (iv. 6), and from the Jewish dispensation and its ministers (iii. 7 ff), and his arguments are confirmed by examples and testimonies from the Jewish Scriptures (vi. 16 ff; viii. 15; ix. 7, 9). In the principal passages, we have sometimes startling illustrations for the development of his subject, derived from sacred history, from nature, and from common life (iii. 3; xi. 3; ix. 6, 10); more frequent solemn affirmations for the confirmation of his assertions than he is accustomed to give (i. 18, 23; xi. 31; xii. 2) produced by the fervency of his zeal and his absolute certainty with respect to what he was saying and the falsehoods against which he was contending. We have every vicissitude of feeling, deep depression and high exhilaration, humble prostration and lofty enthusiasm, painful apprehensions and satisfying consolations, *etc.*, all apparently united by a very slight thread of association, but really forming a harmonious work of art in the most perfect unity of truth and love. Finally, with respect to *language*, we recognize the influence not only of the limited knowledge and movements of the age, but of the intense mental agitations of that period; and yet with all its harshness, rigidity and broken sentences, our Epistle is an admirable mirror of the Apostle's actual state of mind, filled as it was and made eloquent by the Spirit of God. Truths of the utmost importance are communicated in a style of eminent, though frequently anomalous, beauty (comp. Meyer, *Einkl.* p. 5).

[§ 6. THE APOSTLE'S VISITS, AND LOST LETTER TO THE CORINTHIANS.

Two questions, necessarily raised in the interpretation of our Epistle, seem to demand consideration in this Introduction. The First relates to the *number of visits* which the Apostle made to Corinth. "It seems distinctly implied in chap. xii. 14; xiii. 1, 2, that he had been there twice before the time at which he was writing. St. Luke, however, only mentions one visit prior to that time (Acts xviii. 1, sq.), for the visit recorded in Acts xx. 2, 3, was confessedly subsequent. If, with Grotius and others, we assume that in chap. xiii. 14 *ῥῖτον* belongs to *ἑτοίμως ἔχω* and not to *ἔλθειν πρὸς ὑμᾶς*, we still have in chap. xiii. 1, the definite words *ῥῖτον τοῦτο ἔρχομαι*, which seem totally to preclude any other meaning than this—that the Apostle had visited them twice before, and was now on the eve of going to them a third time. The ordinary subterfuge that *ἔρχομαι* is here equivalent to *ἑτοίμως ἔχω ἔλθειν* (so actually A. and the Arabic (Erp.), and Coptic versions), is grammatically indefensible, and would never have been thought of, if the narrative of the Acts had not seemed to require it. We must assume, then, that the Apostle made a visit to Corinth which St. Luke was not moved to record, and which, from its probably short duration, might easily have been omitted in a narrative which is more a general history of the Church in the lives of its chief teachers, than a chronicle of annalistic detail. So Chrysostom and his followers, Oecumenius and Theophylact, and, in recent times, Mueller (*de tribus Pauli itin.*), Auger (*Rat. temp.* p. 70 sq.), Wieseler (*Chronol.* p. 239), and the majority of modern critics. It has formed a further subject of inquiry whether, on this supposition, the visit to Corinth is to be regarded only as the return there from a somewhat lengthened excursion during the eighteen months' stay at that city (Auger), or whether it is to be referred to the period of the three years' residence at Ephesus. The latter has most supporters, and seems certainly more natural" (Ellicott, in *Smith's Dict. of the Bib.*). On the other hand, it must be conceded that Paul's expressions in chap. i. 15 and xiii. 2, seem to imply that he had been there but once, and can only be explained on the supposition that his visit was so short and sad (chap. ii. 1), that it was not brought into consideration (comp. Wordsworth on ii. 1 and xiii. 1).

The Second question relates to the *number of letters* which Paul wrote to the Corinthian Church. We can hardly hope to attain a certain answer to this question; and so far as reference is had to one supposed to have been written before our extant First, and referred to in 1 Cor. v. 9, we have nothing at present to do. Our only inquiry is, whether the numerous allusions in the Second Epistle to a letter which he speaks of by way of eminence as "*the Epistle*," was not one sent at some time between the First and Second, but now lost? Neander (*Planting and Training*, Philada., 1844, p. 156), contends that it was, and that it was sent by the hands of Titus. He thinks that Paul would not have sent Titus on such an errand without some words of explanation however few; and that in this Epistle, so brief and so temporary in its interest as not to be thought worthy of preservation, the Apostle used expressions of severity which caused intense anxiety as soon as it was gone. On this supposition he explains much of the language of the Epistle (which seems to him so strong as to be extravagant, on any other supposition), respecting his severity and his solicitude regarding its effects (2 Cor. vii. 8, 12, etc.). He also thinks that, Timothy having failed to reach Corinth, and reports having come to Paul of the unhappy state of the Corinthians, Titus was sent to supply the place of Timothy and to do something to recover them, and Paul himself declined going at that time lest he should have to proceed to extremity. Either the incestuous person had proved rebellious and was raising parties there, or persons had come from abroad who had conducted toward the Apostle with great insolence. Paul wrote words of stern rebuke, not for his cause who had done wrong, nor for his cause who had suffered wrong (either himself or the father of the incestuous person), but for their good (vii. 12). With Neander agree also Olshausen, Credner, J. L. Davies (in *Smith's Dict.*, art. Paul). Alford says: "It *may* have been so," but many (Kling and others) think that more decided allusions to such an Epistle might have been expected had it existed and been of so much importance in Paul's mind.]

THE

SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

1. *Apostolic Address and Greeting.*

CHAPTER I. 1-2.

PAUL, an Apostle of Jesus Christ [Christ Jesus]¹ by the will of God, and Timothy our [the] brother unto the church of God which is at Corinth, with all the saints
2 which are in all Achaia. Grace be to you and peace, from God our Father, and from the Lord Jesus Christ.

¹ Ver. 1.—The collocation of the words: Ἰησοῦ Χριστοῦ has better authority in its favor here than it has in 1 Cor. i. 1, but Paul appears uniformly to have put Χριστοῦ before Ἰησοῦ immediately after ἀπόστολος or δοῦλος, in accordance with the natural train of thought: the messenger of the Messiah, the divinely commissioned King.

EXEGETICAL AND CRITICAL.

Comp. on 1 Cor. i. 1 ff. The salutation in vs. 2 is precisely like that in the former Epistle. The address in vs. 1 is briefer: ἀπόστολος is without ἀγάπῃς, and ἐκκλησία with only a local definition. Timothy has the same position which Sosthenes had there, and it is evident that he must have returned to the Apostle from his mission to Corinth (1 Cor. iv. 17; xvi. 10 f. Comp. Introd.). The persons addressed are designated with more particularity than in 1 Cor. i. 2, as “all the saints which are in all Achaia.” From their being addressed as τοῖς ἁγίοις, and not as ἐκκλησίαις (as in Gal. ii. 2, comp. Eph. i. 1) it does not necessarily follow that they were only isolated individuals, or small companies without a distinct ecclesiastical organization. And yet we should have no greater certainty in maintaining the contrary. [Alford suggests that the word “saints” is used rather than “churches” as in Gal. i. 2, because the matters principally to be discussed in the Epistle concerned only the Corinthians as a church, and those living in the province generally merely as individual saints]. In either case they were all connected with the Church of Corinth as the mother-church. With respect to the name Achaia, the common usage of the time as it is seen in Acts xix. 21, and especially the phrase ἐν ᾗ τῇ Ἀχαΐᾳ, abun-

dantly warrants us in assuming that it is here used in its most extensive meaning.*—Moreover, this expression does not justify us in concluding (with Neander) that our Epistle was encyclical in its object, for the entire scope of its contents would be opposed to such a view, and we should be obliged to infer that all Christians throughout the province [including those at Athens, Cenchreæ, and perhaps Sicyon, Argos, etc.] were involved in the censures directed against the mother-church (comp. Osiander, Introd. § 8).

DOCTRINAL AND ETHICAL.

HOMILETICAL AND PRACTICAL.

(See on 1 Cor. i. 1-3).

* [At some time between the conquest of Greece by the Romans and the reign of Augustus (B. C. 169-147), the whole region south of Thessaly and Epirus, nearly co-extensive with the modern kingdom of Greece, became a single province of the Empire under the name of Achaia. After the strong expression of the pro-consuls, and the Gentiles' disapprobation of the accusations made against Paul (Acts xviii.), he appears to have labored freely and with such success in the whole province of Achaia, that a number of churches were established in it (comp. 1 Thess. i. 8; 2 Thess. i. 4). SMITH'S *Dict. art. Achaia*, CONYBE AND HOWSON, vol. 1, p. 416, chap. xii. A. R. FAUSSET in *Port. Com.*, vol. 2, p. 316. If, however, we recollect the general contents and aim of this Epistle, we may well doubt (with Osiander) whether we ought not here to take the word Achaia in the narrower sense which it sometimes even then bore and which is almost certain in 1 Cor. xvi. 15 (comp. Acts xviii. 1.)]

INTRODUCTION.

2. *Thanks for Divine consolations under his tribulations; the blessings conferred upon him thereby for the better discharge of his official duties, and the fellowship between him and his readers* (vv. 8-11).

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and
4 the God of all comfort; Who comforteth us in all our tribulation, that we may be able
5 to comfort them which are in any trouble by the comfort wherewith we ourselves are
6 comforted of God. For as the sufferings of Christ abound in us, so our consolation
6 [comfort] also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation [comfort] and salvation, [or whether we be comforted, *it is* for your comfort] which is effectual in the enduring of the same sufferings which we also suffer: [om. or whether we be comforted, it is for your consolation and salvation]: and our hope
7 of you is steadfast,¹ knowing that as² ye are partakers of the sufferings, so *shall ye be*
8 [are ye] also of the consolation [comfort]. For we would not, brethren, have you ignorant³ of our trouble which came to us⁴ in Asia, that we were pressed out of measure,⁴
9 above strength, insomuch that we despaired even of life. But we [ourselves] had the sentence of death in ourselves, that we should not trust in ourselves, but in God which
10 raiseth the dead: Who delivered us from so great a death, and doth deliver:⁵ in whom
11 we trust that he will yet deliver us: ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf⁶

¹ Ver. 7.—The Rec. altogether without authority makes *καὶ ἡ χάρις τοῦ ὑμῶν* follow immediately the second *παράκλησις* and *συμπάθεια*. Bengel, Griesbach and Meyer let *τῆς ἀρετῆς—ὡς τῶν ὑμῶν* follow immediately after the second *παράκλησις*. Lachmann and Tischendorf (whom Oslander follows) place *τῆς ἀρετῆς* directly after the first *παράκλησις* and *συμπάθεια*, though Lachmann includes [*καὶ συμπάθεια*] in brackets as suspected. See exeg. notes. [The reading of the Rec. has generally been ascribed to Erasmus who, in his 2nd edit. of the Greek Test., must have obtained it by combining several Latin versions with some Greek MSS., since no single Greek MS. has been found which gives exactly his reading. Having been received from him by Beza (in his 3rd, 4th and 5th editions), and by the Elzevir, it passed into our early German and English versions. Of course, it has no documentary authority. The reading of Bengel and Griesbach was that which Erasmus and Beza had adopted in their first editions, and it is sustained by A. O. M. Sinait., and other less important uncial MSS. together with the Syr., Copt., Aeth., Arm., and a number of the Vulg. and Old Italian versions. The reading of Lachmann and Tischendorf (7th ed.) has been adopted by de Wette, Olshausen, Bloomfield, Alford, Oslander, Conybeare, Wordsworth, Stanley and Hodge, and is sustained by B. D. E. F. G. K. and L., by numerous cursives, the Syro-Phar., and the Gothic versions, and by Chrysost., Theodt., Damasc., Theophyl., Oecum. (though some of these insert *καὶ συμπάθεια* before *τῆς ἀρετῆς*, etc.). Meyer thinks that Griesbach's was the original form of the text, but that the copyist easily passed from the first to the second *παράκλησις*, omitting all between them, and that an emendation was then attempted by introducing the omitted words later in the sentence. Bloomfield's conjecture is much more natural and scientific, viz., that Lachmann's reading being more difficult was more likely to have been amended, to avoid the interruption of the antithesis between *ἐν ταῖς θλίψεσιν*, etc. and *ἐν ταῖς παρακλήσεσιν*, etc., by the clause *καὶ ἡ χάρις—ὡς τῶν ὑμῶν*, and that those who transposed the clause *τῆς ἀρετῆς—ὡς τῶν ὑμῶν*, make the Apostle absurdly assert that his readers would be consoled by enduring the same sufferings with himself, instead of saying that his affliction and consolation were calculated to profit them. Stanley suggests, that in this whole section the force of the thoughts depends on rendering *παράκλησις*, and its derivatives, by the same corresponding words in English. We, therefore, use the word "comfort" throughout.]

² Ver. 7.—The *συμπαθὲς* of the Rec. is not as well sustained [as *ἐν*, which has in its favor A. B. C. D. E. Sinait., et al., and as Tisch. observes: "*συμπαθὲς substitutum videtur ut planius esset cum *ἐν*, etc., non arctius cum *συμπαθὲς* coniungendum esset.*"]

³ Ver. 8.—For the first *ὅτι* Tisch. reads *ὅτι*, and he is sustained by A. C. D. E. F. G. Sinait., et al., and followed by Meyer and Stanley, but Tischendorf, Bloomfield, Wordsworth and Alford retain *ὅτι* as the more difficult reading. [See Webster's Synt. and Synn. of the Gr. Test., p. 172.]

⁴ Ver. 8.—Lachm., following the preponderance of authorities, throws out *ἡμῶν* from the text. [It is rejected as a superfluous gloss to *ἐν ταῖς θλίψεσιν* by Meyer and Alford, Wordsworth and Stanley according to A. B. C. D. E. F. G. and Sinait., but it is retained by Tischendorf and Bloomfield, and is suspected by Griesbach.]

⁵ Ver. 8.—On the authority of A. B. C. [Sinait., et al., Lachmann puts *ὅτι* (some put *ὅτι*) *δύναμις* before *ἐπαγγελίας*. Alford and Stanley (as usual) agree with Lachm., but Tischendorf, Bloomfield and Wordsworth, sustained by a few uncials and a number of the best versions and fathers, agree with the *Receptus*.]

⁶ Ver. 10.—B. C. [and Sinait.] have *καὶ πόρρω*. Others omit it. It is probably a change of the *πόρρω* by a mistake for the form in the following clause, and then it would naturally be thrown out as superfluous, or be left out through oversight. [Tisch., Meyer, Bloomf. and Words. have *καὶ πόρρω*. Lachm. and Stanley have *καὶ πόρρω*, but in brackets; and Alford contends that these last words would not be superfluous, since they would look "to the immediate future, while *καὶ ἐν πόρρω* would look to the continuance of help in distant and uncertain time"]

⁷ Ver. 11.—The Var. *ὑμῶν* is not sufficiently sustained, [and yet it is adopted by Tischendorf (7th ed.) and Reiche, and it has the authority of the revised Vat., the Sinait., Clarom. (2d cor.), et al., and no small support of versions and Fathers].

EXEGETICAL AND CRITICAL.

This ascription of praise and thanksgiving differs from others of a different character (Eph. i. 8 ff.; 1 Pet. i. 3 ff.), in those respects in which our Epistle is peculiar. It gives special prominence to what was personal to the writer, and what pertained to his individual fellowship with his readers. We are not, however, to seek in it for a direct and studied design to gain the esteem of his opponents, by excusing his delay in coming to Corinth by way of *captatio benevolentiae*, or to bring his readers to see that the love which formerly burned in his heart was still glowing there. It was rather the spontaneous effusion of a father's love toward a church which he had been compelled so severely to reprove, and which he still felt bound to address with some severity; and an earnest effort to awaken in them a hearty reciprocation of his affection. It is, however, possible that it contains an incidental and indirect parrying of the insinuation that his sufferings might be an indication of the divine displeasure (Oslander).

VER. 8 a. **Blessed be the God and Father of our Lord Jesus Christ.**—The meaning of the word *Blessed* (εὐλογητός) is not: God is worthy of praise, with εἶναι understood, but: Blessed, or Praised be God, with εἰς understood. The word is not unfrequently used in the Sept. as a rendering for בָּרַךְ. *The God and Father* signifies, He

who is both God and Father (1 Cor. xv. 24). τὸν κυρίον ἡμῶν, etc., is governed by πατὴρ alone, although in other passages the dependence of Christ the Lord upon ὁ θεός is obviously expressed (Comp. Eph. i. 17; John xx. 17).—In addition to the more general idea in ὁ θεός (the God), the Apostle wished to remind them, as in Eph. i. 3, and Rom. xv. 6, of the more special source of that fellowship which exists between God and believers (v. 2). Neander: "It is quite in accordance with Paul's usual manner to express, first God's general relation to the religious spirit by the name of ὁ θεός, and then the special relation in which God stands to the Christian by the phrase, *The Father of our Lord.*" This is followed by a more detailed specification of what God had done, and what he had himself experienced: **the Father of mercies, and the God of all comfort** (ver. 8 b). These genitives (τῶν οἰκτ. and πάσης παρακ.) intimate that God was the source from which both the mercies and every comfort must proceed, or, more probably, we have in οἰκτιρῶν (as in Rom. xii. 1, where the word is equivalent to רַחֵם) the genitive of the attri-

bute, as in κύριος τῆς δόξης (1 Cor. ii. 8), equivalent to ὁ πατὴρ οἰκτιρῶν, and in πάσης παρακλήσεως the genitive of the effect. From the *mercies* proceeds the *comfort*, inasmuch as he becomes, of course, *the God of all comfort* by being the *Father of mercies*.—In such a connection (comp. v. 4) παρακλήσεως signifies that kind, tranquilizing, animating encouragement one needs in the midst of sufferings (comp. the use of παρακαλεῖν in Isa. xl. 1, as the rendering of רַחֵם, and also in chap. vii.

6).—This consolation was procured by the Holy Spirit's influence upon the heart by means of the word of God, special providences (deliverances, etc.) and human ministrations (comp. ch. vii. 6).—[We here meet with an application to God in general of the idea of the παρακλήσεως, which in John's

writings is commonly ascribed to Christ and to the Holy Spirit. The whole work of the Paraclete or Comforter (Consoler) is accomplished by an application of the entire work and consequences of redemption to the believer. Comp. Stanley; also Wordsworth on Jno. xiv. 16; and Braun on 1 Jno. ii. 1; Hare on the Comforter]. Its extent and copiousness is expressed by πάσης (all), since it is thus related to all kinds and degrees of trouble (v. 4). What he here ascribes to God in general he asserts in v. 4, that he and his fellow-laborers had enjoyed not only at special seasons, but at all times. **Who is comforting us in all our afflictions** (ver. 4 a). The present *who is comforting* implies especially that these consolations were repeated and continued without interruption. In ἡμῶν he referred more particularly to himself, but not to the exclusion of his companions in labor and suffering, and certainly he meant more than would have been implied by the use of the first person singular (comp. Meyer and de Wette). The preposition ἐν introduces either the things by means of which (—ἐν), or (better), those with respect to which he was consoled [Jelf. Gr. Gram. § 634, 1 a]. Afflictions of every kind, and as a whole (comp. θλίψις in 1 Cor. vii. 28), are included under the phrase, *in all our afflictions*. He thus recognizes what had been the divine aim in conducting him through such an experience. As he had been made to feel his need of divine consolations, so the enjoyment of those consolations was of great benefit to him; that we may be able to comfort those who are in any affliction by the comfort wherewith we ourselves are comforted by God (ver. 4 b).—The idea is not merely that others would be encouraged by the example of patience and constancy which those divine consolations had enabled him to present, but rather that his experience had qualified him to assist those who were in any kind of trouble, by imparting to them the same consolations. He could now point them to the answers which his own prayers had received, to the rational foundation of a Christian's confidence and hopes, and to the promises and tender assurances God had given to His people. Neander: "There was, in fact, no way of making a deeper impression upon others than by testifying to them in this manner what he had realized in his actual experience." In ἡ we have a remarkable instance of relative attraction, the irregularity of which can be obviated only by referring to the construction of παρακαλεῖν παρακλήσειν (see Winer's Idioms, § 14, 1, p. 186). We have a similar instance in Eph. iv. 1 (and i. 7, according to the readings of Lachm. and Griesb.).

VER. 5. **For as the sufferings of Christ abound toward us, even so through Christ our consolation also abounds.**—A reason is here assigned for what had been asserted in the preceding verse (ἐν being equivalent to γὰρ). But to what part of v. 4 does this reason refer? Oslander regards it as an explanation of the way in which it is said in the final sentence that he had been qualified to console others in their sufferings. But no reference is made to this until the sixth verse. The true answer probably is, that the Apostle is here endeavoring to place in a clearer light the main thought which he had brought out in v. 4 with respect to his experience of divine consolation, and which he had expressed in the two phrases, *who is comforting*, and *where-*

with *we are comforted by God*, and that thus he was naturally led back to the thanksgiving he had offered in the third verse. He describes the degree of consolation as commensurate with the distress. The distress itself he proceeds more particularly to characterize as the *sufferings of Christ*. This expression may mean sufferings endured either for Christ's sake, or by Christ Himself, or by Christ in His members. The words themselves will hardly bear the first of these interpretations: the idea conveyed in the third is not very clearly consistent with the doctrine of the New Testament; and we may regard the second as essentially correct. Those sufferings of Christ which are shared by His servants, and in which they may have fellowship with Him (Phil. iii. 10; Col. i. 24, etc.; Matth. xx. 22; Heb. xiii. 13; 1 Pet. iv. 13), are such as they endure while struggling with the world and its rulers, and such as are inflicted on them for the cause of God (for righteousness' sake). "Whoever suffers such things endures the same kind of evils with those which Christ underwent" (Meyer). The idea of these *sufferings of Christ* is further extended by Neander: "We must concede that all those sufferings which the believer endures in the spirit of Christ, of whatever nature they may be, may very properly be looked upon as a part of his following of Christ."—To these *sufferings* the *consolation through Christ* is said to correspond. Those who enter into the fellowship of Christ's sufferings will experience His *sympathy*, and through this a degree of consolation proportioned to their sufferings. Such as suffer with Christ (Rom. viii. 17), will receive divine consolation *through Christ*. Both are said to overflow (*περισσεύει*), to be always realized in abundance. This, however, does not imply that the measure of these sufferings was greater than that which Christ endured (analogous to the "*greater works*" mentioned in John xiv. 12). The depth and delicacy of the Apostle's piety are admirably exhibited in his mention of divine consolations, at the same time and with an equal degree of prominence. Comp. Bengel: ["The words and their order are sweetly interchanged: *παθήματα*—*παράκλησις*, sufferings; consolation—the former are numerous; the latter is but one, and yet exceeds the former. In this very Epistle, as compared with the former, is shed forth a far greater amount of consolation for the Corinthians, and of course the whole inner man was more perfectly renewed, and increased more and more"].

VER. 6a. But whether we are afflicted, it is for your comfort and salvation, or whether we are comforted it is for your comfort;—The Apostle now proceeds to apply what he had just said to those whom he was addressing. His afflictions and his consolations would be alike productive of good in their behalf. In the two inferential or minor propositions of the sixth verse, the verb of the preceding sentence must be supplied, or briefly: "*this was*," etc. *Υπέρ* has here the sense of: *for the advantage, for the interest, in behalf of*, of any one—*which is effectual in the enduring of the same sufferings which we also suffer* (ver. 6b.).—Irrespective of the different readings of this passage, we may at once mention as settled points: 1. That *τῆς ἐνεργουμένης* (which are effectual) is to be congrued, as in every other part of Paul's writings, as an active and not a passive participle

(comp. Rom. vii. 5; Gal. v. 6; Eph. iii. 20; Col. i. 29; 1 Thess. ii. 13; 2 Thess. ii. 7). 2. That *εἰδότες* (*knowing*) refers to the knowledge which Paul, not the Corinthians, possessed. 3. That *τὸ αὐτὸν* (*the same*) does not imply that their sufferings were literally the same, as if he were speaking merely of their sympathy; for *καὶ ἡμεῖς* (*we also*) would be directly opposed to such an interpretation, and *ἐν ἰσομοιᾷ* (*in the enduring*) would hardly seem appropriate to it. The words imply simply that their sufferings were of a kind similar to the *sufferings of Christ* (v. 5). If we receive the strongly attested reading which Lachmann and Tischendorf have preferred, and especially if we construe *τῆς ἐνεργουμένης* with a passive signification, the participial sentence will present us with the explanatory definition of the minor term of the previous proposition which is so much needed, and without which that proposition seems rather strange and indeterminate with respect to the part of v. 4 to which it should be applied. In this case also *εἰδότες* is connected very appropriately, and without an anacoluthon with the *παράκλησις* of v. 4 which is to be supplied before *εἰδότες* here; and finally, the several members of the sentence appear to possess a more perfect congruity, inasmuch as the first acquires a more extensive definition by means of *τῆς ἐνεργουμένης*, etc., and the second by means of *εἰδότες*, etc. These advantages, however, are to some extent only apparent; since the connection of *εἰδότες* with *παράκλησις* cannot be logically justified (since it could be followed only by *εἶ*). On the other hand, its connection with *καὶ ἡ ἐλπίς ἡμῶν βεβαία* would be grammatically natural (comp. Meyer) and logically correct. For the *ἐλπίς* refers here not to its ultimate object, i. e., the *eternal glory*, but to the more immediate consolation which he anticipated, when they should enter upon the same kind of sufferings with those he was enduring, and which he was assured they would endure with *ἰσομοιᾷ*, i. e., with steadfastness and perseverance (comp. Rom. v. 3).—By accepting the reading which Bengel, Griesbach and Meyer have defended, and which is sustained by equally strong documentary and more probable internal evidence, we should have in *τῆς ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας*, a resumption of the subject of the design of his afflictions in v. 4 (*εἰς τὸ δόξασθαι*, etc., i. e.), "that we may be instrumental in promoting your consolation and salvation." The reference here would therefore be to the Apostle's instrumentality in this respect, and to his qualification therefor by an experience of suffering. Certainly such a view has more in its favor than that which maintains that Paul's afflictions were beneficial only to the degree in which they promoted the cause of that Gospel on which their whole consolation and salvation depended. The meaning might possibly be that the Apostle's afflictions were of advantage to the Corinthians, on the ground that they made a profitable use of them, inasmuch as they might be encouraged and strengthened, by his example of faith and steadfastness, to persevere like him unto final salvation. Or, with still greater simplicity, we may suppose that the Corinthians would be sustained under their afflictions, for the Gospel's sake, by seeing that their spiritual father had endured similar afflictions; and hence by seeing that these were so far from indicating that God was displeased with them, they

rather implied that they were truly the Lord's servants, and belonged to Him whom the world hated. This last, we believe, will be found the most correct interpretation of this passage. That which was so effectual for their consolation was equally effectual for their salvation, inasmuch as it strengthened them for that endurance to which the promise of salvation was annexed (Matth. xxiv. 18; comp. Jas. i. 12). In the second member of the sentence *καὶ οὐρανίας* does not probably belong to the original text. Were it genuine we should be thereby informed that this salvation also was, when the Apostle wrote, working in the endurance of sufferings, because the hope of salvation gave them power to persevere under them. We may explain it as *for your comfort*—either by a reference to ver. 4, and making it allude to the consoling influence of the Apostle, or by giving it a meaning like that of the first member of the sentence, *viz.*, that the Corinthians were sustained and encouraged, in the midst of their sufferings, by seeing how the Apostle was comforted under similar sufferings.—In the sentence: **And our hope of you is steadfast**, the words, *of you* belong not exclusively either to the subject or to the predicate, but to both of them. In ver. 7 the word **partakers** must imply not merely a sympathy with, but an actual participation in, the outward (objective) sufferings. It relates however not to Christ (as in Phil. iii. 10) nor to believers in general, but as the connection shows, to the Apostle himself. They were his companions, not only in suffering, but in consolation. NEANDER: "If the Apostle is here speaking of what is essential to Christian fellowship, he could hardly have presumed, that the great body of the congregation were in the exercise of it; but he must have spoken of what ought to be, and of what he would fain hope was, the fact, rather than of what he knew to be a reality."

VERS. 8-11. Particular peril through which he had passed.—The Apostle had spoken in the previous verses of his trials and consolations only in general terms; he now proceeds to give them some details (*γὰρ*) with reference to his most recent experience. [STANLEY: "The moment he begins to address the Corinthians (directly), two feelings arise in his mind, and cross each other in almost equal proportions. The first is an overwhelming sense of gratitude for his deliverance from his distress; and the second is the keen sense which breathes through both the Epistles, but especially through the Second, of his unity of heart and soul with his Corinthian converts. This identity of feeling between the Apostle and them, must be borne in mind throughout. It accounts for a large portion of the peculiarities of the Apostle's style; the double self which creates as it were a double current of feeling and thought, now taking the form of passionate sympathy, now of anxiety, now of caution and prudence; the plural number which he employs in this Epistle even more frequently than elsewhere for himself, as if including his readers also."] **For we would not have you ignorant**: comp. on I Cor. x. 1; as in II. Thess. ii. 1, *ὑπερ* has here the sense of: concerning, or with respect to. The more fluent *περί* was substituted as a correction at an early period and is

found even in A. C. D. [Sinait.] et al. The particular affliction which the Apostle had in view, cannot now be determined. The context (ver. 4f.) is decidedly against any reference of these words to some severe sickness (Rückert, Bisping, [Alford, Stanley]). The tumult raised by Demetrius at Ephesus produced no immediate danger to his person, inasmuch as he was persuaded by his friends not to appear in public (Acts xix. 30). We are informed of no serious disturbances before or after that event. The general expression, in *Asia* (I Cor. xvi. 19), seems to favor a reference to some incident in another place. The most probable suggestion is that he was alluding to the efforts of his many adversaries to lay wait for and ensnare him (I Cor. xvi. 9). The details had probably been made known to the Corinthians by oral accounts (through Titus). The point on which he here insists, and which he presents in strong terms, is the greatness of his affliction. The essential idea is contained in the phrase, **we were pressed out of measure beyond strength**. The word *ὑπερβάλλειν* includes within its meaning the feeling of oppression and distress produced by any kind of affliction and persecution (comp. chap. xi. 26). The specifications contained in the expressions, out of measure, and beyond strength, may either be coördinated so that the first of them shall present the objective side of the affair, *i. e.*, the exceedingly great load which weighs one down out of all measure; and the latter the subjective side, *i. e.*, that which surpasses all his power of endurance; or the first of these may be taken as a more particular definition either of *ὑπερ δύναμιν*, as is intimated by the position of the phrase before *ἐπαρρηθήμεν* in some copies (according to Lachmann's reading, sustained by A. B. C. [Sinait.] et al.), or of *ἐπαρρηθήμεν ὑπερ δύναμιν*, as certainly deserves the preference if the words be arranged according to the well sustained ordinary reading. The omission of the conjunction (asyndeton) is no argument against the coördination of the phrases, for we may (with Osiander) regard the second as a climactic expression, *q. d.*, "an exceedingly great burden, yea, surpassing all my power of endurance." Such an expression would not necessarily be in conflict with I Cor. x. 13 (comp. xii. 9). In saying: **despaired of life**, the Apostle meant that he was completely at his wits' end, and that he saw no way by which his life could be saved. It is only in another and an absolute sense that he denies, in chap. iv. 8, that he was ever in despair. He intensifies the same idea in ver. 9, in a positive form and in an independent sentence. *Ἀλλὰ* indicates a negative: not only saw we no method by which our lives could be saved, but we had in our own hearts the conviction that we had been condemned to death; *i. e.*, we were satisfied that the time had come when we were to die. *Ἀπόκριμα* is not precisely equivalent to *κατάκριμα* (a sentence of death), but it signifies an authoritative sentence, a decree, or an answer [the substance of the decision, the *ψῆφον* (Chrys.) the vote or judgment which our affairs spoke forth]. To the question whether we should escape death, we could ourselves return nothing but a negative answer. The idea expressed in *αὐτοὶ ἐν ταῦτάς* is: no way of escape seemed open to us with our lives, for we had adjudged our own selves to death,

and we were sure that nothing but death awaited us. *Τὸν θάνατον* denotes the object of the *ἀνέκριμα*. [The historical perfect *ἐσχηκαμεν* instead of the aorist *ἐσχόμεν*, indicates, the continuance of the feeling: "We have had" this consciousness, and have it still, as a permanent state of mind. comp. Wordsworth.] It is not precisely said in any part of the context, that this was a *divine* sentence; and yet the whole state of mind and the distinct expectation of death is probably so far to be referred to God, that it was the special design of God to produce the confidence mentioned in the next clause:—**that we should not trust in men, &c.**—The consciousness of perfect helplessness, and of an entire surrender to the power of death, took away every motive or trace of confidence in himself, in his own power or skill, and prepared him to throw himself exclusively upon the God who raiseth the dead.—The raising of the dead is here spoken of, because it is one of the highest exhibitions of divine power, and because it was something perpetually accomplished and characteristic of God, and not merely something to be done in future (comp. Rom. iv. 17). And yet the literal and general resurrection may have been indefinitely before the Apostle's mind, as the model and pledge of a temporal deliverance from certain death (Oslander, Meyer). Such an epithet also very well corresponds with the subject on which he was about to discourse.—**Who delivered us from so great a death** (ver. 10).—The Apostle appeals to his own actual experience to prove that such a confidence was well grounded, and that God had been such a deliverer to him. *Τη λυτίνης* primarily signifies: *so old or so young*, and then: *so great*. [By its lengthened form it seems, as it were, to picture forth the continuity and accumulation of the extreme perils. OSLANDER.]. He conceived of himself as in such danger, that he was completely embraced by a deadly power, whose violence and terror is indicated by such a word. The reference is back to ver. 9. In *ῥυεσθαι ἐκ* he describes his forcible rescue from this power as if from the wrath of death. *Καὶ ῥύεται* implies by its present form that the machinations of his enemies had not yet ceased, and he implies that he expected similar perils in his future course; but from them all he was firmly convinced that God would continue to deliver him:—**in whom also we trust** (*ἠλπικαμεν* 1 Cor. xv. 19; John v. 45), that **He will yet deliver us**.—The perils here alluded to were similar to those recorded in Acts xx. 8. The enemies who thus pursued him with their wiles were the Asiatic Jews, [whose influence and hatred against him as the greatest enemy of their national customs, extended even to Macedonia (comp. Meyer)], and never ceased until they had nearly accomplished their purpose at Jerusalem (Acts xxi. 27 ff).—For the sake of the great work he had been sent to accomplish, he was anxious to be delivered from these evils; and though he never shrunk from any peril he considered necessary to be encountered, he made use of every possible precaution to secure his safety (Acts xx. 8; xxi. 18). As in another Epistle he earnestly pleads with the Roman Christians that they would intercede in his behalf, with reference probably to these same perils; so in this place he exhibits his con-

fidence in the intercessions of his Corinthian brethren (ver. 11).—**Ye also helping together by prayer for us**.—His hope of future deliverance was intimately connected with the assurance that they would coöperate with him and with others in prayer for that object. This may not have been precisely the sole condition on which he expected divine assistance, and yet he seems to have regarded it as the medium through which a real assistance might be expected (comp. Phil. i. 19; Rom. xv. 30 ff). He had no doubt that God would be pleased with, and answer those intercessions, which were offered under a divine influence with faith and love. The *σύν* has reference to an association in prayer, either with himself or with others in his behalf. The latter view is favored by the *καὶ*, (also) and is probably the correct one, since the relation to the Apostle is pointed out rather by *ἐπὶ ἡμῶν*, which cannot be drawn into connection with *δεήσει* by a hyperbaton without a needless harshness of construction. [CHRYSTOSTOM: "He neither ascribes the whole of the good work to them, lest he should lift them up, nor yet deprives them of all share in it, that he might encourage them and animate their zeal, and bring them together one to another."]

Having thus given prominence to this aspect of the fellowship between him and the Corinthians, he now directs their attention to the ultimate design of God in delivering him by such means:—**that thanks may be given, &c.**—*τὸ χάρισμα*, the deliverance so graciously bestowed by God, ought to be followed by thanksgiving. *Εὐχαριστήσῃ* may indeed be translated: to get thanks (comp. Passow and de Wette). With *τὸ εἰς ἡμᾶς*, (in the sense of: what is for our part), corresponds *ἐπὶ ἡμῶν*: for our sake, or for our good, inasmuch as the payment of a debt of gratitude will result in further benefits. But what would then be the sense of *ἐκ πολλῶν προσώπων* and *διὰ πολλῶν*? Do both of them refer to persons, or is the second to be taken as a neuter in the sense of: *prolixely, with many words*? This last would seem very feeble and unsuitable to the intimate relation of the one phrase to the other. But neither can *ἐκ πολλῶν προσώπων* signify: from many considerations, nor in many respects. There remain, however, several ways in which the words may be connected: 1. *Ἐκ πολλῶν προσώπων* may be joined with *τὸ—χάρισμα*, under the supposition of a hyperbaton equivalent to *τὸ ἐκ*, and *διὰ πολλῶν* may be joined with *εὐχαριστήσῃ* [*q. d.* that for the gift bestowed upon us by many persons, thanks may be rendered through many on our behalf]. In this case, *διὰ* would not have precisely the same meaning as *ἐπὶ*, but those rendering thanks would be looked upon as representatives or organs of the Apostle.—OSLANDER. 2. *Ἐκ πολλῶν προσώπων* may be joined with *εὐχαριστήσῃ* and *διὰ πολλῶν* with *χάρισμά*, [*q. d.* that for the gift bestowed upon us through many, thanks may be rendered by many persons on our behalf]. In this case the want of the article (*τὸ διὰ*) would certainly be remarkable, but would not be inconsistent with the analogy of other places. 3. Both may be connected with *εὐχαριστήσῃ*, but in different relations. The same persons may be understood as referred to in both phrases, but in *ἐκ πολλῶν προσώπων* they are regarded as the persons from whom the thanksgiving proceeds, and

in *διὰ πολλῶν* they are spoken of as the medium or occasion for the thanksgiving, because the deliverance had been effected through their intercessions (Meyer), [*q. d.* that for the gift bestowed upon us, thanks may be rendered through many, by many persons on our behalf]. If we adopt this last interpretation, it cannot but seem desirable, that at least a *καὶ* had been thrown in before *διὰ πολλῶν*, for without it the whole expression appears too elliptical and unmeaning. On the whole we prefer the second method, which connects *διὰ πολλῶν* with τὸ χάρισμα even without the article, to the always harsh hyperbaton which the first method renders necessary. According to later usage, *πρόσωπον* had the sense of: *person*; properly, the man, *quatenus aliquam personam obtinet*. Here it means: *qui partes τῶν εὐχαριστούντων agunt* (Meyer). [The delicacy and beauty of the prominent and related phrases: *ἐκ πολλῶν*, and *διὰ πολλῶν*, *εἰς ἡμᾶς* and *ὑπὲρ ἡμῶν*, *χάρισμα* and *εὐχαριστήριον*, should not be overlooked (Osiander). On all these deliverances and thanksgivings the Apostle says he had set and was setting his hope (*ἠλπικαμεν*, the perfect expressing the continuance and permanence of the *ἐλπίς*, and *εἰς* marking the direction of the hope, with perhaps some faint (locative) notion of union or communion with the object of it). Ellicott on I Tim. iv. 10.]

DOCTRINAL AND ETHICAL.

Christians enjoy a threefold fellowship, in suffering, in consolation and in prayer; but this only proves that their life of faith and love is essentially one in Christ. Their life is derived from what Christ has suffered for them. This is the source of all their peace and strength, and this brings them into affectionate communion with him, so that his cause becomes their own. Just as he took on himself the load of their guilt, they appropriate to themselves the cause of righteousness, of God and of his kingdom for which he contended and suffered, and share in all his struggles and sufferings. It is their highest joy and glory to endure reproach and persecution for his name's sake. And as this fellowship and unity with him is common to them all, the suffering of any one of them for the common cause is shared also by each: they all wrestle in prayer for him, and they all become sharers in his consolation and joy. They will look upon the assistance vouchsafed to him as a gracious answer to their united intercessions, and of course they will unite with him in thankful ascriptions of praise.

There is a wonderful power in this fellowship. It is not merely the highest realization and brightest exhibition of God's great scheme of mercy, but it glorifies his power by binding heaven and earth in one great communion. Whatever sufferings are encountered within the Christian fold, they must necessarily tend to the common welfare. Mighty results, too, will be accomplished in answer to their united prayers, yea, these do for them "exceeding abundantly, above all that they can ask or think." They may, while in the flesh, be not unfrequently weighed down by infirmities, be misunderstood by one another, and have grounds for mutual offence, but as long

as this threefold chain maintains its power, all real discord must finally be removed and all things must work together for their good.

HOMILETICAL AND PRACTICAL.

LUTHER, ver. 8: Paul sometimes exhibits a courage which fears nothing, and despises all danger and agony. But, again, we find this same man, so full of the Holy Ghost, speaking and acting as if he had no spirit at all. The same faith which at one time is great and strong, and full of confidence and joy, is at another small and feeble.—Such are the changes which occur in the life of all the saints, that all may learn to trust not in themselves, but in God alone.

MELANCTHON, Vv. 3, 4: Three things make a theologian: *oratio, meditatio, tentatio*.

STARKE, ver. 3, (SPENER): The holiest part of divine worship is praise; and every Christian should have his heart so pervaded by recollections of God's merciful dealings, that his mouth shall be always pouring forth ascriptions of praise. Our heavenly Father has shown himself the God of all consolation by making all consolation possible through his Son, and by sending forth the Holy Spirit as a Comforter, to offer us and bestow upon us Christ's infinite righteousness.—God is not only merciful, but "the Father of mercies," yea, mercy itself. Where, then, but in him can we find the best consolation when we are disappointed and in trouble? Never, then, should we be at a loss where to find true rest and all-sufficient consolations.—He has a comfort for every one of our numerous afflictions, and he only demands that we should appreciate the riches of his mercy, and freely use it for our consolation.—Ver. 4: It has always been a part of the mystery of the cross to which man's reason never gets reconciled, that God's people should be harmless, and yet suffer persecution; and that they should do good, and yet suffer evil. But true light from above enables us to see that from the nature of things it could not be otherwise, and that the members must inevitably share the lot of the great Head.—We should never be satisfied with a personal experience of support under trials. The cross was laid upon us, that we might learn also to sympathize with others, and show others by our example where to find the surest support in seasons of calamity. We should, therefore, observe what affords us consolation under our varied crosses, and carefully preserve it as we would a thoroughly tried medicine; for a time may come when we shall need it not only for ourselves, but for others (Luke xxii. 32).—Though God is the original and proper Source of consolation, and tenderly sympathizes with his people, as a mother with her child (Isa. lxvi. 13), he frequently makes use of human instruments, especially faithful preachers and experienced Christians, for the comfort of such as are in distress.—A good shepherd can receive nothing which he will not turn to the advantage of his flock.—The truest kind of consolation is that which not only sustains, but sanctifies the sufferer, and fills his heart and mouth with praise (Ps. cxix. 32).—Ver. 5: It is in itself a great consolation to know that our sufferings, are Christ's

sufferings, and that he regards as his own what ever befalls his members.—Our cup of anguish is never more overflowing than our cup of consolation; for by a proper use of the means of grace our sufferings become proportionally tokens of our adoption and of our everlasting life (Rom. viii. 16f. Phil. i. 19).—Vv. 6, 7: When called to suffer severely, be comforted; for if you will look at those godly men who in ancient times were thrown into the furnace of tribulation, you will find that they were abundantly refreshed from above. Doubt not that the Lord will, in like manner, comfort and relieve you! If He counts us worthy to suffer for Christ's sake, and enables us to obey Him and to be patient, we may be sure that He will sustain us and keep us unto the end. When we feel the burden pressing, relief is surely coming.—Vv. 8, 9: HEDINGER: God often allows his people to suffer, but only to inflame and stimulate their faith and prayers. He lets them sink where no human arm can reach them, that when they are delivered they may praise Him and not themselves.—He who gives a great blessing may reasonably be relied upon for a smaller: if God has promised to raise the dead, we may surely trust Him in any temporal calamity (Isa. lix. 1).—Vv. 10, 11: If we have twice and thrice been in trouble and found deliverance, let us take heart and courage for the future; for the same God yet lives, and will not leave us (1 Sam. xvii. 87; Deut. vii. 18f.; Job v. 19). He has, however, determined that his help shall be given in answer to prayer and intercession; not merely that we may learn our helplessness and dependence upon Him, but that our faith and love may be exercised, and we may be constrained to praise Him (Ps. l. 16).—If we have known and sympathized with those who are in danger and distress, and have heartily interceded with God for them, we shall more heartily render thanks for their deliverance when our intercessions have been graciously answered.

BERL. BIBLE, VER. 8: To know God as the God of the afflicted is called knowing him truly. Such a name is appropriate to him in relation to such beings as ourselves, and he must bear it unless he is ashamed to be called our God. Great will be the joy of those who know Him in this character. Whoever has learned to praise Him has an all-sufficient treasure, and no one knows Him as he is revealed in his word, who has not learned to receive Him in the midst of distresses and temptations. These are the best laboratories in which God can dispense his grace, and even those who are without will soon experience the benefit of the new power with which we shall address them.—Ver. 5: Who would shrink from suffering, if he knew the proportionate comfort with which it is accompanied, and which he must lose, if he should be excused from bearing the cross? Alas! no wonder that so few ever taste the sweetness of the cross when so few know what it is to have the mind of Christ! If we have no consolation, we naturally struggle against our afflictions, but, until we are quiet and poor in spirit, how can we hear the inward voice of the Comforter?—Vv. 6, 7. It is no small consolation to know that we share in the sufferings which come upon even the most approved of Christ's members (1 Pet. v. 9; Rev. i. 9).—Heavenly consolations abound to those whose consciences are thoroughly

awakened, who hunger and thirst after them, and who have been emptied of the world.—Vv. 8, 9: The Lord sometimes allows his people to be so overwhelmed with sorrows, that created strength is completely overcome, and even those who have borne their burdens with vigor despair even of life; and yet so great are divine consolations that the cross loses all its heaviness, and divine strength is manifested in their weakness. Even the best of them are allowed to experience such trials inasmuch as these spring not from defect in purpose, but from infirmity of nature, that they may learn to build their hopes on God alone. When they have made shipwreck of all things, they are compelled to cling to Him as their last anchor, and to fix their thoughts upon no less a power, even in Him, than that which raises the dead.—Vv. 10, 11: As we successively enter upon our seasons of trial, we may say to one another, "It is my turn to-day; to-morrow it will be yours." We should therefore pray one for another.—"Here is the faith and patience of the saints." In such a community of loving fellowship, when any member receives a blessing, there are many to lift up their faces in thanksgiving; for every gift is common to them all.—Unbelief beholds only the divine curse upon every one who bears a cross, but true faith says of them, "It is well; it is well!"

RIGER, VER. 8 ff.: The names of God, as they are revealed in the Scriptures, are each an impregnable fortress, where we may always reverently and confidently find refuge. The highest glories of the Deity become a comfort to us when they are brought down to our lowliness.—Our great High Priest was tempted in all points as we are, that he might have a true sympathy with his people. We need not think it strange, therefore, that every one ordained to the evangelical priesthood should be conducted through every variety of condition, that he may have a fellow feeling for every class of his fellow men. Those only can impart comfort who are experienced in the ways of God, are familiar with the word of God, and are zealous for the honor of God. All others are sure to miss those very consolations which are most sustaining to those whom God's sword has pierced.—Ver. 5: Troubles for Christ's sake and for the gospel's sake are Christ's own sufferings. Our Lord looks upon them as inflicted upon his own person, and as likening us to Himself.—Vv. 6, 7: To share in a brother's suffering, brings us nearer to his heart, than any external intercourse.—Vv. 8, 9: We often flatter ourselves that we or others are of importance, and we promise ourselves and undertake much in reliance upon our strength, but when we begin to despair of life, all such flowerets and blossoms will fall away, and nothing will remain for us but the main trunk of a solid confidence in the living God. This will at such times only grow stronger, and we shall feel that it is all we need.—Vv. 10, 11: Many a path which begins in suffering and weeping terminates in thanksgivings and praises. The Lord grant us many such experiences, and if our way has already been darkened by sorrows, may its end be brightened with praises and everlasting life!

HEUBNER, VER. 8: The God of the Bible is one who sympathizes as a father with his children,

especially with those who are struggling with difficulties; and never will he allow them to want ample resources for consolation and strength. He will, however, convince them that he is the source of their truest life, and that every thing else is an illusion, and will leave us in a deeper night.—Ver. 4: Of all persons in the world, the minister of Christ should know what true consolation and a cheerful spirit is. Only those who have comfort can impart it. *A theologus non tentatus*, a minister without an experience of personal trials in religion, lacks an important qualification for his work. The more affliction, the more power he has; and the moment he enters the furnace of affliction, he has a virtual announcement from the Lord, that some great work is before him, and that God is preparing him for higher usefulness. The soldier who is allowed to remain continually around the camp-fire will never learn true bravery.—Vv. 6, 7: A minister's afflictions deepen the impression of his discourses. The admonitions of a veteran general have a power which no young captain can ever have.

W. F. BASSER, Vars. 8, 4: The fruit of praise which is borne by our troubles is always sweet. Then, when the Redeemed of the Lord are comforted, they praise the Lord for his goodness, *etc.* Ps. cvii. 8, 15, 21, 31. Our merciful God and Father in Christ reserves his choicest comforts for his afflicted children, that with the tenderness of a mother (Isa. lvi. 18) he may cause them to persevere under every sorrow and conflict with sin and Satan, and, finally, that he may redeem them from the affliction itself.—Ver. 5: The unity between Christ and his members is so perfect that the Apostle gives the name of Christ to the whole Church (1 Cor. xii. 12). The Church's sufferings, then, are Christ's in a double sense; for not only does it actually suffer as its Lord's bride and companion, in opposition to a Christ-hating world (Rom. viii. 17; Gal. vi. 17; Phil. iii. 10), but Christ accepts of those sufferings as if they were literally his own. Many, indeed, experience distress and calamity who know nothing of Christian suffering, and of course nothing of Christian consolation, but the truly believing heart knows how to rejoice in the

Lord when all human consolation and joy are impossible (Phil. iv. 4).—Ver. 6: The fires of persecution which the devil kindles can never consume the church, but only confirm its faith and patience. God's people have a common partnership both in consolations and sufferings, and in the Scriptures, as Hunnius says, they have a great storehouse of comfort, as they read how apostles and prophets found comfort for themselves, and learned how to comfort their companions in tribulation.—Ver. 9: The true end of faith is unwavering confidence in God, and when she has her own way all self-confidence must be renounced.—God's almighty power and cordial love of life is shown in his raising even the dead to life (Rom. iv. 17; Heb. xi. 17). He will of course deliver his people when he pleases from death.—Ver. 11: The Spirit freely helpeth our infirmities when we pray, and especially when in the spirit of our common priesthood (Matt. xviii. 19) we intercede unitedly for those who particularly entreat us to plead for them.—So precious a thing is thanksgiving, and especially united thanksgiving, that the Apostle makes the ultimate object of God in granting our prayers to be the obtaining of our thanks.

[In this whole passage we have, I. *A Christian's afflictions*.—These may be 1. very severe, "above measure" (ver. 8), a "sentence of death" (ver. 9), and "so great a death" (ver. 10). 2. They are always under divine allotment, ("that we should not trust," *etc.*, ver. 9). II. *Their beneficial uses*, as a school of experience, for promoting, 1. *Comfort*. This is, from God as their proper source (ver. 8), proportioned to the affliction (ver. 5) and to increase our usefulness (vv. 4, 6); 2. *Confidence*, by throwing us upon our consciences (ver. 12), by driving us from ourselves to the living God (ver. 9), by imparting hope for the future (ver. 10), and by strengthening our hopes for others (ver. 7); 3. *Sympathy* inasmuch as they open our hearts to our brethren (ver. 8), lead all to prayer and thanksgiving for one another (ver. 11) and to mutual joy in the day of the Lord Jesus. Comp. F. W. Robertson's Lect. on Corr. Lect. xxxiv.]

III.—THE APOSTLE'S VINDICATION OF HIS CONDUCT IN GENERAL, AND OF HIS EPISTLES AND JOURNEYS IN PARTICULAR (Vv. 12-24).

CHAPTER I. 12-24.

- 12 For our rejoicing [glorying] is this, the testimony of our¹ conscience, that in simplicity [holiness]² and godly³ sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.
- 13 For we write none other things unto you, than⁴ what ye read or acknowledge;
- 14 and I trust ye shall acknowledge even⁵ to the end; as also ye have acknowledged us in part, that we are your rejoicing [glorying], even as ye also *are* ours in the day of
- 15 the Lord⁶ Jesus. And in this confidence I was minded to come unto you before⁷ [before unto you], that ye might have⁸ a second benefit; and to pass⁹ by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my

- 17 way toward Judea. When I therefore was thus minded,¹⁰ did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be
 18 yea, yea, and nay, nay? But as God is true [faithful], our word toward you was [is]¹¹
 19 not yea and nay.¹ For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
 20 For all the promises of God in him are yea, and in him¹² Amen [For how many soever may be the promises of God, in Him is the yea; wherefore also through him is
 21 the Amen], unto the glory of God by us. Now he which stablisheth us with you in
 22 Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest
 23 of the Spirit in our hearts. Moreover [But] I call God for a record [witness] upon my soul, that [it was] to spare you [that] I came not as yet [no more] unto Corinth.
 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

[¹ Ver. 12.—Instead of the 2d ἡμῶν, Alford and Scrivener (In Wordsworth) say that Cod. Sinait., in the ed. by Tisch. of 1865 has ὑμῶν by the first hand and ἡμῶν by the second. In the edit. of 1865 by Tisch. no notice is taken of any variation here.]

² Rec. has ἀπόστημι instead of ἀγίοτης, and it is strongly sustained [by D. E. F. G. L. Sin. (cor.³), the Lat. Syr. Vulg. and Goth. vss. Chrys., Theodt., Jerome, Ambrosiast, Theophyl. and Oecum. Tisch. has restored it in his later ed. and says: "Probabilis est ἀγίοτης utpote quod esset nullo plus quam ἀπόστημι, aliena manu inlatum quam sublatum esse." Paul uses it more commonly especially in 2 Cor.]. And yet ἀγίοτης is adopted by Lachmann [Alford and Stanley] after A. B. C. K. M. (Sinait. (cor.)), the Copt. and Arm. vss., Clem., Orig., Damasc. and Didymus]. It is a more uncommon word, and so (some have argued) less likely to be inserted, and is used nowhere else except in Heb. xi. 10 and II Mac. xv. 2.

³ Many recent editors (Tisch., Bloomf., Alf., Stanl., Wordsw.) insert τοῦ before the first θεοῦ after A. B. C. D. E. Sin., with a number of vss. and Fathers. Bloomfield thinks that internal evidence is also strongly in its favor.]

⁴ Ver. 13.—The reading of the Rec. is satisfactorily attested. There are no sufficient critical authorities for the omission of either ἀλλ' or ἢ or εἰ.

⁵ According to the best authorities, καὶ before εἰς should be omitted.

⁶ Ver. 14.—The last ἡμῶν is an addition by a later hand. [Sinait., and B. et al. have it. Alford inserts it, Bloomf. and Wordsw. omit it, and Stanley brackets it as suspicious.]

⁷ Ver. 15.—The best authorities put πρότερον before εἰθεῖν; Rec. puts it before ἴνα. [Tisch. and Wordsw. read: πρὸς ἰθ. πρὸς ὑμᾶς; Bloomf. retains the Rec. but inserts τὸ before πρότερον; Lachm., Meyer, Alf., Stanl. and Kling read: πρὸς πρὸς ὑμᾶς εἰθεῖν; Sinait. omits πρότερον altogether, and reads; εἰθούλ. πρὸς ὑμᾶς εἰθεῖν.]

⁸ For εἰθεῖν, Alford has σχῆμα with B. C. and Sin., but Tisch. thinks that the latter was conformed to the tense of ἐβουλόμην.

⁹ Ver. 16.—Rec. has διελθεῖν; Lachmann, with good authorities, has ἀπελθεῖν. The former was possibly derived from I Cor. xvi. 5. [Tisch. thinks that "διελθεῖν was disliked by some transcribers because the διά seemed sufficiently implied in δι' ὑμῶν; hence ἀπελθεῖν or ἐλθεῖν (which is found also in many MSS.), seemed more appropriate. Comp. Rom. xv. 28, where no one has taken the liberty of changing ἀπελεύσομαι δι' ὑμῶν"]

¹⁰ Ver. 17.—Rec. has βουλεύόμενος with many authorities, in some respects, of great weight. The original reading was probably βουλόμενος (Lach. after A. B. C. [Sin.] et al.). The other was probably a correction from the following sentence. [With quite equal plausibility Tisch. suggests that "the ἐβουλόμην of the previous sentence was more likely to have induced a change than the subsequent βουλεύομαι."]

¹¹ Ver. 18.—The weight of evidence is decidedly in favor of ἔστιν instead of ἐγένετο in the Rec., which was probably an accommodation to the following verse. [Alford thinks it a correction to suit the supposed reference to the past. But Bloomf. thinks that ἔστιν is quite as likely to be a correction to suit what the critics thought a required reference to the present, not recollecting that the imperfect is often used to designate habitual action, so as to be nearly equivalent to the present. He also adds, as a confirmation of this view, that one ancient MS. (Cod. C.) has ἐστὶ instead of ἐγένετο in ver. 9, where it is manifestly a critical alteration. The authorities, however, in favor of ἔστιν (A. B. C. D. F. Sin., &c.) are altogether satisfactory.]

¹² Ver. 20.—Rec. has καὶ ἐν αὐτοῖς; Lachm., after the oldest MSS. [A. B. C. F. G. Sin., Vulg., Goth., Copt. Damasc. &c.], has δὲ καὶ δι' αὐτούς. Meyer thinks that δὲ has accidentally been left out (a number of MSS. have καὶ δι' αὐτούς); and that the words were then conformed to those just preceding. [De Wette thinks that Lachmann's reading originated in Theodore's comment: οὐδὲ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτοῦ προσφέρομεν ὑμῶν; but it is not certain from this what must have been the text on which Theodt. commented (see note to Migne's Theodt., p. 383). Alford concedes that the weight of external authority is with Lachm., but thinks that in that case ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it could hardly do.]

EXEGETICAL AND CRITICAL.

In that which the Apostle has thus far said we may notice an apologetical element. He had spoken of those troubles which his Judaizing opponents represented as a token of the divine displeasure. He had implied that these were so far from being such a token and a reason for the withdrawal of confidence from him, that they were rather an indication of his fellowship with Christ and a reasonable ground for an affectionate communion between him and the church. But in whatever way we regard the preceding verses, the Apostle's vindication of himself evidently commences with this section, though it is in intimate connection with what he had just taken for granted, viz., that they were sufficiently inter-

ested in him to assist him by their intercessions. He now gives them to understand that he was justified in such an assumption, for he was not unworthy of their sympathies and their prayers. Such is the connection which we infer from the γάρ.

VER. 12. For our rejoicing is this.—The word *καύχησις*, as it is used in I Cor. xv. 31, and frequently in this Epistle, is not equivalent to *καύχημα*: that of which one makes his boast, for it signifies rather the act of boasting, the external expression of joyful confidence. It here relates to the whole moral conduct of the Apostle, as Bengel has it: even in seasons of adversity and in his conduct towards his opponents. The inward feeling of which it is the outward expression is the testimony of our conscience, to which it is emphatically directed by αὐτῇ. The word *συνείδησις* (here rendered *conscience*) is

found also in 1 Cor. viii. 7; x. 25 *et al.* It is here closely connected with the objective sentence:—**that in holiness and godly sincerity, we have had our conversation in the world.***—*Ἀναστρέφειν* occurs here and in Eph. ii. 8; 1 Tim. iii. 16; Heb. xii. 18; 1 Pet. i. 17; 2 Pet. ii. 18. In the Sept. of Prov. xx. 7, it is used as a rendering for **הִתְחַלֵּץ**, and

signifies the conduct, the way in which one acts. By *ἐν* is indicated the path in which the movement takes place, and which determines and directs the mode of action referred to. If we accept of *ἀγιότης* as the true reading, the idea will be that of a religious purity, arising from an unreserved surrender of the heart to God. On account of the numerous and independent critical authorities in its favor, and because *ἀγιότης* has too general a meaning in connection with *εὐλακρίνεια*, and might have been suggested by *τοῦ θεοῦ*, *etc.*, Osianler gives the preference to *ἀπλότης*, signifying a freedom from all irrelevant and private views, *i. e.*, a plain single mind. *Εὐλακρίνεια τοῦ θεοῦ*, *godly sincerity*, is either a 'purity like that which is in God, or one which comes from him or is wrought by him in those who submit themselves to him. *Τοῦ θεοῦ* designates the source and the consequent resemblance. The idea of being acceptable to God necessarily follows from this, but it is not strictly contained in the expression. Still less does it signify what is demanded by God, and least of all what is superior, as if it were merely a superlative. The subjoined antithetic definition of the same idea:—**not in carnal wisdom, but in the grace of God**,—more precisely explains what is meant by *ἐν ἀγιότης*. The *σοφία σαρκική* (1 Cor. i. 20 *σοφ. τοῦ κόσμου*; 1 Cor. ii. 5 *σοφ. ἀνθρώπων*; 1 Cor. ii. 6 *τοῦ αἰῶνος τούτου*) forms in this passage a contrast on the one hand, to the *holiness and godly sincerity*,

and the *εὐλακρίνεια τοῦ θεοῦ*, and on the other, to the *grace of God*. This last phrase signifies God's free grace; in which, however, is included a surrender and communication of his own infinite self with all the blessings of salvation; just as the *holiness* and the *sincerity* had involved a power which moved and directed the Apostle from within himself.—In contrast with this divine disposition, is presented that impure fleshly wisdom which belongs to our sensuous and selfish nature, and which inclines us to pursue our own enjoyment, profit, honor or applause, and hence leads us off into inconsistent courses of conduct. Osianler thinks that here is also an allusion to that theoretical kind of *σοφία* (1 Cor. i. 3) which made use of the various artificial methods supplied by the Rhetoric and Logic of that period to gain influence over the minds of men. [THEOPHYLACT: "words of stirring eloquence, and twistings of sophistries."] But evidently a more practical kind of worldly wisdom was then uppermost in the Apostle's mind.—The sphere of the conversation is the world, which, according to Meyer, is the profane portion of men, inasmuch as the Apostle's object was to make his holy walk more prominent by the contrast. We may certainly regard the non-christian element in society as intended, in distinction from the churches, which were represented here by the Corinthians (*πρὸς ὑμᾶς*). *Περὶ σπουδέρως* (more abundantly) has reference to a higher degree, and not to a higher quality. *Πρὸς ὑμᾶς* has the sense of: in intercourse with you, and it is therefore equivalent to, *with you*; NEANDER: "with reference to you. We may conclude from this verse that his opponents had charged him with practising a spurious kind of worldly wisdom, which indicated a lack of uprightness of heart."

—W. F. BESSER: "Not as if his Christian intercourse with them had been characterized by any thing extraordinary, or beyond what he had shown in other places. He intended simply to say: "If there are any to whom I have not been manifest as a single-hearted and sincere minister of Christ, surely it cannot be you (1 Cor. ix. 2), for where in all the world have I been more completely known than among you?"

Vers. 13, 14. For we write none other things unto you—He now confirms his avowal that he had been sincere in his treatment of them, so far as relates to his Epistles. He probably has reference to the suspicions which his opponents had awakened, that his language meant something very different from that which they seemed to mean to an unsuspecting reader.—The full and well attested reading: *ἀλλ' ἢ ἃ*, equivalent to *ἢ ἃ* or *ἀλλ' ἃ*, is a blending together of two constructions: *οὐκ ἀλλ'—ἢ* and *οὐκ ἀλλὰ—ἀλλὰ* (comp. Meyer) [Jelf. Gram. § 773. Obs. 1-3]. —**But we are writing;**—He here refers (as in 1 Cor. v. 11) to that which he was then writing, and to the meaning which it properly conveyed: we have no other meaning in what we have written than what you yourselves read, and what is the literal signification of the language before the eye of the reader.—**No other things unto you than what ye read, or indeed acknowledge.**—The words or *acknowledge* refer to what they had known, in other ways, of what he then meant. There is no need of an

* The word *συντήρησις*, signifies etymologically, a man's knowledge of or conversation with himself. Hugo de St. Victor says: *Quando cor se noscit, appellatur conscientia; quando prae se alia noscit, appellatur scientia*. It refers, however, only to that part of our self-consciousness which is practical, moral and religious, *viz.*: to what ought or ought not to be done. Thus far it is only what Antoninus (Florentinus) called *συντήρησις*, *i. e.*, careful watching or observation. "the phylactery, or keeper of the records," and hence a witness with a faithful testimony, as in the text. Beyond this, it is, as in Rom. ii. 15, a judge of that which is right or wrong in these records, as the facts are understood. Finally, it rewards or punishes by the pleasure or pain which its decisions produce, as in the text it was Paul's rejoicing. Origen includes all this when he calls *συνεῖς*. "a pedagogue to admonish the soul of better things, to chastise her for her faults and to reprove her." The Schoolmen turned these three Scriptural functions into a syllogism. The inspired writers make faith indispensable to a good conscience, to give us right views of our relations, and so of our duties and sins. They sometimes speak of one being judged by another man's conscience, inasmuch as the decisions we have passed upon our own conduct may be applied to another's. Bp. Jer. Taylor's Ductor Dub. B. I. Chap. 1; Schenkel, Art. Gewissen in Hertzog's Encyc.; McCosh, Div. Gov. III. 1.4; Chalmers, Mor. Phil. Chap. V.; Rothe, Theol. Eth. I. § 147. [Tyndale renders *ἀσάρκως*: "singleness," on which Trench remarks (Synn. 2d Ser. p. 23) that it would be impossible to improve it. Its literal meaning is: *simplex, rinfaltig*, one-folded. Suicer: "*animus alienus a veritate, fraude, simulatione, dolo malo, et studio nocendi aliti*." Bengel defines *εὐλακρίνεια*. "sincerity, without the admixture of any foreign quality." Trench (Synn. 2d Ser. p. 172) and Ellcock (Phil. I. 20) prefer Stallbaum's derivation from *εὐλα* and *κρίνεις*, according to which it means: "that which is cleansed by much rolling and shaking to and fro in a sieve."—not that which is proved by being held up to the sunlight, but the purged, the winnowed, the unmingled."]

artificial distinction between ἀγινώσκειν in the sense of *recognoscere*, and ἐγινώσκειν in the sense of *agnoscere* (Calvin), a distinction which is, moreover, opposed to the uniform usage of ἀγινώσκειν in the New Testament.*—In the succeeding clause another object of discussion is introduced. It is to be derived not from the preceding ἃ, as if it were equivalent to all that the Apostle in his sincerity had performed and suffered among them (Oslander), but it comes before us in the form of a distinct proposition, viz.: **that we are your rejoicing.** This sentence grammatically depends upon ἐγινώσκατε [as that which they should continue to acknowledge unto the end], and not upon the intervening clause with which it might be connected according to the sense. The words might indeed be taken as a causal sentence, giving a reason for what is said in the previous clause (comp. Oslander), but the logical connection would certainly be less forcible.—The phrase, **unto the end**, means, as in 1 Cor. i. 8, and Heb. iii. 6, the absolute end of all things, and not merely the Apostle's close of life. In part, in the intermediate clause, expresses a limitation, not in opposition to *unto the end*, nor with respect to the recognition itself, as if equivalent to: in some degree; but with respect to the persons recognizing, implying that only a part of the Church recognized him in his true character. This is the only view which accords with the facts. A reproach would not have been here appropriate. *Kαὶ χηνα* occurs in 1 Cor. v. 6 and ix. 15f. In the day of the Lord Jesus, belongs to the principal proposition, but requires also to be joined to the incidental clause. He meant to express his confidence that they would steadfastly acknowledge that he was indeed the object of their glorying, and would continue to be so even to the last day, when teachers and churches shall stand before the great Chief Shepherd, and when all events and the way in which they have been brought about shall be open to inspection. He had no doubt that they would point with joyful triumph to him as the one through whom they and so many others had been brought to Christ, and to all the enjoyments and honors which have been derived from him, as the one to whom they owed their spiritual life with all its benefits and dignities; just as he on his side even then pointed to them as the honorable fruit of his labors (Comp. 1 Cor. ix. 1s; i. 8; Phil. ii. 16; 1 Thess. ii. 19).

* There is a peculiar play upon the Greek words ἀνα- and ἐγινώσκειν which is well brought out by Chrysostom: ἀγινώσκειντες γὰρ ἐγινώσκατε, ὅτι ἃ συνέστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς ᾠκίσμασι λέγομεν καὶ οὐκ ἐναντιοῦται ἡμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνδίδει τῇ ἀναγνώσει ἢ γυνόσει, ἢ προλαβόντες εἶχετε περὶ ἡμῶν. "For as ye read ye acknowledge that we write the very things which ye are conscious that we are in our conduct; and this your testimony is not contradicted by what we write but what ye previously knew of us corresponds with what ye read." Migne's Chrys., Vol. X., p. 406. The idea of the Apostle is: we have no esoteric meaning, no meaning at one time which we have not always, none in speaking or acting which we have not in these Epistles, none indeed which you will not find in the confessions you are in the habit of reading publicly in your meetings. Conybeare thinks that Paul was referring to some insinuations that he wrote to some private individuals in a different strain from that of his public letters. Bengel and Hodge think that ἐγινώσκειν is more than ἀγινώσκειν, inasmuch as the former combines the ideas of recognition and complete knowledge. Comp. chap. iii. 2, and 1 Cor. xii. 12; for not only the force of the words γινώσκω and ἐγινώσκω, but also the use of the Aorist for the present.]

Vv. 15-20. Having thus drawn their hearts to a firmer confidence in him and to withstand more successfully the influence of his opponents, the Apostle now proceeds to repel the charge of inconsistency and fickleness which had been made against him because he had changed the plan of his journey in coming to them.—**And in this confidence I was minded before to come unto you.**—Most recent commentators refer the πεποιθήσεις (confidence, trust) to what has been expressed in ἐλπίζω, &c.; as if he was intending to say that under the influence of this confidence in their steadfast recognition of his true relation to them, he had at first formed the design to pay them a visit, &c.—Some would draw the πρότερον into immediate connection with ἐβουλόμην [*q. d.* I was before minded], but not only would this be incoherent in itself, since he was yet desirous of this thing, but it would also be unsuitable to *δευτέραν χάριν*.—The position of the words πρὸς ὑμᾶς ἔλθειν, by which ὑμᾶς is more properly contrasted with Macedonia, is attested by good authorities.—This had been the Apostle's original intention, but it had been given up as early as when he wrote his first Epistle. Comp. 1 Cor. xvi. 5. This alteration of his plan had become known to the Corinthians either by letter or by personal conversation, and it had been represented to them as an evidence of his general fickleness of character. Hence the propriety of this defence of himself. **That ye might have a second benefit.**—He here refers to what had been the object of his original plan.—Every visit he might make to them would be the occasion of many blessings, and would manifest the divine favor toward them. Had he visited them a second time, his presence with them would have been a second grace. Such had been his aim when he formed that earlier plan, the only motive of which they might see in the confidence he had just expressed. And now when he declares that that confidence always animated him and had prompted such a friendly purpose, he implies that no thought of a misconception of his motives could have crossed his mind when he changed his plan. *Χάρις* (grace or favor) has not the same meaning with *χαρὰ*, (as some would have the original read, signifying joy, or a new delight which his visit would give), nor does it signify an exhibition of human favor, but it is equivalent to *χάρισμα πνευματικόν* (a spiritual gift) in Rom. i. 11 (comp. xv. 29). The meaning of *δευτέραν* is not the same here as that of *διπλὴν* would have been. We need not suppose that his first residence in Corinth, or his first Epistle is referred to as the *first grace*, for the context (ver. 16) shows evidently what he had in view, and this seems inconsistent with the otherwise probable hypothesis that *πρότερον* implies that the Apostle had been at Corinth since his first residence there. In ver. 16 we have more definite information regarding this earlier plan, and light is thrown also upon what is meant by their receiving a second benefit, but we are not therefore to conclude that this latter expression stands out of its proper place.—With respect to his being sent on his way, consult 1 Cor. xvi. 6.—*Τούτο*, in ver. 17, has reference to the earlier plan which had been spoken of in ver. 15f. He is meeting the objection which had been raised against him on account of

his change of purpose. The amount of this objection was, that he could not have reflected sufficiently upon his plan and the way in which he was to accomplish it, and so that he became guilty of light-mindedness; or that if he had really intended to visit them, he either could not have been very strenuous in carrying out his purpose, and so had changed his mind without sufficient reasons, or he had not much regard to his promise. That such an objection had been made to him, in fact, is not to be inferred, perhaps, from the article *ῥῆ*, as if this referred to the particular lightness which had been imputed to him, for this may also be pointed to the levity which would generally be suspected in such cases.—**Did I use lightness.**—*Ἐλαφρία* (lightness) is found nowhere else in the New Testament, although the adjective occurs twice (chap. iv. 17 and Matth. xi. 30), but not with an ethical signification. *Χρησθῆναι*, when used with reference to moral states or qualities, means to have a hand in, to be occupied with, to enter upon, some business, and is equivalent to: behaving or conducting one's self in a certain manner. *Ἄρα*, in an interrogative sentence, implies that the inquirer will wait for an answer (well, really! indeed! comp. [Jelf. Gr. Gram., § 878, 2.] Passow I., 877), and hence indicates necessarily no logical deduction (a consequence from this state of things). The second question,—**or the things which I purpose, do I purpose according to the flesh?**—is either coördinated with the first (in which case *ἢ* is equivalent to *aut*), or subordinated to it (*ἢ* having the force of *an*), and implying that the contrary would lead to an absurdity: “if, then, you would not charge me with levity, you must suppose that I form my purposes according to the flesh” (Meyer). This subordination would agree very well with the explanation which refers *ἐχρησάμην* to the purpose itself; but the coördination would suit best the interpretation which refers that word rather to the carrying out of the purpose, and introduces here the additional point respecting the improper spirit shown in the formation of the purpose. And yet this last is probably the more correct meaning. *Κατὰ σάρκα*, however, refers to that which determines the mind when it is coming to a decision, or it is the same as to say that the conclusion was reached in the way in which the *σάρξ* usually determines us, i. e., in a carnal manner. The real meaning would be essentially the same on either interpretation. The opposite of this is: *κατὰ πνεῦμα*. Where the spirit controls a man in all his conduct, the sole object of his consultations and conclusions is the honor, the kingdom and the will of God, but where the *σάρξ*, (i. e., the nature of man, when it is confined to the pursuit of external and selfish objects), controls his decisions, nothing will be regarded but outward relations, selfish inclinations, personal interests, or something to accommodate, please, profit, or flatter himself.—A spiritual mind always makes a man decided, consistent, true to himself, and uniform in all his conduct; but a carnal mind makes him uncertain in all his ways, and involves him in many contradictory courses. This necessary result, the Apostle presents as if it were the object of the person's design or aim, *ἵνα ᾧ*, &c. If we follow the correct reading *ναὶ ναὶ—ὅν ὅν*

(the Vulgate and some other verss. have simply *ναὶ—ὅν*), the second *ναὶ* and *ὅν* might belong to the predicate: that the yea with me should be yea, and the nay should be nay (comp. James v. 12); and the whole might refer to an obstinate and presumptuous course of conduct, in which a man adheres to his determination, and resolves that his yea shall remain yea, and his nay shall continue nay. The idea would thus be that he will never change his mind, whether he had resolved upon a yea or a nay, a promise or a refusal, a doing or a declining to do something. But, according to the context, the objection the Apostle was here meeting was not so much to his consistent obstinacy as to his inconsistent fickleness. The double form of *ναὶ*, *ναὶ* and *ὅν*, *ὅν* is merely to give additional force to the simple form in ver. 18, as in Matth. v. 37. The predicate is either, should be with us also, nay, nay; i. e. the yea, yea, may become with us nay, nay; that is, the purpose or the promise may change about into just the opposite according to convenience; or (better) merely should be with us; in which case *καὶ* has the ordinary sense of, and:—**that there should be with me the yea, yea, and the nay, nay.**—[Chrysostom forcibly gives the objection which is met by the Apostle in this passage (vv. 18-22) thus: “If when you promised to come to us, you failed to do so, and your yea is not yea, nor your nay nay; but what you say now you change afterwards, as you have done in regard to your coming to us, woe to us lest this also should be the case with your preaching! In order, therefore, that they might not think thus, he assures them that God was faithful, and that His word to them was not yea and nay; for in his preaching such changes could not happen, but only in his travels and journeyings.] Their objection must then have been that the Apostle had both these intentions together and at the same time, and hence that he could not be depended upon, was equivocal, self-contradictory, and took back at one time what he had just before promised (not as Olshausen arbitrarily assumes, that truth and falsehood were blended together).—Very different from all this was the actual conduct of the Apostle toward them, based as it was upon motives of the highest love and wisdom, ver. 23.—**As God is faithful, our word towards you is not yea and nay.**—He here proceeds in the first place to meet the objection in a very solemn but lively manner (ver. 18), introducing his assertion with a *δέ* (which, however, has not the force of *μᾶλλον* *δέ*, as if he would give a still further denial to the question). *Πιστὸς δὲ ὁ θεός*, *ὅτι*, &c., may here be taken either as saying that God's fidelity was the reason he ventured to assert such a consistency for himself, i. e. he asserted such things of himself because God was faithful—God is faithful in this (*εἰς τοῦτο*), and this fact makes it impossible that we should speak in this uncertain manner among you (Meyer)—or, as a solemn protestation: as surely as God is true, our word toward you, *etc.* de Wette, Osiander). The former seems harsh, and is not grammatically confirmed by a reference to John ix. 17, where *ὅτι* has the force of: because, since. *Πιστὸς ὁ θεός* may be a form of solemn affirmation as well as *ἐστιν ἀλήθεια* *χριστός* *ἐν ἑποῖ* in chap. xi. 10, and it goes probably on

the assumption that God was a witness. Comp. Rom. i. 9; Phil. i. 8; 1 Thess. ii. 5. He thus brings forward the fidelity (reliableness) of God as a security for the reliableness of his own λόγος. But what does he mean by this λόγος? Does it refer to his promise to visit them, or to his discourses generally, i. e. to everything he had said to them in any way? or finally does it refer to his doctrines and public instructions (κήρυγμα)?* We are decidedly in favor of the last for the reason assigned in the next verse, in which the Apostle maintains that his instructions must be perfectly reliable because they consisted of truths which were incontrovertible and irresistible. NEANDER: "Every way in which he held intercourse with the Corinthians, his instructions as a whole." But such an assertion of the credibility of his teaching should have an influence also to ward off those accusations which had been made against those decisions which related to his official work (such as his apostolical journeys), just as these latter had created a prejudice against his teachings.

For the Son of God, Jesus Christ, who was preached among you by us (VER. 19).—["In place of the preaching he here puts Him who was preached (metonymy); and says that the doctrine concerning the Son of God which he and Silvanus and Timotheus had preached contained no discrepancies, nor did they at one time preach this and at another time that, but they brought forward always the same doctrine." THEODORET]. Τοῦ Θεοῦ, according to the true reading, precedes γὰρ, and thus becomes emphatic, in order to give prominence to the Divine part of the subject of their preaching. It evidently has reference to what had been said in ver. 18, respecting ὁ Θεός. Κήρυχθεὶς relates to the preaching by which they had been at first brought to believe in Christ. He describes this as the common testimony of the three organs of Divine revelation who had been associated at that time (Acts xviii. 5). It should not, however, be supposed that the Christ thus preached signifies the same thing as the preaching of Christ, for then γὰρ would serve only to introduce an explanation or further exposition of what had been said in ver. 18. Comp. ver. 20. [In describing "the Son of God, Jesus Christ," the epithets are accumulated "to express the greatness of Him whom they preached, and so to aggravate the impossibility of His connection with any littleness or levity." STANLEY]. Of Him, as he had been preached among the Corinthians, the Apostle says: **he was not made yea and nay, but has been made yea in him; i. e.,** He has proved Himself among you as among others, not an untruthful, untrustworthy and ambiguous personage, saying yea and nay at the same time; but

one in whom an everlasting yea, a pure, steadfast affirmation might always be found (comp. Heb. xiii. 8; Rev. iii. 14). "The whole Old Testament revelation has proved to be true by means of the Christ who has been preached among you. And yet, what is thus true of the objective Christ, must be applied with equal truth to the word preached respecting him." NEANDER. [The verb here used, γέγονεν, signifies not mere existence, but a transition from one state, or character, or condition, to another (Webster's Synn. of the Gr. Test., p. 199). Being in the perfect tense, it implies that the change spoken of is not only completed, but that the result of it is conceived of as permanent (Winer, § 41, 4). It hath become yea, and it remains yea in Him forever. My plans and purposes may change, but the subject of my preaching remains the same under every mutation of its preachers].

The more particular declaration and reason assigned in the next verse shows that what had just been asserted had reference to the experience, not merely of the Corinthians, (who had been spoken of in the phrase, preached among you), but of Christians in general; **For however numerous may be the promises of God (in the Old Testament), in Him is the yea, (i. e., the affirmation of them, ver. 20); inasmuch as they are actually fulfilled in Him, or He secures their fulfilment in the future.** By means of His person and work, the certainty of all God's promises has been practically confirmed (comp. Rom. xv. 8; Jno. i. 17; Acts iii. 21). To this external confirmation in Christ, corresponds the **AMEN**, which is not added merely to strengthen the yea (as the Rec. would make it), but it expresses the unanimous assent which believers yield to the objective truth, the confession they make with respect to the actual fulfilment everywhere taking place at the time, with an allusion also to the Amen which the primitive Christians were in the habit of responding in their public assemblies. Even this confession is by means of Christ, for inasmuch as the fulfilment itself takes place in Him, the confession must be drawn from believers by Him through our means to the glory of God. Or: all God's promises are yea in Christ's person and work, i. e., in His name, as it is proclaimed in the Gospel, and are Amen in the Church which confesses His name (Beeser).—The words δι' ἡμῶν [through or by means of us] might possibly be referred to believers in general, but the context more naturally connects them with those only, who are Christ's ministers; and the Amen is either the joyful and believing testimony of such ministers, or (more correctly and more strictly conformed to the usage with respect to ἡμῶν), the public expression of confidence which all believers gave. The phrase to the glory of God by us is in apposition with that which precedes it, and signifies, that which glorifies God by our means, i. e., when we who proclaim the Gospel are the instruments of producing the confidence thus expressed (Meyer).—The article is placed before ναὶ and ἀμήν in ver. 20, because the yea has here acquired a definite position with respect to the ἐπαγγελία. There is no necessity of supplying a subject for the affirmation in this yea (as e. g. in ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν), nor of understanding by it that which

* [Wordsworth remarks that Paul "does not say (ver. 15), that it was his settled purpose βούλεμα, nor yet his θέλημα, or will, to visit them. See Matth. i. 19, where βουλήθη signifies only: was minded, and Philom. 13, where βουλόμην signifies: it was my wish, where the wish was finally controlled and overruled by the will. He does not say he wrote that he was *remitted* to pass by them into Macedonia but only that he was *wishing* (imperf.) to do so. In v. 17, there is a contrast between βούλομαι and βούλεσθαι, and his defence is, that instead of being light-minded, his wishes were controlled by his will, which was regulated by right reason and the will of God, so that his βούληματα were clearly subject to his βουλεύματα."]

He (i. e., Christ) has affirmed (the preceding yea), but it is itself the subject. [Bengel: Christ preached, i. e., our preaching of Christ became yea in Christ Himself]. [Obviously, then, the Apostle would argue, there could be no variability in the subject (λόγος) of His preaching, since God who gave it was faithful, and Christ who is its substance is the same in all ages, however the promises respecting Him might vary. The whole revelation of Christ, whether in Old Testament writing or in the preaching of the Apostle and his companions, had been one everlasting affirmation from God to men like a mighty yea poured forth from heaven through all generations. He was then, had been, and ever would be the same (Ex. iii. 14; Jno. viii. 58). Even in the experience of those to whom the Apostle was writing, this was manifest, for they were accustomed in all their assemblies to join with believers of every age and country in responding their hearty Amen to the instructions and worship of the Church. Thus the earth's Amen responded to heaven's yea in Christ]. In ver. 20, *παγγελίαι* refers to the promises not of the New, but of the Old Testament, such as the Apostle speaks of in Gal. iii. 16 ff. and Rom. iv. 13; to the promise of salvation in all its clear details, and not merely to that of the Holy Spirit.—Even with the reading given in the Recept.: *καὶ ἐν αὐτῷ τὸ ἀμὲν* (retained by Osiander, with Tischendorf and Reiche), we need no other explanation than that we have just given. We shall not need to refer the yea to the God who promises and the Amen to the Christ in whom the promises are fulfilled (Beza); nor to regard the Amen as an expression of what is complete truth, i. e., an idea expressed in two languages (as in the case of Abba, Father), with reference to both Jewish and Gentile Christians; nor yet to make the Amen God's seal to man's Amen, i. e., to the confidence they thus expressed (?) (Osiander). Even on the supposition that the Amen refers to the subjective confidence of believers, it would not be inconsistent with the Apostle's aim to set forth the complete objective certainty of the Divine promises, secured as they were in all their strength through Christ, and so forming a basis on which he could claim confidence for himself. That internal confidence which the Corinthians had yielded to his preaching, and which they had openly confessed, was a sufficient proof of his trustworthiness as an Apostle. NEANDER: "In this way he met in the most effectual manner the suspicions which his opponents had cast upon his instructions, by appealing to the experience which the Corinthians had received of the power of Divine grace through Christ upon their hearts." But after all the arguments which have been urged against the reading, *δὲ καὶ δι' αὐτοῦ*, we do not regard them as of sufficient weight to induce us to set it aside, or to give us entire confidence in that of the Recepta. [The sense of the two readings is somewhat different. By Lachmann's reading (preferred by Calvin and most of the ancient expositors), it is asserted, that, however various God's promises might be, their yea was in Christ, and hence that the Amen which expresses human experience must be in Him also. According to this, not only do the promises receive their confirmation in Christ,

but we experience and assent to their truth. By the common reading the Apostle simply asserts, that the promises had received their verification, (their yea and Amen), in Christ. Certainly the tenor of the Apostle's argument is most strengthened by the former reading].

VER. 21, 22. [One thought still lingers in the Apostle's mind, which he must express before he returns to his personal defence (comp. Stanley)]. The firm faith which Christ had effected, and which had brought such glory to God by means of the preaching of the Gospel, he now traces back to its ultimate author (ver. 20).—**Now he which stablisheth us with you in Christ, and hath anointed us, is God.**—In the first place he represents God as firmly establishing, so far as related to Christ (1 Cor. i. 6), not only those who preached the Gospel, but those who had been brought by them to the Christian faith. The former he had enabled to preach Christ in such a way as to deserve and to secure the confidence of their fellow-men; and the latter he had induced to exercise a steadfast faith, and to hold forth an unshaken confession of the truth. In the next place he presents God as anointing the Apostle and his assistants; that is, as bestowing upon them that spiritual inspiration which was needful for their duties. [There is certainly nothing in the mere language or grammatical construction which intimates that he associated all Christians with these inspired teachers in the enjoyment of these blessings. In the confirmation (*βεβαίων*), indeed, he expressly includes the Corinthians to whom he was writing, and this is spoken of as an event which was then (present participle) taking place. But with an almost evident design he extends this participation to none of the remaining facts (the anointing, the sealing and the earnest of the Spirit), which are represented as having taken place (aorist participles) once for all at an earlier period (probably when the Apostles and the other teachers were consecrated to their public offices, and when, of course, the Corinthians were unconverted). As we know that miraculous gifts had been conferred upon the Corinthians, a special reason may have existed for applying the confirmation alone to them (*οὖν ὑμῖν*). And yet it must be conceded, that nothing in the nature of either of these benefits, so far as they are known to us, would necessarily limit their application to any class of believers. Even if the unction in 1 John ii. 20, 27 be explained of a miraculous endowment, it would be difficult to give such an interpretation to Eph. i. 13 f. Dr. Hodge also calls attention to the fact, that when an official anointing is spoken of in the New Testament, it is only in relation to Christ and never with reference to the Apostles or other preachers, whereas all believers are said to receive the more ordinary unction of the Holy Spirit. The ancient expositors (Chrysostom, Theodore and Ambrosiaster) attached much importance to this passage as a special description of the privileges of all believers as the anointed prophets, priests and kings of God. On the whole, although we must grant that the Apostle has expressly limited the anointing, the sealing and the earnest of the Spirit to himself and his fellow-laborers in their official capacity, and the-

confirmation to them and the Corinthians, we see nothing in the endowments themselves or in the analogy of similar passages, which should prevent us from giving these expressions a much more extensive application, since they refer to those spiritual benefits which are promised to all Christians as well as their public teachers.] With respect to the anointing (*ἁγιασμός*), comp. Jno. ii. 20-27, where the unction of believers (*ἁγιασμός*) is spoken of; and Luke iv. 18; Acts iv. 27; x. 38; Heb. i. 9. Preachers of the Gospel should be imitators of Christ, and this they can be only as they partake of the Divine Spirit (official grace).—The *ὁ* indicates that an additional subject is introduced, for it is here metabatic (or transitional), and not adversative. The phrase *εἰς Χριστόν* has in this place the sense of: in respect to Christ, or, in the direction of Christ, and not of: within or in Christ. The former signification is undoubtedly the simplest, but the representation of the Apostle requires that we should conceive of the union with Christ as a continuous and progressive one, and it may be doubted whether *εἰς* will bear such an interpretation. *Σὺν ὑμῖν* (with you) is used here, not merely to conciliate the good will of the readers (Meyer, Osiander), but it enters much more essentially into the course of the argument. W. F. BASSER:—"He takes the Corinthians themselves for his witnesses, from their own experience, that the Father of our Lord Jesus Christ makes the course of His people sure by the Holy Spirit."—It would be altogether inappropriate and even contradictory to the spirit of the text to suppose that the Apostle had here a collateral reference to those who affected to regard him as a reed shaken by the wind (Rückert).—In the second and in the next succeeding *ἡμεῖς* the Apostle does not include his readers with himself, for in the previous part of the sentence he had expressly distinguished *ἡμεῖς* from them, and had made it refer exclusively to himself and his fellow-laborers.—The anointing refers not merely to the original vocation but to the subsequent spiritual endowment of the persons spoken of. The expression [paronomasia] intimates that there was a resemblance between the anointed ones and Him who was in a preëminent sense the Anointed One. NEANDER: "As it was customary to transfer every predicate of the Old Testament Theocracy, in a spiritual sense, to Christianity, we have the chrism which was used in the consecration of priests and kings applied to the spiritual consecration of the Christian by the presence of the Holy Spirit in his heart. The reference is to the consecration of all believers to the general priesthood."—It is rather an overstraining of the word when it is made (Bengel) to imply a communication both of strength and of fragrantcy (chap. ii. 15); or, in addition to this, the clear and accurate discernment of truth, which was sometimes given from above, and which made its recipients inaccessible to all forms of error and falsehood (comp. 1 Jno. ii. 27); or some character *indelibilis* in the evangelical sense, a permanent Divine endowment by which one became holier and more inviolable, on account of some special prerogative or dignity which he acquired as the Lord's anointed (Osiander; comp. Ps. cv. 15); or, finally, the quality

imparted in the three-fold office, i. e., the refreshing and cheering influence (Ps. xl. 15), which all Christians receive when they are made prophets, priests and kings unto God, and are strengthened for their conflicts with the world, sin and Satan (anointing of the athlete). Ver. 21 can be correctly construed only as an independent sentence, of which ver. 22 was designed to give an additional explanation. If we take ver. 21 as the subject and ver. 22 as the predicate, so that the idea should be: God who establishes and hath anointed us hath also sealed us, the *βεβαίωσεν*, which now forms the connecting link with the preceding passage, ceases to be the principal and becomes a merely incidental thought.—In ver. 22 the phrase—Who also hath sealed us—has reference to the Christian character of all those who had been ordained to the office of teaching, and points out the true source of those peculiar endowments which qualified them for their work. The sealing (*σφραγισμός*) signifies in general the act by which a man designates something as his property. Here, as in Eph. i. 13; iv. 30, it signifies that Divine assurance of adoption which is effected by the communication and inward witness of the Holy Spirit. Osiander describes it as the complete consecration of one to the service and fellowship of the Lord and his uninterrupted continuance therein (comp. Rev. vii. 2; 2 Tim. ii. 10). The phrase—and hath given the earnest of the Spirit in our hearts—is here added epexegetically, for in this communication of the Spirit lies the true power of the sealing. The whole phrase is a brachylogy [a concise expression] in which the act and its result are taken together; for it is implied that the Spirit is in such a way given that he abides in the heart.—*Ἀρραβών* is properly the earnest-money, e. g., in a bargain, when some part of the price agreed upon is paid beforehand, in token that the contract is ratified and that the purchaser is bound for the payment of the whole. It is therefore a pledge or security.* If we take the genitive (*τοῦ πνεύματος*) partitively, the sense will be, that a communication of the Spirit is begun, and that the portion given is a pledge that the communication will be completed hereafter. If we follow the analogy

* The original word here used (and which is found in the New Testament only here, and in 2 Cor. v. 6, and Eph. i. 14) is one of the few Hebrew words which passed into the Greek and Latin languages. As the founders of ancient commerce in the West, the Phenicians introduced it among the Greeks (*ἀρραβών*), from whom it passed into Italy (*arrabō, arrha*), Gaul (Fr. *arrhes*), and even England (Earl's, or more properly, Arrle's money). The Sept. uses the same Greek word for ערבוֹן in Gen. xxxviii. 17, 18, 20, and yet it appears

to have had a meaning in Greek somewhat distinguishable from that which it bore either in Hebrew or in other languages. In these it had the general signification of *pledge* (Gen. xxxviii. 17 ff.), *surety* (Prov. xvii. 18), and even *hostages*, (2 Kings xiv. 14). The Greek derivative seems to have been restrained to signify only the *deposit* or *part payment* (Hesych., *ἀρραβών*) which the purchaser made to the vendor on taking possession of his property (Suidas, Lexicon). It was therefore identical in kind with the payment which was due, whereas other kinds of pledges might be something of a totally different nature. Blackstone notices the legal significance of an earnest, as a payment which places the buyer and the seller in a position to enforce the carrying out of the contract. (Comm. ii. 30). Comp. also Robertson (Lect. XXXV.), who points out that "Baptism is a *pledge* of heaven—a sign and seal"—while the Spirit of truth is an *earnest* of heaven, and heaven begun." Smith's and Kitto's Dict. Art. Earnest; Robinson's Heb. Lexicon].

of chap. v. 5, we must regard the communication of the Spirit as the proper warrant for expecting a complete salvation, the actual inheritance (the *κληρονομία*). The Spirit therefore should be looked upon as the earnest of the whole salvation; properly speaking, the earnest is, or consists of, the Holy Spirit, and the genitive here is one of apposition [Winer, Gr. d. N. T. § 48, 2]. Comp. on this subject Rom. viii. 2, 10-11, 15-17. It seems altogether too contracted a view of this passage to make all that is here said refer exclusively to the testimony which the Spirit bore in the hearts of the original preachers of the Gospel to the truth of their official character. [The expressions more properly relate to the complete assurance which they possessed that they were, both as believers and as preachers of the truth, under the direction of an infallible Divine Spirit.]

VERS. 23, 24. In the two preceding verses, the Apostle had set forth the firm basis God had given for the confidence his hearers might repose in him, and in consequence of which he had been so abundantly authenticated both as an Apostle and a Christian. This had prepared the way for the appeal to God which he now makes with an irresistible power:—**Moreover I call God for a witness against my soul.**—This is a solemn affirmation respecting his failure to visit Corinth according to his previous intention and the reasons which kept him from going. Instead of the general *us*, he now uses the singular *I*, because he is about to speak of personal matters in which no one but himself was involved. The prominence of the *ἐγώ* is increased by its close connection with *δὲ* (comp. Oslander: ["As God had placed a divine seal upon him and his word, according to ver. 22, so he now seals his own word with the name of God."]) *ἐγὼ* has its peculiar sense of *against*, Meyer makes it mean *for* (comp. 2 Maccab. ii. 37), but here it means *in respect to*; Neander: *over my soul*. The former sense is more appropriate to the nature of a solemn affirmation or oath (comp. Josh. xxiv. 22). The sense is: "If what I now say is untrue, may God appear as a witness against my soul, and may I fall under his condemnation."—The condition was necessarily implied and hence was not expressed. The phrase, *my soul* (*τὴν ἐμὴν ψυχὴν*) does not apply to the inmost spirit, that which the Apostle always regarded as especially akin to, and conscious of, God, and which he therefore places here in this sacred relation to the Omniscient God (Oslander). According to Beck (*Seelenl.* § 2) the soul is that in which the life is found, and hence is always named as the subject when a preservation, deliverance, peril or loss of life is spoken of.—This solemn asseveration was justifiable on moral grounds, because his credit as an Apostle had been called in question, and with this was essentially connected the honor of Christ who had sent him, and the cause of God which he represented at Corinth. In like manner, Gal. i. 20; Rom. ix. 1f, and other places. W. F. BEASER: Even Augustine, in his day, refers to this solemn oath of the Apostle, to prove that our Lord could not have intended in his Sermon on the Mount (Matth. v. 34) to prohibit every kind of swearing, but only those oaths which were useless and were an unhalloved profanation

of God's name, and hence were arbitrary and uncalled for. In this place Paul made use of an oath, as Christ did (Matth. xxvi. 64), when the honor of God called for it.—*Οὐκ ἔτι* implies that he had been in Corinth before he wrote his First Epistle (comp. Meyer). [Our A. V. translates *οὐκ ἔτι* as if it were *οὐκέτι*; TYNDALE, more correctly: "not any more;"] CONYBEARE: "I gave up my purpose;" ALFORD: "No more, *i. e.*, after the first time." Paul does not deny that he had as yet been at Corinth, but only explains why he had not gone there at the time, and on the journey, of which he was speaking. It seems probable from this whole passage (vers. 15-23) that Paul had paid no visit to Corinth between the sending of the First and Second Epistles. See Introd. § 6.]. The reason he had not gone directly to Corinth, according to his earlier intention, but had visited the Macedonian churches first and had contented himself with writing to the Corinthians, is expressed in *φειδόμενος ὑμῶν*:—**that I came not to Corinth any more, in order that I might spare you.**—He had hoped that they would be induced by that Epistle to return to their right mind and would be so completely restored to their proper relation to him, that he would not be obliged to treat them with a rod of severity (1 Cor. iv. 21). He was not, however, even then without anxiety on this point (chap. xii. 20f; xiii. 1ff.).—**Not that we have dominion over your faith** (ver. 24).—He here anticipates and meets any misconception which might be put upon what he had just said about sparing them (*φειδόμενος*), and he obviates the appearance of domineering which some might find in it.—*Οὐχ ὅτι* is equivalent to saying: I say not that *etc.* (a common brachylogy), *i. e.*, "the words *φειδόμενος ὑμῶν* are not intended to imply," *etc.*—*Κυριεύομεν* is not here to be so connected with *ὑμῶν* as to make *ἐνεκα* necessary to be understood before *τῆς πίστεως* [as if he had meant: over you with respect to your faith]; nor is *τῆς πίστεως* to be considered as equivalent to *τῶν πιστευόντων*: them that believe. His object was to say that when he spoke of sparing them, he meant not to use his apostolic authority in a lordly way to control their faith, their inward religious life, and their spiritual action with respect to Christian truth. All this he knew must be the result of a free surrender, and a voluntary determination, of their own minds, not merely at first, but ever afterwards, on each renewed act of faith. A positive expression of his meaning is given in the words:—**but are helpers of your joy.**—'Your joy, your "rejoicing in the Lord," can thrive and maintain its existence only by your putting forth all the energies of your faith in the work of progressive sanctification, in abstaining from all selfish and fleshly desires, and in the perfecting yourselves in love and a positive likeness to Christ.' In this way not only would their faith be proved, but their hearts would be filled with Christian cheerfulness, and they would become conscious of a genuine and established spiritual life. In all this he had endeavored to assist them by the exercise of discipline, by earnest admonitions, by a strict adherence to the upright course which a genuine love demanded, and by strenuously persevering in the path of duty, whatever censures he might find it needful to inflict on

them for their remaining inconsistencies. [As inspired men the Apostles had power to prescribe what *ought* to be believed, the objective truth on which all right faith is grounded, but they claimed no other authority over men's subjective faith. "He claimed no right to control their spiritual convictions, but only their outward conduct, and hence he might speak of having spared them only in respect of external discipline" (Erasmus' Paraphrase). Thus careful was he to recognize the right of private judgment even under the spiritual jurisdiction of inspired men. The reason he gives is, that Christians were steadfast only when they exercise a free faith in God alone, without the attempted constraint of human authority.] The *ὁν ἐν ἐμὲ* refers neither to God nor to Christ, nor to his companions in office, as if he had said that he worked in common with them, but to his readers for whose welfare he was concerned, and whose activity in their own behalf was presupposed. That he was here speaking of nothing but a co-operation with them in promoting their joy (in this sense) and not directly of faith, is confirmed by the final clause:—**for by faith ye stand**,—or rather, in respect to faith ye are steadfast. The Dative here shows wherein or in what respect they were steadfast (comp. Gal. v. 8), and does not point out [as our English A. V. makes it] the reason, or the efficient cause of their steadfastness. [See, however, Winer, *Gr. d. N. T.*, § 81, 8].

DOCTRINAL AND ETHICAL.

1. How pure the relationship between ministers and their congregations, when the eye of the former is kept steadfastly upon the day of Jesus Christ, and when the latter attend strictly to the doctrine preached to them. The thought that we are both to appear together before the great Shepherd to whom we all belong, who has united us together, and who perfectly knows all that we do to one another, will have the effect, 1) to repress in those who have been intrusted with the pastoral office all motives unworthy of fellowship with God, to render them indifferent to the empty honors of the world and to fleshly indulgences, and to make them long with purer and more intense desire for the salvation of souls, to whom they might be able in the last day to point with satisfaction as those whom they had been instrumental in leading to, and confirming in, the way of life; and 2) to induce the people to make such a profitable use of their instructions and admonitions, to grow in grace, to free themselves from every thing which will not bear the light of the last day, and to abound in the fruits of righteousness, that their ministers may perform their duties with joy and not with grief, and finally be able to point to them as to a thriving and fruitful field which will not dishonor either the great Master or the under shepherds.—But the formation and continuance of this relation must depend very much upon the character of the instruction which is given. When a people are supplied only with opinions derived from the preacher's own heart or the teachings of men, they can never know with confidence where they stand or the true foundation of their

hopes. But when they are supplied with the pure Gospel of Jesus Christ in the ever consistent words of the Apostles and prophets, and with those promises of God which, however ancient, are perpetually fulfilled and confirmed before their eyes and in their own experience, they will always know where to look for direction, will be established in the truth, and will acquire a confidence which no insinuations or calumnies can shake. As his course will never be ambiguous, they will not be obliged to be on their guard against every thing which proceeds from him, his words will be received in their natural signification, and if at any time suspicions are raised against him, they will confidently anticipate from him a satisfactory explanation.

2. The proper relation of a pastor to his people is not that of a lord over his subjects. It is no part of his business to interfere directly with their external social relations, to lord it over their private judgments in respect to God and the Divine word, or to hold them in a state of slavish dependence upon himself. A hierarchy is an apostasy from the mind and spirit of the Apostles. These felt that their office was most honored when they became helpers of their people's joy, extended a helping hand to such as were weak and struggling, and enabled these to walk securely along the way of righteousness. Their object was to render believers more and more capable of using God's word and grace for themselves, and to become increasingly skilful and zealous in good works. Their official power depended not upon external accompaniments, but upon the amount of assistance and coöperation they could afford to those around them. It was the power of love and a participation in the sufficiency of God. Of such a hierarchy, those who love to have dominion over men's faith present only a miserable caricature, and an apish device of Satan, who endeavors thus haughtily and violently to recover what our Lord and those who have our Lord's Spirit have gained by works of humanity and love. Such ministers boast themselves only in that God who establishes them with all true believers in one great fellowship with Christ, calls them and qualifies them for their office, and bestows on them the Spirit which witnesses to their adoption and is an inward pledge of their eternal glory.

[3. "The joys of a Christian on earth are of the same nature with the joys of heaven. They are an earnest, a part of that which he is to enjoy forever. There will be no other heaven than that which would be constituted by the expanded joys of a Christian. Of course, he who has not such a character, such principles, and such joys, as, if fairly developed, would constitute heaven, is not a Christian." BARNES.]

[4. "If the inspired Apostles recognized not only their subjection to the word of God, but also the right of the people to judge whether their teachings were in accordance with the supreme standard, it is most evident that no Church authority can make any thing contrary to Scripture obligatory on believers, and that the ultimate right to decide whether ecclesiastical decisions are in accordance with the word of God, rests with the people. In other words, Paul recognizes even in reference to himself the

right of private judgment. He allowed any man to pronounce him anathema if he did not preach the Gospel as it had been revealed and authenticated to the Church." HODGE.]

HOMILETICAL AND PRACTICAL.

STARKE, VER. 12: HEDINGER:—What an excellent pillow for the soul is a good conscience! Well may we seek for it, purify it, and keep it! An indispensable means to this, is never to neglect the duties of our stations.—With a good conscience, simplicity and sincerity are cardinal virtues by which, no less than by faith, all virtuous conduct is ennobled.—He who has the witness of a good conscience, thereby lives continually at the bar of that omniscient Judge, who tries the reins and the heart. (Rom. ix. 1). Nothing tranquilizes a man under manifold sufferings, like the consciousness that he brought not his troubles on himself; but even when he is conscious of some defects, the grace of God will sustain him if he is engaged in a good cause; and is suffering, not on account of those defects, but for Christ's sake.—Ver. 13. A Christian's speech should never be ambiguous or distorted (Ps. xxv. 21; John i. 47).—The great matter is, to be faithful even to the end; but it is a sad thing to be perhaps faithful to-day, and to-morrow to be like salt which has lost its savor (Matth. v. 13), relapsing into entire worldliness (Heb. x. 38f.).—Ver. 14. Many despise and hate the preacher who is faithful, and yet fancy that they love God, but the time is coming when the preacher will be honored, and they will be put to shame (Luke xix. 16)!—Happy is it when the minister and his people have reason for mutual glorying, but alas! when he is obliged to labor in the midst of perpetual sighings (Heb. xiii. 17)!—Ver. 16. Even when we have the sincerest and best intentions, our whole conduct may be misinterpreted and ascribed to base motives. But go thy way, perverse world; thou shalt yet see and confess the truth, though perhaps too late!—Ver. 19. The Church has now many builders; oh, if all would build on the same plan and would hold up the Lord Jesus Christ in the same way! But with some it is yea, and with others it is nay; some pull down what others build up.—Ver. 20. Jesus Christ is the seal and the realization of all God's promises and predictions. In him we have the manifestation of God.—Ver. 21. To be called the Lord's anointed, and yet not have the Lord's anointing, is to have a name to live while we are dead.—A genuine Christian stands upon a firm footing, and has no reason to doubt, much less to despair, that God will enable him to hold out faithful to the end; for the Holy Spirit which dwells within him, is the pledge of his establishment, anointing and sealing by the Father.—The Holy Spirit is the precious love token* which God gives his people that Christ may be glorified in them, and to shed abroad the love of God in their hearts, diffusing in them a peace (Rom. v. 5) which assures them of an inheritance of similar blessedness in the world to come.—Ver. 23.

On important occasions, when the honor of God and the welfare of our neighbor is concerned, we are warranted in taking a solemn oath (Deut. vi. 13).—Ver. 24. Faith cannot be forced. Fetters and chains are the instruments which antichrist uses for instructing his followers and for ensuring his decisions in the hall of judgment.—Nothing can exceed the joy which true Christians derive from the pledge God gives them of their glorious inheritance by sealing them for it. All true servants of the gospel are helpers of this joy, and never will imagine themselves the people's lords (1 Pet. iii. 3).—Those who truly stand in the faith will also withstand the enemy (1 Pet. v. 8f.). But let him that thinketh he standeth, take heed lest he fall (1 Cor. x. 12; Rom. xi. 20).

BERLENSBURG BIBLE, VER. 12:—A minister of Christ must look mainly to the approbation of his own conscience, for he will be obliged to live as if he cared nothing for the opinions of worldly men.—All things in this case have a mutual dependence; the simplicity of the dove is united with the prudence of the righteous, and with an understanding so purified from above that it will receive or endure nothing corrupt or incongruous in its nature. The eyes are turned always toward God as He is in Christ, and the whole conduct is regulated by the Divine will. This is walking by faith. In it the believer will not be disposed to get up intrigues, and will have no occasion for doubt or fear. Like charity (1 Cor. xiii. 4) he has none of the serpent's spirit, and he keeps constant hold on God. He walks in the light, and he has no corrupt by-ends, for his eye is single. Did we all walk thus we might traverse the world without injury.—Ver. 18 ff. No reproof is so severe as the words and the example of consistent Christians. The faithful minister will, therefore, be always in conflict with men. We need never expect to be without some root of bitterness and suspicion.—Ver. 17. The distinction between those whom God leads, and those who walk according to their own counsel, may be seen in the steadfastness with which the former keep, and the fickleness with which the latter change, their resolutions. The stability of the Christian depends upon the immutability of that Divine Spirit who leads him, and who will allow of no Yea and Nay in Him. Those who have not that Spirit will be subject continually to change, resolving sometimes upon one thing and sometimes upon another, but constant to nothing.—Ver. 19. In Christ and His gospel there are no contradictions. What He is in himself, He will manifest himself to be in us, ever the same. Such will he prove himself to be in all those temptations which we sinners must endure with patience.—Ver. 20. God's promises are all connected with Christ. Those then who heartily lay hold of Christ can easily overcome and make their way through all possible offences.—Ver. 21. Our eye should be fixed not so much upon the instruments God uses, as upon the work He accomplishes by them.—Ver. 22. By the sealing which God gives us, we become so assured of His promises and of the salvation effected by Christ and revealed in the gospel, that no creature can separate us from Him.—Ver. 24. Whoever imposes burdens upon the necks and

* Maalschatz, is the gift which is presented to the bride at her betrothal, by her affianced spouse, as a pledge that he will at some future time bring her to his home.]

endeavors to have dominion over the faith and consciences of God's people, thereby puts himself in the place of Christ and becomes an anti-christ.

RIEGER, VERS. 12-16:—The reproach of the cross has always something oppressive and crushing to a man. Then those who see him will write upon his cross all manner of superscriptions. But then it is that we may make our boast and stand erect with a right royal and divine spirit. This is not self-exaltation, but in our troubles glorying in the Lord. Such a faith which glories in fellowship with Christ and in His righteousness alone, arms us against the accusations of conscience, and yet so purifies conscience itself that it will allow of nothing which would interrupt our fellowship with a God of light. It will make us diligent to maintain a good conscience along with our faith, that its friendly testimony may be our rejoicing under the unfriendly judgments of men.—The man who faithfully performs the work assigned him by Providence, and never corrupts himself with sinister and selfish views, may be said to act with simplicity and sincerity. As it is in the divine government, every thing here proceeds from a single principle. The Christian may be severely tried, but he will always be an object of divine complacency. Confidence in himself will sometimes beguile a man into expedients of a worldly nature, into subtle schemes and strenuous endeavors to obtain relief, but a true confidence in the living God will support him all along his course with the assurance that grace will be sufficient for his day, and that all things shall work together for his good. He will have no need of concealments, corrections of former errors, double meanings to his words, and forced explanations of what he has done, but his honest meaning is what every one would easiest understand it to be.—Ver. 17. ff. Nothing can be nobler than the common fellowship of all Christians in the gospel, but nothing can be more disgusting than a perversion of it to promote objects of a worldly nature. The purer a man's intentions are, the more unsuspecting will he be, and the more freely will he adjust his course to new circumstances. While, on the one hand, a worldly spirit in its eagerness to maintain its influence over men, will not unfrequently persevere with fatal obstinacy in the course it has once chosen, a light mind, on the other, changes its purposes without reasons. A proper regard for the guiding hand of God will preserve us from both extremes.—Even in his primary principles no one should presume that he can attain by himself infallible truth. God will, however, faithfully see to it that we have enough in his word to rest upon. The Gospel is no mere play-thing, which asserts at one time what it denies at another, and which approves at one time what it condemns at another; but as it proceeds from an unchangeable source, it presents always the same warrant for faith.—Ver. 20. The whole mystery of God and of Christ has been contrived, so far as we are concerned, with the special object of giving us promises amply sufficient to afford us perfect peace; but all these promises find their fulfilment in Christ and in the accomplishment of this divine mystery. It is by the

work of redemption that God has preserved His own name from dishonour and vindicated His glory in creation; and when He sends forth men to preach His Gospel, it is that they may make known the glory of God in the face of Jesus Christ.—Ver. 21. f. Christ the Son of God has arranged all things in such a way as to promote His Father's glory; but the Father, as the true Husbandman, watches over each branch in Christ, that it shall be purified and bring forth more fruit. He is the source of all the assurance and certainty, and of all the joy and constancy, which as Christians and ministers, we can possess.—Ver. 22. A father sometimes averts his eyes from that which may cause too much shame on the part of a well-disposed child.—Ver. 24. Matters of faith and of ecclesiastical order must not be subject to men's caprices, and changed according to the convenience of kings or subjects. (Matth. xx. 25, 26).

HEUBNER, VER. 12.—The only condition on which we can claim the intercession of our fellow Christians or speak in our own behalf, is the possession of a pure conscience. This can exist only where there is a simplicity which has but one aim and one desire, i. e., to please God, a divine sincerity or purity of purpose which renounces all selfish and extraneous objects, and an uprightness which can bear the divine inspection.—Ver. 13. The Christian is always consistent with himself.—Ver. 15. The honorable, conscientious man can present himself even before his enemies with cheerfulness.—Ver. 17. The Christian should be prudent and conscientious when he promises, that he may never engage to do more than he can perform.—An honest man is consistent with himself even when he changes his plans, for in all his changes he has no selfish ends.—Ver. 19. Christ himself is an example of a witness, absolutely faithful, upright and reliable (Rev. iii. 14).—What can impose a stronger obligation to speak the truth, than to be the messenger of such a faithful and true witness? Those who have constant intercourse with Christ, and in whom Christ dwells, must surely be expected to have something of His truthfulness and fidelity.—Ver. 20. Christ has honored God's veracity. Every one, then, who brings another to Christ, contributes something to the glory of God's veracity.—Ver. 21. f. Stability of character is a grace which belongs to those who are upright and pious in heart, to those who humbly and firmly maintain confidence in God.—It is the anointing of the Spirit which makes us Christians.—Like every other creature, the Christian has his distinctive signature (mark). The Spirit, the pledge of divine grace and of adoption, is the invisible stamp which every one must bear.—Ver. 24. The Apostles would not for a moment have dominion over men's faith, how much less should those who act only as their representatives? Every Christian should be led by the Spirit freely through the divine word.—The Apostles imparted to others nothing but Christ's own word, and the Spirit had to confirm it in their hearts.

W. F. BESSER, VER. 12. A Christian may have confidence in the testimony of his conscience, for the eye of his conscience is directed by the Holy Ghost to the clear and faithful glass of the divine

will in the heart. (Rom. ix. 1).—Ver. 18. The Scriptures evidently teach us that holy men of God have not concealed their thoughts among the written letters, but plainly expressed them in intelligible words.—Ver. 18. How could we know God's faithfulness and veracity, if not by means of what prophets and Apostles have told us? Through their writings which are not yea and nay, but are in their essential nature only a single word, the Church is a pillar and ground of the truth (1 Tim. iii. 15), the faithful witness of a faithful God, and the spotless Bride of the spotless Lamb.—Ver. 19. Christ is not a reed shaken with the wind, but a rock. From the mouth of our Lord Jesus Christ, no poor sinner ever heard a yea of promise at the same time with a nay of denial. Just as He was when He stood among His disciples and said (Jno. xiv. 6): I am the truth, so is He to-day, and will be forever; the preached Christ identical with the preacher Christ.—Jesus Christ the Son of God is the substance of all prophetic and apostolic announcements, the very heart and kernel of the whole word of God; He who has come in the flesh is undoubtedly the one who was promised in the word of prophecy.—Ver. 24. Faith cannot be extorted by force or by authority.

[F. W. ROBERTSON, ver. 12:—The testimony of conscience. Paul is here speaking, not of the faultlessness of his personal character, but of his ministry—not of the blamelessness even of this, but of its success; he had been earnest and straightforward in his work, and his worst enemies could not prove him insincere. This sincerity excluded, 1) all subtle manoeuvring and

indirect modes of teaching, which, in the end, seldom succeed. Such straightforwardness is more than a match at last for all the involved windings of deceit; 2) all teaching on the ground of mere authority. The truth he taught commended itself to men's consciences, and made them feel a flash which kindled all into light at once. Of his words men said, not, 'How can that be proved?' but, 'It is the truth of God, and needs no proof.'—Ver. 15-22. Paul defends himself from the charge that he had trifled with his word, on the broad ground that, as a spiritual Christian, he could not do so. It would have been acting according to the flesh, whereas he was in Christ; and Christ was the Christian's yea, the living truth, and so his life. To be veracious was therefore simply the result of a true life: the life being true, the words and sentiments must be veracious. To be established in Christ, anointed, is to be free from self and selfish motives. A blow is therefore struck at the root of all instability. The course of such a man, like that of the sun, can be calculated. Observe, too, that all this arose, not from his Apostleship, but from the Christianity, which the Corinthians shared with him. It was the gift of the Spirit, which was "God's seal" to mark him for God's own, and an "earnest" which assured him of his future glory. The true are His, and none else are blessed. We need not ask, therefore: Will the true, pure, loving, holy man be saved? for he *is* saved, he *has* heaven, it is in him now. He has a part of his inheritance now, and he is soon to possess the whole].

IV.—MORE PARTICULAR EXPLANATIONS OF HIS REASONS FOR NOT VISITING THEM; THAT HE MIGHT SPARE THEM AND HIMSELF NEEDLESS PAIN. DIRECTIONS WITH RESPECT TO THOSE WHO HAD ESPECIALLY CAUSED TROUBLE.

CHAPTER II. 1-11.

- 1 But I determined this with [for] myself, that I would not come again to you in hea-
- 2 vines [in sorrow come again to you].¹ For if I make you sorry, who is he then² that
- 3 maketh me glad, but the same which is made sorry by me? And I wrote this same
- 4 [om. unto you³], lest when I came I should have sorrow from them of whom I ought
- 5 to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of
- 6 much affliction and anguish of heart I wrote unto you with many tears; not that ye
- 7 should be grieved [have sorrow], but that ye might know the love which I have more
- 8 abundantly unto you. But if any have caused grief [sorrow], he hath not grieved
- 9 [caused sorrow to] me, but in part, (that I may not overcharge [him]) you all.
- 10 Sufficient to such a man is this punishment, which *was inflicted* of many.
- 11 So that contrariwise ye *ought rather* [om. rather⁴] to forgive *him* and comfort *him*,
- 12 lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I
- 13 beseech you that ye would confirm *your* love toward him. For to this end also did I
- 14 write, that I might know the proof of you. whether⁵ ye be obedient in all things. To
- 15 whom ye forgive any thing, I forgive also⁶: for if I forgave any thing, to whom
- 16 [whatever] I forgave it [om. it], for your sakes forgave I it, in the person [presence]
- 17 of Christ; lest Satan should get an advantage of us: for we are not ignorant of his
- 18 devices.

¹ Ver. 1.—The arrangement of the words, should be, according to the best MSS.: *ἐν λύρῃ ἔλθειν*. The Rec. on less "Meyer: "almost so" authority has *ἔλθειν ἐν λύρῃ*. The best authorities also put *πρὸς ὑμᾶς* before *ἔλθειν*. Tisch. still adheres to: *ἐν λύρῃ ἔλθειν πρὸς ὑμᾶς*, and he is sustained by D. E. F. G. the Ital. Vulg. Syr. and Goth. *van.*, Chrys. and Theophyl. and most of the Lat. fathers. Nearly every recent critic has adopted the order: *ἐν λύρῃ ἔλθειν πρὸς ὑμᾶς*. [There appears to be no sufficient reason why *λύρῃ* and *λυρεῖν* should not be rendered into English uniformly by the same generic words, as is contended for by Stanley (p. XXI.) and the editors of the Bible Union. In the eight times in which those words occur in our section, our A. V. has the different English words "In heaviness," "sorrow," "grief," etc.]

² Ver. 2.—The best authorities have no *ὅτι* after *τίς*. It was added by a later hand. (Only Bloomfield, among later critics defends it both on documentary and internal evidence. He contends that the idiom and the interrogative use of *καί* demands a verb or its equivalent.)

³ Ver. 3.—The best authorities have also cancelled *ὑμῖν* after *ἐπαρῶ* [but Bloomfield defends it as less likely to have been interpolated where it is found, than to have fallen out where it is wanting.]

⁴ Ver. 7.—In the best MSS. *μᾶλλον* is wanting, and in others it stands after *ὑμᾶς*. It is a gloss upon *τοὐναντίον*. [And yet it is found in C. K. L. and Sinai, the Vulg. the Peshito Syr. Chrys. Theodot. Damasc. Theophyl. Occum. and other MSS.; and it is inserted by Tisch., Stanley, and Meyer. The latter thinks it was omitted on account of its apparent superfluity.]

⁵ Ver. 9.—Lachmann following A. B. has *ἡ* instead of *εἰ*. The *εἰ* might easily have fallen out before *εἰς* (both are wanting in our MS. [of the 11th cent.]) and was then supplied in various ways. (Our MS. [also of the 11th cent.] has *ὡς*.)

⁶ Ver. 10.—The best authorities have *ὁ κεχαρίσματος, εἰ τι κεχαρίσματος*. Rec. has *εἰ τι κεχαρίσματος, ἢ κεχαρίσματος*. Meyer thinks that *εἰ τι κεχαρ.* was left out on account of the occurrence of *κεχαρ.* twice (in several MSS. it is found wanting), and then that it was reinserted in different positions.

EXEGETICAL AND CRITICAL.

VERs. 1-4. Having given the reason which had prevented his visit to the Corinthians (*viz.*: that he might spare them, *φειδόμενος ὑμῶν*, chap. i. 28), the Apostle now proceeds to inform them that one reason for thus sparing them was for his own sake.—But I determined this for my own sake.—The *δέ* indicates simply an advance in the course of the argument. *Κρίνειν* is here used as it is in 1 Cor. ii. 2; vii. 87 [in the sense of: to determine, to form a decision]. The meaning of *ἐμυαυτῷ* is not here [as in the Luth. and all the Eng. versions]: *with myself*, for then the words should have been *παρ' ἐμυαυτῷ*; but it is rather the *dat. commodi*: for my own sake; "a thoughtful, affectionate turn of expression" MEYER. *Τοῖτο* is emphatic and anticipates that which immediately follows, and which is exegetical or explanatory of it (comp. Rom. xiv. 18 et. al.—That I would not again come to you in sorrow).—The *πάλιν* belongs to the whole phrase: in sorrow come to you, and not merely to the verb *to come* independently of the words in sorrow. Critics have been led to this violent removal of the word from its natural connection by their unwillingness to concede that the Apostle had made a second journey to Corinth before writing this Epistle (comp. chap. i. 15). NEANDER: "Paul intended to say that he would not a second time in sorrow come to them. But when had he been with them the first time in sorrow? Such a phrase could hardly be applicable to his first residence at Corinth. We must therefore believe that Paul had been a second time in that city, and that many sad things had then taken place there. We shall be obliged to accept of Bleek's explanation, that Paul had made one journey to Corinth not only before the Epistle to the Corinthians, which stands first in our canon, but another before writing our Epistle, which must have been actually first written, but which has been lost." [Comp. what is said of this second visit in the Introd., § 8]. We must also conclude from what follows, in the second verse, "for if I make you sorrowful"—that the sorrow here referred to must have been a sorrow of the Corinthians and not of the Apostle himself nor one shared by both parties. To come in sorrow, then, was to bring with him that which should cause sorrow (comp. Rom. xv. 29, and *ἐν*

ράβδῳ ἔλθειν, 1 Cor. iv. 21). *—Who is he then that maketh me glad but the same who is made sorry by me?—The *καί* in the beginning of the apodosis or the concluding clause of ver. 2, is remarkable; and the connection of this sentence with the protasis which precedes it is not easy to be determined. Many have therefore concluded that we have here an aposiopesis, and that the Apostle, led off by his strong emotion, suddenly breaks off from his previous sentence and commences here a new interrogative sentence. The sense then would be: he could not think of giving them pain, for that would be ungrateful and unkind, since he would thus give pain to those who were giving him joy. In such a case, however, the expression ought to have been: *καὶ τίς ὁ λυποῦμενος ἐξ ἐμοῦ, εἰ μὴ ὁ εὐφραίνων με*: who is he then that is made sorrowful by me, but the one who makes me glad? We not infrequently meet with *καί* before the concluding clause (apodosis) of a conditional proposition in the works of the epic poets, in order to indicate that both transactions mentioned take place at precisely the same time (comp. Passow, *sub voce* *καί*, p. 1539 a. [Jelf, § 759, 2]). It might be translated [as in our Eng. vers.], then, and the sense would be: there would be then no one to make me glad, etc. He intends to say that both things could not be at the same time, that he could not be making them sad while they were making him glad. The absurdity of expecting that they would then make him joyful is made still more evident by the phrase, *εἰ μὴ ὁ λυποῦμενος ἐξ ἐμοῦ*: "he must be the very one who is made sad by me." If I, your spiritual father, make you sorrowful, I thus deprive myself of the joy which

* Although our author's construction of *λύρῃ* actively (*i.e.* causing grief) is sanctioned by a number of ancient (especially Chrysostom) and modern critics, it is certainly not the natural meaning of the word, and is utterly inappropriate in the remainder of this section, and in other parts of Paul's writings. We much prefer that of the majority of interpreters, which makes the sense of vers. 2 and 3 to be: "I determined not to come to you again in sorrow; and therefore I refrained from visiting you at a time in which I should have been obliged to inflict on you a chastisement which would have been painful to me. I therefore then wrote an admonition to you, that ye might correct the evil, and that when I should actually come to you I might have joy in you. In this way, though my letter caused some sorrow, it was like the process of healing which finally gives joy to both patient and physician, and did not subject me to a personal intercourse of sorrow. For ye are the only sources of my joy when I come in person to Corinth, and if ye are thrown into permanent sorrow, who will there be to give me any satisfaction? See our interpretation further defended in Hodges's *Comm.*]

you, my children, afford me; and I must be destitute of it entirely, for I cannot expect joy from one who has been saddened by me. The singular ὁ λυπούμενος is rendered necessary not only by the *τίς*, but by the abstract form in which the matter is put. The reference is not to the case of the incestuous person (1 Cor. v. 1). 'Εγώ is contrasted with *ὑμᾶς*, but it is not otherwise emphatic, and contains no allusion to some other persons who might be occasioning them sorrow. The *ἐκ* in *ἐξ ἐμοῦ* indicates the person who was to be the source of sorrow, and the phrase is equivalent to *ἐπ' ἐμοῦ*.—**I put in writing this same thing, etc.**—In this verse *ἔγραψα* refers to the first Epistle, and not to the one he was writing (comp. vv. 4-9). It stands at the commencement of the sentence that it might be emphatic, and it is contrasted with *ἔλθων*. But is *τοῦτο αὐτό* equivalent to *εἰς τοῦτο αὐτό*, as in 2 Pet. i. 5, and frequently in the classical authors; or is it the objective accusative to *ἔγραψα*? The first would be the easier interpretation, but such a construction occurs nowhere else in Paul's writings (in ver. 9 it is *εἰς τοῦτο*). The *τοῦτο αὐτό* refers to that which forms the theme and object of this section, *μὴ ἐν λύπῃ ἔλθειν* (ver. 7), and respecting which he had already written in 1 Cor. iv. 21. (OSIANDER). The reference to what had been said in 1 Cor. iv. 21 does not seem very properly indicated, even if we suppose that the following censures have reference to the incestuous person. On the other hand it seems very natural for him to make this reference to the censures contained in his first Epistle (especially those in chap. v.), as matters in which they had a painful interest and which might grieve them, and to assure them that he now wished to avoid a repetition of this unpleasant experience when he should be present with them, and that his course in that matter had sprung from the confidence he had in them all. He therefore goes on to remind them of the frame of mind in which, and the object with which, he had then written (ver. 4). Meyer thus explains it: "This matter (so well known to you that I need not particularize it) I have *written* and not deferred to speak of until I should be present with you, in order that I might not," etc.—**That when I came I should not receive (suffer) sorrow from those who ought to give me joy.**—*Ἀφ' ὧν* is not exactly as if he had written *ἀπὸ τούτων οἷς* or *ἐξ οἷς*, but—from those who ought to be the source of my joy. 'Εγὼ has reference to the relation of a spiritual father which he sustained toward them.—**For I had confidence in you all, that my joy was the joy of you all.**—In most other places *πεποθώς* is followed by an *ἐπί* with a dative, but here, as in Matth. xxvii. 48, and 2 Thess. iii. 4, it is followed by an *ἐπί* with an accusative, indicating that the confidence extended to them and beyond them. The Apostle would thus make them see that he had written the sharp reproofs contained in his first Epistle not from a disposition distrustfully to draw back from them, but with an assured confidence that they were really and in heart so attached to him that his joy would be the joy of them all. He felt assured that they would, after his written admonition, arrange every difficulty which had troubled him, so that there would be

no necessity for any oral reproofs which would be as painful to him as to them. His love rose entirely above those parties which had apparently become so prominent in the Church, and especially above that portion which had turned away from him; and in the spirit "which believeth all things" (1 Cor. xiii. 7), he had fastened upon the then latent power of filial affection, which he was satisfied would soon be strong enough to overcome every hindrance in their hearts (comp. Meyer and the admirable remarks of OSIANDER). Hence the phrases *ἐπὶ πάντας ὑμᾶς* and *πάντων ὑμῶν* [the first expressing his confidence in them, and the latter their confidence in him]. In ver. 4 he mentions first of all the spirit which had actuated him when he wrote to them:—**For I wrote unto you under great tribulation and oppression of heart, with many tears.**—*Καρδίας* is dependent upon both the preceding nouns. *Συνοχή* is stronger than *θλίψις*, and signifies restriction, oppression, anguish, as in Luke xxi. 25; and *συνέχομαι* in Luke xii. 50. The greatness of the inward suffering is made still more evident in *διὰ πολλῶν δακρύων*, from which it appears to have broken forth "with many tears." NEANDER:—The *διὰ* designates the accompanying circumstances (comp. Acts xx. 19, 31). STANLEY:—"Ek and *δια*, "out of the heart, through tears." The connection with ver. 3, indicated by the *γάρ*, is explained by Meyer and OSIANDER to be, that the Apostle might present the evidence of the confidence he had reposed in them: for if, in writing that Epistle, I had not had this confidence, the Epistle itself would not have been to me the occasion of so much anxiety and so many tears. It was precisely because he had had this confidence, and yet was under the necessity of writing, that the whole thing was so exceedingly painful; and yet it would probably be simpler to refer the remark primarily to the main sentence in ver. 3. His object in writing to them was, *ἵνα μὴ ἔλθων λύπην ἔγω (σχω), etc.* His great anxiety when he wrote was to be spared this affliction when he should visit them. Among the things which had influenced him when writing thus with so much solicitude, he now proceeds more expressly to mention the love which had already been hinted at in *πεποθώς*, etc.—**Not that ye might be made sorrowful, but that ye might know, etc.**—His object had then been not to make them sorrowful, but rather by writing to them to let them see how deep was his affection for them. There is nothing in this *ὅτι ἵνα λυπηθῇτε* inconsistent with what is said in chap. vii. 8 ff., for even there the *λυπεῖν* is not presented as the final aim of the Apostle, but simply as a means indispensable to their recovery.—**The love which I have more abundantly toward you.**—*Τὴν ἀγάπην* is put at the commencement of the clause that it may be emphatic. *Περσσοτέρως* is certainly comparative, and yet his love was not compared with his sorrow, as if in consequence of this, or in connection with this, it became proportionably intense, or with his zeal, as if that zeal became more glowing as his love was greater; but his love to the Corinthians was compared with his love to other churches. It was analogous to the special love which parents bear to those children who are objects of peculiar hope

and therefore of peculiar care, or who for any reason stand in need of special attention. What he here says of the spirit which had induced him to write to them, does not seem quite applicable to our present Epistle, in which great calmness and perspicuity are predominant. Some have therefore contended that another Epistle must have been meant. Rückert, however, supposes that "the Apostle had deliberately and prudently put such restraints upon his spirit at that time that his style of writing was no true exhibition of his feelings." We see no necessity for such an expedient, which seems so inconsistent with the Apostle's general character, for it is the very spirit of holy love to put restraint upon its own action that the object of its affection may receive no detriment. (Comp. Meyer and Oslander).

VERS. 5-11. *Digression with respect to the incestuous person.* The expressions he had used respecting the *λύπη*, the *λύπαι* and *λυπεῖσθαι*, naturally led him to speak of the difficulty which had been the occasion of most of his sorrow, and of the severe censures he had been obliged to inflict, i. e., of the incestuous scandal. Neander, on the other hand, asks: "Why was Paul under any necessity of vindicating himself for his anxiety respecting the incestuous person? The matter wears a very different aspect, if we suppose that in the meantime another case had come up, and that some one had made his appearance, who insolently defied Paul's Apostolical authority, and was likely in this way to produce a division in the Church. Every thing may be naturally explained if we assume that another Epistle had been sent by Titus, in which such a state of affairs had been the topic of discussion." Ewald concludes from vers. 5-11; chap. vii. 2, 12; iii. 1; i. 13, 23, that after a brief and unexpected visit of the Apostle at Corinth, some distinguished individual had made use of every circumstance which could be turned to his disadvantage, and that this calumniator had charged him especially with duplicity in his public discourses and with an attempt to acquire notoriety, power and pecuniary profit among the people. [Comp. Introd. § 6]. The spirit of his address is gentle, in consistency with all the previous proceedings in the case, and the conciliatory strain in which he was writing. As a revocation of the extreme penalty was not excluded by what he had said in 1 Cor. v. 5, 18, provided the offender should be brought to repentance, the Apostolical authority would not be endangered by his restoration. The fifth verse is connected, not with the third (Olshausen), but with the fourth verse, where he had said that it was not his design to grieve them.—But if any (among you) have caused grief, he hath not grieved me (ver. 5).—Not only is the offence not specifically named, but the terms used to describe it are of the mildest signification, and the *εἰ τις* is purposely made indefinite, though without necessarily implying that the persons were unknown. There is no contradiction with ver. 4 when he says: he hath not caused sorrow in me, for by those words he means to say, that it had not been merely a personal (*ἐμὲ*) grief. He wishes it to be regarded as a calamity to the whole congregation. (*οὐκ-ἀλλὰ* therefore is not equivalent to *οὐ μόνον-ἀλλὰ καί*). Hence *πάντας ὑμᾶς* stands in contrast with *ἐμὲ*.

The idea of *ἀλλόπηκεν πάντας ὑμᾶς* is softened still more by the addition of *ἀπὸ μέρους*: partially, to some extent; an allusion to what he afterwards expresses in ver. 6 by *ὑπὸ τῶν πλείονων*, viz.: that although some of them had taken part in the public condemnation of the criminals with too little seriousness, they could not, after all, be unaffected by its unhappy results. The clause: that I may not overcharge, has reference only to the having caused grief; and the relative *αὐτῶν* (him) must be understood as its object [i. e., but in part (that I may not overcharge him) you all].—This is a fine turn, for he thus says: in so saying I would impose no intolerable burden upon him, as if he were one who had injured you more than *ἀπὸ μέρους*, in full measure. The word *ἐπιβαλεῖν* has the sense of: to load, to overburden, as in 1 Thess. ii. 9; 2 Thess. iii. 8; Bengel: *ne addam onus gravato*; not exactly in the sense of: to say too much, or to express himself harshly. Not only because it violently separates the words *you all*, but on account of the tone of irony or even of keen reproach implied in it, we regard as altogether unsuitable the interpretation which makes the Apostle say: but partially, that I may not throw the burden on all [i. e., may not accuse or grieve you]. Finally, the interpretation which makes the Apostle say: he hath not grieved me (properly speaking, or alone), only in part (for he has grieved you also), that I may not lay upon you all the burden or reproach, as if you were all equally indifferent to the offence; has against it the fact that the *ἐμὲ* which is there so emphatic has no suitable contrast, and it would have been necessary to say: *εἰ μὴ ἀπὸ μέρους*. This last objection would also lie against making the words mean: but by way of general participation, *ut membrum ecclesiae*, etc. Neander completes the object of this final sentence thus: "that I may not make the matter too important."* In accordance with the mild expression in ver. 5, the Apostle explains his views still further in ver. 6 regarding the proceedings against the offending person.—Sufficient unto such a one [one who has such a spirit as this offender now shows] is this very punishment which has been inflicted by the many (ver. 6).—The *ἐκκλ-νόν* stands at the head of the sentence for the sake of emphasis, and is designed to say that nothing

* To understand the author's criticisms we need to have the several ways in which this passage has been punctuated and rendered distinctly before us. All that are important may be reduced to three: 1. That of Chrysostom, and advocated generally, especially by de Wette, Meyer, Oslander, Bloomfield, Neander, Alford, Stanley and Hodges, viz.: *Εἰ δὲ τις ἄλλος, οὐκ ἐμὲ ἁλόν, ἀλλὰ ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς, ἰ. e., If any have caused grief, he hath grieved not me, but more or less (that I be not too heavy on him) all of you. Theophylact says: the Apostle skillfully brings them all in as partakers of the injury, that he may have them partakers in the absolution."* 2. That of Theodoret, the Vulgate, Luther's translation, and the A. V., and advocated by Bengel and Wordsworth, viz.: *ἀλλὰ ἀπὸ μέρους, (ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, ἰ. e., He hath not grieved me, (i. e., not so much me personally), but in part, (i. e., only as a part of the whole Church, and hence on account of the share I have in your griefs), that I may not lay the load of guilt on all of you.* 3. That of Mosheim, Olshausen, Billroth and Conybeare, viz.: *ἀλλὰ ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, ἰ. e., he hath not grieved me, but in part (that I may not accuse all) you. Billroth: "Whether he has caused grief to me is not a matter for present consideration: it is not I that must suffer for him, but you, at least a part of you, for I will not be unjust and charge you all with having been indifferent concerning his offence."*

farther was needed by way of punishment. It is used substantively like *ἀρετόν* in Math. vi. 34, and means that which is satisfactory. The Catholic interpretation makes it refer to the sufficiently long continuance of the excommunication. Both the context (ver. 5, *ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ* and ver. 7 ff.), and the *ἱκανόν* lead us to suppose that unlike the same words in 1 Cor. v. 5, *τὸ ροσθῆρ* is designed to intimate that the offender had begun to exhibit some signs of penitence. *Ἐπιτίμια* signifies, not threatening, but punishment, and in this place at least it implies that this consisted in very decided censures (Ecclus. ii. 10, where it means punishment generally). *Ἀβῆ* has reference to something well known to the Corinthians. The *πλειονες* by whom the punishment had been inflicted could not have been the eldership, but the majority of the Church at Corinth. Probably the action had been the more severe, possibly amounting to a withdrawal of fellowship with the offender, in consideration of the fact that an antipauline minority refused to take part in his punishment. The *πλειονων* shows that the excommunication could not have been complete (1 Cor. v. 3 ff.), and so that *ἱκανόν* could not have referred merely to the time in which that had continued. But it would be utterly inconsistent with the honesty of Paul's character to suppose with Rückert and Baur that he was here arresting the proceedings, after they had been commenced, from mere policy, to avoid a rupture with his opponents; and that he was now therefore affecting to be satisfied with the measures which the majority had adopted. The only motive he had for the milder proceeding which he now advises, was simply that which he himself afterwards avowed, *viz.*, that the thorough repentance of the offender had rendered severer measures unnecessary. It would have been altogether unapostolic, not to say unchristian, to drive such a one to despair. The whole object of discipline—that which had been aimed at in the punishment inflicted by the majority—had been attained. (comp. on 1 Cor. v. and Osiander and Meyer on our passage). As the result of these proceedings, on the one hand, the large majority had shown their cordial disapproval of the offence, the honor of the Church had been vindicated, and their non-participation in the sin and so their purity had been made evident; and on the other, a penitent spirit had been called forth in the bosom of the sinner himself (comp. ver. 7). These things constitute a sufficient reason for an entire change of proceeding, *viz.*, for his forgiveness.—So that on the contrary ye ought rather to be kind to him and to comfort him (ver. 7).—The *ὥστε* here implies that what he was about to say, was the essential and necessary result of the *ἱκανόν*, and it includes the idea of an obligation on their part. Still there is no necessity of supplying a *dein*, as if the Apostle would say: it is sufficient to show on the contrary your favor (to him); or: so that ye may show, on the contrary, kindness. [Winer's Gr. N. T., § 45, 2d note]. *Τοις πλείονσι* refers to *ἐπιτίμια*, but *χαρίζασθαι* does not imply exactly to give up or to remit the punishment, for it means properly to show favor or kindness. In the present case, however, this must, by its own nature, have involved a forgiveness of the injury

done to the congregation, as the word is often used by Paul sometimes with (*ἀδικίαν*, chap. xii. 13; *παρὰ πτώματα* Col. ii. 13), and sometimes without (Eph. iv. 32 and Col. iii. 13) the mention of the object. *Παρακαλεῖσαι* denotes here the friendly intercourse and consolation which would correspond with *χαρίζασθαι*. This is still further enforced by the Apostle when he points out what would be the consequence if this kind treatment were neglected: **lest, perhaps, such a one should be swallowed up with an excess of sorrow.**—The *περισσοτέρα λύπη* expresses the greatly increased sorrow which would be the effect of a continuance or an aggravation of the punishment. Of course it is here presumed that a high degree of punishment had already been inflicted, for otherwise all increase of it would not drive the sufferer to despair. It is to this, the renunciation of all hope of salvation and of all efforts to attain eternal life, and so the utter ruin of the man himself, that the swallowing up has reference, and not directly to his apostasy from the faith (being devoured by the Prince of this world), nor to death by his own hands, and still less to his sickness or death. The sorrow is compared to a wild beast (comp. 1 Pet. v. 8). By the words: such a one, (*ὁ ροσθῆρ*), he designates the man as an object of sympathy. As the result of the *ἱκανόν*—*ὥστε χαρίζασθαι ἑμᾶς*, and the apprehension he had given as a reason for it, the Apostle now urges his exhortation.—**Wherefore I exhort you to make good [substantiate by action] your love toward him** (ver. 8).—*Κυρίον* (as in Gal. iii. 15) signifies to establish in a valid manner and by a formal decision, so that the man might be solemnly restored to the communion of the Church. To suppose that the Apostle was here merely going through the form of approving of a decision which the Church had already made, and which would have been valid without his authority (Rückert); is not necessarily implied in the language, and would imply a worldly policy, of which we have no reason to think him capable. In ver. 9 he probably meets a possible or actual objection against the directions contained in his former Epistle, for he there informs his readers what had been his object in writing so severely.—**For to this end I also wrote, that I might know the proof of you.**—He means to say that his present request or admonition (ver. 8) was not only reasonable, but entirely consistent with what he had before written. In his earlier Epistle his purpose had been to ascertain their *δοκιμή*, i. e., whether ye are obedient in all things.—It was not, therefore, a main point with him in what he then had said, to carry his apostolical authority to its utmost limits. Or more simply: inasmuch as the punishment which the majority had imposed was not very severe, I propose that ye should now bring your love to bear upon him, for the whole object of my former Epistle, which was to find out whether you would be true and obedient, has been attained by the punishment which the majority have inflicted. [In these words it is not meant that the direct object of his writing had been simply to put the matter to the test whether they would obey him, any more than when God sends afflictions on men that the entire object is

to prove them and to know all that is in their hearts, but simply that his great and final aim was thus virtually accomplished (Billroth)]. The *καὶ* belongs not to *εἰς τοῦτο* (as if he had written *καὶ γὰρ*); its object is not to indicate that his aim in his former Epistle was the same with that of his present request, but to suggest a contrast between his writing (*ἐγραψα*), and what he had arranged (orally) by deputies. The effect of the *καὶ* is thus to give prominence to *ἐγραψα*. The whole context also shows that *ἐγραψα* must have reference to the former and not to the present Epistle. His object was to say that he was anxious to prove whether they would cheerfully comply with his directions in all things, the present mild, as well as the former severer requirements. *Εἰς πάντα*: in relation to all things, even those rigorous measures which might be somewhat difficult of execution. *Δουκμή* here as in Rom. v. 4, and Phil. ii. 22, means the goodness, or approved quality; i. e. whether they would turn out to be upright Christians, his genuine children in Christ, and obedient to their father in all things (comp. 1 Cor. xi. 2; and Col. iii. 20). [Trench, Synn., 2d Ser. § 24. Ellicott on Phil. i. 10; ii. 22].—Having made this reference to his earlier Epistle, the object of which had now been attained in the course of the recent disciplinary proceedings, the Apostle proceeds (*δέ* of progress) to a further recommendation of the course implied in *κυρώσαι ἀγάπην*, by assuring them that he was willing to be united with them in their public act of forgiveness (ver. 10). This idea he expresses at first thus briefly.—**Now to whom ye forgive anything, I forgive it also.**—*καὶ γὰρ* (sc. *χαρίζομαι*). He afterwards, however, strengthens the thought in the causal sentence—for if I have forgiven anything, whatever I forgave for your sakes I forgive it in the presence of Christ, lest, etc.—According to the common interpretation, he confirms the *καὶ γὰρ* (*χαρίζομαι*) by saying that whatever he had forgiven, he had forgiven it entirely on their account. *Κεχάρισμαι* is, on any interpretation, to be supplied in connection with *δι' ὑμᾶς*. It is not, however, precisely implied that he was induced to do this at their request, for nothing is said of their actual intercession. He wishes in this way to show them that his love was directed to the highest good of the whole congregation. For after every thing necessary to maintain holy order, and the injured honor of the Church had been accomplished, and all necessity for further severity had been removed by the cordial repentance of the offender, his affection for them prompted him to heal the breach which had troubled them by forgiving the sinner, and to recover a member who had been temporarily sundered from them. Thus the confidence of the Church would be raised, and their former love would be revived etc. By the phrase: If I have forgiven anything: he intimates, that in the present instance he leaves it rather doubtful to what extent he had received any injury (ver. 5). He does not say, "if I have anything to forgive," but simply, "if anything ought to be said in general of my having forgiven any one." There was no need of repeating the *ἐγὼ* here, for it has been already made sufficiently prominent in the *καὶ γὰρ ἐγὼ*. The addition of *ἐν προσώπῳ* sug-

gests a still deeper reason why he had delayed his journey. He had been induced to do so in the presence of Christ; from regard to Him who was the Author of all reconciliation to God, to whom he owed his own forgiveness as a sinner, and who had intrusted to him the duty of preaching reconciliation to men (the *διακονία δικαιοσύνης* opp. *κατακρίσεως*, comp. chap. v. 18 ff.; iii. 9; Eph. iv. 32; 1 Tim. i. 15). This is not a solemn affirmation or oath (for Paul nowhere else swore by Christ), but simply a strong assertion of his uprightness. It merely showed how he had either had Christ and Christ's cause before his mind in this affair, had acted *tanquam inspectore Christo* or had virtually done all in the name or in the commission of Christ; though if this had been strictly intended he would probably have used the phrase *ἐν ὀνόματι*. In the Sept. the phrase here used is employed as a rendering for *בְּפָנָיו*,

Prov. viii. 30. If we take the words in the sense first given, we have conveyed to some extent, the idea which Meyer and Rückert find in *δὲ κεχάρισμαι*. They take the words in a passive sense: that which has been forgiven to me (a construction analogous to *δὲ περισσέυμαι*). We meet with the word in this sense in the classical writers, but in the New Testament, at least in Paul's writings (Gal. iii. 18) and in the Acts (xxvii. 24) it is always used in the active sense. *Δι' ὑμᾶς* would then signify that the pardon which had been bestowed upon him had been for the advantage of the Gentile, and especially the Corinthian Christians, inasmuch as his forgiveness had been the occasion of bringing them to salvation. In this case, when Paul introduced the words *ἐν προσώπῳ Χριστοῦ*, he wished to remind them not only that Christ was a witness of his forbearance, but that he was himself nothing but a pardoned sinner before God. *Εἰ τι κεχάρισμαι* would then be an expression of his humble recollection of the great guilt which continually oppressed him and made him a perpetual suitor for pardon (Meyer). In favor of this general interpretation may be urged the *καὶ γὰρ ἐγὼ*, which certainly creates a difficulty in the way of the ordinary explanation, inasmuch as it seems to lay a special emphasis upon the perf: *κεχάρισμαι*, rather than upon the *ἐγὼ*, which otherwise seems so prominent. Oslander endeavors to remove this difficulty by suggesting that Paul aims to represent his own act of forgiveness (*ἐγὼ*) as something quite distinct from and independent of that which they were to exercise, and that he here passes from their forgiveness, as one which was then in process and incomplete, to his own, which was complete and already certain (*ἐν προσώπῳ Χριστοῦ*). But is not this rather a concealment than a removal of the difficulty? Having previously taken it for granted that they were disposed to forgive, and having conceded to them the initiative in the affair, in the full confidence that they continued of the same mind, and in order that their act might be complete having given to them his own authorization and consent (*καὶ γὰρ*), what call was there for the following sentence as a reason and confirmation of the same thing (*καὶ γὰρ ἐγὼ*)? Then if we take the clause passively, how can we explain the doubt implied in *εἰ τι κεχάρισμαι*, when everywhere else we find Paul expressing

himself so confidently as to his own forgiveness? But if Meyer's interpretation must therefore be regarded as unsatisfactory, we are still less prepared to regard Paul as here referring to some opponents who had denied his forgiveness through Christ. Even if we allow of his explanation of *δι' ὑμᾶς*, and urge nothing further in opposition to *ἐν προσώπῳ* on the ground that it is a mode of expression altogether unusual with Paul on such a subject (everywhere else the phrase is *ἐν Χριστῷ*, or *διὰ Χριστοῦ*), we must certainly regard the way in which Meyer endeavors to connect it with *ἵνα μὴ πλεονεκτῶμεν* (ver. 11) as altogether too artificial. The idea would then be that it had been God's will that Paul should be pardoned in the presence of Christ [—"God is said to forgive for Christ's sake, and Christ is said to forgive, but Christ is never represented as the mere witness or spectator of our forgiveness"—HODGE], simply for the sake of the Corinthians, that they might be aroused to resist the wiles of Satan, i. e., that they might not be tempted to act inconsistently with the design of God and of Christ by refusing to pardon the offender, and so overwhelming him with an excess of sorrow (ver. 7). The way in which Rückert connects this clause (*ἵνα μὴ πλεονεκτ.*) with the first half of ver. 10, i. e., by passing over the whole last part of ver. 10, is even yet more violent. Oslander has probably hit upon the correct explanation, although the train of thought needs to be more particularly developed, when a slight modification of his view will become indispensable. The Corinthians had no reason to doubt that he would unite with them in their act of forgiveness, for he had already forgiven the man for their sake (the remainder as above).^{*} But that he might present in a clearer light the importance of their granting, or of the man's possessing, this forgiveness, the Apostle adds (ver. 11), **lest Satan should get an advantage of us** (of you and me)—i. e. lest the great adversary of God's Church should get an advantage at our expense. Should any person be driven to despair by our long continued severity, not only would they themselves be lost to us and be gained by Satan, but in the Church itself we should be exposed to increased bitterness and alienation on the part of the members, and many would become estranged

from an Apostle who seemed inclined to such extreme measures. NEANDER:—"If the utmost severity should be exercised, it would be used for an occasion for all kinds of evil in the congregation."—Inasmuch as Paul here speaks throughout not of Divine forgiveness, but only of his own and the Church's forgiveness; and inasmuch as neither Paul nor the Church could have pardoned an offence like that of incest, Neander has here found an argument for his opinion that some member of the Church had risen up against the Apostle personally (and of course against the whole Church). On this interpretation also the objections which Rückert and Baur have derived from vv. 5-10 against the character of Paul and against a belief in miracles sink into insignificance. The necessity of being on their guard against such overreaching arts is pointed out in the brief causal or final sentence—**for we are not ignorant of his devices** (thoughts, schemes).—The *vojvata* of Satan are those thoughts or plots which he directs to the injury of Christ's cause, to the recovery of those who had been wrested by grace from his grasp (1 Peter v. 8), to the creation of dissensions, etc. ["The personality and agency of the adversary can hardly be recognized in plainer terms than in both these passages."—ALFORD.]

DOCTRINAL AND ETHICAL.

It is a mark of admirable wisdom in one who exercises authority in the Church to be able to distinguish clearly between God's purposes and Satan's devices, that he may so proceed as to promote the one and give no advantage to the other. God's thoughts are thoughts of peace, and their aim is to deliver and to cure the souls of men. But the means by which he seeks to accomplish His benevolent designs seem not unfrequently severe, for His medicines are sometimes very bitter. It is often necessary to be harsh, and to decline all ordinary considerations of delicacy. And yet the severity should not be allowed to exceed the proper limits which love prescribes. If the demands of justice are satisfied, if the honor of God and of His Church have been vindicated, if a sense of sin and true repentance have been awakened, if guilt has been openly confessed, and a desire for forgiveness and restoration has been decidedly expressed, it is time to exercise gentleness and to restore the offender, and to open to him a heart of love and to extend toward him the hand of support. In this way the government and discipline of a congregation is directed to the same end with Christ's own purposes, and are the means of fulfilling His designs. Satan's arts, on the other hand, are all with a view to thwart God's plans of mercy, to unsettle the peace of a Church, to destroy faith, hope and love in the hearts of its members, to turn away as many as possible from the Lord and from His grace, and, in a word, to produce general corruption. Every one gives his aid to these arts, who for any reason, from defective zeal, from selfish convenience, the fear of men, or party spirit, takes so little notice of sins and offences, or resists them with so little earnestness, that full opportunity is given to the diffusion of the corrupting leaven. But quite as

^{*} [Paul, in this case, assumes that man had been sinned against by this offender, and so man might forgive for this offence. He denies that he alone would either feel aggrieved (*ἀντὶ μέρους*) or grant pardon. He refuses to absolve the man until the Church had acted. He was ready, however, to forgive any one (*ᾧ*) or any thing (*ὅ* the better reading), when the Church had forgiven. If they had forgiven (and he speaks of this as if it were past, *ᾗς*, open perf.), he had done so (and for their sakes), if they had not forgiven, he had *not* (he makes his action hyp. ethical on theirs, *ἐὰν καὶ ἐξέμενται*, *ἵνα*), and yet he seems to regard his action as equally indispensable to the completeness of theirs. If *ἐν ὀνόματι* *Χριστοῦ* be translated "in the name," or "by the authority of Christ," the Apostle acted as Christ's representative; but if, as is more likely, it means "in Christ's presence, as if Christ were looking on" (Stanley), Paul assumes that he was acting for the Church and himself, so far as each had been sinned against. From this we get the Apostle's true idea of absolution. First, there was repentance and Divine forgiveness, then confession in some way so as to satisfy the congregation, and finally, the forgiveness and formal announcement (absolution) on the part of the Church or its representatives. Nothing is said of "ecclesiastical satisfactions" in the Roman sense. Comp. W. F. Boser, *Bibelstunden*; and F. W. Robertson, *Ser. V.*, 3d series, *Lect. 37th*, 4th series.]

great advantage is given to Satan's schemes, when the proper limit of severity is exceeded, when discipline is carried to an extreme, when no forgiveness is exercised, and in order to maintain apparent firmness and consistency, every offence is rigidly dealt with, without regard to consequences. It is always bad policy to allow any occasion for suspecting that we are selfishly maintaining our own authority by recklessly pressing forward to an extreme. By such means the hearts of many will be embittered or driven to despair, and increased division and irritation will be sure to ensue. Satan, too, will thus accomplish what he most wishes. That which had the semblance of prudence and holy earnestness, turns out to be foolishness and a severity very unlike that of heaven. The result is that God's plans of mercy are dishonored, and the character and influence of those who pursued such a mistaken policy is seriously impaired.

HOMILETICAL AND PRACTICAL.

LUTHER, VER. 7:—It is much harder to comfort a troubled conscience than to raise the dead.—While, therefore, ministers ought doubtless to reprove and punish with some severity those who have fallen into sin, they ought by all means to comfort and restore those whom they discover to be penitent and anxious to reform; especially when we remember that God spared not His own Son, but delivered Him up for us all, and that His mercy had been made to exceed all our sins, that those who have fallen may not be swallowed up by too much sorrow.

STARKE, VER. 1:—A pastor who has the salvation of his people supremely at heart will be careful to show great indulgence to the weak, to avoid every needless occasion for punishment, and to do nothing likely to produce ill-will or injury to any one, without the prospect of a greater ultimate benefit. *Eccles. xx. 1; xxii. 6.*—**VER. 3.** A true minister of Christ rejoices over nothing so much as the spiritual prosperity of his people, and nothing will trouble him more than their spiritual declension. In like manner, an honest and upright hearer may be known, by the joy which his minister feels and the praises which his minister renders to God, on his account, and by the readiness with which he removes by a speedy amendment all occasion of disquietude which he may have given to the heart of his pastor (*Heb. xiii. 17; Rom. xvi. 19*). The real motive for carnal zeal in the infliction of punishment is hatred, and we need not be surprised to find those who possess it, restless in disposition and followed by continual opposition. True spiritual zeal, on the other hand, may be equally earnest, but it will be moved and pervaded by love, it will be always calm, and it will remain loving and beloved unto the end.—**HERDINGER:**—How much sorrow and how many tears Paul gave to the case of one offender! how many hast thou bestowed upon the many wandering and lost ones of thy flock? The Lord have mercy on the poor sheep of such a shepherd!—**VER. 7.** Unseasonable comfort is like a new piece of cloth upon an old garment (*Matth. ix. 16*), but excessive severity will probably throw the sinner into despair and drive him farther away. Much wisdom is needed

to apply both law and Gospel in an appropriate manner.—God alone can forgive sin (*Ps. cxxx. 4*); the Church can only point out the conditions on which God forgives, administer consolation to the penitent, and absolve those who confess their faults in the presence of such as have been scandalized by their offences.—**VER. 8. HERDINGER:**—The penitent should be received to full public favor, and never afterward upbraided for his offence. Our Lord Himself never broke a bruised reed nor quenched the smoking flax (*Isa. xlii. 3*).—**VER. 11.** Satan is exceedingly crafty, and watches every opportunity to do an injury (*Eph. vi. 11*). We should therefore be always forecasting how we may deprive him of every such opportunity (*Acts xx. 28*).

BERLENE, BIBLE, VER. 1:—Our absence on certain occasions may be as important as our presence on others.—**VER. 4.** It ought to touch our hearts to be told: I wrote this unto you with many tears; and we should instantly inquire: Have I really given occasion for this?—We should never hesitate to lay hold of and deliver those who have fallen into error before it is too late, and yet we must not expect that they will readily regard our reproofs as kind and loving acts.—**VER. 7.** Our love to our neighbor should be like our Lord's, whose long suffering is our salvation. He can hold the balance so accurately that the sinner is allowed to sink neither into despair nor into false security.—**VER. 8.** How seldom do we meet with that loving spirit which shrinks not from the fallen, but goes to them, and seeks to save even the lost. Such a one, however, knows how to lay the iron so gently on the wound that the patient bears even a deep incision.

RIGGS, VERS. 1, 2. Suspicion can sometimes enter the heart so deeply, that it can give off a web of dark thoughts for many years. It is better to crush the heads of such serpents as soon as possible.—Many are too tenacious of their own freedom. They follow simply their own convenience and advantage without reference to the consciences or the suspicions of their brethren; while others freely exercise their right of judgment upon everything they see, and when they find nothing to censure in the outward conduct, they fasten upon some trifling thing to be impeached in the inward spirit. Thus the hearts of men are thrown continually further and further apart, and there can be no such thing in life or death as mutual confidence or assistance. Those who are grieved for the affliction of Joseph (*Amos vi. 6*), will feel disposed to save as much as possible the reputation of a servant of Christ whose character is suffering.—Nothing can more cheer us under the trials of our work, than to find that those afflictions which spring from a man's own or others' faults, have become the seed of a saving repentance.—**Vv. 3, 4.** It is never well when those who watch for souls are compelled to labor in the midst of perpetual sighs and discouragements. On the other hand, when they are cheerful, their joy will be the joy of all, and every plant of grace will be revived.—In the kingdom of Christ truth should never be spoken with a simpering and trifling manner, but an imperious and a lordly style of address is quite as inappropriate. Those dis-

courses, whose object is to reprove others and to bring offenders to repentance, should be the offspring of the preacher's own sorrow, and be brought forth with much anguish of soul. He must himself know what it is to confess his sins before the Lord with many tears.—Love makes us zealous, and zeal will admonish and reprove our best friends and brethren—Ver. 5 ff. Precious fruit of the righteousness revealed in the Gospel! While we justify the condemnation of the sin, we sympathize with, and long to save the sinner! When the conscience of a child of God has been awakened, and his heart has been softened by discipline, he should have not only a gradual restoration of individual love, but an assurance of the common fellowship he once enjoyed.—What a difference there is between dealing with a sin which is concealed, justified or praised, and one which is recognized, confessed, and already put away with godly sorrow.—Ver. 11. Satan has always further trials and temptations for those who have no meekness or tenderness of heart. Ministers must continually take precautions against these.—Lord, how many things are done on our account by our enemies, and by Thee as our Advocate, of which we have no conception! Thy faithfulness alone can save us!

HEUBNER, VERS. 1-4:—Painful as it may be, we are often bound to grieve others, that we may do them good. We must not always be giving sweet meats.—The highest enjoyments of a minister are those which he feels with reference to his people. Between him and them there should be the most intimate communion.—A faithful pastor should have a very tender heart, and he must know what it is to weep in solitude over his people. Such tears have their source in the spirit of God. None but faithful shepherds know what such distress is; for those corruptions which allow him no peace, make the hiring indifferent and cold.—Ver. 5. Public scandals are a disgrace which the whole congregation should deeply feel. And yet how little of this public spirit is there in most of our communities.—Ver. 6. There is great power when many are united to remove offences. The discipline which needs no outward force is the most effective.—Ver. 7. The moment we perceive that an offender has submitted to his punishment, and become penitent, we should change our conduct toward him.—The discipline of the Church should always be directed to the reformation, and not to the mere punishment of the offender. Whatever makes him worse, is opposed to its true object.—Ver. 8. The same spirit which once caused sorrow, now comforts.—Ver. 9. A genuine Christian spirit may always be known from its readiness to comply with Apostolic direction.—Ver. 10. Ministers should never disregard the united voice of their people. Its utterances are a great consolation when they speak forgiveness to those who have fallen.—Ver. 11. It is the business of the Wicked One to injure, and, if possible, break up the spiritual association of God's people (the Church). He therefore tempts them,

sometimes, to be slack, but sometimes to be excessively severe in discipline, and thus to drive souls into despair. Force, intolerance and persecution, have been his favorite arts by which to rend and destroy the Church; and unfortunately ecclesiastical history is principally occupied with accounts of them.—The Christian should never forget that this evil spirit knows of no rest, and he should ever be on his guard against Satanic wiles. Those who have been enlightened from above, are not ignorant of these devices, and know well how to thwart such schemes. Only those who are short-sighted and simple will look upon warnings against them as vain fancies, and hence be taken by surprise.

W. F. BESSER, VER. 4. A mother's love will be seen in the most delicate attentions to her invalid child, and no better test of a shepherd's love can be given than when he hastens with especial earnestness after the sheep which has gone astray.—Ver. 10. The rock on which all true comfort is founded, when we are absolved from our offences, is the great truth, that whoever the public minister may be, the absolution is not man's but God's.

[Here is an example of the difficult duty and right of blame, or of correcting our fellowmen. I. Every one has something of this kind to do. A more than common share of it falls upon ministers and those in public stations, but there are occasions when every one is called to it. Society should not be turned into an arena of distrust, where each one is zealously watching over others' conduct, nor yet should it be one of cold indifference towards each others' sufferings and welfare. Where another's faults are forced upon our attention, it may be our duty to attempt their correction, 1. for the offender's own sake (vv. 6-8); 2. for society's sake (ver. 4); and 3. even for our own sake (ver. 1), since we may be misunderstood if we show no interest in the case. II. But much depends upon the way in which it is performed; as, 1. by the right person; 2. at the right time (Paul declined even to be present at one time); 3. by the right means (by a visit or by Epistle); 4. in the right spirit (not from love of censuring, love of dominion, personal pique or jealousy, but from love to the offender and to Christ's cause.—We have here (vv. 6-11): I. The Christian idea of punishment; When it should be inflicted? 1, when the good of the offender demands it, for even if he has forfeited all rights, he has claims upon our benevolence; 2, when society is threatened with injury, and 3, when a righteous indignation at crime calls for an expression. When it should be dispensed with or remitted? When the ends of punishment are secured, 1, by the private sufferings or repentance of the offender, 2, by his partial punishment, which corrects the offender and vindicates public sentiment. II. The Christian idea of absolution: Man's declaration of God's forgiveness—man speaking in God's stead; 1, its use to save from remorse and despair; 2, its representative character (ver. 10). After Robertson and Lisco].

V. AN ADDITIONAL EXPRESSION OF HIS FORMER ANXIETY RESPECTING THEM (ver. 12 f.), BUT OF HIS JOYFUL ELEVATION OF MIND WHEN HE HEARD FROM THEM BY TITUS, ver. 14 ff.

CHAPTER II. 12-17.

12 Furthermore when I came to Troas [the Troad] to preach Christ's gospel¹, and a door was opened to me of [in] the Lord, I had no rest in my spirit because I found² not Titus my brother; but taking my leave of them, I went from them into Macedonia. Now [But] thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish: 16 To the one we are the savour of³ death unto death; and to the other the savour of³ life unto life. And who is sufficient for these things? For we are not as many,⁴ which corrupt the word of God; but as of sincerity, but as of God, as in the sight of God⁵ speak we in Christ.

[¹ Ver. 12.—Instead of εἰς τὸ εὐαγγέλιον the two kindred codd. F. G. and Damasc. have δὲ τὸ εὐγγ., and the Italic and Vulg. verss. and the Lat. fathers have *propter evang.* Two other affiliated codd. D. E. have δὲ τοῦ εὐαγγελίου. Most of our Old English verss. have "for Christ's gospel's sake."]

[² Ver. 13.—In place of τῷ μὴ εὑρεῖν, Sin. has τοῦ μὴ εὑρ. (though the 3d cor. has τῷ μὴ εὑρ.). It also has Μακαρίους (as throughout the New Testament, except chap. ix. 2, and 1 Thess. iv. 10).]

[³ Ver. 16.—Rec. omits δὲ before both θανάτου and ζωῆς. And yet the word has the best authorities [A. B. C. Sin. et al.] in its favor, and was probably thrown out on account of its difficult construction. [It does not appear in D. E. F. G. K. L., and the omission is confirmed by the Vulg., Syr., Goth. and Aeth. verss., and by very many of the ancient interpreters. All the more recent critics, except Reiche and Wordsworth, insert it.]

[⁴ Ver. 17.—The reading ὁσσοὶ instead of πολλοὶ has the best authorities [A. B. C. K. Sin. et al.] against it. [Hollai was probably thought too strong an expression. But Didymus of Alex. (A. D. 370) takes much pains to justify the Apostle in the use of πολλοὶ in this passage. See note on p. 41.]

[⁵ Ver. 17.—Rec. has κατενώπιον, and it is strongly sustained by authority; but Lachmann following the best MSS. gives us καρδίας (without τοῦ). [Alford and Bloomfield think the article was left out to correspond with the previous δὲ θεοῦ, but that the Apostle's solemn assertion here needs it. It is however omitted in A. B. C. D. Sin. and 12 cursives.]

EXEGETICAL AND CRITICAL.

VERS. 12, 18. *The Apostle's anxiety for intelligence from Corinth.*—But having come to the Troad to preach Christ's Gospel.—The δὲ implies that the former subject is here resumed after the digression. (vv. 5-11). That which follows is not to be connected with ver. 11 (οὐ γὰρ—ἀγνοοῦμεν) so as to make δὲ equivalent to ἀλλὰ, for that would not correspond with the tenor of the discourse. Nor is it to be referred back to chap. i. 16, nor to chap. i. 28, but to chap. ii. 4. In this latter passage he had spoken of the anguish with which he had written his first Epistle, and he here says that when he was going from Ephesus to Macedonia, he could not throw off his anxiety for the Corinthians. [He had not intended to make a direct journey to Corinth, but to make a missionary tour in the interest of Christ's Gospel (εἰς τὸ εὐαγγ. τ. Χριστοῦ), Tyndale: for Christ's Gospel's sake]. Though he had doubtless intended to preach the Gospel at Troas, he now lost the opportunity on account of his solicitude for the Corinthians.—[The Troad was the region of the country, of which Troas was the principal city.* The arti-

cle, which was generally used in the New Testament with names of countries (Jelf. § 450 5), Stanley thinks may possibly indicate that only the country of the Troad was meant here. It can hardly be possible that Paul did not visit the city. The same expression (εἰς τὴν Τρωάδα) is used in Acts xx. 6. Paul had been there once before (Acts xvi. 8), and he was there a longer time on his return from Greece to Jerusalem (Acts xx. 6-13), and once after the close of the Apostolic history. (2 Tim. iv. 13). It was the usual port at which those passing from Greece to Asia landed. A church must have been established there at least on Paul's second visit. [comp. the word ἀποταξάμενος with Acts xx. 6 ff.]. He had tarried there with the express design of preaching the Gospel of salvation. Τοῦ Χριστοῦ is the genitive of the object: NEANDER: "the Gospel which proceeded from Christ." He intends to say that with such a design he would have felt bound to remain for some time, inasmuch as he found there a fair prospect of an unusual success in his work.—And a door was opened to me in the Lord.—(comp. 1 Cor. xvi. 9). The καὶ also is equivalent to καίτερος. Ἐν κυρίῳ has the same meaning as Χριστῷ, and it is added to define more particularly, the sphere or element of activity for which an occasion had then been presented; the department in which a door had

[* The city was called by its original founder, Antigonía Troas, and by Lydmachus, who much improved it, Alexandria Troas, frequently simply Alexandria. It was on the great Roman road, by which it had an extensive trade into the interior and the South. It was a Roman colony, with the *jus Italicum*, or right of Roman citizenship, and was much favored by the Romans, from a conceit that their ancestors came from Troy, the site of which was close by.

Gibbon says that Constantine once thought of making it the seat of his empire. Its modern name, Eski Stamboul (Old Constantinople), seems to commemorate this thought, Combe and Howson's *Life of St. Paul*, Vol. I. p. 219-51, and Howson in *Smith's Dict.*]

been opened for him, and not the Agent by whose power the door had been opened.—I had no rest in my spirit when I found not Titus my brother.—*Ἐσχγκα* is used here, as in chap. i. 9, and frequently in an aoristic sense (Meyer: as was the frequent practice of the Greek orators in order to bring the past before the mind with greater vividness). *Ἀνεσις* (used also in chap. vii. 5; viii. 13) means properly relaxation or relief, and it is here contrasted with the intense strain which had been put upon his feelings, by his solicitude on their account. He could not perform his ordinary duties as in other places, until this anxiety should be removed. The meaning of *τῷ πνεύματι* in this connection is: for my mind. (*dat. comm.*). The expression is more suggestive than *τῷ ψυχῇ μου* would have been. (comp. Beck, *Seelenk.* p. 45). The Apostle means to say that it was "one of those violent assaults upon his vital energies which come upon us in certain states of the mind and body when we have been acted upon for a long time by terrors and a want of rest, etc.—those powerful agitations which affect the very seat of life." In *τῷ μὴ εὐρεῖν κ. τ. λ.* he gives the reason for *οὐκ ἔσχγκα ἀνεσις*. [Winer, *Gr.* § 45, 5.] He had expected to meet at Troas, or at least in Macedonia, his assistant Titus, to let him know what effect his first Epistle had produced at Corinth. Not finding Titus, his anxiety was so great that he could remain there no longer, but he hastened to Macedonia, where we know Titus soon met him (chap. vii. 6 ff.).—But taking leave of them I went forth into Macedonia.—*Ἀποτάσσουσαι τι* is an Alexandrian form of expression for *ἀπαλλάττουσαι*, and occurs also in Luke ix. 61, and Acts xvii. 18-21. It signifies to separate one's self, to take leave of some one. [The expression is peculiar, however, since it is taken from the effort usually made by those taking their departure, to put every thing in order, and to give their last directions. (Osiander)]. *Αὐτοῖς* has reference to the people, and especially to believers in Troas.*

VERS. 14-17. ["All that follows, until the writer returns to his historical statement in chap. vii. 5, is on the subject of the Christian or rather Apostolical ministry as exemplified in Paul's special relations to the Corinthian Church. This apparent digression is really the main topic of the Epistle. It was the Apostle's object to set forth and maintain the importance of his office and work and his personal claim to spiritual authority. This object is kept in view throughout, and after the instructions in matters of business which follow the recurrence of the mention of Titus (chap. vii. 5), it is continuously

and openly pursued to the end of the Epistle." WEBSTER and WILKINSON.].—But thanks be unto God, who always causes us to triumph in Christ.—By a sudden transition the Apostle now turns aside to render thanks to God, not for the results of his visit at Troas, where he could not have remained long enough to accomplish any thing worthy of being thus mentioned; but either for the accounts brought from Corinth by Titus, of which he makes no express mention until chap. vii. 6; or for the blessing upon his Apostolic labors during his journey, especially in Macedonia (Osiander). The context rather favors the first of these, since thanks seem quite appropriate after his liberation from the distress and uneasiness of which he had given such a picture (Meyer). That he makes no direct mention of this, and expresses himself only in general terms, is accounted for by the fact that he was anxious to make no unpleasant impression by a more obvious allusion to the state of things at Corinth at this point of his discourse. The view which seems best to correspond with both the context and the form of expression, would seem to be, that he had been much delighted with the good account from Corinth, to which he had slightly alluded in ver. 6 (*ἐπιτυχία ἡ ἐν τῶν πλείονων*), and he now pours forth his thanks for the triumph of which he *always* and *everywhere* was a partaker. The favorable turn of affairs at Corinth and the accomplishment of his main objects there were of course involved in the *πάντοτε* and the *ἐν παντί τόπῳ*, but they are so concealed in the general expression that nothing offensive would be noticed in his triumphal exultation. It is questionable whether *δριμυβέοντι* is to be taken according to the usage of the word in other places (also in Col. ii. 15), in the sense of *triumphat (de nobis)*, or according to the analogy of *βασιλεύειν*, 1 Sam. viii. 22; *μαθητεύειν*, Matth. xxviii. 19, and some other words, in the transitive sense of *triumphare fecit*. As the result of the first method, Meyer presents the idea of the passage thus: who never ceases to exhibit us (the Apostolic teachers) in all the world as those whom He has overcome. God had overcome them in their conversion, and He was continually triumphing in the results which they as His servants were accomplishing in His kingdom, and especially in the happy results of his first Epistle at Corinth. With Paul, such an idea would naturally be expressed when he remembered with sorrow his earlier persecution of the Church, and it would accord with his humble desire to give God the honor of all that he had done. Although this explanation is rather artificial, it has better ground for itself than others, which represent this leading about in triumph as fulfilled when they journeyed from place to place according to the good pleasure and will of God (Wetstein); or as a triumphal exhibition of them, not as conquered persons, but as servants taking part in God's triumph; or as a Divine triumph over Paul by showing the folly of all his cares and anxieties when all things came to a fortunate result; or as a leading him about in triumph in the persecutions he was made to endure. On the whole we feel compelled to decide in favor of the transitive signification of the word, which makes Paul a leader appointed by God to struggle in

* Stanley suggests a vivid picture of Paul in this anxious state of mind, "on the wooded shores of that classic region under the heights of Ida." All associations connected with its ancient history had but "slight effect upon the mind of the Apostle," which was either upon the open door to preach Christ's Gospel, or "vainly expecting the white sail of the ship which was to bring back his friend from Corinth." If the love of Christ had not dispossessed Paul's heart of every other interest, such scenes would have had a peculiar charm for him. See also Conybe and Howson, *Introduction*, Vol. I. p. 16 and p. 362. Such conflicting emotions and changes of purpose are not inconsistent with Paul's being under the guidance of the Holy Ghost (Webster and Wilkinson), inasmuch as that divine agent works out his own guidance of wisdom by means of, and in consistency with, the purely human feelings of the subject.]

the spiritual conflict, and by the success of his preaching and the confusion of all his opponents making him a uniform conqueror before the world. (Comp. Osiander).* *Ἐν τῷ Χριστῷ* defines the sphere in which the victory and the triumph takes place. This is Christ, in whose service they are employed and whose Gospel they preached with such triumphant success. What is here intended by *θριαμβεύειν* will be made more evident under the figure of the succeeding metaphor:—and maketh manifest the savour of His knowledge by us in every place.—In this sentence *αὐτοῦ* has reference, not to God, as has sometimes been concluded on account of chap. x. 5, but to Christ on account of *ἐν τῷ Χριστῷ* and *ἐκείνῳ Χριστῷ* in ver. 15. This knowledge of Christ is set forth under the figure of an odor which God diffused in every place by the ministry of the Apostles. Such a figure well illustrates the pungent nature of this knowledge, the facility with which it is usually diffused, and perhaps also the refreshment it affords. NEANDER: "*ὁσμὴ* signifies any thing which has a pungent odor, an essence; it may correspond with the later Jewish *□□* which is just as applicable to a refreshing aromatic essence as to a fatal poison." It is hardly probable that the Apostle was led to use this figure by the idea of a triumph in which the air was filled sometimes with the fragrance of

incense (Meyer, comp. Osiander). Still less did he intend to remind us of the custom of anointing with oil. Even the idea of the fragrance given forth in the sacrifices seems inappropriate, since God himself is represented as active in diffusing it (*φανεροῦντι*). As an illustration of an internal experience the figure of an odor would seem no more appropriate than something presented to the sight. *τῆς γνώσεως* is in apposition with *τῆς ὁσμῆς*. "*Ἐν παντὶ τόπῳ* corresponds with *πάντοτε*. God is evidently the one who "always caused him and his fellow-laborers to triumph in Christ, and made manifest the savor of his knowledge by them in every place," for Paul represents them as the instruments by which God acted (*δι' ἡμῶν*), and the promulgators of this knowledge. He also describes them as acceptable to God, and so not to be depreciated, though the result of their labors was sometimes the reverse of what they aimed at. This acceptableness in God's sight is expressed in the words—**For we are unto God a sweet savour of Christ**—in which the figure of a sacrifice (Eph. v. 2; Phil. iv. 18; Levit. i. 9-17) probably begins to be discernible. Those who possess and diffuse the knowledge of Christ are a sweet savor unto God, not because they are properly prepared or offered to God, but because they are themselves filled by Him and made to diffuse the savor of Christ. For the sake of emphasis Christ is mentioned first, and is represented as the substance of the sacrifice, i. e., a service consecrated to God and pleasing in His sight. BENGE says: "The savor of Christ is made to pervade us as that of aromatics pervade garments."—In them that are saved and in them that perish, introduces the sphere in which they were moving or the object of their preaching. The correlatives of *σωζόμενοι* and *ἀπώλλιμενοι* (comp. on 1 Cor. i. 18) are *πιστεύοντες* and *ἀπίστοι*. The whole idea became more impressive by this reference to the final destiny of each, when the redeemed shall be saved and the lost shall be cast away. He speaks further of the effect of this *ὁσμὴ* upon both these classes in ver. 16. He there commences with those last mentioned.—**To the one indeed we are an odour arising from death and tending to death.**—(*οἱς μὲν—εἰς δὲ*, are equivalent to what was in the later usage *τοῖς μὲν—τοῖς δὲ*). The point at which the influence commences, or the source from which it springs, is indicated by *ἐκ*, and the end toward which it tends, or the effect produced by it, is pointed out by *εἰς*. It begins in death and must lead to and terminate in death. In like manner the expression—to the other we are the odor arising from life and tending to life.—In the words *from death and from life*, we have death (*θάνατος*) and life (*ζωή*) set forth as the principle or power in which corruption or salvation has its origin, and in the words *unto death and unto life* (*εἰς θάνατον, εἰς ζωὴν*) we have the corresponding result which each of these powers produces. But neither in *ἐκ θανάτου* nor in *ἐκ ζωῆς* is it exactly intended that Christ is in such a sense the efficient agent, that in *ἐκ θανάτου* He is the direct source of death (Meyer). The idea rather is, that those who presented Christ, or made known His Gospel to their fellow-men, are to one class

*The word *θριαμβεύειν* has been explained in: (1), a neuter sense, *triumphare de nobis*, to triumph over us; (2), a transitive sense, *triumphare nos*, to lead us in triumph; (3), a causative sense, *triumphant nos facere*, to make us triumph. Ancient Greek usage among the classics is probably uniform in favor of the first, and the only other instance in the N. T. where the word is used (Col. ii. 15) looks in the same direction. But though it is adopted in the Vulgate, and is given as the first definition by several Latin expositors, it seems hard to make good sense with such a meaning in our passage, where the idea certainly is not that of a subdued and captive enemy led about in humiliation and finally to death. Even with this idea eliminated, and remembering that Paul sometimes speaks of himself as a subdued and willing captive to Christ, we never find him thus speaking of himself with others (plural). His object here seems rather to be, to show how he and his companions, and not merely Christ, were triumphing. If this makes us inclined to favor the second signification, with Calvin (in his comments, not in his translation), Bengel, de Wette and Wordsworth, we are met by the fact that neither early nor late Greek usage is in favor of such a construction. Some Greek fathers, indeed, whose opinions on a question of N. T. language or Roman usage is entitled to great consideration, give it this meaning. Though their definitions favor No. 1, they usually interpret it simply of a triumph over afflictions and persecutions, and leading the Apostles about the world in a triumphal victory over every kind of endurance. Thus Chrysostom (and after him substantially Theophyl. and Oecum.): *τῷ πᾶσι ποιοῦντι περιπατεῖς*, "Who make us conspicuous to all;" and Theodoret: *σοφῶς καὶ καθ' ἡμᾶς περπατοῦντων, τῇδε κἀκεῖσε περιπατεῖς, δηλοῦντες ἡμᾶς ἀποφθεῖναι*, "Who manages all our affairs in wisdom, leading us about so as to make us manifest to all;" Damasc.: *ὁ γὰρ θριαμβῶν, τοῦτό ἐστι, τὸ πᾶσι γενέσθαι περιπατῆν*, "For evidently he has triumphed, who has been made illustrious and conspicuous to all men." If, however, we depart from the simple No. 1, we must prefer No. 3, which has some ancient authority in its favor. Thus Jerome (comm.): *Deum per Apostolos triumphare in Christo, victores illos facere in Asia Christi*; and Ambrose: *Triumphare facti nos per Christum, vel in nobis ipse triumphat*. In Alexandrian usage (Sept. and N. T.) neuter verbs often acquired a causative meaning (see Winer, Idd. § 40, n. 2, and many instances in Alford and Meyer). This gives an idea suitable to the connection. It was adopted by Luther, Beza and Grotius, and is defended by Osiander, Neander and Hodge. The majority of recent commentators (as Meyer, Alford, Conybeare, Ellicott, Stanley) favor the first meaning, but it very easily runs into the second.]

like those who convey an odor which is deadly in its origin and deadly in its result. The meaning is thus the same with that conveyed by the words, the savor of death and the savor of life (*ὁσμὴ θανάτου—ζωῆς*), in the Rec., where both genitives should be taken as genitives of quality. This contrast between the fatal and quickening effects of preaching has an analogy in the physical world. So far as relates to the lost, the result is accidental, *i. e.*, it is not caused by anything in the Gospel itself, but must be ascribed to the peculiar spirit of those who hear it. ["We convey to all the sweet odor of Christ, though all who participate in it do not attain salvation. Thus the light is noxious to diseased eyes, and yet it is not the sun which produces the injury. It is said that vultures avoid the fragrance of myrrh, and yet the myrrh is no less myrrh for being shunned by vultures. Even so the preaching of salvation tends to save those who believe, though it brings perdition to such as believe not."—THEODORET]. Where the word is pressed upon an unsusceptible and perverse heart, it provokes opposition to the truth, just as in other cases it brings into activity whatever is susceptible of Divine life and engenders faith (comp. Matth. xxi. 42 ff.; Luke ii. 34; Job ix. 39). The same figure has been used by the Rabbins for illustrating the different effects of the law. This strong contrast between the different effects of evangelical preaching suggests to the Apostle's mind the various dispositions of those who proclaim the Gospel. No one can produce such an influence upon these two classes of hearers and be acceptable to God whatever may be the result of his preaching, unless he proclaims the Gospel in a right manner and with a right spirit. This idea he introduces in a sudden and striking manner (*καὶ*) by a question—**And who is sufficient for these things?**—In this sentence *πρὸς ταῦτα* is put first because it is emphatic. He meant to say, that among those who acted as teachers, all were by no means sufficiently qualified for such a part, for he was obliged to place himself and his companions, who honestly presented God's truth, in strong contrast with the many who presented it in an adulterated form. The answer to the Apostle's question is in ver. 17, and is presupposed in the *γάρ*. Such are not the ones who adulterate God's word, but they are myself and those who are like me.—**For we are not like the many who adulterate God's word.**—*Οἱ πολλοὶ* does not mean the majority of all teachers of the Gospel, for this would either exhibit the Apostolic Church in a very unfavorable light, or (with Rückert) would make Paul guilty of a passionate extravagance. The article is demonstrative, and is intended to point to those who were well known. Those Judaizing teachers are meant who had set themselves up against Paul, and whose number must have been considerable at Corinth (comp. ch. xi. 18; Phil. iii. 18). With respect to the reading *λοιποὶ*, comp. Osiander, who regards it as more feebly sustained by documentary evidence but as easier to explain, inasmuch as it simply designates a number of persons to whom the Apostle wished to be considered an exception; and he explains *οἱ πολλοὶ* by saying that Paul had set up a very high standard

for the purity of Christian doctrine.* The participial sentence commencing with *καπηλείοντες* should be connected, not with *οἱ πολλοὶ*, although the character of these is indirectly given in it, but with *ἐσμέν*. The word designates the business of a *κάπηλος*, a huckster or a trader, but especially of a wine merchant; and it was used with an accusative to signify one who traded by retail or in small articles (more particularly to obtain a living). In accordance with the usual habits of such people, the word finally attained the meaning of practising usury or bartering with anything (as with *σοφίαν, μαθήματα*). It therefore signifies here—to deal dishonorably and deceitfully with the word of God, adulterating it by mingling together men's opinions with the Divine word (CHRYSOSTOM), [probably with the additional thought of making a trade of the Gospel from mercenary and corrupt motives], as the *κάπηλοι* were accustomed to mingle water with their wine (comp. Isa. i. 22). It is implied that the Gospel had been vilified and adulterated by being mingled with Judaistic opinions, and that too with the sordid design of obtaining some personal profit, applause or authority (comp. Rom. xvi. 17 f.; Phil. iii. 19; Gal. vi. 12 f.; 2 Pet. ii. 1-18). [Comp. Adam Clarke and also Bentley and Trench, Synn. 2d ser. pp. 52 ff.]. In contrast with such impure motives the Apostle says—but as of (from) sincerity, but as of (from) God we speak before God in Christ.—Our discourse is such as might be expected from men who speak from pure motives and under Divine inspiration, *i. e.*, moved by God and inspired by His Spirit [Trench, Synn. 2d ser. p. 72 ff.]. *Ὡς* is here used as in Jno. i. 14, to express conformity. The repetition of *ἀλλ' ὡς* forms a powerful climax (comp. 1 Cor. vi. 11). He rises, from the hearty sincerity which is in strong contrast with all corrupt and selfish aims, to the Divine Source of Christian truth, with which no mingling of selfish or human elements was conceivable (comp. Osiander). The holy awe which those feel who act under the recollection that God judges and knows all things, and under a consciousness of the Divine presence, is pointed out in the phrase *κατέναντι θεοῦ*. The words *ἐν Χριστῷ* denote the element in which the discourse of such a one is supposed to move. Comp. ch. xii. 19. NEANDER:—"Probably the Apostle intended also to imply by this phrase that he held himself entirely aloof from everything which did not come from Christ."

* Tischendorf quotes here a remarkable passage from Didymus Alex. to prove the genuineness of the reading of *πολλοὶ*, but which is equally striking as a comment: "Paul calls these deceivers many (*πολλοὺς*) on account of their abundance. For when instead of naming them he designates them by this word, he intimates that they were more numerous, as when our Lord uses it instead of *τῶς*: Many (*πολλοὶ*) shall say unto me in that day, *etc.* (Matth. vii. 22). But this word informs us that they are not a few, as when our Lord says, Many (*πολλοὶ*) are called, but few (*λίγοι*) are chosen. It is evident that the word sometimes even signifies *all*, as when the Apostle says in Rom. v. 19: "The many (*οἱ πολλοὶ*) were constituted (*κατεστάθησαν*) sinners," for it is evident that all men are under sin in consequence of Adam's disobedience. Clearly then the word signifies a great number, not only in the passage before us but in another, where it is said, "Be not many masters" (James iii. 1). Damascene adds in paraphrase: "We are not like those false apostles who claim to be so numerous (*τα πολλοὶ*). For then we should have to adulterate the Gospel, like some who corrupt or who sell for money the wine they have been employed to distribute freely."—*Migne's Patrol. Græc. T. xxxix. p. 1801, and xcv. p. 719.*

DOCTRINAL AND ETHICAL.

The word of God, not only in the individual heart (Heb. iv. 12, 13), but in the world, exerts a separating and judicial power. Its influence upon different individuals is not unfrequently very different—for while it enlightens and warms some, gives them a clear, tranquilizing and sanctifying knowledge of divine things, and raises them to a life of true light and love, it blinds and hardens others; just as the sun's light warms, makes fruitful, and quickens some things, while it blinds and destroys others. This decisive influence which must always accompany the full revelation of God in Christ, may be preceded by many divine announcements and influences, whether internally through the conscience, or externally by means of natural objects, or striking providences; but among those who enjoy a special revelation, it is principally through the presentation of the law and promises of God with all those influences of the Divine Word and dealings, which are usually so administered as to aid and bless, or punish and discipline the children of men. It is by such means that men become more or less receptive of God's word, and it is by the Gospel, by the presentation of the highest truths of revelation, that this susceptibility for good or evil will be most rapidly brought to perfection; since under its power they will speedily surrender themselves to the truth, or they will soon reject that truth and revile the way of salvation. This, however, can be the result only when the truth is presented properly, and in its purity. 1. It must come from a heart thoroughly pervaded by Christ himself, honestly directed to the glory of God, and regardless of personal and temporal advantages. 2. It should hold forth God's word and nothing but God's word, mingled with no human speculations. God will recognize as his own, only what flows from a heart which is pure and filled with Christ. But this will always and everywhere be attended with glorious results. Its preachers will soon show that they are the organs of a divine power which can penetrate through all obstacles, and that their proclamations of Christ's truth and their spirit are acceptable to God, whether those who hear them are saved or lost. But when those who speak are not upright, if they mix up with divine revelations the doctrines and opinions of men, and if they are governed by every kind of selfish and inconsistent ends, the proper influence of the Word will be hindered and enfeebled; men will be undecided and half-hearted; there will be no evidence that God is at work and of course no Divine victories, and old things will not pass away; or, things will sink down into a stupid and lukewarm state, in which none will be disturbed in their spiritual slumbers, or learn with any distinctness the true state and wants of their souls; real peace will be unknown, and no firm support will be found for human confidence. In such a state, men will make all kinds of efforts to satisfy themselves with dead works, and will fondly seek support in the authority of their fellow men. Nothing could be more opposed than such a state of things is, to that manly maturity which is to be found in Christ (Eph. iv. 18), and

that establishment of the heart which true grace affords (Heb. xiii. 9); and it will not be difficult therefore to distinguish between those who are Christ's true shepherds, and those who are miserable hirelings.

[“In this statement of St. Paul, we have an inspired declaration of the freedom of the human will. As Jerome says (*ad Heb.* IV. p. 183): ‘The name of Christ is ever fragrant; but men are left to their own freedom of will.’ So Christ himself was set for the fall of some and for the rising up of others in Israel. Indeed it is a solemn truth that in the Christian scheme nothing that God has done, is indifferent. Everything is as a two-edged sword. All Christian privileges, and all the means of grace are according as they are used, either blessings or banes, either physic or poison. Comp. August. Sermon 4, and Sermon 278.” WORDSWORTH.]

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 12. None but those who are Christ's, who have been anointed by Him and have fellowship with Him, know what it is to have doors opened to them in the Lord and by the Lord. VER. 13. When the Church is suffering some great affliction, we should each one in our proper place, cheerfully give her our utmost aid, that Satan may not overthrow in a few days what has been built up with the toil of years. VER. 14. It is the mark of a true minister to labor faithfully and with all his might and soul, and then ascribe nothing to himself but everything to God (1 Cor. xv. 10). It is one of the mysteries of the cross and of Christ's kingdom, that those who preach the gospel may have never so much opposition, and yet may always be sure of final triumph.—VV. 15 and 16: HEDINGER: We are a sweet savor of Christ, though our preaching results only in the perdition of our hearers. True, if none are converted to Christ, they must be perverted to Satan; yet such is the natural effect of God's word; for if the wicked are hardened and the blind become yet more blind, it is God's righteous judgment upon their own wickedness (Isa. vi. 9 and 10). SPENNER:—When the world is displeased with the word, and those who will not become sincere Christians become worse, and become more opposed to the truth, we may be sure that the word preached is genuine, and like that which the Apostles preached: for men feel its power, and are obliged to receive a fragrance which they abhor. But when wicked men like to hear and praise our sermons, when everything is dull and no one grows in grace under our ministry, it is a sign that whatever savor we have had has lost its power. The gospel may not convert all who hear it, but it will produce excitement—and wicked men will proportionably hate it. VER. 17. HEDINGER:—Take care that you do not corrupt God's word! Even those who hear, must attend to this. How many thousand streams are daily flowing to refresh and sustain those who are secure in their own vain fancies and in the way of the world. Maxims to keep alive the old Adam are in every one's mouth. Alas! that so many must repent only when it is too late (1 Pet. iv. 11). Four things at least should ever be on the heart of the

true minister: that he speaks, 1, in all purity, with respect to his motives, his doctrine and his manner; 2, as from God, as if anointed and born of God; 3, as in the presence of God, with all reverence and zeal, feeling that God is always present and is the greatest of all his hearers; and 4, as in Christ.

BERLENE. BIBLE, VER. 14:—He must be a happy man, with whom everything, even the greatest perils, work for him only a perpetual triumph. Whenever truth and falsehood are most exposed, Christianity has its greatest triumphs; and this usually takes place when she is most severely afflicted. All Christians should diffuse around them wherever they go the fragrance of divine knowledge—and if they are the Lord's anointed, how can they fail to do so?—Vv. 15 and 16. The sweetest words of the Gospel become a savor of death unto death to those who resist the Holy Ghost. Such will have it so; they lay hold on death, and cast eternal life away. If this powerful odor of divine knowledge had not been diffused around them and arrested general attention, they had not had sin; but now they have no one but themselves to blame, for they have only the due reward of their own doings. Not every one who intellectually possesses the truth and has the form of knowledge (Rom. ii. 20), is prepared to present it profitably to his fellow-men; but only he who has himself put on the Lord Jesus Christ, is familiar with the mysterious cross of self-subjugation, and has obeyed the form of doctrine he has received. The spirit of God alone can prepare us for doing His work. **Ver. 17.**—True repentance, death, and pure truth will seem but trifling matters to hypocritical teachers; a good conscience, repentance, and a knowledge of Jesus Christ may fare as they may, if such men can only retain a hold upon the world's favor, and have Christ in peace without his cross and with their pleasures. Those who handle God's word should themselves be holy.

RIEGER:—VERS. 12-14. Even afflictions are sweetened when we are enabled by them to promote the cause of Christ and share in his victories. When God opens such doors for the preaching of the Gospel that all its adversaries are ashamed, and we present such evidence that we have the truth that it sets men free and awakens them to activity, reflection and admiration, it should be looked upon as a triumph to the cause of Christ. Such results commonly take place especially in the place where the word is preached, but sometimes the odor of them extends to a distance, and induces multitudes to inquire after Christ. Vv. 15 and 16.—Our Lord sometimes allows his beloved ones to know that he is about to use them, more especially as the light of the

world and the salt of the earth. The Apostle therefore could say that the whole work and calling of himself and his companions, had an influence upon every department of society, and was an honor and a pleasure to God himself. But it was according to the way in which men met the proposals of the Gospel, that it became to them at every step an omen of either salvation or perdition. Those who heard that the way to glory must be through suffering, might assume such an attitude toward it that it might seem to them worse than death—and hence, they might foolishly remain under death. But where the Gospel meets with no such opposition it tends only to life. The very first inclination toward the truth is produced by this savor unto life, and from that moment the course is from life to life, and from one degree of power to another.

HEUBNER:—VER. 12. The Lord only has the key to the heart, and if he does not open it we may rattle around it as we please, it will remain closed against us.—**Ver. 14.** The triumphs of the Gospel are unlike every other (Ps. lxxxiv. 7, 8), for in them both victor and vanquished rejoice together. When the Apostles preached, the whole infected atmosphere of this world was purified by a balmy fragrance, and an acceptable incense mounted up to heaven. Why is it not always so, when the same Gospel is professedly preached?—**Ver. 16.** How can Christianity be a deadly poison? Only by being resisted, until the last spark of spiritual life is quenched in men's own wickedness. To refuse all direction from the word of the cross, is to harden ourselves against everything else. The same odor or medicine may kill or cure in different cases, and Christianity shows its real power when it arouses the opposition of wicked men.

W. F. BESSER:—VERS. 15 and 16. When the sweet fragrance of Jesus' name is shed forth upon all men, without respect of persons, and in its full power, if any are saved, it is because they inhale it by a faith which the fragrance itself produces; and if any are still lost, it is not merely because they fail of receiving it (Acts xiii. 46), but because the fragrance itself becomes fatal, and avenges itself upon those who despise it. The power of God's word and the accompanying influence of God's Spirit are demonstrated, when that word leaves no one as it found him; but when its despisers become more wicked, and the indifferent become furious and abusive. God is not responsible for men's unbelief, but when they fatally injure themselves and sin against the word of life (Prov. viii. 36), we may regard it as a retributive judgment upon their own malicious and spiteful treatment of his mercy.

VI. HE MEETS THE CHARGE OF SELF-RECOMMENDATION BY POINTING TO WHAT HE HAD DONE AT CORINTH. THE DIVINE SOURCE OF HIS CONFIDENCE; EXCELLENCE OF THE NEW TESTAMENT MINISTRY AND ITS SUPERIORITY TO THAT OF THE OLD TESTAMENT.

CHAPTER III. 1—11.

- 1 Do we begin again to commend ourselves? or² need we, as some others [*om. others*],
 2 epistles of commendation to you, or [*om. letters of commendation*]³ from you? Ye are
 3 our epistle written in our hearts, known and read of all men: *forasmuch as ye are*
 manifestly declared to be [being manifested that ye are] the epistle of Christ ministered
 by us, written not with ink, but with the Spirit of the living God; not in tables
 [or tablets] of stone, but in fleshy tables of the heart [on hearts which are tablets of
 4, 5 flesh].⁴ And [But] such trust have we through Christ to God-ward: not that we
 are sufficient [*om. of ourselves*] to think anything [from, *ap'*, ourselves]⁵ as of [out
 6 of, *ἐξ*] ourselves; but our sufficiency is of God: who also hath made us able
 [sufficient as] ministers of the New Testament [Covenant]; not of the [a] letter, but
 7 of the [a] spirit: for the letter killeth, but the spirit giveth life. But if the ministration
 of death, written and engraven [engraven in letters] in stones was glorious [in glory *ἐν δόξῃ*], so that the children of Israel could not steadfastly behold
 the face of Moses for the glory of his countenance; which *glory* was to be done
 8 away [is passing away, *τὴν καταργουμένην*]; How shall not [rather] the ministration of
 9 the spirit be [*om. rather*] glorious [in glory]? For if the ministration⁹ of condemnation
 be glory, much more doth the ministration of righteousness exceed [abound,
 10 *περισσύτερ*] in¹⁰ glory. For even that which was [has been] made glorious had [has
 been having, *δεδοξασται*] no glory in this respect, by reason of the glory that ex-
 11 celleth. For if that which was done [passing, *τὸ καταργουμένον*] away *was* glorious,
 much more that which remaineth is glorious [abideth is in glory, *τὸ μένον ἐν δόξῃ*].

[¹ Ver. 1.—Two important MSS. (B. and D.) *et al.* have *συμίσταν* which is accepted by Lachman: but *συμίσταν* is better authenticated, and is now almost universally received.]

[² Ver. 2.—Rec. has *εἰ μὴ* according to A. B. *et al.* and it is preferred by Reiche, Meyer, Osiander. [Bloomfield and Wordsworth. Our author is wrong in inferring (*c. silentio*) that the Vat. favors the Rec. Its authority (as revised,) is with C. D. E. F. G. and Sin. *et al.*, the Ital. Syr. Vulg. (*aut. numquid*) and Arab. Versm. Theodt. and the Lat. fathers, decidedly in favor of *ἢ μὴ*, which is adopted by Alford, Stanley and Tischendorf (7th ed.) The interrogative *ἢ* would seem to a transcriber more natural after a question and easier of explanation than the conditional *εἰ*. It is remarkable that all our Eng. vers. (Bagster's Hexapla,) though following the Rec., translate the passage as if the text were *ἢ μὴ*. Wycliffe has: "or whether we need." Tyndale, Cranmer, Geneva and Amer. Bib. Union, have; "or need we as some," and the Rheims has: "or do we need" etc.]

[³ Ver. 1.—The second *συμσταμένων* is probably an explanatory gloss, to which some MSS. [F. and G.] add still further *ἐπιστολῶν*. [Tisch. retains *συμσταμένων*, but most critics reject both words.]

[⁴ Ver. 3.—*Καρδιας* has strong manuscript authority in its favor, but it was probably a mistake of some transcriber. [The MSS. evidence may well be called strong, for A. B. Sin. C. D. E. G. L. have *καρδιας*. Meyer calls it an error of the pen, and Bloomfield a critical correction, but Alford thinks the internal as well as the external evidence is too strong in its favor to be rejected, as it is the harsher word and the more difficult of construction.]

[⁵ Ver. 5.—The position of *ἐξ ἑαυτῶν* after *λογισασθαι* is sustained by the best authorities. Rec. puts the words after *ισμεν*, but B. C. [and Sin.] place them before *ικανοί*. [Tisch. agrees with our author, but he has changed *ἑαυτῶν* after *ὡς ἔξ* into *αὐτῶν* on the authority of only B. F. G. *et al.*]

[⁶ Ver. 6.—Rec. has *ἀποκριθεὶς* with B. *et al.* and Orig. Tisch. and Alford have *ἀποκρίσεις* with F. G. K., and Sin. Lachmann from conjecture gives us *ἀποκρίσεις*, and he is followed by Stanley; but A. C. D. E. L. have *ἀποκρίσεις*. Meyer, Bloomf. and Words. follow the Rec.]

[⁷ Ver. 7.—Lachm. on the authority of B. D. (1st cor.) F. G. has *γράμματι*, but the reading was probably occasioned by the sing. *γράμμα* of ver. 6. [Alford and Stanley adopt it, but Tisch. on the decisive authority of A. C. D. (2d and 3d Cor.) E. K. L. and Sin., with nearly all the Ital. Vul. Syr. vers. and Greek and Latin fathers, agrees with the Rec. and most continental critics in giving us *γράμμασιν*.]

[⁸ Ver. 7.—*Ἐν* before *λίδος* is not genuine: the best authorities are against it.

[⁹ Ver. 9.—Lachmann on important authorities [A. C. D. (1st Cor.) F. G. Sin. with some Greek fathers and vers.] has *τῇ διακονίᾳ*, but this reading was probably an attempt to remove a difficulty, and to explain the text. For a similar reason others have *ἐν δόξῃ ἵσταν* or *ἵν* instead of *δέξα*.

[¹⁰ Ver. 9.—The best authorities leave out *ἐν* before *δόξα*. It may have been brought from ver. 11. [It is not found in A. B. C. Sin., (though 3d Cor. inserts it and 1st Cor. has *δόξῃ*), and it nowhere else follows *προς*; and yet Tisch. after wavering in his different editions restores it in his 7th, and regards the evidence as decisive in its favor here. Lachmann, Alford and Stanley cancelled it as brought from *ἐν δόξῃ* in ver. 8 and ver. 11.]

[¹¹ Ver. 10.—Rec. has *οὐδὲ δεδόξασται*. The weight of evidence is decidedly in favor of *οὐ δεδόξασται*; the *δε* in *οὐδὲ* was probably taken from the first syllable of *δεδόξασται*.

EXEGETICAL AND CRITICAL.

VERS. 1-3. What the Apostle had said in vv. 15-17 was liable to misinterpretation by ill disposed persons, on the ground that it was a boasting or a commendation of himself. He guards against this by reminding the Corinthians that he felt no necessity of recommending himself to them or to others, inasmuch as the work which Christ had accomplished by him in their city was a sufficient recommendation for him in every part of the world.—**Do we begin to commend ourselves.**—*Ἀρχόμεθα* is capable of an invidious meaning, such as might be insinuated by an opponent; do we presume etc. (comp. Luke iii. 8). *Πάλιν* qualifies the infinitive, and refers to something which might be regarded as self-commendation either in his first Epistle (chaps. ii.-iv. vii. 25, 40; ix. 14, 18; xv. 10), or in his earlier discourses or letters.—**Or need we like some, epistles of recommendation to you, or from you?**—The verb *συμίστάνειν* (*τινί*) signifies: to bring together, to introduce, to commend (Rom. xvi. 1, and frequently in our Epistle). Self-commendation in the sense of praising one's self, is mentioned with disapprobation also in chap. x. 18. In the following sentence, if we accept of *εἰ μὴ* as the true reading, we must suppose that a decidedly negative and ironical answer was presupposed in it, or that the previous question goes on the presumption of an absurdity, [Jelf. *Gram.* § 860, 5. Oba. Webster *Synt. and Synn. of N. T.*, chap. viii. p. 126.] *q. d.*: "unless it be that we need," i. e. only under such a presumption could such an idea be entertained. This reading is not really more difficult than the strongly authenticated *ἢ μὴ*, although the latter is grammatically incorrect, inasmuch as nowhere else in the New Testament does *μὴ* occur in such a question after a *ἢ*, which must necessarily exclude all which precedes it. It makes very prominent the absurdity of the question: or do we not yet need? and it may be regarded as combining together the two constructions *ἢ χρῆζομεν* and *μὴ χρῆζομεν*. [Without the *εἰ μὴ*, the previous question (which we might expect the Apostle to repel by a decided *οὐδαμῶς*), remains almost entirely without notice, and a new one is started which only inferentially negatives it. If *εἰ μὴ* is taken (as all usage requires it to be,) in the sense of *nisi*, (unless) the interrogative character of the sentence it introduces (according to our English version) ceases, and it notices the previous question in the only way it deserved notice, *vis*: ironically or even derisively. The sense would be: "I can need no commendation either from myself, for that would be introducing myself, or boasting where I am already well known; or from others to you, for none know me better than you; or from you to others, for your conversion and present state are better known as our work than anything you can say. Surely then the mere mention of such a thing is enough to show its absurdity."'] We often read of *συστατικαὶ ἐπιστολαὶ* in the church after the death of the Apostles. When members of the church travelled from place to place they were usually recommended from one bishop to another, and the letters thus given became a

means of maintaining fraternal intercourse between the bishops and their congregations. [Paul himself appears to have recognized the commencement of such a custom. In Gal. ii. 12, he speaks of some "who came from James," as if even then some authority was expected from the Apostolic College at Jerusalem. Two years before, Apollos passing into this very city of Corinth, *did* bring "letters from the brethren" of Ephesus (Acts xviii. 27); and as many of the Corinthians professed to be followers of Apollos, it is no impossible thing that such were here aimed at. The 13th canon of the Council of Chalcedon (A. D. 451) ordained that "clergymen coming to a city where they were unknown, should not be allowed to officiate without letters commendatory (*Epistolæ Commendariæ*,) from their own bishop." Comp. NEANDER, *Chr. Rel.* vol. I, pp. 205, 360 ff. In the Clementine Homilies Peter warns his hearers against "any apostle, prophet, or teacher, who does not first compare his preaching with James, and come with witnesses;" where Paul seems especially aimed at, and we have perhaps a specimen of what Paul was contending against in our epistle.] W. F. BASSER: "Were the Corinthians inclined to reckon on their own Apostle among those strangers who needed such letters?" The absurdity implied in the question lay in the supposition that the Apostle [*ἐαυτοῦς*] who was well known not only at Corinth but everywhere, should need any commendation from others or from himself, as if he were a stranger. By the words *ὡς τινες* he evidently alludes to those antipauline teachers, who, as his readers well knew, had brought letters of recommendation to Corinth, and had taken such letters from Corinth when they departed. He thus not only shows that he needed no such letters, but he shows this in a way which throws confusion upon his opponents, while it honors and encourages the Corinthians themselves—our Epistle, i. e., the Epistle of commendation (gen. possess.; not: which we have written, for he speaks not of his own part in composing it until ver. 3, but which we have) **is yourselves.**—By placing the predicate first he makes it more emphatic and connects it more immediately with the preceding verse. The close collocation of the emphatic *ὑμεῖς* with *ἡμῶν* is also very significant. A similar arrangement of words may be seen in 1 Cor. ix. 2. The large Church which had been founded by him, and which had become so rich in spiritual gifts, was a glorious work of the Holy Ghost, and so a Divine Epistle which would commend him to all the world without any letters from men. BASSER: "it was an Epistle of a peculiar kind, for Paul was at the same time its writer and its receiver."—This metaphor he carries out in the subsequent verses in accordance with the nature of his subject, noticing first the complete certainty which he and Timothy possessed (this is the reason that *καρδίας* is in the plural as in chap. iv. 6 and vii. 3) for the commendation of their work, and then the general notoriety of this work in all the churches:—**written in our hearts.**—In these words his own feelings are alluded to, inasmuch as he speaks of the writing in his own (*ἡμῶν*) and not their (*ὑμῶν*) hearts (although *ὑμῶν* may be found in some authorities of no great import-

ance, comp. Meyer).* "Paul meant that he carried this Epistle, not in his hand to show at any time, but continually with him, inasmuch as he bore the Church upon his heart." It is not of his love that the Apostle is here speaking (as in chap. vii. 8, and Phil. i. 7), and it would seem altogether inappropriate to make him allude here to the official breast-plate of the high priest (Oshausen). On such an interpretation we could trace no connection between it and the following sentence, [in which the Epistle is said to be known and read, not by God, but by men]. The phrase: in our hearts, is equivalent to: in us, and the meaning of the whole expression is: So inscribed upon us and so carried about with us everywhere, that it becomes known to all. This idea is yet further defined and explained in the words:—**known and read by all men**:—it is a work which will be universally recognized, a letter which every one will know to be his, and which all will read as his [Grotius: the handwriting is first "*known*" and then the Epistle is "*read*"] (Ewald: read within and without, thoroughly). Events which had taken place in one of the principal cities of the world would necessarily have a world-wide notoriety (comp. Rom. i. 8).—In this prominent relation to all the world we must not suppose that the Corinthians were themselves included, as if the *πρὸς ὑμᾶς* of ver. 1 were here again referred to, for as the Epistle was made up of the Corinthians, they would not be likely to be included also among its readers.—**Forasmuch as ye are manifested to be an Epistle of Christ, ministered by us**, (ver. 3).—Grammatically the participle: manifested (*φανερωθῆναι*), the object of which is to give a reason for their being known and read of all men, is to be connected with the nominative of the previous sentence (*ὑμεῖς ἐστέ*). *χριστοῦ* in *ἐπιστολῇ χριστοῦ* is the gen. of the author, and it is implied that the Epistle came from Christ, for it is of the origin and not of the contents nor of the proprietorship of the Epistle, that the Apostle is speaking. He now speaks of himself in the words: *ministered by us*, as Christ's instrument in the composition of the Epistle; and he no longer thinks of it as a letter of commendation, but simply as an exhibition of the way in which their faith had been drawn forth and their Church had been founded. It had been prepared and sent by the Apostle and his companions, acting as the ministers and servants of Christ (comp. 1 Cor. iii. 5 ff.). *Διακονεῖν* *τι* is here used as it is in chap. viii. 19. The difference between this and any ordinary Epistle was evident from the materials with which and on which it was written.—**written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshy tablets of the heart**.—The Epistle itself, the new spiritual life they had experienced, had been produced by the Holy Spirit, whose continual agency is here pointed out. This agency wrought with great power, so

as to renew their hearts, but through the instrumentality of the Apostles and their testimony respecting Christ. It seems inappropriate and altogether too dogmatic to find in the ink here spoken of the figure of those lifeless and impotent means which were sometimes made use of, such as the law and those doctrines which have no quickening power, or the shadows and ceremonies of the Jewish ritual. Some representation of the Jewish law and the Sinaitic legislation must, however, have been floating before the Apostle's mind, when he brought out the additional figure of the tablets of stone. This representation is not strictly consistent with the metaphor of an Epistle and of ink, and we can explain it only by the recollection that the Apostle was contrasting the work of the Spirit under the New Testament with the work of the law under the Old Testament, *i. e.*, the effecting of a Divine life in the heart by the Spirit of the living God, with the outward engraving of the Divine precepts upon tables of stone. There may also have been in his mind some recollection of such passages as Jer. xxxi. 31–33 (comp. Heb. ix. 4). The phrase *πλάκες καρδίας* occurs in the Sept. of Prov. vii. 8. *Fleshy (σάρκινα)* in contrast with stony (*λίθινα*), designates a living susceptibility (comp. Ezek. xxxvi. 26). [The ending—*ιως* refers to the substance or material of which a thing is made, in distinction from—*ιως* which refers to that which belongs to that thing. Our Lord was *σαρκινός* (fleshy, of human flesh subsisting) but not *σαρκικός* (fleshy, subject to fleshly lusts and passions). The word is used only in this place according to the Receptus, but it is given for *σαρκικός* by many MSS. in Rom. vii. 14, and Heb. vii. 16. Trench, Synn., Series II., p. 114; Webster, Synn., p. 232, and Web. and Wilk. Com.]. The word hearts (*καρδίας*) expresses also more definitely the nature of the substance made use of. In speaking of their spiritual life, he could very significantly say: ye are an Epistle (a writing) inscribed upon heart-tablets. He does not exactly say: *your hearts (καρδίας ὑμῶν)* but generally *καρδίας*, and he thus describes the peculiar nature of the Epistles of Christ, *i. e.*, they are Christ dwelling in the heart by faith (Eph. iii. 17).

VERS. 4–6. In vers. 2 f. Paul had expressed great confidence with respect to what had been accomplished at Corinth through his instrumentality, and he had claimed it as an evidence of his Apostolic power. In what he now says he recurs to his assertions there:—**Such confidence, however, we have, through Christ towards God**.—The same word, *τεροθῆναι*, occurs in chap. i. 15; viii. 22; x. 2. *Τουτέ* is stronger than *αὐτῇ* would have been. The reference here may be to chap. ii. 17, or ii. 15 ff.; at least so far as chap. iii. 1 ff. may be giving the reasons for what is there said of the Corinthian Church, but not so as to make chap. iii. 1–3 either a parenthesis or a digression.—He intended to say that he owed this strong and joyful confidence of which he was speaking (Neander: a confidence that we are able to work such results) entirely to Christ; for it was Christ whom he served and under whose influence he accomplished every thing he did; and it was therefore through Christ that he had such confidence in what he

* Since our author wrote, the Sinaiticus has added its authority to that of two cursives of the 12th cent., one copy of the Vulgate, the Aeth. of the Rom. Polyglot, and one MSS. of the Slavonic, in favor of *ὑμῶν*. But as the Corinthians were themselves the Epistle, they could hardly be confounded by the Apostle with the material on which it was written.]

could do.—But he had this confidence, he says, towards God (*πρὸς τὸν θεόν*), i. e., not before God, as a matter which was right in God's sight, but in the direction of, or in respect to God (Rom. iv. 2) the Author of the work and the One to whom all the results were due (Oslander, Meyer).—Not that we are sufficient of ourselves to think any thing of ourselves, as if from ourselves (ver. 5). Here *οὐχ ὅτι* is used as in chap. i. 24. If this sentence had been intended to be the object of *πεποιθῆσθαι*, or to be simply a development of the thought contained in *πρὸς τὸν θεόν*, the phrase ought to have been *ὅτι οὐχ*. Even if he gave God the honor of governing and guiding all the circumstances and accomplishing all the results of which he had spoken, he might still without impropriety have referred to his personal qualifications and have commended, and had confidence in, what he had done. On the other hand, he is on his guard here and he gives to God all the praise. He more particularly defines what this sufficiency or ability is (*ικανός* occurs also in chap. ii. 16) by *λογισασθαι*, (Lachmann: *λογίζεσθαι*) *τι ἑαυτῶν*, etc. *Λογίζεσθαι* signifies to consider, to reflect upon [with the notion of a result, to make out by reasoning], and refers here to that which proceeded from him and properly belonged to himself as an Apostle, in distinction from the results which depended upon the Divine blessing (1 Cor. iii. 6). It was the discernment of the best means and the best manner for the performance of his official duties, and a fixed purpose in the accomplishment of them (Meyer); or more comprehensively, the intellectual and moral qualification for his duties—the thoughts which were indispensable to the proper performance of his Apostolic work (Oslander). On no construction can we regard him as here ascribing this *πεποιθῆσθαι* and his *ικανότης* for maintaining it to God, as if his object was to say that God was the source of this trust and of his confidence in his own qualifications [Rückert]. Nor should the assertion be limited to his work of instruction, for this is required as little by the context as is the doctrine which our older dogmatists were accustomed to derive from this passage, respecting the inability of the natural man generally to think any thing right or good.* The *ἑαυτῶν* which makes their ability *λογισασθαι τι* dependent upon themselves, is more clearly defined by *ὡς ἐξ ἑαυτῶν*, which designates the original source or efficient cause; as if our sufficiency had its origin in ourselves (Meyer). [HODGE: "There is a difference in the prepositions: *ἑαυτῶν ὡς ἐξ ἑαυτῶν*: not from ourselves, as if out of ourselves. We should express much the same idea by saying, our sufficiency is not in or of ourselves"]. The *ἑαυτῶν* belongs not exclusively to *ικανὸς ἔσμεν*, nor to *λογισασθαι τι*, but to both of them in conjunction. If we accept of the reading *ἐξ αὐτῶν* (with B. F. G. et. al.), we should translate: as those who are sufficient of themselves (*ὡς ἱκανοὶ ὄντες*, etc.). The positive

* Though the context does not oblige us to interpret this assertion of any thing but Apostolical sufficiency, yet it is quite consistent with Paul's usual freedom, to break from a special to a general subject. The language is quite general (*λογισασθαι τι*), and the word refers to the lowest form of human mental activity: it is not merely to judge or determine, but to think (Hodge: "much easier than to will or do.")

assertion contrasted with this is:—But our sufficiency is of God.—The word sufficiency here (*ικανότης*) refers to the same object with respect to which they were sufficient as *ἱκανοὶ* does. With this sentence must be connected the relative sentence—who also hath enabled (*ἐκάνωσεν*) us as ministers of a new covenant (ver. 6).—The object of *καὶ* is not to introduce a new, higher, or more general thought in contrast with *λογισασθαι τι*, for then the expression would have been: *ὅς καὶ διακόνους*—*ἱκαν. ἡμᾶς*, but to introduce a sentence to confirm and explain what had gone before: "who has even (or truly) made us sufficient," etc. [Conybeare: comp. *ἱκανός* (chap. ii. 16) *ἱκανοὶ* (iii. 15) and *ἐκάνωσεν* (ver. 6). Ad. Clarke: a formal answer to the question: Who is sufficient for these things? God (replies the Apostle) hath made us sufficient as ministers]. *Διακόνους* (ministers) is a concise expression for *εἰς τὸ εἶναι διακόνους*, etc., (to be ministers), or *εἰς διακονίαν* (for the ministry, comp. *ἱκανοὶν εἰς* in Col. i. 12).—The object of the ministry [*i. e.*, κ. *διαθήκης*, the new covenant] is put in the genitive, as in chap. xi. 15; Eph. iii. 7; and Col. i. 28, and is without the article because it is the genit. of quality. [The article is wanting also before *γράμματος* and *πνεύματος*] *i. e.*, "of a new covenant." It was new because it was altogether different from the old covenant which Moses founded. The basis of the former covenant was the law (*νόμος*), whereas the later covenant was founded wholly on grace and reconciliation in Christ; the condition of salvation in the former was obedience to the law, whereas in the latter it was faith in Christ (Rom. x. 5 ff.). [Neander: *διαθήκης* is not to be explained here according to its pure Greek signification (arrangement, will), but in accordance with the Heb. כְּרִית, which denotes a mutual transaction, an agreement (covenant) in which God promises something on condition that men fulfil what He requires of them]. This ministry of a new covenant is explained immediately by an antithetical sentence:—not of the letter, but of the Spirit.—As this expression is in explanation of and in apposition with the phrase, a new covenant, it must depend not upon *διαθήκης* (covenant) but upon *διακόνους* (ministers). Comp. vers. 7 and 8. We have here the same contrast as in Rom. ii. 29 and vii. 6. The ministers of the Old Testament were busied principally with a letter, an inflexible, lifeless and written law; and they were bound to present and to inculcate with much zeal the duties of that covenant; whereas the ministers of the New Testament were concerned mainly with the Spirit. They had to do generally with a Divine power which wrought in the mind, renewed the heart and brought men into fellowship with God; and their work was to induce as many as possible to enter into this covenant and participate in its blessings. These two ministries gave a peculiar character respectively to the two covenants.—In the sentence—for the letter killeth, but the Spirit giveth life—we have the reason for what had just been said, viz: God has made us sufficient for a ministry which is not of the letter but of the Spirit, for the letter kills, etc. (Flatt: what was written killed, but the Spiritual quickens into life). The

connection must be sought by referring to the great aim of the Apostolic work, which was, as Paul's readers well knew, to bring men into a holy fellowship by a Divine life (comp. Rom. i. 16 f. *et. al.*). There is no need therefore of suggesting in addition that the ministry of a new covenant, not of the letter but of the Spirit, must be higher and far preferable, for, *etc.* The reason which the Apostle assigns is not that the ministry of a higher economy requires higher qualifications; nor, that under this higher economy the ministers must have a capacity for higher endowments (Osiander). NEANDER: "These words have been commonly applied to the contrasted literal or spiritual understanding of Christian truth. But Paul says nothing here directly on this subject. His words strictly refer merely to the law as a letter which gives commands, and the spirit of faith which makes alive. But probably this relation of the letter to the spirit may be applied to every precept of a merely ethical nature, with which Christianity, as the religion of the Spirit, is contrasted." Light is thrown upon the whole passage by recollecting that the Apostle had in his eye those Judaizing teachers whose motives were derived from the law, and who vaunted themselves over Paul because he proclaimed nothing but grace. Such teachers were in danger of leading souls astray by pretending that their influence was salutary, while his was dangerous and corrupting. In opposition to such he gives the reason why God had qualified him and his fellow-laborers to be ministers of a new covenant which was not of the letter but of the Spirit. Exactly the opposite of what they pretended was found, in fact, to be true. The letter to which they devoted their energies killed, while the Spirit to whose service he was addicted made alive. This killing refers, not merely to a negative powerlessness or inability to awaken that life in the soul through which men freely perform works pleasing to God; nor merely to the introduction of a moral death, i. e., an opposition to the Divine will, produced by the sense of guilt which the commandment excoites; nor even to a killing in a spiritual sense, because sin is the death of the soul; but to the sentence of condemnation and the exclusion from all hope of life and salvation which the law pronounces. Such is the idea of death (*θάνατος*) in Rom. vi. 21, 23; vii. 5 *et. al.* This death is indeed occasioned by those moral influences (Rom. vii. 7 ff.), and is in other passages pointed out under the phrases: the curse of the law (Gal. iii. 10), and, the law worketh wrath (Rom. iv. 15). This introduces also a death of the heart which paralyzes all moral power (Bengel, Osiander). The question, however, is, whether the Apostle has reference to this in our passage. He certainly had no thought of bodily (physical) death, as the wages of sin (Rom. v. 12), and produced and demanded by the law (1 Cor. xv. 56; Rom. vii. 9), for such a death takes place also independently of the law (Rom. v. 13); nor as a penalty of the law, for such a killing (*ἀποκτείνω*) would not be a proper antithesis to the giving of life (*ζωοποιεῖν*). But the giving life or quickening is the effect of the eternal life (*ζωή αἰώνιος*) which is quickened in the soul (Rom. viii. 2; vi. 10, 11), or of the in-

troduction of the soul into that fellowship with God which is completed in the resurrection.*

VERS. 7-11. The Apostle now proceeds (*δὲ*) to show that the ministry of the New Testament was far preferable to that of the Old, both in the effects which it produces and in the spirit which it reveals. For the sake of comparing them he brings them face to face with each other, and then from the glory of the Old Testament service which appeared with such splendor in Moses' face, that the children of Israel could not look upon him (ver. 7), he draws a conclusion, *a minori ad majus*.—But if the ministration of death, engraven in letters upon stones, was in glory (ver. 7).—Instead of the simple designation the ministry of the letter, which he had used in ver. 6, he now uses the phrase, the ministry of death—which works in favor of, or as it were, under the direction or authority of, death. He thus attributes the consequences of the letter directly to the ministry under it, and so anticipates the reason for the inferiority which is set forth in ver. 9. The definition: engraven in letters upon stones, shows that we must not here think of the Levitical priestly service (*Rückert*); and the express mention of Moses leads us to understand the ministry of Moses himself. We are to regard him, not as a mediator in contrast with Christ, but as a minister (*διάκονος*) representing all teachers under the law in contrast with the Apostles and ministers of the New Testament. By a bold turn of expression he combines the ministry itself with its object, and designates the whole as one which was engraven in letters upon stones (the only point on which we can here agree with Meyer, who regards the Decalogue as Moses' commission or *matricula officii*).† The ministration of Moses and of all his successors consisted in the presentation and enforcement of the law whose letters had been engraven upon stone (tablets). In this way he brings out in strong language the stiffness and externality of the ancient service. NEANDER:

* The Apostle intends no disparagement of a written law, or of the letter of either Testament. God was the author of both, and both are perfect for their proper objects. The letter of the N. T. was not written when Paul wrote this, and the contrast was therefore more striking. Chrysostom (Hom. VI., ver. 5; and VII., ver. 8) notices that the law itself was spiritual (Rom. vii. 14), but the Apostle here means that it does not bestow a spirit, but only letters, whereas the Apostles were intrusted with the giving of a spirit. The law only punishes the sinner, the Gospel saves him and gives him life. Paul does not say that the law itself, but only the ministration under it, produces death; it is sin alone which produces death, and the law only shows what sin is and then punishes it. As instrumentalities of grace, forms and ministers and letters are indispensable. For the historical facts and the objects of its faith, Christianity is as dependent upon the letter as Judaism. But these and all educational influences are as dead and unquickening as syllables engraven on stones, without the spirit; and yet the spiritualism which would do without them will be as dead and destitute of the Spirit as the deadliest letter of Rabbinical Judaism. A religion with only a letter is powerless, but without that letter it will have no spirit or life. It was the very written word which has since been "a stereotyped revelation," which the Apostles made a judge of conscience (Acts xviii. 11; 1 Pet. iv. 11.)

† Our Engl. vers. have here "written and engraven in stones," which is hardly a literal translation even of the Eccl. (*ἐν γραμματεῖν ὡς καὶ ἐν λίθοις*). A literal rendering would be: "In letters engraven on stones." But on Lachmann's reading (*ἐν γραμματεῖν*) the reference would be to the general writing of the whole ministration, whose essential germ however, was in the Decalogue. The plural *λίθοις* seems to imply that there were two tablets used.]

"The article before *γράμμασιν* was designedly left out by the Apostle, because he intended to imply that a ministration which was conveyed only by letters must have been of a very general nature." If *ἐν γράμμασιν* (or *γράμματι*) were connected directly with *τοῦ θανάτου*, as Luther and some others contend the words should be [the ministration of death in letters, or the ministration which produces death by means of letters], the article would have been required (*τοῦ ἐν γράμ.*). The predicate *ἐγενήθη ἐν δόξῃ*, is essentially the same as if it had been *ἐγεν. ἐν δόξῃ*. But we are here evidently directed to the divine glory (כְּבוֹד) within whose radiance the ministration was performed. Of an essential dignity or eminence the Apostle was not in general speaking, for in the next sentence:—so that the children of Israel could not keep their eyes fixed on Moses' face (ver. 7), there is no representation of the consequences or of the visible tokens of the glory, but of the remarkable degree in which this ministration participated in the divine radiance. In ver. 8 also (*ἐσται ἐν δόξῃ*) it is the heavenly glory which is spoken of. [Webster and Wilkinson think that the *ἐσται* refers to the future, not from the time of writing merely, but to a future from past time, or rather a future of inference, as, if that were so, what *will* this be:] Then, amid the glories of the great day of revelation, when the kingdom of God shall be perfected, and when all external form shall correspond with essential excellence, the dignity of the New Testament ministration will be especially manifested. The narrative in Ex. xxxiv. 29 ff. is rather freely quoted, inasmuch as we are there merely informed that when Aaron and the children of Israel saw that the skin of Moses' face shone they were afraid to come near him. But everything essential to Paul's, and even to Philo's account, is there. For even the *ἀνέωσται*, the fixed gaze upon his face, was too much for them. The reason for this is further given when it is added—for the glory of his countenance—but with the important addition—which was to be done away.—This addition gives us a new point in the comparison, and places the inferiority of the legal ministration in a strong light (comp. vv. 11, 18). NEANDER: "In this Paul discovers a symbol of the fading glory of Judaism." But he has not yet commenced speaking of the discontinuance of the ministration and its glory, but only of that fact in which he saw a hint of this. He there makes use of no purely present participle (Luther: that which nevertheless is ceasing), but, in accordance with the history, an imperfect participle signifying—that which was passing away. The Apostle presumes that this radiance was transitory; and with great justice, since it always became visible when Moses came from the Divine presence [Estius: passing away when the occasion was over]. The inference from this is briefly and simply expressed in ver. 8—how shall not the ministration of the Spirit be yet more glorious?—In *τοῦ πνεύματος* the Apostle resumes the subject of the ministration of the Spirit in ver. 6, which had been interrupted by the enlargement in ver. 7 with respect to the letter: engraved in letters upon stones.

But the idea is not that the Spirit rests upon this ministration (though this is silently presumed), but that the ministration was the medium through which the Spirit, and the life he bestowed were communicated and enjoyed (in opposition to *τοῦ θανάτου*, comp. chap. vii. 6). [The verbs *γίνομαι* and *εἶμι* are here brought into striking contrast; *ἐγενήθη ἐν δόξῃ*—*ἐσται ἐν δόξῃ*. BEN-AR: *γίνομαι*, *ἵσθαι*, *εἶμι* *sum*, are quite different. STANLEY: *ἐγενήθη*, came into existence. ELLICOTT (on 1 Tim. ii. 14): "the construction *γίνεσθαι ἐν* occurs occasionally, but not frequently in the New Testament, to denote the entrance into, and existence in, any given state." WEBSTER: "*ἐγενήθη ἐν δόξῃ*—was made to be in glory for a time; *ἐσται ἐν δόξῃ*—shall be in glory permanently" (Syn. sub. *γίν.*)]. As *ἐσται* leads the mind to the future (comp. "this hope" in ver. 22), we must not refer the glory (*δόξα*) to the miraculous endowments and works of the Apostles. *Εσται*, however, need not be regarded as the fut. consequent, or as equivalent to *esse invenietur* (*si rem recte perpendere*), and we are hardly safe in understanding it of a progressive development. In the Apostle's mind the second advent of Christ (*Parousia*) was so constantly present, that it would seem to him needless to give a more particular explanation of his language. The kind of ministration of the spirit, which he had in view, and the argument from the less to the greater, which he applies to it, will be accounted for or confirmed when he comes to explain more particularly the two ministrations, the first, as a ministration of condemnation, and the other as a ministration of righteousness. —For if the ministration of condemnation be glory, much more does the ministration of righteousness abound in glory (ver. 9).—[If Lachmann's reading (*τῇ διακρίσει*) be adopted, the translation would be, 'if to the ministration of condemnation be glory,' etc., but the sense would not be essentially altered]. Here the former corresponds to the *killing* and *the death*, and the latter to the *making alive*, of vv. 6 and 7. The condemnation refers to the curse of the law. The ministration which was employed in the enforcement of the letter, i. e. the Old Testament law, was compelled to denounce condemnation against transgressors (comp. Deut. xxvii. 26), and by its enforcement of a law which brought the sinful passions into active opposition to its requirements, it brought men under the curse. The righteousness, which is here contrasted with the condemnation, is the same as the being just (or righteous) before God, and is the great object of the proclamation of Divine grace under the New Testament ministration. Under that ministration, faith is awakened, and man's relations to God are rectified, so that he can be justified, and attain everlasting life in the Divine kingdom (comp. Rom. i. 17; iii. 12 ff, 30 et al.). The Apostle, however, partially modifies what he had thus said of these two ministrations, by withdrawing all reference to time in the use of *ἐγενήθη* and *ἐσται*. Instead of *ἐν δόξῃ* we have the nominative *δόξα*, with *ἐστί* understood. The meaning is the same, and the expression is more forcible than the adjective *ἐνδοξος* would have been (comp. Rom. viii. 10; *τὸ πνεῦμα ζωῆς*). On the other hand the expression is strengthened by

the use of *περισσεύει*, signifying: overflows or abounds in glory.—For even that which has been glorious, is not glorious in this respect, on account of the glory which excels (ver. 10).—Here the previous idea is further strengthened by saying that the glory of the contrasted ministration was abolished, although that ministration had previously been declared to have been made in glory (*γενηθῆναι ἐν δόξῃ*), or to have been glory (*δόξα*, vv. 7 and 9), on account of the superabundant glory of the other. The *καί* (even) indicates a climax and qualifies the verb: is not glorious, or has no glory (*οὐ δεδόξαται*), which expresses a single idea (that which is deprived of glory), and goes beyond the *minus* of the comparison. A more particular explanation of the idea is given in *ἐν τοῦτω τῷ μέρει*, which signifies: in this particular, *i. e.* with respect to the relation which the Old Testament ministration bore to that of the New Testament.—The phrase, that which has been glorious (*τὸ δεδόξαμένον*), [*“shows a strange use of the perfect (as does *δεδόξαται*), and is taken from Ex. xxxiv. 29, 35 of the Sept.” STANLEY*]. It does not stand here for the whole Old Testament economy, but simply the Mosaic ministration, or that which was surrounded by, or shared in a Divine radiance.—Having said that this was not glorious in this respect, the Apostle adds the reason for that deprivation, by saying that this was on account of the surpassing glory. He here refers to what he had said of the ministration of righteousness abounding in glory (*περισσεύει ἐν δόξῃ*). Before the superabundant glory of the ministration of the New Testament, the glory of the Old Testament ministration entirely disappears as the moon's splendor vanishes in the sun's radiance. There is, therefore, no necessity of taking the phrase, that which has been glorious, in a general and abstract sense (Meyer), without an allusion to the Mosaic service in the concrete sense, until it comes up in the predicate, where *ἐν τοῦτω τῷ μέρει* has the sense of: “in this respect (*i. e.* when we compare the glory of the Mosaic ministration with the Christian, ver. 9) the glorified becomes unglorified.” In ver. 11 the expression, the surpassing glory (*τῆς ὑπερβαλλούσης δόξης*) is still further justified by the introduction of a new element into the comparison, although it had been symbolically suggested in ver. 7.—For if that which is transitory was with (passing through) glory, much more that which abides is in glory.—This new element is the permanent in distinction from the temporary, that which is vanishing: “on account of the superabounding glory.” For each ministration there is presupposed an economy or dispensation, one of which is passing away, and the other is abiding. The Old Testament ministration with the law itself, is supposed to pass away with the entrance of the New Testament ministration (comp. Rom. x. 4). The latter must remain until the second coming of our Lord, when it will be eternally glorified in His heavenly kingdom. [Neander: The Apostle probably had a special design when he used the different prepositions *διὰ* (*δόξης*) and *ἐν* (*δόξῃ*). *Διὰ* designates a point of transition and hence implies that the thing spoken of, was passing and transitory, while *ἐν* implies that

which is permanent.] *Διὰ δόξης* signifies strictly that the glory merely accompanied the object [Winer § 51, i. p. 306. Webster (Synn. p. 166) says that it indicates particularly an object in a state of transition, while passing through a state] whereas *ἐν δόξῃ* implies that the object continued in glory. Sometimes, however, even *διὰ* is used to designate the fixed condition or state of a thing (chap. ii. 4; v. 7), and hence it is possible that Paul used both expressions as nearly equivalent, for we know that he not unfrequently changed his prepositions even when he referred to the same relation. In either case *διὰ* seems appropriate to the *καταργούμενον*, and *ἐν* to the *μένον*. In the translation, the distinction can with difficulty be made perceptible (comp. Osiander).

DOCTRINAL AND ETHICAL.

When nothing but Christ, and Christ in his completeness, is preached, and when the preachers know by experience the reality of what they preach, all who have learned the deadly condemnation and inefficiency of the law to save the soul will feel the power of truth, will be rescued, forgiven and renewed by Divine grace, and will become animated by a spiritual life which will know no limit but the perfection of God. Such results will need no proof that they are from God, for all who have eyes to see will not only commend the human laborer but give honor to the God who bestowed both the success and the power to labor. Those legal task-masters who exalt themselves so much above the preachers of free grace, will never disturb the common security nor bring anything to real order; and in due time, even in this world, it will not be hard to distinguish between the preaching which saves and that which destroys the soul. But a day is coming when all things shall be made especially manifest, when those who have turned many to righteousness shall present before the Lord a great company of enlightened, justified and sanctified ones, who shall shine as the stars forever and ever; while those who preached nothing but the law shall (Dan. xii. 8) be filled with unspeakable horror and confusion, as the lamentable and fatal consequences of their course shall be fully brought to light.

HOMILETICAL AND PRACTICAL.

STARKES:—Ver. 1. No one needs a better letter of credence than that testimony of men's own consciences and works which are sufficient to praise him.—Vv. 2, 3. Every believer is an epistle in which the Holy Ghost reveals the knowledge of God in Christ; he is an open epistle in which all can learn something of what God can produce in the heart; and he is an epistle of Christ, for the hands and tongues of all true teachers are the instruments which the Holy Spirit uses to form him into the Divine image. If God's writing is in the heart, the willing heart, the faithful obedience and the ready tongue will not fail to discourse of God. In such cases there will be real life, and not mere letters upon stone. Preachers should never doubt, that when they perform their parts, the appropriate fruits of

their labor will infallibly follow.—Ver. 5. No one can speak of God as he should, until he has been taught of God (Jno. vi. 45). Whatever gifts we have, and whatever praise we gain, should therefore be ascribed entirely to God (James i. 17). Oh how many make idols of themselves.—Ver. 6. LUTHER:—The letter is to teach us, that while the mere law of God and our own works give us knowledge, they cannot show us that God can be gracious; but it shows us that everything we are and do is condemned and worthy of death, since without Divine grace we can do nothing. The Spirit, on the other hand, is to teach us that grace without law or personal righteousness gives us knowledge, but in such a way as to give us life and salvation. HEDINGER:—The Gospel is accompanied by a penetrating life, which enlightens and gladdens those who are awakened and condemned to death; it is therefore from the Spirit and is the source of spirit and life. Every word of God, as it comes from the Divine heart and hand, has some special design and a power of its own. In some cases it is to command and in others to produce obedience; in some it is to threaten and in others it is to comfort; in some it is to chastise and wound, and in others it is to heal and revive. To every work which His wisdom has ordained He has also adjusted just that measure of power which is precisely adapted to the end he has in view. The word which created the world is not the word which creates a new heart. For this is needed a word of far greater power (Eph. i. 19).—Ver. 7. HEDINGER:—The law also has power and light. It has a terrible thunderbolt for those who have awakened consciences, and where Christ does not comfort them and anoint them with His Spirit, they are struck down to the mouth of hell. Those who would partake of the Divine nature must mount up in spirit often to God, become familiar with Divine things, converse much with God in prayer, and listen in their most secret souls to God's voice in His word, and it will not be long before their souls will be full of Divine light.—Ver. 8. The Gospel is indeed a quickening and a saving power, by means of which Christ is glorified, and rises like a clear morning star (2 Pet. i. 19) to shed upon His people's hearts the full beams of His eternal glory (Rev. xxi. 23 ff.).—Ver. 9. HEDINGER:—When the word of the kingdom casts its clear light upon thee, look steadily upon it. Many love darkness and shun the light (Jno. iii. 19). Walk in the light lest darkness come upon thee (Jao. xii. 35).—Ver. 10. The Gospel is the source of an indescribable glory when it is truly applied to the hearts of God's people, for the glory of the Lord is even now shed forth upon them; but when Jesus, who is their life, shall be fully revealed, their glory will be complete (Col. iii. 4).—Ver. 11. The spirit of life is better than death, righteousness than condemnation, and that which is permanent than that which vanishes away; how much better then is the ministration of the New Covenant than that of the letter?

BERLENE. BIBLE, VER. 2:—Real candor and frankness of manner can spring only from a consciousness of innocence. A preacher's success must be estimated not from the multitudes who attend upon his ministry, but from the sound

conversions which take place under it. Many may, and certainly will condemn him; but this is no evidence that he is wrong. Let us only be concerned that we are begotten by the Word of truth to the glory of God, and that men may say of us: The Lord hath created and formed them for himself.—Ver. 3. The minister who fails to point men from himself to Christ, is trying to make himself a pope. We should never stop at what is external, but press forward to the inward spirit of everything. Let men see that those hearts of ours which were once of stone, are now fleshly tablets, and that this is the Lord's work. The heart which takes no impression from the Gospel, has no part in the New Covenant.—Ver. 4. True confidence in God, is not of ourselves, but comes through Christ.—Ver. 5. The spiritual man finds that a union with Christ gives him an invincible power, in proportion as he sees that he is not sufficient of himself to do anything, as of himself, *i. e.*, to know and overcome the subtle assaults of spiritual pride and self-will. Few persons possess this power, because they never thoroughly know themselves, or understand how utterly insufficient they are even to think anything which will convince them of God's grace and truth. This is wholly a spiritual and divine work, and can be accomplished only by divine instruments. When this fact is fully recognized, we can no longer endure in ourselves those contrivances and counterfeits which the ingenuity of man has devised; for every degree of credit we take to ourselves, only hinders the growth of grace in our hearts. Whatever benefits the renewed man attains, is in consequence of his new creation, and never will he hesitate to cast the crown at the feet of God and of the Lamb. And yet this subjugation of the vile spirit of self-love, self-sufficiency, self-flattery, *etc.*, requires the severest struggle to which our natures are ever called. If Christians in general need to be divested of all confidence in themselves, surely those who lead them should seek to be especially free from it.—Ver. 6. The letter which supplies nothing but intellectual knowledge, can impart no life—but inasmuch as it reveals only condemnation and death, it must actually kill the soul. The law can never be anything but a dead work to those who regard it in a Pharisaic spirit, and set it in opposition to the Gospel. Hence the great object of the Gospel (and the law itself, when properly used, shuts us up to the same result Gal. iii. 24), is to reveal to men a Redeemer, in whom they may find life. The spirit of the Gospel of grace, of faith and of the Lord, gives us life, opens to us a way of righteousness and reconciliation in Christ, and makes us able to receive and use the benefits of Christ's kingdom. This living voice of the Lord stirs the sinner's heart, so that he must hear and obey. Those who have been slain by the law, will penitently recognize Christ, and the Holy Spirit will glorify the Father and the Son in their hearts, and make intercession there with groanings which cannot be uttered. The law alone produced disobedience, opposition, and consequently wrath; but the Spirit works nothing but a cheerful obedience, life and love, blessings and blessedness. The more Christ requires of us, the more he does for us. Under his influence we become con-

sconscious of new movements and new motives; our whole nature is renewed, and we take delight in those divine, pure and innocent enjoyments, which we never had, and could not have before. Then we shall gradually attain an incomparable treasure of divine life in a refined and good heart, from which we can derive light and power, victory over all sin, motives to diligence in every duty, and comfort and strength for every extremity. In a word, we have the whole power of the Holy Ghost, to make us partakers of the divine nature (2 Pet. i. 3 and 4).—Ver. 7. Not unfrequently, rather than stand on the ground of the Gospel, men prefer going out of their way to Moses—the glory of whose face at a distance attracts them; but they soon find that that glory is too strong for them, and shows those who love darkness rather than light, as in a glass, how great is their corruption. Thus God sometimes finds a way to accomplish his own work. The old dispensation of the letter must always be forsaken, that we may attain a true evangelical state in the new dispensation of the Spirit. This requires an honest recognition and confession of the truth, and a sincere repentance.—Ver. 8. Such is the glory of the spiritual word, that even the angels love to study it. Where once it enters the heart, it remains forever. The glory of the Lord so brightly illuminates it, that everything which speaks and acts without the Spirit will seem like utter darkness. Under such a dispensation everything begun or promised before, comes to its fulfilment; there is no abolition of the law and its various ordinances, but only an exaltation of them all into something spiritual and everlasting. And yet it often costs us much before our consciences apprehend the true distinction between the law and the Gospel, and the main power of the new covenant in the heart depends upon the clearness with which the promises are understood.—Ver. 9. So sublime and excellent is the glory of Christ in the new covenant, that no sooner does any man apprehend it, than he will feel humbled in utter amazement, as he beholds the majesty, the holiness, the wisdom, and the goodness of God; and thus God receives back from restored and redeemed man the honor of which sin robbed Him.—Ver. 10. From the nature and origin of the Mosaic law, it would not be hard to infer that it would necessarily come to an end. Equally evident is it, that the Gospel contains what must endure forever; and all the assaults of its enemies have only served to evince its perpetuity. It is therefore called an everlasting Gospel, and the redemption it proclaims is an eternal redemption. As what is good may not be permanent, we should not be satisfied until we have found what can never be moved. As everything else is passing away, the soul can never find complete rest until it receives that word which lives and abides forever.

RICKES, VERS. 1 and 2:—Gladly would we so speak and act that no one should take offence, but no one can always be so circumspect as to be beyond suspicion. It is well, therefore, sometimes to meet those misunderstandings which we know have arisen respecting us. "The first in his cause is righteous, but his neighbor cometh and searcheth him" (Prov. xviii. 17).—Ver. 3. What God has joined together, should

never be put asunder. Among these are: preaching and the word of Christ; the Spirit which glorified that word, and the ministry through which that Spirit is shed forth. Stone tablets are comparatively easy to be written upon, for only the surface needs to be changed. But only the finger of God can write His law upon the heart, since the soul itself must be softened and subdued, not only at first, but continually. We need not therefore be surprised that the dispensation under which God has promised to do this is the highest, and that every thing which preceded it was only preparatory for it (Jer. xxxi. 33; Ezek. xxxvi. 25-27).—Vers. 4 and 5. When a man really holds communion with God, he will be so emptied of all confidence in himself and so united to the source of all light and power, that even when he is triumphing in a Divine sufficiency, no words can express his consciousness of utter insufficiency in himself.—Ver. 6. Even in connection with the law and other clearer declarations of God's will and of His claims, many promises of the Spirit were given through the prophets, so that the New Covenant was already partially developed in the Old. All who made a conscientious use of the letter of the Old Covenant found in it abundant directions to the Spirit, and through the Spirit breathed forth many sighs for the New Covenant. And yet the Spirit was not in it, for before our Lord's return to the Father that Spirit was not fully given, and the ministration of the Old Covenant was necessarily a ministration of the letter. Such a fact, however, is no reason for despising that dispensation, but rather a ground for praising that grace which reaches its perfection by successive periods of progress.—To slay the sinner who is living without the law in a worldly course of life, is really to prepare him for life and health. Unless the process stops there, he will be brought to a state in which he is willing to renounce the law and his own righteousness, and he will seek for that Gospel through which the Spirit is imparted.—Vers. 7 and 8. The more any institution or worship gives evidence that it came from God and leads to God, and the more the Lord uses it to reveal and communicate Himself to men, the more it can be called glorious. Hence that ministry which was set up at Pentecost, proclaiming peace through the blood of the cross, and imparting the Spirit, which is the only source of spiritual freedom and power, is possessed of a transcendent glory; for it has most plainly evinced its Divine origin, and its power to control the heart and bring the soul to God.—Ver. 9. It was a terrible thing to preach nothing but condemnation; and yet under the law such preaching was glorious. May we learn to make a right use of the law; not to show us the way of salvation, but to drive us through the door of mercy which the Gospel opens for us to the righteousness in which there can be no condemnation, but peace with God, the law established, and the Spirit of life dwelling continually in the heart!—Vers. 10 and 11. The law was originally designed to be only a provisional dispensation to prepare a way for the Gospel. Its fragmentary revelations of truth must unquestionably find their completion and their termination in the Gospel; and yet the law itself can

never lose its place in every subsequent dispensation, and it will find its absolute perfection when God shall reveal Himself to His creatures without a veil.

HEUBNER, VERS. 1 and 8:—However disagreeable it may be to a Christian to commend himself, if his personal interests are connected with God's cause, he may without vanity vindicate his character before his fellow-men. When his merits are manifest, he may dispense with letters of commendation, and certainly he will never truckle or beg for them by low arts. To be really useful, especially in the work of saving souls, will be our best commendation and will generally be the best known; for what work can be more honorable than that of transforming and impressing a new character upon the very spirit of a fellow-man?—Ver. 4. God will be the friend of all who are endeavoring to honor Christ. All such therefore have the best of reasons for confidence in God.—Ver. 5. Our sufficiency for every spiritual act is from God; for when He withdraws His Spirit from our hearts, they are lifeless, barren, and incapable of any good thought.—Ver. 6. Even among Christians (papists, coldly orthodox), the letter is served with slavish fear, where God's will is known *only* from the written word without the Spirit's testimony. In such cases nothing but precepts and threatenings are dispensed, and the written word is believed and obeyed from a regard only to authority and from terror without inward conviction and persuasion. In contrast with this stands the ministration of the Spirit; under which the will of God and His grace is cordially accepted; an inward witness accompanies the word, and under the leadings of the Divine Spirit, faith and obedience are delightful, sincere and earnest.—Ver. 7. That which is external and legal has frequently more influence upon rude dispositions than that which has more intrinsic grandeur.—Vers. 8 and 9. A judicial and admonitory severity has a dignity which is by no means to be despised, but unspeakably greater is that of a love which has compassion on the miserable and seeks to save them and give them spiritual life. No honor, therefore, is like that of the minister of the Gospel, under whose labors God's Spirit is communicated, and righteousness, pardon and grace are afforded to all men. Contrast between Dent. xxvii. 15 ff.; xxviii. 15 ff.; and Matth. v. 3 ff. (Cursed, *etc.* Blessed, *etc.*).—Ver. 11. If, then, God's glory is reflected from all who proclaim His love, how glorious must be that ministration which proclaims nothing but love.

W. F. BESSER, VER. 8:—As the savor of Christ diffuses Christ Himself, so a congregation of real Christians are an Epistle in which Christ is Himself inscribed and communicated to men. The letters which He writes are deeds and men (Ps. xlv. 1, "My tongue is the pen of a ready writer").—Ver. 6. The whole ministration (*διακονία*) to which the public servants of the Church are regularly called, is simply for the purpose of presenting and applying the New Covenant or the treasures of grace which are

promised through Jesus Christ to men.—Our sufficiency is not conferred by the office, but must be brought to the office itself. Those whom God calls to it are able to teach others, or are endowed with a sufficiency when they are called (2 Tim. ii. 2).—The letter kills, and even ought to kill, that the Spirit may quicken those who are dead.—Ver. 9. The glory of the ministry of the letter was terrible, because every letter of the law was emblazoned with tokens of Divine wrath (Rom. iv. 15). As the executioner of God's curse against transgressors (Gal. iii. 10), it can proclaim nothing but condemnation. But now, when grace abounds and is much stronger than wrath, the ministration of the Spirit is proportionably more glorious; for now even righteousness proclaims that God must absolve the guilty when they are reconciled to God through the blood of Christ (chap. v. 18-20).—Ver. 10. The glory of the legal ministry was by itself intolerable for its brightness; but when the ministration of condemnation and the ministration of righteousness are combined together, that which was so glorious becomes unglorified, and Sinai's radiance vanishes before that of Golgotha.—Ver. 11. The ministry which vanished away passed "*through* glory," and its glory was extinguished when the law had accomplished its end in Christ and His people; but the ministry which remains until the coming of the Lord abides *in* glory, that the whole world may behold its inherent excellence.

VERS. 4-11. Lesson for the 12th Sunday after Trinity. HEUBNER:—I. The glory of the evangelical ministry: 1. In its origin: *a.* It rests upon Christ's own institution (ver. 4); *b.* Christ alone can qualify us for it; 2. In its object: it is not of the letter, but of the Spirit; 3. In its means: it relies upon, not an external glory, which for a while blinds the eye and then vanishes away (ver. 7), but the coöperation of the Holy Ghost (vers. 8 and 9); 4. In its reward: *a.* even in this world it has more glorious rewards than any other employment (ver. 10); *b.* but finally it conducts to eternal blessedness. II. The superior glory of the Church under the New Testament above that of the Church under the Old Testament: 1. It was founded by the Son, and not merely by the servant of God; 2. It is the ascendancy of the Spirit, and not of the letter; 3. Its worship and dignities are of a spiritual nature, and are sustained not merely by worldly influences; 4. It will continue forever.—OERTINGER:—The glory of spiritual instruction and the weakness of that teaching which has reference merely to morality, the law and the outward letter (Serm. on the Epist. for the 12th Sunday after Trinity).—A. F. SCHMIDT:—We should never separate by arbitrary and nice distinctions what God has wisely and graciously arranged together; especially: *a.* letter and Spirit (ver. 6); *b.* the preaching of the law and of the gospel (ver. 8); *c.* confidence in God and despair of ourselves (vers. 4 and 5); *d.* fidelity to our calling and an assurance of success.

VII.—DIFFERENT RESULTS OF THE TWO KINDS OF MINISTRY. HARDENING OF THE JEWS.

CHAPTER III. 12-18.

12 Seeing then that we have such hope, we use great plainness [unreservedness] of
 13 speech: And not as Moses, [*om. which*] put a veil over his face, that the children of
 Israel could [might] not steadfastly look to [upon] the end of that which is abolished:
 14 But their minds were blinded [hardened]: for until this day¹ remaineth the same
 veil untaken away in the reading of the Old Testament; which *veil* is done away in
 Christ [upon the reading of the Old Testament remains the same veil untaken away,
 15 because it is taken away (only) in Christ]. But even unto this day, when Moses is
 16 read², the veil is [lies, *xeirat*] upon their heart. Nevertheless, when it shall turn
 17 [turns] to the Lord, the veil shall be [is] taken away. Now the Lord is that [the]
 18 Spirit: and where the Spirit of the Lord *is* [*om. there*]³ *is* liberty. But we all, with
 open [unveiled] face beholding as in a glass [mirror] the glory of the Lord, are
 changed into the same image from glory to glory, [*om. even*] as by the Spirit of the
 Lord [the Lord, the Spirit].

¹ Ver. 13.—Rec. has *ἄνθρωποι*; but the best authorities have *αἰῶν*. [Since our author wrote, the authority of Sin. has been added to that of D. K., and Chrysost., and Theodt., (Oslander, Bloomf.), in favor of *ἄνθρωποι*. A. B. C. F. L., 4 cursives, one MS. of Chrys., Damasc., Theophyl. and Oecum., (Lachm., Tisch., Alf., Meyer, Words.), are for *αἰῶν*. D. (1st Cor.) and F. omit *τὸ* before *μὴ*.]

² Ver. 14.—The best authorities insert *ἡμέρας*. [Omitted as superfluous, comp. ver. 15. D. E. F. G. Chrys. (Ital. Vulg. etc. have *in*) instead of *ἐν* have *ἡ*. "Or in Stephens and Griesb. is written *δ* *ἡ*, and it is translated in the old Ital. and Vulg. *quoniam*; Wyclif: "for it is avoided in Christ;" Rheims (in parenthesis): "because in Christ it is made void."]

³ Ver. 15.—Lachm. [Alford] following excellent authorities [A. B. C. Sin. *et al.*] has *ἐν ἀναγνώσκῃ*. But some [D. E.] have the subjunctive *ἀναγνώσκῃ* without *ἐν*; and others have the Indicative—*κῆρα* with it *ἐν*. The first syllable of *ἀναγν* was probably written first by mistake twice; then the verb was made to agree with it in the subjunctive, and sometimes it remained so when the *ἐν* was erased, it being looked upon as governed still by the *ἡμέρα* (Meyer).

⁴ Ver. 17.—Rec. has *ἐκεῖ* before *ἐλευθερία* contrary to the oldest and best MSS. [A. B. C. D. (1st Cor.), Sinait. (1 Cor.), the Copt. version, and Cyril and Nyssa. Lachm., Tisch. and Alford reject it, but Griesb. inserted it on the authority of B. (2d and 3d Cor.) E. F. G. K. L. Sinait. (3d Cor.) Goth. and Syr. versions and most of the Greek Fathers]. It was inserted according to the analogy of Matth. xviii. 20, xxiv. 23; James iii. 18, *et al.* But Paul does not commonly use it after *ἐφ*. Comp. Rom. iv. 15, and v. 20.

EXEGETICAL AND CRITICAL.

VERS. 12, 13. Having, therefore, such hope.—The *ἐλπίς* (hope) has reference to the future glory of the New Testament ministry as it had been alluded to in ver. 8. This glory had been called permanent in ver. 11, and was to be for the glorification of Christ when he should come to judgment. Some interpreters regard ver. 6 ff. as a digression, and think that we have here a resumption of the subject (*οὖν*) there broken off, and that *ἐλπίς* is here equivalent to *πεποιθῆναι* there. This is, however, directly opposed to the peculiar and essential signification of *ἐλπίς*, and to the connection. [That trust, even if we regard it as "filled out into hope by the intervening vision of the glory of his work" (Stanley), had reference rather to the results of his work, while this hope looked forward to something future and undeveloped]. The *therefore* (*οὖν*) introduces us to the practical results which were to follow the glorious ministration of the Gospel, and *τοιάντην* (such) indicates the greatness or superiority of the hope.—**We use great boldness of speech.**—The whole tenor of the discourse shows us that *παρρησία* cannot mean the internal confidence or joyfulness which the Apostle felt, but the frank, open and unreserved manner which characterized his outward deportment, and the plainness or perspicuity (*evidentia*) which distinguished his addresses. [CHRYSOBOSTOM: "We speak out everywhere with all freedom, abating, concealing, mistrusting nothing; with confidence, as if we had no idea

that we should injure your sight as Moses did that of the Israelites." The Greek word *παρρησία* embraces the three ideas of openness, candor, and boldness. Moses' address was interrupted by intervals of concealment, and was constantly reserved on account of his want of full confidence in his people. We have no reason for fears, distrust or concealment]. The connection is: The glory which is connected with the New Testament ministry, makes us unreserved in our communications with the people, and induces us to present divine truth unveiled before them. The very spirit of our religion also demands this, for God's people could never reach the glorious privileges he has promised them without an opportunity of looking freely and without reserve upon all that our system of religion contains. (Emmerling).—The phrase *χρησθῆναι παρρησία* occurs more than once in Plato. The idea contained in *παρρησία* *χρῶμεθα* (Indicative, not Subjunctive) is carried out into more detail in ver. 18, though negatively by referring to an opposite kind of proceeding by Moses.—**And not as Moses put a veil over his face.**—This principal sentence is elliptical, because its predicate is to be found in the incidental remark made in connection with it. Such an ellipsis may be found in other Greek writings, but must here be supplied from the words used and the connection following. We may supply after *καὶ οὐ*, simply *ποιοῦμεν* (we do), or more freely, *τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν* (we put a veil over our faces). The allusion is to a veiling process, quite different from the great boldness which had just been professed.

It is said that Moses put over his face a covering (veil); that the children of Israel might not gaze at (clearly see) the end of that which is passing away. By *τέλος τοῦ καταργουμένου* is meant either the *end*, the literal fading away of the splendor which was on Moses' face (though such a view would not correspond with the subsequent part of the representation); the end of that splendor regarded as the symbol of the whole Old Testament ministration (office) and possibly of the Old Testament dispensation (Religion) itself; or (throwing aside the whole idea of a symbol) of the ministration or institution itself; or the end of Moses himself as the representative of that institution (in which case the masculine would not agree with the neuter *τὸ καταργ.* of ver. 11); or the *design*, the purpose which that ministration or even the law itself was established to accomplish, the result to which that institution led, and for which it was prepared, *viz.*, the divine glory to be unveiled in Christ, and of which the veiled radiance on Moses' face was a symbol and reflection. (Comp. vv. 14, 18, chap. iv. 4, 6). Well established usage will not permit us to take *πρὸς τὸ μὴ ἀρτίσται* ecabatically [implying a mere consequence of a course of action, without reference to the views of the actors] in the sense of: so that, but we are obliged to understand by them the aim or purpose which the agents had in view. In every instance in which the phrase occurs in the New Testament it probably has reference to a subjective Divine purpose (comp. Meyer), and not to a merely objective result of divine arrangements. And yet we may suppose that so great a prophet as Moses, profoundly acquainted with the general scheme of the Divine administration, may have known that he was fulfilling a divine purpose, or at least that he was promoting such a result. That he was practising an intentional deception (Fritzsche), or was guilty of an improper dissimulation, the Apostle was far from implying. Even if we make the end of that which is passing away, refer to the end of Moses' ministry (comp. ver. 11), and suppose that Moses saw that end (*τέλος*) typified by the disappearance of the radiance from his face, such a covert proceeding (*tekte agere*) must be regarded simply as a pedagogic or disciplinary course of conduct. The same may be said of an interpretation proposed by Meyer (but which need not include a reference to a Rabbinic allegory), according to which Paul recognizes in *τέλος*, what he afterwards brings out more fully, *viz.*, a judicial or retributive proceeding, at least on God's part. This implies that a sight of the Divine radiance on Moses' face was withheld from the children of Israel, because their previous conduct had made them unworthy of such a favor. Such a concealment was a symbolical representation of the fact that in consequence of their sins, Moses, i. e., the law represented by him, or the Scriptures of the Old Testament read by them, would remain so veiled before them, that they could never perceive the Divine glory which rested especially upon those Scriptures and those rites which testified of Christ; and accordingly they would continue in unbelief and have no part in the salvation by Christ. NEANDER: "The mind of the Apostle was entirely taken up with the symbolical meaning of this incident. Moses

is in his eye simply a symbol of the whole legal economy, and from this point of view everything in the history is regarded. The covering which Moses used to conceal his face, represents the entire veil of symbols under which divine things were represented. As long as these divine things could be seen only in the light of the Old Testament, there was no way of distinguishing eternal truth from the temporary form in which it was represented to men (essence and symbol). The contrast here implied may therefore be carried out thus: we who make known the Gospel to men need never fear that its glory may some day come to an end. We may allow our hearers the clearest and freest inspection of its mysteries, and its radiance will only shine forth the more brightly."*

["The whole subsequent section (14-18) is parenthetical. Before and after it, the *ministry* is the subject; in it, *they to whom the ministry is directed*. But it serves to show the whole spirit and condition of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry" (ALFORD)].

VERS. 14-16. But their minds (mental perceptions) were hardened (made callous).—The words distinctly announce that this was a divine judgment. *Noῦpara* signifies not the already formed thoughts (chap. ii. 11), but as in chap. iv. 4; xi. 8, the spiritual sense, the power

[* Without resorting to the explanation that Paul was here allegorizing to such an extent as to be inconsistent with the literal account in Ex. xxxiv. 29-35, we have only to give a correct translation of the original Hebrew of that account to get clear of all difficulties. Such a correct translation was given by the Septuagint, which was evidently used by Paul, for he has in every corresponding place of our passage, used the very words of that version. (comp. Wordsworth). According to the history in Exodus, Moses came down from the mountain with his face irradiated; and when the people shrank from him, he put over his face a veil (either the *Kenna*, which covered the whole head and was in subsequent times worn by persons of eminence, as by Mahomet, Mokanna and others, or the *Letham*, which concealed only the face, comp. Rosenmueller), at first, to relieve their fears, but afterwards, in his ordinary intercourse with them (vv. 34 and 35) to conceal from them the termination (*τέλος*) of the radiance, or its cessation until he went again into the Divine presence. Our English version translates the three first Hebrew words of ver. 33 thus: "And till Moses had done speaking;" and other Protestant versions render the verb in the last part of the verse in a Pluperfect sense, and translate: "he had put on a veil." This makes the historian say that Moses did not put on the veil until he had ceased speaking to the people, and that he resumed it when he reentered the Divine presence, which is in direct contradiction to Paul's view. The true rendering of the Hebrew and the Sept. is: "and when he had made an end (Piel) of speaking with them, he put a veil on his face." The Vulgate is correct in its rendering of this verse (*impletiq; sermonibus, posuit velamen super faciem suam*), but a confusion is thrown upon the whole by its strange mistake in translating *קָרַן* (a denominative verb, signifying to emit

rays, from *קָרַן* a horn) as if it signified, to have horns (*ignorabat quod cornuta esset facies sua*). Paul's use of this incident as an illustration (not an allegory) of the people's inability to endure the full glory of Divine truth and the consequent veiling of that truth under the types and shadows of the Old Dispensation, is perfectly natural. But as Clemens Alex. remarks, this veil was simply against the reading of the Old Testament while the heart remained rude and unsuceptible, and not *κατὰ τὴν ὁρὴν τοῦ Κυρίου ἐκτροπήν*, i. e., not against those who were inclined to see Christ in the Gospel, and to return to that Lord who was concealed behind that veil. Stanley in *Comm.* and in his *Lect. on the Jewish Church* 1st series, p. 72, and in his article on Moses in *Smith's Dict.* Also Hodge on Cor. and Rosenmueller on Ex. xxxiv. 29-35].

used in thinking and willing (Beck, *Seelenl.* p. 59), or the various activities of the *νοῦς* (Meyer). We may furthermore conceive (retaining the signification usually given: thoughts, intellectual perceptions), that these powers become petrified or hardened, i. e., are put so completely into stocks, and made immovable, that they no longer yield to pressure, and can make no progress toward that clear knowledge on which everything depends. *Πωροῖν*, (from *Πῶρος*, callus, an induration of the skin which destroys all sensibility), *obdurare*, to harden, to blunt (Isa. vi. 10; Mark vi. 52; viii. 17), is sometimes used with respect to the heart (*καρδία*, Rom. xi. 25), and sometimes of the Jews (*οἱ λοιποὶ*). We are left in doubt when this hardening took place, for this depends upon the relation given to *ἀλλά*. If this has reference to *παρρησία* *χρῶμεθα*, and particularly to *καὶ οὐ* (ver. 13), meaning: "We act in an open manner, with no such concealment as Moses practised, and yet their *νοήματα* have become hardened," we must suppose that the hardening had but recently taken place when the Apostle wrote. But if we refer it to *πρὸς τὸ μὴ ἀνεῖναι*, (i. e., to their gazing, etc.), the hardening must have taken place in Moses' time, though the subsequent remarks show that it had continued to the Apostle's own time. It is in favor of the latter reference, that the veil is immediately afterwards the subject of discourse. In this case it is said directly that the minds of the people were hardened, that they might not look upon the end (scope, object) of that which is abolished. He proves and illustrates his position, that the hardening was not abolished, by an appeal to the actual facts before their eyes, in the condition of the nation at the time he was speaking:—**for until this day, the same veil remains on the reading of the Old Covenant.**—That these facts resulted from the same causes which were in action in Moses' day, he asserts by saying that the same veil (*τὸ αὐτὸ κάλυμμα*) remains: for as a veil was interposed between the divine radiance on Moses' face and the eyes of the Israelites, so has the divine radiance of the Old Covenant been concealed from that people down to the period in which he was writing. [It is not directly implied that this veil was over the heart, under the preaching of the Gospel. The reference is solely to the Israelitish nation under the hearing and reading of the Old Covenant. But the change of the medium of communication makes necessary a change of figure. After Moses oral communications ceased—it was a book which spoke to them. The reason any do not see the glory when they read, is not in the book which addresses them, but in the heart of the reader. The active influence which obstructed the proper understanding of the truth was in the other direction, and the veil had to be on the heart. Comp. Alford.] It is as if a veil had been thrown over the reading, for the great truths of the Old Covenant were not recognised even when they were plainly read, and the glory of God actually contained in that dispensation remained a mystery to them. [In opposition to Theodoret, who maintains that the power which hardens, was entirely from within the heart itself, Meyer endeavors to show that the passive *ἐπερώθη* clearly implies that the hardening was the act of an-

other (comp. Rom. xi. 7). The word signifies blindness (as in our authorized English version) only by a double metaphor, i. e., by supposing that the intellect and heart lose their perceptive power. Chrysostom says the nation became "*τὸ παχὺ καὶ χαμαιῆλον*, stupid and grovelling," because they prided themselves on the superior glory of Moses.] *Ἐπὶ* may refer either to *place*, i. e., over the reading, which would here correspond to the face of Moses when he spoke to the people; or (better) to *time*, i. e., during the reading. Comp. ver. 15, *ἥνικα ἀναγίνωσκειται*, etc. We meet with the phrase *παλαιὰ διαθήκη* (Old Covenant) nowhere else in the New Testament; and it must here designate, not the original Scriptures, the collection of books which now bear the name, but the Covenant itself; the substance of what was read in the synagogues (the writings of Moses and the Prophets), whose types and promises contained the divine glory afterwards revealed in Christ. [Such an expression shows how deep was Paul's conviction, that that ancient covenant was now becoming antiquated, and was about to be superseded.]

In the remaining part of ver. 14, *μὴ ἀνακαλυπτόμενον* may be construed as if the participle were to be taken absolutely—it not being unveiled (or discovered to them) that it (the Old Covenant) is done away in Christ.—Or, inasmuch as it remained concealed from the Jews that the Old Covenant was to be abrogated in consequence of the appearance and work of Christ (Rom. x. 4; Col. ii. 14). Such an expression would be a particular determination of what had been meant by saying that the same veil remains, etc. These words may, however, be joined with the previous words so as to say: "the same veil in the reading of the Old Covenant remains not taken away," and then *ὅτι ἐν χριστῷ καταργεῖται* gives us the reason: "because it is taken away in Christ." That this would actually take place only in Christ was a self-evident thing to the Apostle and his readers; and that this "only" is sufficiently indicated by the emphasis which must be laid upon *ἐν χριστῷ*, cannot be doubted. It is very natural, however, from the example of ver. 13, to refer *καταργεῖται* to the Old Covenant, and an entirely different word (*περιαιρεῖται*) is used with respect to the removal of the veil. On the other hand the structure of the sentence makes it natural to connect *ἀνακαλυπτόμενον* with *κάλυμμα*; and even if we have a right to use the participle in this case absolutely (since it is not common for any verbs to be used in this way except *εἶδόν*, *εἰρημένον*, and such like), it is hard to justify the use of *ἀνακαλυπτεῖν* in this absolute manner, inasmuch as everywhere else it has with it an accusative of the object. The attempt which Rückert has made to combine the two constructions together, and to make the Apostle say: "and will not be taken away, that they (the people) might see that it (the Old Covenant) has its end in Christ," has no claim to our acceptance. The reading *ὅ τῃ*, which Luther [and our Eng. translators] followed, and which makes the nature of the covering itself the reason for its not being removed (= *quippe quod*, Meyer) has opposed to it all the old versions, whose testimony on such a point should have especial importance. The positive contrast to the negative *μὴ ἀνακαλυπτ.* is given in ver. 15—

But even until this day when Moses is read, a veil lies upon their heart.—This means, according to the previous construction, either, “it will not be disclosed that, etc., but until this day the veil is upon their hearts;” or “and will not be discovered, because it will be taken away in Christ, but until this day a covering lies,” etc. The latter interpretation would not seem to have required the repetition of *καλύμμα*. The want of the article may be accounted for on both interpretations on the ground that the veil is transposed from the object looked upon to the persons looking. This change may have been in the Apostle’s mind when he wrote ver. 14, if *ἐν* (*τῇ ἀναγ.*) be taken with respect to time, and then the present clause is only a more complete definition of that idea. In no case (even if *ἐν* has the sense of on or over) could the Apostle have spoken of two coverings in order to imply a high degree of incapacity. This would have required an additional *καί* before *ἐπὶ τὴν καρδίαν αὐτῶν*. This is the only time *ψῦχα* is found in the New Testament, but in the Sept. it occurs frequently, and in this very passage in Ex. xxxiv. 84 it is used in the sense of a space of time —when. The name *Μωϋσῆς* signifies here the writings of Moses. The covering said to be extended [*κεῖται ἐπὶ* with the accusative* pregnans: involving the being laid on and remaining there]—ALFORD over the hearts of the people, signifies not an obstruction to their moral powers i. e., of the will, but a defect in the intellectual faculties of understanding.—But when it turns unto the Lord the veil is taken away (ver. 16).—Here the veil in fact is said to be removed in consequence of an act of the will. The heart (*καρδία*), which is the subject of *ἐπιστρέψῃ* (for as *τις* or *Ἰσραὴλ* have not yet been mentioned, they cannot be made such a subject), seems to be regarded here in two aspects: first as the seat of intelligence, and then as the seat of the will or of self-determination. The *ἐπιστρέφειν ἐπὶ τὸν κύριον*, is the turning of one’s self to Christ, and this is a conversion just as far as it had been preceded by a turning away. In the rejection of the Lord the heart of the children of Israel was regarded as completely apostate, and hence its conversion to Christ would be looked upon as a return to the Lord. This conversion is supposed to have taken place before the veil is taken away, inasmuch as the latter is said to be the consequence of the former (*ψῦχα ἄν*). Luther’s translation: “Wen

[* Of the three explanations given of *μὴ ἀνακαλύπτειν*, that of Luther and our Eng. version is now universally given up by all critical scholars for want of authority for its reading. That of our author (“the veil remains untaken away because it (the veil) is removed (only) by Christ”) is adopted by most of the ancient expositors, de Wette, Neander, Wordsworth and Hodge, but is weakened by the awkwardness of saying that the *καλύμμα* is *μὴ ἀνακαλύπτέσθαι*, by this transitive participle having no object, by *καρδίαν* being used three times (vv. 7, 11, 13) with reference to the Old Covenant, and by the fact that it is not the *veil* but the dispensation which the Apostle is saying was abolished by Christ. On the other hand the third explanation (“the veil remains not taken away in the reading of the Old Covenant, it not being unveiled to them that it (the Old Covenant) is done away in Christ”) is adopted by Chrysostom, Meyer, Bloomfield, Osiander, Conybeare, Alford and Stanley, makes a natural use of *ἀνακαλ* since the end of the O. T. was the very thing which was under a veil: makes good sense; and has only the difficulty of the absolute participle, but is quite consistent with the symbolism of the entire section. Comp. especially Stanley and Hodge.

es sich bekehrte, so würde,” etc., (if it shall turn, the veil will, etc.), is incorrect, and would not perhaps have been made had the author of it not been influenced, probably unconsciously, by the idea that such a conversion before the removal of the veil was impossible. But the same assertion is found manifestly in Rom. xi. 25 ff. The Apostle is not speaking of those individual conversions which take place in every age. But when this general conversion shall be brought about, when that aversion to Christ which springs from a carnal mind and proud self-righteousness shall be overcome, and when, consequently, they shall confidently and with sincere acknowledgements of their guilty error and unbelief, turn to Him, they will clearly discover as they read the Old Testament that it everywhere bears testimony for Christ. The Divine glory really contained in its types and prophecies, and now more fully revealed in Christ himself, will shine so clearly that they will be able to look upon it with a steadfast gaze. The expression reminds us of Ex. xxxiv. 84. In the mind of the Apostle the removal of the covering from Moses’ face when he went again into the Divine presence seemed a type of the future removal of Israel’s blindness. *Περαιρῆν* contains an intimation that the veil was completely around the heart. [As this is the verb used in the Sept. of Ex. xxxiv. 84, and as *περιρῆν* there and almost uniformly throughout that version can be taken only in an active sense, Stanley contends that the word here (*περαιρῆται*) should have an active and not a passive sense (strips off—not, is stripped off). He also thinks that the only nominative which both *ἐπιστρέψῃ* and *περαιρῆται* can have is *Μωϋσῆς* (and in this Calvin and Estius agree with him), since *Ἰσραὴλ* is too remote, and *ἡ καρδία* is not sufficiently prominent. He thinks that then each clause beginning with *ψῦχα* will correspond, and that the parallel with Ex. xxxiv. 84 will be preserved. He takes Moses as the representative of not only the Old Covenant but of the nation, and makes the sense to be: “when Moses, in the person of his people, turns again to Him who is our Lord now as he went of old time to Him who was their Lord in Sinai, then he strips off the veil from his face and from their hearts, and then the perishable nature of the law will be made manifest in the full blaze of the Divine glory.” But *ἡ καρδία* is quite as natural a subject for *ἐπιστρέψῃ*, and as likely to be prominent in the Apostle’s mind as *Μωϋσῆς*, and the idea of *ἐπιστρέψῃ* is certainly that of a thorough conversion, and not a mere change of opinion about the law. The careful adoption by the Apostle of the words of the Sept., some of which were strange to him, shows that he was closely copying the imagery of the history; and he here intends to say, that as Moses had on a veil when his face was turned away from God, and took it off when he went in to God, so the heart of the people when turned from the Lord was veiled, and when it turned to him had the veil removed. Both *ἐπιστρέψῃ* and *περαιρῆται* should be rendered as an indefinite present and not in the future as in the authorized version. The turning and removing of the veil was in process of completion. The process was continually going on by the turning of individuals in every

age, though the general conversion was in the distant future.]

VERS. 17-18.—Now the Lord is the Spirit, and where the Spirit of the Lord is, is liberty—(ver. 17). This sentence is connected with ver. 16, and explains or gives the reason for what is said there. We have in fact a syllogism, though its several members are not given in their regular order. The *major premise* is: Where the Spirit of the Lord is, is freedom; the minor is: as the Lord is the Spirit, whoever turns to the Lord has that Spirit; and the conclusion is: therefore such a one must be free, and will no more be enveloped by the covering which veils and checks the action of the soul (Meyer). It is evident from ver. 18 that the liberty connected with the removal of the covering which obstructed the people's open insight into the divine glory, is not a new subject of discourse foreign to what had been discussed, as *e. g.*, a freedom from the yoke of the law (though this must be virtually communicated during such an insight). *Ὁ δὲ κύριος* is intimately connected with ver. 16: 'But the Lord, to whom their heart thus turns, is the Spirit.' Many artificial explanations have been given of this verse. Without noticing those attempts which have been in direct contradiction to the meaning of the words and the scope of the context, (one of which went so far as to conjecture that the reading must have been *οὐ δὲ κύριος*) we find here such an identification of Christ and the Holy Spirit, that the Lord, to whom the heart turns, is in no practical respect different from the Holy Spirit received in conversion. The fellowship of Christ into which it entered, when it turned to the Lord, was in truth the fellowship of the Holy Spirit. Christ is virtually the Spirit, inasmuch as He communicates Himself in conversion, and at other times by means of the Spirit; the Holy Spirit is His spirit: the animating principle of the Lord's indwelling and influence in the hearts of believers is this Holy Spirit (comp. Rom. viii. 9 ff.; Gal. ii. 20, iv. 6; Phil. i. 19; Acts xx. 28 comp. with Eph. iv. 11; John xiv. 18 *et. al.*). In favor of this explanation is the immediately following phrase: *οὐ δὲ τὸ πνεῦμα κυρίου* (where the Spirit of the Lord is), in which we may notice also, that the article before *πνεῦμα* indicates that every thing which is certainly the work of the Spirit, must be exclusively from Christ (Neander). But such a virtual identification of Christ and the Spirit, can have reference only to Christ in His state of exaltation (comp. 1 Cor. xv. 45); for it is only in that state that He is the independent source of all divine light and power to the bodies and souls of believers. He is then no longer dependent upon any source beyond Himself, for the divine light and power which he possesses or dispenses: and the Son of man is no longer the Son of God in a state of self-renunciation, dependent upon the influences of the Spirit, but a perfect centre of divine fulness. Hence, we may say of Him: he is the Spirit, (not merely *quasi*) because he is glorified in the spiritual world. From this it moreover follows (for the idea is essential to that of the Spirit of God), that the new birth, (in which what is here called liberty, *i. e.*, the free action of the mind, a free intuition of the divine glory, and a release from

the impediments of a fleshly nature, is included) must have its source in Him. He it is who makes like Himself those who turn to Him, and from Him proceeds the pure free light of life (the truth which makes us free). Hence no sooner is it said that the Lord is the Spirit than He is called the Spirit of the Lord. [Paul had been speaking of a spirituality in the ancient dispensation, which had been entirely missed by the ancient Jews. This abstract spirituality he wished to connect with a concrete reality, and hence he here says that the Lord (to whom the heart of the people must turn) is that Spirit. Even this Lord, he also wishes to identify (not in his essential nature, but in his activity in this special department) with the Holy Spirit (who, the next verse shows, is here meant). Comp. Alford. The ancient fathers (especially Chrysostom and Augustine, see Wordsworth) were led by their extreme dogmatic zeal to press this verse into a proof of the Holy Spirit's divinity. They almost universally construed *τὸ πνεῦμα* as the subject, and *ὁ κύριος* as the predicate of the sentence. Grammatically this is allowed to be perhaps possible, (Alford, Meyer), but it is evidently forced, and the sentiment so expressed would be entirely foreign to the course of the Apostle's argument. It is only inferentially from the identity of our Lord's and the Spirit's operations, that such a doctrine here enters]. In ver. 18 he refers still further to the way in which this freedom, which has its source in the Lord and His Spirit, is produced among those who believe in Christ. In illustrating this he now recurs to the figure of the glory and the free looking upon it.—But we all with open face.—The object of *δὲ* is, not to put what was now to be said in contrast with what had been said of the Israelites or of Moses, (as if his idea was: "this is true not only of one, but of all,") but simply to indicate a continuance of the discourse. *Ἦμεῖς* (we) includes not merely the Apostle and his fellow-laborers, or the Apostle and all who preach the Gospel (Catholics appeal to chap. iv. 1, and contrast *πάντες* (all) with the single individual Moses), but all believers, who, the connection shows, must be included in the *πάντες*. (Chap. iv. 3 and 6). In correspondence with the removal of the veil and the liberty of which he had been speaking, he now speaks of an open or unveiled face (*ἀνακαλυμμένῳ προσώπῳ*). This implies that the covering which had been extended over the heart of the people might be taken off, and that the spiritual face might thus be freed from the veil which prevented its vision of the glory. In consistency with this, must be our explanation of the next clause:—beholding in a glass—(*κατοπτρίζμενοι*). This word, which is not found at all in the Septuagint, and occurs in the New Testament only in this place, has the sense in the active voice of: to show in a mirror, or, as in a mirror, to reflect; and in the middle: to reflect one's self, to see one's self in a glass [Winer, § 39, 3; Jeff., § 362 ff.]. With reference to the example of Moses, we may interpret the words thus: we show to ourselves in a mirror the glory of the Lord; and in doing so we are not veiled as Moses, but we have uncovered faces. We are compelled, however, by both the preceding and the succeeding context, to think of a looking of

believers, 1, in contrast with the Israelites, who were kept from looking upon the Divine glory by a covering upon their hearts; and 2, with reference to the being changed (*μεταμορφούμεθα*) connected with this looking (comp. 1 Jno. iii. 2). *κατατρίψεσθαι* has therefore the meaning in this place of: to perceive as in a mirror (we meet with the word in this sense in Philo.; see Meyer). There is no imperfection of vision necessarily implied here, as in 1 Cor. xiii. 12. The glass is not the internal spirit, i. e., the heart of the believer (for the eye which looks is supposed to be there), but the Gospel.—**The glory of the Lord** (i. e., of Christ, not of God) is the representation which is given of Christ's life, greatness, power, loveliness, etc. (Beck, *Christl. Lehrwiss.* I., p. 67), or of His grace and truth (Jno. i. 14), His holiness and Divine fulness (Col. ii. 9), as these were manifested among men. These are exhibited to us in the Gospel as in a mirror. And as we look into this by faith, freely and unobstructed by any covering of a fleshly mind (such as impeded the vision of the Jews)—**we are changed into the same image.**—The image here is the image of the Lord, and that with which it is said to be identical (*αὐτὸν*), is not the *πάντες* (as if he would thus say that all were made alike), but that which they had been said to look upon, *viz.*, the very same image which we all behold, for we all behold the glory of the Lord as in a mirror. While thus looking we shall be changed: we shall be like Him, for we shall see Him as He is (1 Jno. iii. 2; comp. Rom. viii. 29). Neander: "We have here a beautiful contrast: the Jews who looked with covered faces upon the glory in Moses' face, did not really look into it, and so remained as they were before, unchanged. But when Christians look with unveiled faces upon the image of God in Christ, this very looking implies that they are already in communion with Christ, and necessarily reacts upon their internal and spiritual life. The more they penetrate by such a believing contemplation the Divine glory, the more will their hearts be pervaded by what they behold." There is no direct reference therefore to the final transformation which believers will experience when Christ shall come in the Parousia, but only to the gradual assimilation to Christ which takes place in them during the present life: the becoming partakers of the Divine nature (2 Pet. i. 4) and the putting on, of Christ, and of the new man (Rom. xiii. 14; Eph. iv. 24). The accusative does not require that any word like *κατά* or *εἰς* should be understood; nor need the whole phrase be taken in an adverbial sense analogous to *τοῦτον τὸν τρόπον* (in this wise); for in the very idea it is implied that the development or change is according to a particular form (Meyer). In the phrase: from glory to glory, the words *from glory* (*ἀπὸ δόξης*) may designate the causal source from which the influence proceeds, i. e., "the glory of the Lord;" and *to glory* (*εἰς δόξαν*) the glory which is produced in us, that to which it brings us (comp. chap. ii. 16); or the whole phrase may signify the continuous development as it advances step by step. The former explanation receives support from the sentence which immediately follows:—**as by the Lord the Spirit** (*καθάπερ ἀπὸ κυρίου*

πνεύματος). And yet the other explanation harmonizes very well with *μεταμορφούμεθα*, and on etymological grounds may readily be conceded, inasmuch as *ἀπὸ δόξης εἰς δόξαν* would be quite as allowable a form of speech as *ἐκ δυνάμεως εἰς δύναμιν* (Ps. lxxiv. 8). The *καθάπερ ἀπὸ κυρ. πν.* may also be made to harmonize very well with this explanation: we shall be changed from one degree of glory to another just as might be expected from the Lord (or according to the nature of what comes from the Lord). The *καθάπερ* has a more forcible signification than *ὡς*, and denotes the agreement of the effect with the cause (like *ὡς* in chap. ii. 17). We may inquire whether *πνεύματος* in the phrase *ἀπὸ κυρίου πνεύματος* is dependent upon *ἀπὸ* and *κυρίου* upon *πνεύματος* [by the Spirit of the Lord], comp. ver. 17, *πνεῦμα κυρίου*; or whether *πνεύματος* is governed by *κυρίου* [by the Lord of the Spirit], in which case we may also inquire whether the words *πνεῦμ.* and *κυρ.* are in the relation of dependence (by the Spirit which is from the Lord), or in that of apposition (by the Spirit who is the Lord). To govern *πνεύματος* directly by *ἀπὸ* is not allowable evidently on account of the position of the words. We must certainly concede also that the relation of apposition is not as natural as that which is commonly given to the genitive. The relation of dependence which has commonly been acquiesced in for our passage gives us likewise a very good sense: "very much as we might expect from one who is the Lord of the Spirit" (comp. *κύριος τῆς δόξης* in 1 Cor. ii. 8). *Κύριος* (Lord) furthermore implies that the Lord not only has or possesses the Spirit, but that He has complete power in this matter to direct in the dispensation and communication of the Spirit according to His pleasure in ever growing fulness. If we so construe it as to make this Spirit the same as the Holy Spirit, even that Divine agent is *His* Spirit (Rom. viii. 9 f.; Gal. iv. 6), for the Spirit is shed forth or sent, by and through Him (Tit. iii. 6; Acts ii. 38; Jno. xv. 26); so that the Spirit's agency among men is dependent upon Him. If, however, the words are taken in a qualitative sense: "by one who is the Lord of the Spirit," i. e., of the Divine light of life, this Divine light of life is no other than the *πνεῦμα ἁγίων* which He communicates from the infinite fulness of His own Divine life. The want of the article before both *κυρίου* and *πνεύματος* makes this qualitative signification most probable. [As Meyer well remarks, however, this qualitative meaning is entirely inadmissible here, since throughout our passage the word *πνεῦμα* must mean the Holy Spirit (the Divine Spirit) in His personal subsistence]. Both interpretations, however, terminate in the same general sense. Neander: "Paul has before his mind in this passage the whole course of the Christian's progress, commencing here on earth and attaining its perfection in the heavenly world."

[Each prominent word in this passage has been made the object of special attention and difficulty. 1. *The object beheld*, was the glory of the Lord. Paul had shown this to be Christ (ver. 17), but He is here contemplated as an image (*εἰκόνα*) in a mirror (not "a glass," but *κατόπτρον*). An image is usually an imperfect likeness (1 Cor. xiii. 12), and the Gospel must imperfectly repre-

sent Him. It is not the objective and glorified Christ Himself that we see. 2. *The act of beholding*, is here (not ἀντιζω, as with Moses, but) κατοπτρίζω. The rays are reflected and not directly received (see Chrysostom's beautiful comparisons in the Hom. notes). The ancient expositors usually interpreted this word in the sense of: *reflecting* as in a mirror, meaning that believers reflect the glory of the Lord, and they are followed by Luther, Olshausen, Billroth and Stanley. But most modern commentators have felt compelled to disregard their authority, high as it is on such a question, and to take the word in the sense of *beholding* as in a mirror. Though they have been able to appeal to but one well established quotation (Philo) to sustain them in such a usage, one instance especially in Alexandrian Greek is sufficient, with the obvious necessities of the context, to warrant us in adopting such a meaning. Certainly no instance has been found in which the word has the meaning: *to reflect*, and we can see no connection between reflecting the Divine image and being changed into the same. 3. *The persons beholding*, are many, "all (πάντες in contrast with one Moses), with open face." Both Christ and the heart are ἀνακαλυμμένοι. 4. *The effect of the beholding* is, "we are metamorphosed into the same image" (accusative without a preposition to show the immediateness of the transition, and the present indicative to show the beginning but not the completion of the change, Webster, Syn., pp. 81 ff.). All become like their Lord, and of course like one another. 5. *The reason for the change*, "as by the Lord the Spirit." Suitably, as might be expected from the Lord (καθ' ἃν), and efficiently (ἀπὸ) from Him as the source of influence. We cannot but sympathize with Alford when he says of the rendering: the Lord of the Spirit, that it "seems to convey very little meaning, besides being altogether unprecedented." We add that Paul had been preparing us for the expression: the Lord the Spirit (apposition, the Lord who is the Spirit) by expressly showing that Christ was both the Lord and the Spirit of the Old Covenant (vers. 16, 17 and 18). Such an expression seems as grammatical and suitable as "from God the Father" (ἀπὸ θεοῦ πατρὸς) in Rom. i. 7; Eph. i. 2; Phil. i. 2, *et alii.* comp. 2 Cor. i. 2].

DOCTRINAL AND ETHICAL.

1. Even in the understanding of revealed truth, there is a clear distinction between legal bondage and evangelical freedom. Until the mind gets extricated from that bondage it is concerned only with a multiplicity of special details; the living unity formed by the general truths, in which all these concentrate, is covered by a veil—and no proper conception of the divine system as a whole, is possible. The glory of Christ which constitutes the true aim of every part of God's word can never be appreciated or discovered by a heart thus confined and lowered, for such occupations will be like a veil over the internal eye. But no sooner does one attain the position of evangelical freedom than his eye is opened upon the general system and principles of truth. And such a position is gained when the heart is turned to-

ward Christ, in whom the fulness of the Godhead substantially dwells, all particular rays of truth concentrate, and each truth acquires a self-evidencing power. The moment we thus recognize and surrender our hearts to Christ, we renounce all idea of satisfaction in ourselves or our doings, and we lay hold on Christ as the only source of peace or life. The veil immediately drops from our spiritual face, the divine glory in the Scriptures acquires a wonderful lustre, our souls become thoroughly enamored of God in Christ, and we begin to grow into the image of holy love as it beams from the Gospel. A living likeness of Christ is formed within, old things pass away, and all things are created anew. A quickening light brightens up within us, from glory to glory unto the perfect day of the celestial life.

2. This legal position may be illustrated in all those who turn from the more perfect revelation God has given us in the Gospel, but especially in the Jewish people still clinging to a dispensation which was intended to be only provisional and shadowy. In religious matters, their intellectual faculties have always been torpid and inflexible; and they seem unable to leave the schoolmaster, whose only business was to direct them to Christ himself (Gal. iii. 24). They know only the law as given by Moses, and nothing of grace and truth by Jesus Christ (John i. 17). By minute acts of obedience to many particular precepts they hope to merit the divine favor, and they fail of recognizing that righteousness of faith which renounces all merit and trusts to mere grace, though it was often illustrated in the lives of their own saints, and in all the dealings of God under the ancient covenant. In like manner when they contemplated their prophetic Scriptures, their minds were occupied only with such particular expressions as best accorded with their carnal notions, and they failed to comprehend that general kingdom in which all such specifications find their right position and unity. But a time is coming when not only a few individuals, as in past and present times, but the whole nation shall become tired of such things, and with humble hearts and broken spirits shall turn to Him who was promised and offered first, and who still offers Himself, to them as their Messiah. In His own time He will so present Himself to them, that they will confess with shame, that He, and He alone, is their Messiah; with a free and clear insight they will read that Word which has so long been a sealed book (Isa. xxix. 10 ff.); the covering shall be taken away from their hearts; and they will look with unveiled faces upon that Christ who is not only their true Lord, but the Spirit, and communicates the Spirit and spiritual liberty to all who turn to Him.

[3. The Old Testament should be studied under the New Testament light. Not only should we throw ourselves back among the persons and scenes there portrayed, so as to understand what was real and necessary for them, but as much as possible look on them in their relation to the whole future of God's kingdom. As a part of a preparatory system, directed by a Ruler who sees the end from the beginning, all persons and events have quite as much significance with reference to something in the future, as with reference to the age and circumstances in which they were

A Grotius therefore, who found a Christ nowhere in the Old Testament, fails of reaching its true significance, quite as much as a Cocceius, who found Him in everything.

4. The Lord Jesus was as fundamental a reality under the Old Covenant as under the New. He "was that Spirit" which was truly under the letter, and "the Lord" from whom the people then turned. The Incarnation was not the first and abrupt entrance of a divine Person into our humanity. Christ was not only "the body" to every "shadow" (Col. ii. 17) but the agent in every event and institution of the ancient covenant. Every redeemed sinner of every age must owe not only his redemption to "the blood of the cross," but his recovery and conduct unto actual salvation, to him as the "Captain of the Lord's host." He is the only Mediator between God and man; and whatever falsehood we discover under the Rabbinic fables of the "Angel Jehovah," we must recognize "the Lord the Spirit" under the "Jehovah" of the ancient covenant.

5. And yet there is an essential distinction between the Old and the New Dispensation. If we refuse to go with many who would totally divorce Christianity from Judaism, we equally shrink from those who look upon it simply as a developed Judaism. Though every dispensation of the true religion must be built upon the same fundamental principles, their outward forms may be radically different. The patriarchal and Mosaic ministrations were predominantly and characteristically legal. The latter especially, was a system of minute rules, and but few principles. Little was left to discretion or free affection. Pardon was shadowed forth as well as human guilt under the sacrifices, but these were a veil which concealed a mystery not to be trusted to men's weakness. An esoteric reserve was in every rite and symbol. The New Covenant abolishes all this. God's people are entrusted with the highest mysteries. The *disciplina* of Hellenism, of Rabbinism, and of Sacerdotalism generally, is entirely abjured. All idea of a pedagogic system, preparatory to something hereafter, is renounced. God's people are no longer in pupillage, but in their full majority. Christianity is an everlasting Gospel, and the last of all conceivable dispensations of the true religion among men. See a *Sermon of Dr. Emmons*, on "The Mosaic Dispensation abolished by the Christian Dispensation," *Works*, Vol. VI. Ser. 13.

6. Congeniality of mind is indispensable to a perception of the truth. No one is prepared to study theological truth until he has "turned to the Lord." When he yearns after the Lord and salvation, then the veil which confined the view to what is selfish and individual, drops off from the heart, and a full system of truth and an everlasting kingdom beams upon an "open face." John vii. 17.

7. The Jewish people are yet to be converted to Christ. It is a wonderful prophecy which the ancient Prophets and Apostles have given us, that amid the wreck of all ancient nations, the Jewish, the most unlikely to do so of them all, should survive; and that the heart (the collective national heart) would turn to Christ. This is a separate matter from the assertion, that as the "Covenant people," they are to have *special*

privileges and honors among other nations in the kingdom of Christ.]

HOMILETICAL AND PRACTICAL.

CHRYSOSTOM:—VER. 18. "As soon as we are baptized, our souls being cleansed by the Spirit are illuminated so as to shine brighter than the sun; we not only look into the divine glory, but we receive a degree of lustre from it, as a piece of pure silver receives the rays of the sun when it is placed within its beams and reflects them—not merely because of its own nature, but because of the sun's luminousness. In like manner the soul which has been purified and made brighter than silver, receives a beam of the Spirit's glory, and reflects it." [THEODORET:—As clear water presents an image of those who look upon it, of the sun itself and of the vaulted sky, so the pure heart is converted into a kind of copy and mirror of the divine glory.]

STARKE:—VER. 12. Whoever would cheerfully speak of divine truth, must first receive Christ freely and joyfully to his own heart, and believe that salvation is freely offered to all men (1 Tim. ii. 4). HEDINGER:—VER. 13. Israel's blindness was more than common; they had much preaching and but slight impression; Moses' face shone brightly upon them, and why could they not behold him? A brutish habit, a dull intellect, inveterate wickedness, and an irreconcilable antipathy to God and His Word, had formed a thick covering around their hearts (chap. iv. 8). VER. 14:—HEDINGER. Israel's blindness was not a mere natural effect, but a judgment of God that they might henceforth be ever reading but learning nothing. What multitudes seem in haste to harden their hearts by their abuse of hearing and reading! Why do they read at all, if they have no desire to be healed (Mark iv. 25)? If we would derive any profit from reading the Old Testament, or get rid of Moses' covering, we must become acquainted with Jesus Christ and seek for Him there. Then shall we perceive that the law was never given us to justify us, and that the only justification which will avail before God, is not in ourselves, but in Christ by faith.—VER. 15. It is a terrible thing to be blind, but to be blind with no desire to see in the midst of clear light, is far worse (John ix. 39; Rev. iii. 17).—VER. 16. We can never have a true practical knowledge of God except by turning to the Lord. VER. 17. To have Jesus alone, is to have the Gospel comfort and the sweetest pleasure. The surest refreshment is found in the way of godly sorrow. Glorious triumph of faith! The curse is abolished, Satan is vanquished, and sin is taken away; every cord is cut, and we are free!—VER. 18: A knowledge of God's love, holiness and goodness as they are presented in the Gospel, is like a clear reflection of the sun, it produces a copy of those divine perfections in the soul, which receives the impression as naturally as the eye does an image from the mirror. The more we receive of such knowledge, the more perfectly are those attributes reproduced in our faith and life.—HEDINGER: Imprint, O Jesus, thine image on our souls, and make us more entirely like thyself!

BERLENS. BIBLE, VER. 12:—A spiritual mind knows in whom it has believed, and the Spirit of the Son will lead it directly to the Father, that it may know and make known to others, both the Father and the Son. This is the perpetual well-spring of an ingenuous spirit.—Ver. 13. Why should any now be kept back by a slavish, timid and hesitating spirit, when they have a right to claim all the blessings of divine grace?—Ver. 14. "They have eyes, and yet they see not." It is all the same as if they could not read. This is a righteous judgment upon them for shutting themselves from the light, and refusing to be drawn by the Father. "Ye search the Scriptures, and ye do well; but ye will not come to me"—(John v. 39-40). Thus it is among many at the present day; indeed a double covering is now in their way, for it rests not only upon the Old, but upon the New Testament. They have never been anointed with the Spirit; they will not humbly bow before the Lord, and their own righteousness always stands before them as an idolatrous pillar. Ver. 15. Let us by all means get out of that old Judaism which receives nothing but what pleases us—for it is under the influence of such a spirit that the hearts of many are hardened, and hypocritically indulge in a thousand prejudices against the truth and its proper spirit. "Are we not Lutherans," they exclaim, "have we not been baptized, etc." Those who resist the truth, tell us much of certain intellectual powers with which man is endowed (reason). We would not despise these, but we dare not appeal to them as the final arbitrators and sources of religious truth. And yet this is what has bewitched multitudes of our learned men.—Ver. 16. Let men cease to prescribe barren rules and institutions for the Lord, and let them turn to Him prayerfully and with all their hearts, and they will soon find that their light will brighten, a host of prejudices will vanish, and darkness and error will be cleared away—(Isa. xxv. 7). Though the covering may have wrapped itself completely around our spirits, if we will but turn to the light and seek wisdom from God in sincere faith, it will be torn away. (Eph. v. 14; Acts ix. 11, 18).—Oftentimes when an intelligent man imagines that he has attained a permanent and lively conception of sacred mysteries, he receives the Divine anointing, and finds that a number of coverings had been formed upon his heart: he is surprised to gain entirely new views of God's word, and as the salve of God's Spirit gradually extends over his mental eye, one film of legal and figurative forms after another falls off.—Ver. 17. The Lord is the Spirit who gives us spiritual life, and delivers us from all constraint of external authority, all unwillingness, indolence and feebleness, etc., in the performance of our duties. (John viii. 86). The glory of the Lord then sheds its beams upon an open face.—Whoever truly looks into the ministry and law of liberty, can never be out of harmony with the Divine will, for the Spirit directs him and supplies him with all he needs. He can have no fellowship with any thing which is impure, for the Spirit is always directing his mind to those higher and better things which satisfy him. Such is the spiritual freedom which withdraws us from the slavery of sense, and not only sub-

jects the body to the spirit but the spirit itself to God's Spirit.—The way by which we reach it is very likely by a painful experience of what a legal bondage is. Under such sorrows faith in Christ puts forth its power and finds deliverance in Him. Then the humbled heart knows how to appreciate the freedom of a pure service, and yields a cheerful obedience. Without making a sinful conscience of any thing, it will indulge in no sin, and will rather renounce its own freedom on account of another's weakness.—What before seemed a severe discipline and torment, is now a light which drives away all darkness. The soul is in the light and walks in the light.—Where the Lord is, He has a sanctuary in which He and His Spirit dwells; a glorious ministration of the Spirit is carried on; God is worshipped in the beauty of holiness; and a new life, and a new freedom, and a blessedness never known before, is enjoyed.—Ver. 18. As sunbeams produce an image of the sun, so the beams of Divine glory produce a Divine likeness.—If we will but stand before the mirror of our crucified Lord, His lovely image will so impress itself upon our hearts that we shall partake of His peculiar Spirit. Loving Him with all our hearts we must become like Him. We shall thus in our measure see God as we walk, and possess a more than ordinary enjoyment of God and of His glory.—And yet such a transformation must not be expected at once, but gradually, from one degree of glory and Divine blessedness to another (comp. iv. 16); and always in a way which makes us feel our dependence upon grace (as by the Spirit of the Lord). The moment we take our eyes from Him we shall fall back into stiff and legal forms.—All true Christians, in proportion to their susceptibility, must even in this life have a part in Christ's glory. Obstinate sinners, on the other hand, will be overshadowed by the image of Satan, from one degree of darkness to another as by the Spirit of the pit.

RIEGER, VER. 12:—We must often think of the permanent results of our preaching in another world. (1 Thess. ii. 19). "If we make it our constant and all absorbing aim to please the Lord Jesus and to stand approved at His coming, we cannot but be more earnest in our work and more untiring in our diligence and patience. If I would not lose my own soul and be rejected as an unprofitable servant, I must be sure of finding some souls who have been benefited by my ministrations. The Lord grant it for Christ's sake." (SEITZ)!—A sincere and honest preacher will not hesitate to speak boldly from the fulness of his heart whatever he thinks may be useful to his fellow men.—Vv. 13-16. It is not uncommon for those to become hardened in heart (and this is nothing but one kind of blindness, or at least of unsusceptibility) who are ignorantly familiar with God's Word, but are obstinately set upon their own way and make use of that word only for a pretext.—Vv. 17-18. Turning to the Lord is turning to Him who gives the Spirit. He secures to us the righteousness which the law demands, and enables us to serve God under a free dispensation of the Spirit. This is spiritual freedom, seeing every thing without a covering, and coming boldly to a throne of grace. We look with an uncovered face upon the glory of

the Lord in the Gospel as in a mirror, and we convey the image which thus falls upon our hearts to our fellow men, that their eyes also may be opened, and their hearts may be won for Him.—The lustre of Moses' face was liable to fade away and cease forever, but our glory advances from one degree to another, until that shall appear which we shall be, when we see our Lord as He is.

HEUBNER, VER. 15: A perusal of the Scriptures without intellectual energy or susceptible hearts can do no one any good. And yet even many nominal Christians may unhappily fancy that they are models of virtue; and from that moment the true Christ, who is our only available righteousness, is under a veil. The very law which should teach them their poverty and drive them to Christ and His righteousness, serves only to make them fancy themselves rich and able to get along without Christ.—Ver. 16: Believe in Christ, and then the soul and the whole Bible will be full of light.—Ver. 17: The same Christ, in whom the Spirit dwells, must bestow that Spirit upon men. There can be no Spirit without Him. He alone can free us from the fetters of error and delusion, and then we shall know what a free faith, a free will and a free enjoyment and love are. True freedom is wherever a man is not hampered by selfishness, *i. e.*, by his own opinions and purposes, and when Christ has the supreme control of his whole being.—Ver. 18: Has thy soul the features of Christ: truth, love, meekness, fidelity (Matth. xi. 29)? The looking upon Christ has this power, because the image which the Gospel presents of Him is spiritual and quickening. The Spirit comes from Christ.

W. F. BESSER, VERS. 12: The evangelical minister's joy is the dawn of an eternal day begun in time. It is the joy of our Lord, the faithful Witness from the bosom of the Father, showing us plainly of the Father (Jno. xvi. 25).—Ver. 14: God often gives up (Rom. ix. 18) those who are obstinate and disobedient to be hardened and blinded by the preaching of the same word whose softening and enlightening influence they had resisted. The law will be a school-master to bring those to Christ (Gal. iii. 24) who commit themselves to its discipline, and never think of blunting the point of its deadly letter by their self-righteous performances; but it will only harden those whose perverted and carnal minds fancy that they are righteous before God, because they externally keep His commandments and go through certain forms of worship. It depends not so much upon the kind of Scripture which we read, as upon the manner in which we read it, whether it shall be unmeaning and sealed to us.—Ver. 15: Even to the present hour God is punishing the sins of the wicked children of wicked ancestors with the veil which Moses put upon his face. The heart's covering is woven out of those delusions into which the natural man so often falls with respect to the merit of free will and the goodness of merely outward works.—Ver. 16: It is only "in Thy light that we see light" (Ps. xxxvi. 10); for the glory of

Moses and the prophets has not been uncovered even by the appearance of the true Light Himself. It is not in the light of common sense nor the light of philosophical schools, says Hamann, that we see light, but only in the light of the Lord who is the Spirit.—Ver. 17: The Lord is wherever the Spirit converts, enlightens and quickens the hearts of men. This is in the Church of the New Testament, where He Himself dwells by His word and Spirit, and where He has declared that He is to be found. And yet where the Spirit of the Lord is, is freedom (Jno. viii. 36; Rom. viii. 15) from every legal letter which kills and condemns, or obliges and compels any one.—Ver. 18: We look upon the Lord's glory with uncovered faces: the covering upon our hearts has been removed, for we see *ourselves*, sinful and condemned as we are in the flesh; and then the covering has been removed from before the Divine heart, for we now see Him, our gracious God and merciful Father, as He is in Christ. However many of us there may be who with uncovered faces behold the glory of the Lord, we shall all be changed into the single image of our common Lord, although its manifold glories are shed forth in separate features from the various members of His general Church; and its collected radiance, like the seven-fold colors of the rainbow, are given forth, not from any single Christian, but from the whole collected body of Christ.

[WHITNEY has given us six particulars in which the Apostle presents the superiority of the Gospel to the law (in substance) as follows: "1. Sinai's glory only made the people afraid, the Gospel's gives confidence and joy; 2. Moses gave only a letter which killed, the Gospel gives spirit and life; 3. Moses' glory diminished and finally vanished forever, but the glory of the Gospel increases and has no end; 4. The law sought reserves under many shadows and ceremonies, the Gospel has but few fixed forms and seeks only a complete display of its truths and spirit; 5. The law could not remove the veil from men's hearts, the Gospel gives us all open faces; 6. Israel looked only upon Moses' radiance, Christians look directly upon a glorified God-Man, whose lustres transform them into His own likeness. Stanley's beautiful summary of the Apostle's imagery in this chapter, though slightly affected by his peculiar interpretation of ver. 16, is yet worth transcribing (much abridged). We have: 1. The commendatory epistle, written on the Apostle's heart; and, 2. the same written on the hearts of the Corinthians. 3. The contrast between this Epistle of the Spirit on the heart, and the lifeless engraving upon the Sinaitic stones. 4. The grand figure of Moses with his face irradiated by Divine glories. 5. The same, but veiled, to hide its fading splendors, and surrounded by a multitude of veiled figures with eyes turned upon him. 6. The same, but unveiled, and entering the Divine presence with more than rekindled radiance; and 7. The same figure multiplied in the Apostle and his brethren, with unveiled faces turned toward Christ, whose light transfigures them into glorious images of Himself."]

VIII.—GLORY OF THE APOSTOLIC MINISTRY, WHOSE DUTIES WERE OPENLY AND HONESTLY PERFORMED, NOTWITHSTANDING THE INJURIOUS INFLUENCE OF ITS ENEMIES.

CHAPTER IV. 1-6.

1 Therefore, seeing we have this ministry, as we have received mercy, we faint not;
 2 But [we] have renounced the hidden things of dishonesty [shame, *τῆς αἰσχύνης*], not walking in craftiness, nor handling the word of God deceitfully [falsifying (*δολοῦντες*) the word of God]; but by manifestation of the truth, commending^a ourselves to every
 3 man's conscience [conscience of men] in the sight of God. But if [and even if] our Gospel be hid [veiled, *κεκαλυμμένον*], it is hid [veiled] to them that are lost [perishing]:
 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel [gospel of the glory] of Christ, who is the image of
 5 God, should shine^a unto them [should shine forth]. For we preach not ourselves, but
 6 Christ Jesus [as] the Lord; and ourselves your servants for Jesus' sake. For [that same] God, who commanded the light to shine^a out of darkness, [said out of darkness light should shine] hath shined in our hearts, to give the light [in order to the shining forth, *πρὸς φωτισμὸν*] of the knowledge of the glory of God^a in the face of Jesus [om. Jesus]^a Christ.

¹ Ver. 1.—The Recop. has *ἐκκακοῦμεν*, but Lachmann and Tischendorf have *ἐγκακοῦμεν*. Meyer thinks the latter an emendation to make the text accord with general usage among all Greek writers, with the exception of some doubtful passages of the New Testament, and some writings of the Fathers. [A similar, though not quite the same variety of readings is found for the same word in Luke xviii. 1; Gal. vi. 9; Eph. iii. 18; and 2 Thess. iii. 18. Meyer thinks that *ἐκακ.* was probably more used in oral speech in Paul's time, though it appears in no Greek writer before him; and that Paul and Luke introduced it into ecclesiastical usage, where it sometimes occurs, but still less frequently than *ἐκακ.* The Codd. A. B. D (1st Cor.) F. G. (the three last have it written *ἐκακ.*) Sinait. and some cursives favor *ἐκακ.* but C. D. (3d Cor.) E. K. L. et al. with Chrys., Theod., Damasc., et al. have *ἐκακ.* Among the versions some of the old Ital. have *non deficiamus*, and others with Tertull. and the Vulg. have *non deficiamus*, still others with one copy of the Vulg. and Ambrosiast, have *non deficiamus*; August. has *non infirmemur*, the Gothic *non famus regnes*, the Syriac *non est nobis tedium*, Erasmus *non degeneramus*. Wycliffe and the Rhemish have *we fail not*; Tyndale and Geneva with our A. V. and Bib. Union, *we faint not*; and Cranmer, *we go not out of kynda*. The difference of meaning between the two readings is not very serious; for which see Exeg. notes].

² Ver. 2.—The Rec. has *συμπαροῦντες* with D. (3d Cor.), E. K. L. Chrys., Theodt., et al. A. and B. seem uncertain whether the reading should be *συμ-* or *δι-*, but C. D. (1st Cor.) F. G. and Sinait. and three cursives, have *συμπαροῦντες*, which is edited by Lachm., Tisch. and Alford. [comp. chap. vi. 5; and x. 18].

³ Ver. 4.—*ἀνυπόστατος* and *κατανύστατος* are both glosses to define more precisely the simple verb. [The principal authority for the former is A., four cursives, and some copies of some Greek fathers of the Antiochian school; and for the latter, C. D. et al. The Recop. *ἀνύστατος* is sustained by E. F. K. L. Sinait. and the best MSS. of the Greek Fathers]. The Recop. has *ἀνύστατος* after *ἀνύστατος*, but without much MSS. authority. It is evidently an interpolation.

⁴ Ver. 6.—Lachmann has *ἀνυπόστατος* instead of *ἀνύστατος*, on the authority of A. B. D. (1st Cor.) Sinait. (1st Cor.) et al. It is probably a suggestion from Gen. i. 3. [Bloomfield, Meyer, Wordsworth, Tischendorf, agree with the Recop. and most of the versions and fathers in preferring *ἀνύστατος*, but Alford and Stanley agree with Kling in thinking this a quotation of the creative fiat. Some respectable MSS. omit *δε*].

⁵ Ver. 6.—Lachmann has *ἀνυπόστατος* in place of *ἀνύστατος*, but the MSS. evidence for it is not satisfactory, and the internal evidence is against it, since no one could have been uncertain of the antecedent of *ἀνυπόστατος*, [and hence would have had no motive to put *ἀνύστατος* in its place for an explanation. Its only uncial authorities are F. G. and the 1st Cor. of C. and D].

⁶ Ver. 6.—*Ἰησοῦ* before *Χριστοῦ* is not genuine. [And yet it is inserted before *Χριστοῦ* by C. K. L. and Sinait., and after *Χριστοῦ* by D. E. F. G., the Italic and Vulgate versions, and the Latin Fathers; A. B. and some Greek writers have only *Χριστοῦ*].

EXEGETICAL AND CRITICAL.

VER. 1, 2. [Paul "now resumes the thread of the general argument, which he had twice before taken up (chap. iii. 4 and 12); but with the difference that from the confidence which he possesses in the greatness of his task, he now draws a new conclusion; not 'we use great plainness of speech,' as in chap. iii. 12, but 'we faint not,' a conclusion which, as it is more directly an answer to the original question, 'who is sufficient for these things?' in chap. ii. 16, so is it the basis of the ensuing chapters iv 7; v. 10. But with one of the inversions peculiar to this Epistle, he has hardly entered on this new topic before he drops it again. The charge of

insincerity which had occasioned the digression in chap. iii. 1-18, still lingers in his recollection, and accordingly he turns round upon it, as if to give it one parting blow before he finally dismisses it from his mind. Hence chap. iv. 2-6 are still closely connected with iii. 1-18, while the new subject begun in this first verse is not resumed till verse 7, where it is expanded in all its parts, so that the true apodosis or close of the sentence commenced here does not occur till verse 16, where the same words are repeated: *for this cause we faint not.*" STANLEY]. Returning from his digression respecting the hardening of the Jews, he now resumes his account (chap. iii. 12, 15) of that course of action which he was now pursuing, and which he thought suitable to the glory of the evangelical ministry (and

to the Apostolic office).—Therefore having, through the mercy of God, received this ministration, we faint not.—What he means by *διὰ τοῦτο* is more distinctly expressed in what follows: having received this ministration. This ministration (*διακονία*) he had spoken of as a ministration of the Spirit (chap. iii. 8), of righteousness (ver. 9), that which remaineth (ver. 11), and that which produced the results described in chap. iii. 18. *Διὰ τοῦτο* therefore finds its original reference as far back as chap. iii. 7. The boasting (*καύχους*) which seems implied in this, is reduced immediately to a glorying in the Lord, and made to involve an actual humiliation of himself, when he adds the words, *as we have received mercy*; implying that he had been personally unworthy of such a ministry, and owed it entirely to Divine grace that he had been called and ordained to it (comp. 1 Cor. vii. 25; xv. 9, 10; 1 Tim. i. 12-16; Gal. i. 16, 16). The course of conduct which he had suggested in chap. iii. 12, and which was suitable to a ministry thus graciously bestowed upon him, he describes first negatively: *οὐκ ἔγκακούμεν*, we are not faint-hearted or cowardly. The reading *ἐγκακούμεν* would have substantially the same significance. [The former word can hardly have in this place a strictly moral signification (*κακός*, bad, wicked) as Rückert contends it should have, contrary to its usage and the connection; but it seems to signify here that the consciousness of such a high calling would not allow him to turn out bad, to prove recreant, or to act inconsistent with it (Luke xviii. 1; Gal. vi. 9). Oslander notices that the word has two distinct meanings: the one to slacken or flag, and the other to be discouraged or dispirited. The former agrees very well with the explanation in the next clause; but perhaps the latter agrees equally well, since the discouragement is evidently one which springs from an anxiety about difficulties and opponents, and so leads to deceit and an adulteration of the word of truth. The etymology of the word also confirms this meaning, since the word *κακός* signifies bad not only in a moral sense, but especially with respect to war. Accordingly the Greek expositors and the more modern strict philologists (Billroth, Meyer, de Wette), embrace both meanings in the rendering: segnescere, to become slow and dull. The connection with the subsequent negative may be regarded as a *lyotes* in which he modestly expresses a high degree of courage by denying the contrary. Thus Theodoret (and Chrysostom, see below): *Οὐ δὲ χάριν, φρενὶ; φέρομεν γενναίως τὰ προσπίπτοντα λυπηρά.* "On which account, he says, we endure what befalls us with a noble spirit." *Ἐγκακούμεν* signifies the opposite of *παύρησις*, i. e. to shrink from plainness of speech or action (Alford), to behave in a cowardly manner]. The positive contrast to what is here claimed, is not dullness or indolence in the performance of his duties (and above all, Rückert's interpretation, which makes it involve something generally and morally base, is entirely inadmissible, or at least not proven), but from what we find is repelled in ver. 2, we are led to believe that it is discouragement or faint-heartedness under difficulties. CHRYSOSTOM: We are so far from being without heart, that we are rather full

of joy, and bold in speaking and in labors].—But we have renounced the secret things of shame (ver. 2).—These secret or hidden things of shame (*τὰ κρυπτά τῆς αἰσχύνης*) were either, in accordance with the original meaning of *αἰσχύνη*, a feeling of shame, or that sense of honor which hides its own shame, and will not let that come to the light which may cause dishonor (Meyer after Chrysostom); or better and more in accordance with predominant usage in the New Testament (Phil. iii. 19; Heb. xii. 2; Jude ver. 19; Rev. iii. 18; Luke xiv. 9), a dishonor, the concealment of a disgrace, i. e. of a dishonorable deed; or, still better (inasmuch as the emphasis lies upon *τὰ κρυπτά*) disgraceful secrets, hidden things which would produce or bring dishonor if they were known (comp. Rom. i. 26).

There is no need of supposing that the Apostle had his eye directly as yet upon particular acts, such as plots, intrigues, suppressions or perversions of the truth, or even *obscenas voluptates*; but he probably alludes simply to those general matters which are mentioned in the participial sentence, those secret things which would infallibly cause shame if they were brought to the light. NEANDER: "those disgraceful and secret arts of carnal wisdom which had been falsely attributed to him." *Ἀπειράμεθα* is an *ἀπ᾽ ἐξ ἀγρόμενον* so far as it relates to the New Testament. [On the reflexive force of the middle voice, implying that "the act belonged to the inner mental world of the agent rather than the actual world without." See Jelf's *Gram.* § 863, 6; and Winer, *Id.* § 89, 8, and on the aorist, "as denoting what is done at all times alike, and is habitual," see Bloomfield]. The word by no means implies that he had acted in this manner at an earlier period of his life, but it simply means that he declined or refused such things (*ὑποβρίπτειν, παρατελεῖν*).—Not walking in craftiness, nor adulterating the word of God.—(Comp. chap. i. 12; x. 2). He refers here to his own official course, but he unquestionably alludes very significantly to a very different kind of conduct in his more sordid opponents. *Πανουργία*, here rendered craftiness [from *πᾶς* and *εργω*] (1 Cor. iii. 19), signifies adroitness, dexterity; but it is used generally in a bad sense to signify a cunning craftiness, a shrewd use of those intrigues and schemes by which a man makes a way for himself and acquires and maintains influence [*ἡ πανούργος* is one who can do every thing and is willing to do any thing to accomplish his ends." HOBBS]. A second point in which his conduct differed from that of his opponents, was, that he did not adulterate the word of God (*μὴ δὲ δολοῦντες τὸν λόγον τοῦ θεοῦ*), a kind of dealing essentially the same as the *καπηλεύειν* repudiated in chap. ii. 17. Men were in the habit of saying: a man adulterates his wine (*δολοῦν τὸν οἶνον*). In contrast with such deceit, he says of himself and his companions:—but by manifestation of the truth commending ourselves to every man's conscience.—The truth here spoken of is the word of God, the Gospel in its unadulterated purity; and the way in which he had preached it was the reverse of such adulterations of the word of God. *Συνιστῆναι ἑαυτὸν* signifies to gain confidence and esteem in this regular

way, as opposed to the self-commendation imputed to him by his opponents (chap. iii. 1). The way he pursued was directed to every man's conscience (πρὸς πᾶσαν συνείδησιν ἀνθρώπων; comp. Rom. ii. 9: ἐπὶ πᾶσιν ψυχῇν ἀνθρώπου). In this way of interpretation, συνείδησις becomes more prominent. The word is used to signify that mental power which makes us conscious of, and certifies to us those thoughts and emotions which pass through our minds, shows us what is truth and duty, and enforces its assertions and claims only on the ground that every thing it approves must be true and right, and that our spirit and motives must be conformed to our conceptions of truth and duty (Beck, *Bibl. Seelenl.*, p. 75; comp. 78 and 77). The Apostle intended to say, therefore, that the way in which he preached was such that every man's conscience approved of him, and hence that all who attended to the verdicts of conscience, and were not led by corrupt inclinations to reject such decisions, would be obliged to confess that his conduct sprung from a true and honest heart. Such an explanation seems to us more conformed to the context than that of Oslander, who defines the συνείδησις here to be the "essential organ for the recognition of truth, and which must assent to the Gospel as the truth and power of God, because it corresponds to man's necessities and is effectual to awaken and tranquilize his moral nature." The phrase: **in the sight of God** (ἐνώπιον τοῦ θεοῦ, comp. chap. ii. 17; vii. 12) is not a solemn oath, but simply implies that the assertion he had made respecting his commendation of himself to every man's conscience, was eminently pure, inasmuch as he made it under a full sense of God's presence to hear him. NEANDER: "There is indeed a moral intelligence in every man to which we may appeal as to the impression he receives from us; and yet as every thing human is fallacious, Paul made his final appeal to God himself as the infallible witness of his upright motives and his honest deportment." [It was not the truth *directly* which the Apostle says he and his associates commended to the συνείδ. but *ταυτοῖς*, themselves, their whole persons, conduct and preaching and this by means of the ἀληθεῖα which they preached. By recognizing the truth and the honesty of the preaching, men were obliged to commend them. *συνείδ.* then is more than "consciousness," for it recognized the morality and truth of things not only in ourselves, but in others. (See note on chap. i. 12). The only condition of the recognition was that truth and its relations should be correctly apprehended, i. e., that each case should be truly presented at the bar of conscience. (See *Serm.* of Chalmers and J. Howe on this passage). Πᾶσαν συνείδ. ἀνθ. is every conscience of man, the universal, or the public conscience. CHRYSOSTOM: "not only to believers, but to unbelievers, are we manifested, since we are presented before all, that every thing belonging to us may be scrutinized according to their pleasure." Nor was it merely "to every good conscience (Grotius), for the Apostle expressly implies that it was even to them that are lost?"]

VERS. 8-6. The Apostle now meets (ver. 8) the objection, that what he had just said would hardly harmonize with the fact that his preach-

ing was not successful with a large portion of his hearers, and was not recognized and received by some as the truth. He does not deny this, and he now recurs to the figure of the covering (chap. iii. 14).—**But if our Gospel be veiled, it is veiled to them that are perishing** (ver. 8).—He concedes no contradiction in this to what he was saying, since those who failed of receiving him were among those who were perishing on account of their blindness by Satan. There was no defect in the requisite clearness of his preaching, but only in the mental perceptions of his hearers (ver. 8, 4). The fact objected against him is made emphatic by putting *ἐστιν* at the very head of the major proposition (the protasis). "Our Gospel" has here the same signification as the manifestation of the truth (ver. 2). The word *ἡμῶν* tells us who were engaged in proclaiming the Gospel, as in Rom. ii. 16; xvi. 25; 1 Thess. i. 5; 2 Thess. ii. 14; and it is equivalent to the Gospel which I preached (*δὲ εἶπη γέλωσάμην*) in 1 Cor. xv. 1 (comp. Gal. i. 11). In the conclusion the emphasis should rest upon *ἐν τοῖς ἀπολλυμένοις* (among them who are perishing), and hence these words are placed at the beginning. Comp. chap. ii. 25; 1 Cor. i. 18. [*Ἀπολλυμένοις* does not necessarily mean the finally lost, those who deserve to be lost (Grotius), but those who are perishing (Alford), those who were then lost. In Matth. x. 6; xv. 24; xviii. 11; and Luke xv. 4, 6, 24, 32, the lost were such as were at that time lost to the Church, to God and to goodness, but might afterwards in some cases be recovered. HENRY: "The hiding of the Gospel was both an evidence and a cause of their ruin, and if the Gospel did not find and save them, they were lost forever."] *Ἐν* is equivalent neither to the dative, nor to *in respect to*, but to, *with, coram*; since the persons spoken of did not recognize the Gospel on account of inward darkness, a covering on their own hearts, it has the force of *in*; or, since the ἀπολλυμένοις expresses the sphere or the department within which the Gospel is veiled or not recognized, of, *among (inter)*. Indeed, all these significations come to the same general result. The fact alluded to is still further developed when he goes back (ver. 4) to its original cause.—**Among whom the god of this world hath blinded the minds of the unbelieving** (ver. 4).—i. e., the blinding of the mental perceptions (*νοήματα*) and the author of the blindness, the god of this world (*θεὸς τοῦ αἰῶνος τοῦτου*). The blinding of the *νοήματα* implies that the mental perceptions of these persons had been impaired and so blinded that their understandings were deluded with sophistries until all original inclination to truth was gone (comp. Matth. vi. 22), and their minds (*νοῦν*) had no correct intellectual views (Beck, p. 63, 64). Τὰ *νοήματα* (comp. chap. iii. 14) may here very appropriately be translated, "the perceptive powers, the understanding." The blinding is the work of the god of this world (*ὁ θεὸς τοῦ αἰῶνος τοῦτου*), by which phrase is meant not the spirit of the age, or anything of that kind, but Satan (as in chap. ii. 11), the prince of this world (Jno. xii. 81; xiv. 30). Similar expressions occur in Eph. ii. 2; vi. 12. NEANDER: "It was with a direct purpose that Paul gives Satan this appellation, for he intended to imply

that the selfish principle, here represented by Satan, was to such men all that God should have been." The word *θεός* in other places signifies the principle which absolutely determines things (comp. Phil. iii. 19). *BENGE*: *Grandis et horribilis descriptio Satanæ, grandis ejus, at horribili operi respondens. Quis alias putaret, illum posse in hominibus tantæ luci officere?* [Augustine tells us that nearly all ancient commentators were of the opinion that the word *θεός* was too exalted to be applied to any created being, and hence, that it must here have meant the Supreme Jehovah. *CHRYSOSTOM*, in opposition to Marcion and Manichees, says: "We assert of this passage that this is spoken neither of the devil nor of another creator (in distinction from the just and good), but of the God of the universe, and that it is to be read thus: *God hath blinded the minds of the unbelievers of this world*; for the world to come hath no unbelievers, but the present only. He blinds them, not by working unto this end (away with the thought)! but by suffering and allowing it." As the Arians argued from this passage that a created being might be called God, even Augustine and others would not concede to them the natural construction of our passage; on which Calvin remarks: "we see how far the spirit of controversy can lead men in perverting Scripture." Among moderns, Dr. Adam Clarke was of a similar opinion, and he refers to 1 Tim. i. 17, as a similar phrase, reminding us also that *αἰών* does not necessarily mean a wicked age or generation (Matt. xii. 32; Luke xx. 34). Even on the common rendering, however, it is not implied that God had surrendered to Satan the rightful or actual sovereignty of any one age, but only that men have yielded him such a sovereignty. Archbishop Trench (Synn. 2d ser. p. 40) regrets that the difference between *αἰών* and *κόσμος* has not been preserved in the English version. He assigns to the former in all cases a reference to time, but in a secondary and ethical sense; he thinks it embraces all which exists in the world under the conditions of time, the course and current of this world's affairs, often with an evil significance (Eph. ii. 2). It includes all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, at any time current in the world, which it is impossible to seize and accurately to define, but which constitute a most real and effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale; what we often speak of as "*the times*," attaching to the word an ethical signification; or still more to the point, "*the age*," the spirit or genius of the age]. Comp. further upon this *τοῦ αἰῶνος τοῦτου* what is said on 1 Cor. i. 20; ii. 6. The sphere in which this alienation from God takes place is one which originally was completely dependent (ethically) upon this power. But the expression has a peculiar sharpness in application to the Jews who thought they knew and appropriated to themselves the true God in some special sense, but who were here in their unbelief consigned with the heathen to this mock deity (the *simia Dei* of Tertullian), as if they belonged to his special department (comp. Jno. viii. 44). Instead of *ὃν τὰ νοήματα ἐτίφλωσεν* (in whose minds) the

Apostle writes: *among these lost ones*, Satan hath blinded the minds of *them that believe not* (*ἐν οἷς ἐτίφλωσε τὰ νοήματα τῶν ἀπίστων*). By them that believe not, we are not to understand those whose unbelief was the direct consequence of the blinding, as if the expression were *εἰς τὸ εἶναι αὐτοὺς ἀπίστους*. According to the analogy of other places, the word in this case would have been *ἀπίστα* (comp. 1 Thess. iii. 13; Phil. iii. 2). We may remark also that such an idea does not accord with that which follows *εἰς τὸ μὴ αἰγ. etc.*). Nor is it precisely a designation of the cause of this blinding, as if the expression had been *διὰ τὸ εἶναι αὐτοὺς ἀπίστους*. *Τῶν ἀπίστων* implies a self-determination toward falsehood, and a turning away from the truth, the reason of which must be traced finally to a perverted will. In these words is brought forward another aspect of the case, *viz.*, that in this blinding process Satan was not alone active and guilty, but that the subjects of it cooperated with him, and were guilty during the process and before it. (comp. Jno. iii. 18; 2 Thess. ii. 10). [Dr. Hodge, while conceding that the doctrine is Scriptural, that unbelief provokes judicial blindness, contends that the connection here demands a different interpretation, inasmuch as Paul accounts for the hiding of the Gospel to them that are lost, by saying that Satan had blinded their minds. The blindness, therefore, precedes the unbelief, and is the cause of it]. The *ἐν οἷς* is perhaps equivalent to *ἐν τοῖς* (for, because, etc.), and indicates either the object of the blinding, the persons who could be blinded (Satan's great work, the blinding of the *νοήμ.* of unbelievers has to be carried on in the hearts of the lost, for such a work cannot be performed in the hearts of the saved ones, with respect to whom the Gospel is not veiled, Meyer); or, is equivalent to *among whom*, and so points out the sphere or department in which Satan thus acts. The meaning, however, would be essentially the same on both interpretations. There is no carelessness or tautology in this language. Paul means to give special prominence to the idea that Satan carries on such a work among those who are in *ἀπώλεια* (perdition). The clause might be translated: in the department of lost souls, where the understandings of unbelievers are blinded by the god of this world. —In order that the shining light of the Gospel of the glory of Christ, who is the image of God, might not shine forth. (ver. 4 b.). Here we are informed what Satan's design is in all this; but inasmuch as what he accomplished was the infliction of a Divine judgment (Jno. xii. 40; 2 Thess. ii. 11, 12), it may also be looked upon as an announcement of God's purpose. According to the reading of the Rec. *αἰγάζει αὐτοὺς* must be rendered: might not irradiate or shine upon them, etc. But *αὐτοῖς* is very feebly authenticated, and betrays evidence that it is only a gloss. In like manner the compound verbs *διανύσαι* and *κατανύσαι* seem at first more appropriate: (to shine through, to beam upon), inasmuch as the simple verb appears never to have been used intransitively among the Greek authors. Others, therefore, take the simple form as equivalent to, *to see* (properly: to beam upon something with the eyes, to cast the light of the eyes upon an object, sometimes

with an accusative and sometimes with *πρὸς* τι). But as we never meet with it in this sense except among the poets, the intransitive meaning (which is favored by the attempt to make it out by the insertion of the compound forms) is to be preferred, especially as it then gives a more suitable predicate to *τὸν φωτισμόν*. The *αὐτοῖς*, which we are sorry to be obliged to throw out, is nevertheless implied by the context. In the later Greek, and frequently in the Septuagint, *φωτισμός* has the sense of: the imparting of light, an enlightening, light (a translation of *אור* in Ps. xxvii. 1; Job. iii. *et al.*), i. e., light when in movement and in communication. (Oslander). The words *τῆς δόξης* do not here express merely a quality of the Gospel itself (the glorious Gospel), but rather an attribute of Christ, and hence the object or substance of the Gospel (*χριστοῦ*). The glory of Christ is the same as the glory of God in the face of Christ (ver. 6), and the glory of the Lord (chap. iii. 18). We are to understand it not exclusively of Christ in his glorified state, for the glory of the only Begotten Son of God is exhibited during his whole manifestation of Himself among men, full of grace and truth (Jno. i. 14); and it was shed forth even in His earthly life, and especially in His death on the cross, which is set forth as the very essence of the Gospel (1 Cor. i. 18). Hence Christ in His glory signifies what the Gospel sets forth as the entire revelation of God through Him in His various conditions. The whole salvation revealed in the Gospel depended on this state of humiliation, including His obedience unto death, and His subsequent exaltation (Phil. ii. 6-11; Rom. v. 10; iv. 25; viii. 34; Luke xxiv. 26). Comp. Meyer, Oslander. This Christ, whose glory is revealed in the Gospel, is yet further said to be the image of God. On *εἰκόν* comp. 1 Cor. xi. 7. ["The article is idiomatically omitted after *ἐστιν*." ELLICOTT]. The same expression is used respecting Christ in Col. i. 15 (from which some manuscripts have borrowed the adjective *ἀοράτου*), and Heb. i. 3.* We are not necessarily required by what is said in Phil. ii. 6; iii. 21; and Jno. xvii. 5, to refer this with Meyer exclusively to Christ in His exaltation for the glory of God beamed from Him even during His earthly life (Jno. i. 11; xiv. 9). Although Christ in His exalted state is more perfectly the image of God, yet this expression must be looked upon as a particular representation of Christ in every condition. To justify the Apostle's language in calling his Gospel (ver. 3, *τὸ εὐαγγ. ἡμῶν*) a proclamation of the Divine glory, and to show how inappropriate were the insinuations referred to in chap. iii. 1, he now proceeds to say (ver. 5):—**For we preach not ourselves but Christ Jesus the Lord.**—From the context, we conclude that *κυρίου* ought to be understood after *ἐαυτοὺς κηρύσσομεν*, i. e., we do not preach ourselves as your lords (in

contrast with *δοῦλους ὑμῶν*, your servants). Had he in his preaching set forth himself as a lord (*κύριον*), and made his authority, his power, and his lordship over them (chap. i. 24, comp. xi. 20) his main object, instead of commending Christ in his glory as the only Lord over them, he would have adulterated God's Word (ver. 2; chap. ii. 17). If we prefer not to supply *κύριος*, we may explain the sentence with Oslander thus: "The substance of our preaching is not our *cum* light, or wisdom, or merits, and hence we do not commend ourselves, nor seek our own interests." Both explanations come to the same thing in the end. *Κύριον* is here used in the sense of Lord, because in consequence of Christ's redemption the Church belongs exclusively to Him (comp. Acts xx. 28). The positive side in relation to *ἐαυτοὺς* (ourselves) is expressed in the phrase—**and ourselves your servants (*δοῦλους ὑμῶν*) for Jesus' sake**—where there is an allusion to a very different position which some opposing teachers had arrogated to themselves (chap. xi. 20). He thus gives expression to the deep humility which he felt, and shows how entire was the surrender he had made of himself to his work; comp. 1 Cor. ix. 19. The phrase *διὰ Ἰησοῦν* (through Jesus) gives us the reason he was willing to sustain this servile relation to them; it was because the love of Christ constrained him to be their servant. It is possible that he meant thus to say that it was by the authority of Jesus that he had been invested with this official dignity (by, on account of); or we may even regard the expression as equivalent to *beneficio Jesu* (this blessing was due to Jesus). The first of these meanings suits our connection the best, and according to it the sense would be: that the Apostle gave himself to be their servant, for Jesus' sake, and to retain possession of the property he had already won for the Lord, or to bring them to a better acquaintance and more intimate fellowship with Jesus. The reason assigned in ver. 6 seems to point to this last interpretation, for it is there implied that this was the Divine purpose regarding him when he was first enlightened:—**Because God who called forth the light to shine out of darkness**—(ver. 6). It seems quite needless and arbitrary to make this refer back to ver. 4, and regard ver. 5 as a parenthesis. But perhaps we may more completely bring in the contents of ver. 5 in another way. The reason that we preach Christ as our only Lord, and are willing to be your servants for Jesus' sake, is, that God has enlightened us:—**hath shined in our hearts for the shining forth of the knowledge of the glory of God in the face of Christ.**—[Our explanation of this verse will depend on the answer we give to the question, for what purpose the Apostle introduced it. If his object was to assign the reason for his being the servant of the Corinthians (ver. 5, *δ*), then he intended to say here that God, who commanded, *etc.*, had shined into his heart that he might diffuse it to others. But if his object was to give his reason for preaching Christ (ver. 5 *α*), it was because (*ὅτι*) God, who commanded, *etc.*, had shined in men's hearts (as our version has it) to give us the light, *etc.* On either interpretation the sense is good. The first accords with Gal. i. 16, and is

* In Col. i. 15, and Heb. i. 3, the reference is to the *λόγος*, and hence *ἀοράτου* was appropriate. The word in the latter passage (*χαράττης*) is different, but the idea is nearly the same. An image is more than a likeness (*ὁμοίωσις*, Trench. Syn. 1st Ser. p. 77): things may be alike, but not images of one another. An image must have a prototype after which it was drawn, and which it must more than resemble. Greg. Naz. *αὕτη γὰρ εἰκόνα φάνηκε, μέγαλα δὲ αὐτὸ ἀνερρίπτει*. The present *ἐστιν* signifies that the thing spoken of was always present].

generally adopted. But surely the main idea of the passage is that Paul preached Christ, and the mention of his being a servant to the Corinthians was only incidental; the phrase "our hearts" (plural) can hardly mean here merely Paul's own heart; and *φωτισμός τῆς γνώσεως* seems naturally to mean the objective light which came from Christ and would be obstructed by blindness. (Comp. Hodge and Billroth)]. There are also considerable difficulties in the grammatical structure of the sentence, especially on account of the *ὅς* before *ἐλαμψεν*. This is probably the reason that this relative has been left out in a number of manuscripts, though for external as well as internal reasons, it must be regarded as unquestionably genuine. The easiest way would seem to be to supply *ἐστίν* before *ὁ εἰπών*: *q. d.* it is God who commanded, *etc.*, who shined, *etc.* And yet in this way, that which was designed to be merely a type of something higher becomes the principal object of the statement. Certainly the phrase: who commanded the light to shine out of darkness, should be looked upon as describing neither a mental illumination nor a breaking forth of the light of the Gospel from the obscurity of the law, but what took place in the first act of creation (Gen. i. 3); and even then it must be taken in such a way that *ἐκ* will express not a special, but a causal relation.—The idea then expressed would be that he who was the Creator of physical light, and caused it to break forth out of darkness, is the same Being who has caused a light of a higher nature to rise in the heart of the Apostle. Or, if we take *ἐλαμψεν*, like *λάμψαι* in a preceding passage, and every where else in the New Testament, intransitively (for the transitive use of the word is confined to the poets, and even among them is infrequent), the idea will be: He hath shined into our hearts (dwelling in us by His Spirit; comp. 1 Cor. iii. 16; xiv. 25; Jno. xiv. 23). There will then be no need either of an *αὐτός* or of an *ὅς*, and the preceding *ὁ εἰπών*—*λάμψαι*, which gives a transitive sense, will not stand in the way. That we may gain this sense, we must either supply an *ἐστίν* or an *οὗτος ἐστίν* before *ὁς ἐλαμψεν*: the God who commanded, *etc.*, is the one who has shined, *etc.* (de Wette); or the *ὅς ἐλαμψεν*, *etc.*, must be taken from this and repeated in the principal sentence before *πρὸς φωτισμόν*, *i. e.*, the God who commanded, *etc.*, and who hath shined in our hearts, hath shined with the light, *etc.*, (or: hath done this with the light, *etc.*, supplying *τοῦτο ἐποίησεν*). But will not this, after all, be more difficult than to complete the sentence by supplying *ἐστίν* before *ὅς ἐλαμψεν* (is the one who hath shined)? The analogy of chap. iii. 13 would not perhaps be decisive in favor of this, since the completion of the sentence is much easier there. The easiest way would be, to take *ὅς* as equivalent to *ὅτι* or *αὐτός*: he has shined. But this is only a poetic, and particularly a Homeric usage, and only in special cases is *ὅς* ever met with as a demonstrative pronoun (comp. *Passow s. v. ὅς* 1). The logical objection, however, to the completion of the sentence by *ἐστίν* before *ὅς ἐλαμψεν*, *viz.*, that this sentence would then have an emphasis which does not belong to it, inasmuch as the principal stress must be laid upon *πρὸς φωτισμόν* (Meyer), is not very convincing; for we must certainly lay

an emphasis also upon the Divine agency which is here so solemnly introduced, and by means of which Paul had been directed to, and fitted for, the *φωτισμός*. This shining of God into his heart is the same thing which he describes in Gal. i. 15, 16, thus: it pleased God to discover (or reveal) His Son in me; for it is his own experience which he probably has uppermost in his mind. What he there says in plain words: that I might preach Him among the Gentiles (comp. Acts xxvi. 16-18), he here expresses by a figure of the light moving itself, thus: by the shining forth of the knowledge, *etc.* By these words he certainly intended to say that he was the medium through which such a knowledge was communicated to others. But may *φωτισμός* be regarded as meaning: to make light, to show, or intransitively to shine? The latter is the only meaning which accords with its use in ver. 4, and the uniform usage, at least, of the Hellenistic writers.—The question may still be raised, whether in the *face of Christ* (*ἐν προσώπῳ Χριστοῦ*) ought to be connected immediately with *πρὸς φωτισμόν* or with *τῆς δόξης* (*i. e.*, so as to mean the shining in the face of Christ, or the glory which was in the face of Christ)? In the first case, *γνώσις* must be taken objectively (not as the subjective knowledge of the Apostle or the Apostolic teachers, but) as the knowledge of the glory of God, irradiated from the face of Christ, the image of God (ver. 4). The sense then would be: if any one converts others to Christ, he makes the knowledge of the Divine glory beam from the face of Jesus Christ (Meyer after Fritzsche). But this explanation of the *γνώσις* (knowledge), as if it were entirely objective, is not indispensable, inasmuch as the words: *the glory of God in the face of Christ*, so naturally follow: *who is the image of God* (ver. 4), and so precisely correspond with these, that the article was not necessary before *ἐν προσώπῳ*, especially as the idea of the glory of God in the face (*ἐν προσώπῳ, τοῦ προσώπου*) in the Mosaic type (chap. iii. 7) was yet present to the Apostle's mind. The knowledge of the glory of God in the face of Jesus Christ (love, power, wisdom) was therefore subjective to the mind of the Apostle by a Divine revelation to his heart (*ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν*), and then it shone around him so as to lead others to know Christ as their Lord, and to have fellowship also with Him. ["Christ is called the image of God in two respects: first (as in Col. i. 15) with reference to the *λόγος* which is in him the perfect representation of God; and secondly with reference to that human manifestation in which the *λόγος* itself was revealed (comp. chap. iii. 18). We have in this place to think of the latter relation, although the other is included in the idea of the historical Christ. The glory of God is manifested in the absolute image which the historical Christ sets forth."] [NEANDER.]

DOCTRINAL AND ETHICAL.

The only persons who can so preach that the Divine glory in the Person and life of Christ, shall shine into the hearts of men, and cause them to recognise Him as their Redeemer and Lord, are those who have had their own hearts illuminated by that glory, and have mercifully

been delivered from condemnation. But a personal experience of that grace was never designed to be the limit of this revelation. When once the stream of Divine love has flowed into a single heart, from its very nature, it cannot be confined there, but it must struggle for communication. If I have myself been delivered from destruction, I shall long to commend the mercy which has saved me, to all who need the same experience. For the sake of Him who has saved me, and who has purchased those precious souls which are perishing around me, I shall strive to make men acquainted with Him in whom all fulness dwells, and who can satisfy all their wants. I shall cheerfully give myself to the work of winning souls to Him, and not esteem life itself too dear, if thereby I can bring them to salvation, or confirm them in its possession. In such circumstances the servant of Christ will have no room for preaching himself, that he may take the place of Christ by making His people dependent upon Him, and usurping a lordship over them. He will never wish to impose his opinions upon others, so as to impair the authority of God's word; and he will never be guilty of those tricks and intrigues which gain esteem at the expense of those who have a better right to confidence and honor. He will have no heart for those hypocritical arts by which others seek to become all things to all men (1 Cor. ix. 19-23), and under the guise of disinterested benevolence, flatter men's sinful passions, and accommodate themselves to the weak sides of their followers. Never will he think of evading by such arts the real difficulties of the Christian life, and shunning all earnest labor and self-denial in the pastoral work. Those who have a holy calling to bring their fellowmen to behold the Divine glory, and thus to transform them into Christ's image, will rather encounter all cares, and reproaches, and afflictions with cheerfulness. They will renounce those impure motives which cannot bear the light, and they will so act and speak as to commend themselves to every man's conscience. All things will be done as in the presence of that God who sees and judges the secrets of the heart.—And yet even when they are most faithful, their words may not get access to every heart. Some love darkness rather than light, and will, therefore, turn away from their testimony. Satan takes advantage of their aversion to truth, to bewitch them and to blind their understanding, so that the light of Christ, the image of God, cannot reach their hearts. God then gives them up to this blindness for their abuse of His testimony. As they would not yield to the attractions of grace, they are cast out of the sphere of gracious influences, and given up to those arts of the father of lies, for which they have such a predisposition. As they had no pleasure in the truth, and would not believe it, they become more and more unsusceptible to its influence, they willingly yield themselves to every kind of delusion, and fall into superstitions in which nothing but lies can be received (comp. 2 Thess. ii. 10-12).

["The Gospel may be said to be hidden when it is never preached to a people at all, when it is not understood, when it does not take hold of the conscience, and when the heart doth not

entertain or give reception to it. Hence this hiding may be either sinful or penal—sinful, when men hear the Gospel but will not set themselves to understand it, or will not receive conviction or a suitable impression from it; and penal, when God gives up such sinners to their chosen way. Such a hiding is a sad token that they are lost, for it is evident that they are not recovered and saved, and hence that they are in a state which both excludes what is necessary to their salvation, and includes what promotes their destruction. There can therefore be no hope that their state will be safe at last who live in the neglect of those methods which the Gospel prescribes for their salvation; and there can be no ground for them to fear that they shall be finally lost, who, with dependence on grace, are using these methods to their uttermost." Condensed from Howe's Six Sermons on the Hidden Gospel and Lost souls].

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 1. The most faithful servant of Christ may become tired *in* his work but not *of* it. But he has only to strengthen himself in God and perform his part to the best of his ability. It is upon the end, upon the glorious crown that he should fix his eye.—Ver. 2. LUTHER:—False Apostles sometimes make a fine show, but look within and they are full of filthiness (Matth. xviii. 27 f.)—HEDINGER:—Many vain talkers cover up their pride, avarice, envy, malice and bitterness, under a pretence of good intentions, and by this very thing show that they are ashamed of their own dishonesty. They therefore paint it up in false colors, and they twist and pervert the word of God so as to please men and sanction their carnal objects (Tit. i. 9 ff.; Phil. ii. 21).—Ver. 3. Alas! that even in the Church the glorious Gospel should be so covered up! How few have so truly turned to the Lord that the glory of the Gospel has dawned upon their spirits!—LUTHER:—Ver. 4. The devil is this world's prince and god, and therefore God in righteous judgment has given it up to serve and to be ruled by him.—HEDINGER:—Dost thou feel, O man, no touch of God's word? Know then that the enemy is covering up thine eyes and thy heart (Heb. iii. 13). In the voluntary blinding and hardening of the unbeliever's heart, there is a concurrence of his own guilt and the malignity of Satan; for if he were not guilty Satan could do nothing. Above all things, then, beware of unbelief.—SPENER:—Satan can hardly keep men from knowing God simply as God, for all nature proclaims that it has a Creator and a Governor. But the point on which he has a special desire to blind them is the knowledge of Christ the Son of God, and the work of salvation by Christ.—Ver. 5. The sum of all true preaching is Jesus Christ. Everything must run into Him (Col. i. 27).—Ver. 6. The best eye can see nothing without light. "In Thy light, O God, shall we see light" (Ps. xxxvi. 10).—If we would lead others to Christ, we must ourselves turn to Him, and receive the clear beams of faith into our own hearts. If we would know the mind of our heavenly Father, and especially how he feels toward men, we must direct our eyes to the face (*i. e.*, to the words and life) of Christ, for there

we have the best expression of His heart (Jno. xiv. 9).

BERLENE. BIBLE:—Ver. 1. It is a great mercy when God calls a man to such a work. We should not, therefore, make much account of what we have to endure in it.—Ver. 2. Ministers should never attempt to draw the people by going around the cross and flattering them. God's servants have no need of intrigues and impure arts.—God's word is always the same, but it is very easy to add to it something of our own. It can be corrupted either by addition or by subtraction, especially when one has some evil design, and wishes to accommodate it to a corrupt world. The truth is our own best evidence, but it is effectual only when we coöperate with our consciences and open our hearts to it. The truth and we must meet face to face. No true minister will be without this test of himself: that when he merely manifests the truth, he can appeal to every man's conscience. If he cannot do this, he can do nothing.—Ver. 3. The Gospel is covered to those who spend their lives to no profit and seek for life in the enjoyments of the flesh and in the evil suggestions of a carnal reason.—Ver. 4. The god of this world is sure to blind those who believe not and who will not listen candidly to God's kind invitations. He will suggest to them: "If you choose that way you will never get along in the world." Such a god they will serve, and we need not wonder that their thoughts and hearts should be so occupied that they can receive no light. Even if the light shines upon them and they feel it, they turn away from it. Though God may penetrate through every obstacle till he reaches the conscience, he never works absolutely, *i. e.*, irresistibly, and the result is not necessarily saving. Light may shine clearly and yet a man may not perceive it: 1, If the windows of his house are closed and all around him is darkened (false principles and erroneous views); 2, If his eyes (the windows of his body) are so closed that no light can enter them (misunderstandings and perversions of revealed truth). The first obstacle is removed when the armor of light is put on; and when with the help of a Stronger, the strongholds of reason are demolished. The other is removed without violating the established laws of moral and intellectual freedom, when the preventing grace of God destroys Satan's work in the heart and prepares it to welcome and entertain the light of revealed truth. God therefore first makes an assault upon our wills. When the sun is admitted the darkness flies of course. God does not arbitrarily force us to receive the light, but we must receive it by a free faith. The only reason that many have no light is, they love the world more than God. The spirit of the world holds possession of them. The arch-deceiver makes the poor soul think: "Surely it is not necessary to give up everything; we may retain this thing and that, and still be Christians; others do so, and are nevertheless very good people; God does not require us to be so very strict." These are the lies which many admit with greater readiness than they do the truth and the glory of the Gospel. God is resisted by them as if He were an enemy, and was preparing to inflict on them some great calamity and injus-

tice. When the love of self is the reigning principle in the heart, there can be no interest in the glory of Christ, and the image of the sinful Adam will be inscribed over the whole man.—Ver. 5. Where shall we find those who preach nothing but Jesus Christ? We meet with many who are eager to obtain honor and personal comfort; but so absorbing is their interest in themselves, that they have very little time or heart to give to Christ.—Ver. 6. God's works are all in harmony. The illumination of a soul like that of the natural world is a Divine work, a new creation, and can be effected only by the fiat of the Almighty. Our hearts are at first in chaotic darkness, and the type of the process by which they become temples of God must be sought in what took place at the beginning. As the first day's work was the separation of the light from the darkness, so the first work of grace in the heart is to give it light. We must allow Christ to break through the darkness of our hearts and discover it to us, or we shall never see the light. But the mere admission of the light is not enough; it must be received into the most secret recesses of the heart. Then, when the light of a true knowledge is received, how clearly do we see our poverty, but how clearly also the wonders of grace! The darkness is past and the true light shines (1 Jno. ii. 8). But this light of Jesus Christ must necessarily shine beyond ourselves. Others also will see it and be enkindled and won to Christ. One great object of the vocation wherewith we are called is to make us God's witnesses.—God is to be known only as we look upon the face of the only begotten Son (Jno. i. 18). God never presents Himself to us in an absolute manner, but only through this face. Such is the old but sublime theology which was always so precious to His humble ones. There we may look upon God and our lives be preserved (Gen. xxxii. 80). But such a sight can often be gained only by a wrestling like Jacob's, and with a painful discovery of our poverty. But no sooner is this sight gained than we are drawn toward God. We can bear to look upon the Deity Himself, even in His glory, when we behold Him in the face of a Mediator (Ps. lxxxix. 16; Ex. xxix. 10 f.; xxxiii. 14).

RIEGER, VER. 1, 2:—The unjust treatment which the word of faith sometimes receives, and the unhappy results which sometimes follow its dispensation, are no reason why those who are called to preach it should renounce their hope or their enjoyment of it; nor should they thus be tempted to use means which are unsuitable to their work. Never should they keep back doctrines or precepts which belong to the mind of Christ, from a fear that they might injure His cause. Let them never show punctiliousness in matters which are known and judged of by their fellowmen, while they tolerate great imperfections in those which none but the eye of God can discern. Let them use no means to please men which would not be commended by God and approved of in the consciences of all who see them, and which would not tend to bring out the truth in still clearer terms.—Ver. 3, 4. The god of this world has a great variety of instruments conspiring together to promote his wicked purpose of covering up the Gospel from the eyes of

men.—The unbelieving world is always inclined to throw out the suspicion that ministers are seeking only their private interests. But those who have accepted Jesus as their Lord, will cheerfully confide in His servants, and in the arrangements He has made respecting them.—Ver. 6. In one of His first acts God acquired a peculiar name: "He who called the light out of darkness." That ancient name He still maintains by similar manifestations of His power on a larger or smaller scale; but especially by the revelation of His Son in the hearts of men through the Gospel. In the life of Christ we have concentrated as in a single person, and everything given which we need to reveal God to us, and to make us trust in Him as our Father. The Apostles have given us so complete and so credible a testimony of what they saw of Christ, that we may have from their preaching and writings the same impressions which they had from His personal presence. Truly blessed is every reader whose faith looks steadily and with an unveiled face upon Jesus!

HEUBNER, VER. 1:—Keep your eye upon the greatness and sanctity of your calling, and you will be in no danger of falling.—Ver. 2. The only way for a preacher, is always to be open and honest.—God's word should be preached in its purity as it was preached at first, with no recent improvements or disfigurements; for not only must it be a great sin, in the Lord's sight, to present in His name what is not His, but we shall thus deprive His word of its real power.—LEHNER: Counterfeiters of money are burned, but falsifiers of God's word are canonized.—Ver. 3. Though the truth and power of the Gospel are hidden from the eyes of many, it is only to them that are lost, and because they would not believe.—Ver. 4. A good or an evil spirit rules all men. Why it is by the one rather than by the other, must ever remain one of the mysteries of human freedom, for the result is not always according to the power of the outward influence. The corrupt mind may truly be said to be blinded, when the world is regarded as the only thing real or glorious, when the world's vanities appear to be all that is substantial, and when the Gospel and Christ's glories are counted as nothing. Christ, His glory, His love, His holiness, His power, His government, and His Divine excellence, are the substance of the Gospel. He is the image of God, so that as the Son is, the Father must be.—Ver. 5. The Gospel has an enlightening power, for it is not a system of human inventions; and those who preach it are not founding systems of philosophy, nor leading off new sects or schools of religious belief; but they present Christ as the Master of every other master, and the only Rock of all wisdom, righteousness and salvation.—Ver. 6. When Christ enlightens a soul, it is as great a miracle as the creation of a world. As the physical light enables us to discern God's power and glory in the natural universe, so the light of faith enables us to recognize His glory in the spiritual universe.—The highest grace is that look of grace God gives us when we experience His grace.—Every thing which belongs to Christ's manifestation to men, is a reflection of the Deity. What

then was the lustre upon Moses' face compared with the light in which God manifests Himself?

W. F. BESSER, VER. 2:—An ingenuous deportment is the glory, and an artful concealment is the shame of a minister of Christ. Every man's conscience recognizes with more or less distinctness what God commands or forbids; and hence when the Gospel is manifested to it, a ready witness there gives an affirmation to the truth; and when this affirmation is withheld, the conscience of the lover of lies feels the penal brand (1 Tim. iv. 2). The consciousness of his guilt is indelibly fixed in his soul. The conscience of believers is good; it is polluted with no corruptions, and it is restrained by no fears; while that of unbelievers is vicious, defiled and burdened; it perpetually accuses them that are lost because they obey not the truth.—Ver. 3. It may do us no harm to remain ignorant of some truths, but we are lost forever if we know not the Gospel.—Ver. 4. The special work of the great Corrupter is to corrupt still more them that are lost. In this work, however, he is only God's executioner. This blinding is nothing but a punishment for the sin of unbelief (Eph. ii. 2), for loving darkness so much that the light was necessarily hated (John iii. 19, 20), and for being so much devoted to earthly things, that all the blessings of heaven offered in the Gospel, are rejected with scorn. The blindness itself is effected by covering up the Gospel, by mystifying God's clear word, by misconstruing the obvious meaning of what God has done, and by closing the eyes against the truth as it is dispensed in the Church.—Ver. 6. The very central point of man's nature, his heart's treasure (Matth. xii. 35), has been darkened ever since he became a sinner; the Spirit of God, the light of his life has been put out. It is indeed true that the heart (where the conscience has its laboratory) is always aware to some extent, that its life and rest *should* be in God, but this light of conscience cannot give life; it is rather a deadly lightning (Rom. i. 32) to those who have fallen from Divine fellowship. If in our hearts there ever springs up a spiritual light by which we recognise spiritual things, just as we behold the works of creation by the natural light, it must be by the act of that same God who in the beginning commanded the light to shine out of darkness (Ps. xviii. 29). This work of the Almighty Creator, in which He irradiates man's darkened heart, is just the counterpart of that work of this world's god in which the mind of the unbeliever is blinded.

[The Christian ministry: I. As a ministry of Light. It does not *make* the objects of faith; it only unveils or manifests them as they are. To live in sin is to live a false life—a life of lies—in which a man is untrue to his own nature. The Gospel does not make God our Father; it only reveals Him as He had ever been, is, and ever shall be; not a tyrant but a Father; not a chance or a necessary thing but a Person; and in the life of Christ the love of God has become intelligible to us. So it throws light on man's nature; shows him with God-like aspirations and animal cravings; a glorious temple in ruins, to be re-built into a habitation of God through the

Spirit. It throws light upon the grave and the things of that undiscovered land beyond. Hence our life is to be a perpetual manifestation of the Gospel, and a diffusion of the light of the Gospel; while the evil and worldly heart is ever hiding

the truth. This light is the true evidence of Christianity. II. As a reflection, in word, and experience of the life of Christ." F. W. ROBERTSON, Lect. XL.]

IX.—THE WORTHLESS AND FEEBLE APPEARANCE OF MINISTERS. CONFIDENCE
IN VIEW OF THE GLORIOUS RESULT OF THEIR AFFLICTIONS.

CHAPTER IV. 7-18. V. 1-10.

7 But we have this treasure in earthen vessels, that the excellency [exceeding great-
8 ness] of the power may be of God, and not of us. *We are* troubled on every side [In
every way we are hard pressed], yet not distressed [inextricably straitened]; *we are*
9 perplexed, but not in despair; persecuted, but not forsaken; cast down, but not de-
10 stroyed; always bearing about in the body the dying of the Lord [om. the Lord]¹
11 Jesus, that the life also of Jesus might be made manifest in our body. For we which
live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be
12 made manifest in our mortal flesh. So then [that]² death worketh in us, but life in you.
13 We [But] having the same Spirit of faith, according as it is written, "I believe, and
14 [om. and]³ therefore have I spoken;" we also believe, and therefore speak; knowing
that he which raised up the Lord⁴ Jesus shall raise up us also by [with]⁵ Jesus, and
15 shall present us with you. For all things are for your sakes, that the abundant grace
might through the thanksgiving of many redound [that the grace, becoming more
abundant in consequence of the greater number, might multiply (*περισσεύσῃ*) the
16 thanksgiving] to the glory of God. For which cause we faint not⁶; but though our
outward man perish [is wasting away, *διαφθείρεται*], yet the [our] inward⁷ man is re-
17 newed day by day. For our light affliction, which is but for a moment⁸, worketh for
18 us a far more exceeding and [om. and]⁹ eternal weight of glory; while we look not at
the things which are seen, but at the things which are not seen: for the things which
are seen are temporal [temporary, *πρόκαιρα*], but the things which are not seen are
eternal.

V. FOR we know that, if our earthly house of *this* tabernacle [tent-dwelling] were dis-
solved, we have [in the heavens] a building of [from, *ἐκ*] God, a house not made with
2 hands, eternal [,] in the heavens [om. in the heavens]. For in this [also] we groan, earn-
3 estly desiring to be clothed upon with [to put on over this] our house which is from
4 heaven: if so be that [since indeed, *εἴ γε καὶ*]¹⁰ being clothed¹⁰ we shall not be found naked.
For [even] we that are in *this* [the]¹¹ tabernacle do groan, being burdened: not for that
we would be unclothed, [because we are not willing to be unclothed], but clothed upon,
5 that mortality [our mortal part] might be swallowed up of [by] life. Now [But] he
that hath wrought us [out] for the self-same thing is God, who also [om. also]¹² hath
6 given unto us the earnest of the Spirit. Therefore *we are* [Being] always confident,
7 knowing that, whilst we are at [in our] home in the body, we are absent from [our
8 home in] the Lord: for we walk by faith, not by sight [appearance]: we are confident,
9 *I say*, and willing [well pleased] rather to be absent from the body, and to be present
with the Lord. Wherefore [also] we labour, that, whether present or absent, we may
10 be accepted of [acceptable to] him. For we must all appear [be made manifest] before
the judgment seat of Christ; that every one may receive the things *done* in [through]
his body, according to that he hath done, whether *it be* [were] good or bad.¹³

¹ Ver. 10.—Rec. has τοῦ κτεῖνος ἱεροῦ in opposition to the best authorities [viz. A. B. C. D. E. F. G. Sin. et al. It is sustained only by K. L. and some versions and three of the best Greek fathers. Sin. has τοῖς σώμασιν instead of the second τοῦ σώματος.]

² Ver. 12.—Rec. has ὁ μὲν θάνατος, but it is feebly sustained. [Alford thinks it was "inserted to correspond to ἐπὶ below."]

³ Ver. 13.—Sin. alone has καὶ after the first εἰ. After γρηγορ. of ver. 13, the Cod. Alex. (A.) is entirely lost until chap. xii. 7.]

⁴ Ver. 14.—Without sufficient authority, Lachm. has thrown out τὸν κτεῖνα.

⁵ Ver. 14.—The *δα* of the Rec. is not as well sustained as *ὅν* before *ἴστω*. It was intended probably for a correction [ALFORD: "on account of the difficulty found in *ὅν ἴστω* being joined to a future verb, his resurrection being past." *Σὺν* is given in B. C. D. F. Sin. (1st cor.).]

⁶ Ver. 16.—As in ver. 1, *ἐκκαλοῦμεν* is preferable to *ἐγκαλοῦμεν*, and for reasons similar to those there given.

⁷ Ver. 16.—Lachm. has good authorities for his reading: *ὁ ἴστω ἡμῶν*, and yet his reading is probably not genuine, but arose from an attempt to make it correspond with *ὁ ἴστω ἡμῶν*. [The same reason probably produced the reading: *ἴσθω* instead of *ἴστω*, i. e., to make it correspond with *ὁ ἴσθω* after the latter had been accepted as the true reading. But even *ἴσθω* is not satisfactorily sustained. *Ἡμῶν* is also inserted by high authority (B. C. D. E. F. Sin.) after *ἴστω*. Tisch. and Rec. omit it after *ἴσθω*. Alford (but with a doubt) and Stanley insert it with *ἴστω*. Meyer suggests that it was inserted for uniformity.]

⁸ Ver. 17.—Before *ἐλαφρόν* D. (1st cor.) E. F. G., the Vulg. Syr. and Goth. versions, and some of the Latin fathers read *πρόσκαιρον καί*, but it was probably a gloss upon *παρωπία*. Comp. *δα τοῦ παρωπία ἐδεῖτε τὸ βραχὺ τε καὶ πρόσκαιρον* in Theodot.]

⁹ Ver. 3.—Lach. has *εἴς*, Rec. has *εἰς*. The latter is sustained by the testimony only of C. K. L., but by the strong authority of nearly all the cursives and all the Greek fathers. Meyer, however, thinks it an arbitrary change by some transcriber. [Sinaiticus has since given its testimony for *εἰς*. The great majority of the recent critical editions now adopt *εἰς*.]

¹⁰ Ver. 3.—Rec. and Lach. have *ἐνδυσάμενοι* instead of *ἐκδυσάμενοι*. Both readings are well supported. See *Exeg. Notes*.

¹¹ Ver. 4.—After *σκήνη* Lachmann inserts *τοῦ*; the evidence is not decisive. Meyer thinks it was added more clearly to define *σκήνη*.

¹² Ver. 5.—Excellent authorities are in favor of *ὁ θεός*.—Rec. and Tisch. have *ὁ καὶ θεός* with equally good authority.

¹³ Ver. 10.—Rec. and Lachm. have *κακόν*. Tisch. has *φάλλον*, but without sufficient authority. [B. D. E. F. G. K. L. favor *κακόν*, and C. and Sin. favor *φάλλον*. The Greek and cursives are divided nearly equally.]

EXEGETICAL AND CRITICAL.

VER. 7. [*This glorious ministry was intrusted to weak and decaying vessels.* "As the Apostle had spoken many and great things of the indescribable glory, there was danger that some would say, 'How can those who have such glory continue in these mortal bodies?' He, therefore, says that this is indeed a matter of chief surprise, and a remarkable instance of Divine power, that an earthen vessel should be able to endure such extreme splendor, and to hold in custody so great a treasure." CHRYSOSTOM. He insensibly passes to the Divine supports which he experienced under the weaknesses of his body and the difficulties of his work].—But we have this treasure in earthen vessels.—The *δέ* leads us on to the exhibition of the contrast between the glory of which he had just been speaking, and the infirmity and afflicted state of those who were its possessors. We can hardly suppose that he is here directly defending himself against objections which had been formally arrayed against him (see Meyer); and yet he doubtless had his eye on those opponents who had endured much less for Christ's cause. (comp. chap. xi. 23 ff.).—The word treasure indicates the great value of the Divine illumination (ver. 6), and of course implies the importance of the office which is directed to the diffusion of the light of the knowledge, etc. In contrast with this is the *δοτράκινα σκεῦη*, clayey vessel, which is of a cheap and fragile nature. We naturally expect that a valuable possession will be deposited in precious and valuable vessels. In this he has no reference to some special insignificance or weakness of his person, or to some peculiar sickness of his bodily frame, nor indeed to himself exclusively (*σκεύεσιν, καρδίαις*, ver. 6), but according to his usage, to the general state of the human body, perishable as it always is, and destined to dissolution. (comp. ver. 16; chap. v. 1 ff.).—[The word *σκεῦος*, as applied to the human body, had almost lost its metaphorical character among the Greeks. (comp. Rom. ix. 22, 23; 1 Pet. iii. 7; 2 Tim. ii. 21). The Platonists spoke of two bodies; one (*ὄχημα ψυχῆς*) was the external chariot or vehicle of the soul, and the other (*δοτράκινα σκεῦος*) was the frail body which the soul inhabits as the testacea do their shell. The substantive *δοτράκιον* signifies either burnt clay, with any

thing made of it, a piece of tile, and especially the tablet used in voting (hence ostracism), or the hard shell of the testacea. The latter seems to have been the most ancient meaning, and the two significations are connected, perhaps because shells were at first used as vessels, or were the material from which vessels were made. CHRYSOSTOM: "Our mortal nature is nothing better constituted than earthen ware; for it is soon damaged, and by death and disease, and variations of temperature and ten thousand other things, easily dissolved." Dr. Hodge, Neander and Billroth think that earthen vessels here signify not the frail bodies merely, but the whole human nature of ministers since it is not solely on account of their corporeal frailty that they are incompetent to produce the effects which flow from their ministrations. But though the fact here assumed is true, the mind of the Apostle was evidently here fixed upon the body alone; as is clear from the usage of *δοτράκινα σκεῦος*, and from the equivalent phrases (our outward man, and our earthly tent in which we dwell) in ver. 16 and chap. v. i.]. In the apparent unsuitableness of such an arrangement, he discovered a Divine purpose of an exalted character.—That the exceeding greatness of the power may be seen to be God's and not ours.—[On the telic and not ecabatic signification of *ἡς* consult Winer § 57, p. 855]. The exceeding greatness of the power (*ὑπερβολῇ* (found also in chap. xii. 7) *τῆς δυνάμεως*) signifies the power which was so triumphant in the whole sphere of the Apostolic ministry to convert and enlighten men, notwithstanding the afflictions, persecutions, difficulties and conflicts which had to be endured. (comp. ver. 8 ff.). It was in these very circumstances that its superiority to every other agency had been shown (*διναμῶς* 1 Cor. iv. 20).—The *ἦ* like *γένηται* in Rom. vii. 13, and *εἶναι* in Rom. iii. 26, has the logical import of *φανῇ* or *εἰρηγηθῇ ὅσα* [i. e., may appear to be.]. The genitive *θεοῦ* has the force of, belonging to God; and it is contrasted with *ἐξ ἡμῶν*: going out from us.

VERS. 8–10. [All the sentences in this passage are participial, and yet they are not inappropriately rendered in our A. V. in the first person of the present Indicative. "In each of these pairs of antitheses the signification of the second is cognate to that of the first; in those in chap. vi. 9, 10, *contrary*: each second is also here the

extreme of the first." WEBSTER & WILKINSON]. They are connected in signification with the preceding verse, in which had been announced the design or end God had in view. He thus asserts that the superabundant power which was exhibited in his Apostolical work belonged entirely to that God who helped him and carried him through all his distresses and infirmities.—**We are pressed in every way but not straitened.**—*Ἐν παντί* signifies here, not in all places, but in every way and on every occasion, as in chap. vii. 5. [Dr. Hodge also suggests that the words belong to all the following clauses, and not merely to the first]. *στενοχωρεῖσθαι* signifies to be hemmed in a narrow space from which there is no exit. [STANLEY: pressed for room, but still having room]. The noun occurs in chap. vi. 4, and xii. 10. *ὡς οὐ στενοχωροῦμενοι*, in which God's power is displayed, is related to *θλιβόμενοι*, so is *οὐκ ἐξαπορούμενοι* to *ἀπορούμενοι*:—**perplexed but not despairing.**—The word *ἀπορούμενοι* signifies, to come into perplexities, and *ἐξαπορ.* to come into such extreme despair, that one knows not what to do or where to look for help. [STANLEY: losing our way, but not entirely; bewildered, but not benighted]. There is probably in this antithesis an allusion, not merely to his external, but to his internal state; for under distressing and straitened circumstances, under fatigue and hostile assaults, the mind becomes oppressed, and hence perplexed and in despair. In such a condition God's power had been revealed, so that in the midst of his human infirmities, he had not been reduced to extremity, nor been without counsel or hope.—**Persecuted, but not forsaken** (ver. 9).—He here begins to speak of outward circumstances. In *διωκόμενοι* and *ἐγκαταλείπμενοι* the metaphor is not that of a foot-race [pursued, but not left behind, (Olshausen, Stanley,) for the Apostle is speaking, not of rivalry from those who as runners had the same end in view, but of troubles and persecutions" ALFORD]; for *διώκεσθαι*, as in 1 Cor. iv. 12, signifies to be persecuted (so *διωγμοί* in chap. xii. 10), and *ἐγκαταλείπεσθαι*, to be left under persecutions, to be abandoned without help (see Meyer). The word occurs also in 2 Tim. iv. 16. The figure of a conflict runs through both clauses of the verse:—**cast down, but not destroyed**; *καταβαλλόμενοι* is an advance beyond the meaning of *διωκόμενοι*, for it asserts that he was not only chased, but pulled or stricken down to the ground. NEANDER: "We have here the comparison of a combatant who is indeed thrown down by his antagonist in the conflict, and is awaiting his death blow, but who, after all, succeeds in rising again." The Catholic interpretation is: "one who is seized in his flight, and is prostrated, but not slain." Not being destroyed was the consequence of not being forsaken. In ver. 10 the apostolic sufferings are set forth in their highest degree of intensity, as an extreme peril of life itself, a perpetual hanging in suspense:—**always bearing about in our body the dying of Jesus.** (comp. 1 Cor. xv. 31; Rom. viii. 36).—*νεκρώσις* is a killing, or putting to death, but it has also an intransitive signification, a dying; here in a physical and not an ethical sense. (comp. ver.

11). The dying of Jesus is represented as permanently connected with his body in such a way that he was never without it, and always carried it with him. [It was a perpetual *νεκρώσις*, a dying, but never a *θάνατος*, death]. It was something which attached to him in consequence of his common fellowship with Jesus in his mode of life and his office, and accompanied him wherever he was. [CHRYSOSTOM: we are shown every day dying, that we may also be seen every day rising again]. Those explanations miss the true sense of the Apostle, which describe it as a violent death from wounds (Gal. vi. 17), or a sickness which contained the seeds of death (Rückert). The antithesis is introduced in the following final sentence—**that the life also of Jesus may be manifested in our body**—where we are told the purpose or design which God had in view when He permitted such sufferings (comp. ver. 7). The life of Jesus, the *ζωή*, contrasted with the *νεκρώσις*, signifies that life which is the triumphant result of the death of Jesus, viz: the life which He had in His resurrection. Its manifestation in the body of the Apostle was probably nothing but the fact that although he was always in danger of death, he always came forth alive out of his deadly perils. The idea is that of unity with Christ or resemblance to Christ in His life, as before in His dying. The context and the contrast suggest this. Though Jesus or the life of Jesus may have been the source of this life, such is not the assertion of the text, and such an assertion would not be suitable to the context. If we attempt to unite the two ideas in one explanation, we only mingle together two distinct representations (life in its unity and resemblance, and life in its energy). In a subsequent part of the Apostle's discourse (ver. 14 ff.) the glorification of the body in the resurrection is perhaps a topic of consideration, but no allusion is made to it here. Still less is there any reference to a spiritual or moral influence, as though the Apostle would assert that the same living power through which Christ was raised and now lives, might be seen in the invincible energy of soul which he exhibited in the midst of all his adversities (de Wette). It is inconsistent with such a view that he uses the phrase, in our body (*ἐν τῷ σώματι ἡμῶν*), and the corresponding expression, in our mortal flesh (*ἐν τῇ θνητῇ σαρκὶ ἡμῶν*, ver. 11, comp. also chap. vi. 9); and it is not a sufficient explanation of this idea to say, that his official influence is conceived of in its outward manifestation, in connection with and acting through the feeble members of his body (Oslander). [It is, however, against this wholly natural view of the life of Jesus acting in Paul's body that, in ver. 12, he speaks of it as acting through him upon the Corinthians, and in them producing spiritual effects (comp. Alford. But see notes on that ver.). "Perhaps Paul does not refer to any single thing in the life of the Lord Jesus, but means that he did this in order that in all things the same life, the same kind of living which characterized the Lord Jesus might be manifested in him; so that he resembled Him in his sufferings and trials, in order that in all things he might have the same life in his body."—BARNES].

VER. 11. For we which live are ever delivered unto death.—This is an explanation and a confirmation of what had been said in ver. 10. Corresponding with the bearing about the dying of Jesus in the body, we have here a being delivered unto death for Jesus' sake. And yet it does not follow that the dying of Jesus was precisely the same as the dying for Jesus' sake. The thought (ver. 10) of the identity of the dying (in behalf of the same cause) is modified in ver. 11 by becoming a deliverance unto death for Jesus' sake. Both ideas, however, are fundamentally the same, so far as the cause of God's kingdom, for which both Jesus and His Apostle endured such deadly sufferings, and the person and name of Jesus himself, were essentially connected. In *διὰ Ἰησοῦν*, here rendered, for Jesus' sake, *διὰ* indicates the true reason but not the object had in view (to glorify Jesus), although the cause and the design are closely united. Much less does this preposition mean the same thing as: *auctoritate Jesu*, for it cannot have reference to the motive of the action, inasmuch as the deliverance (*παράδοσιν*) is passive, and can have no allusion to the voluntariness of the subject of the action. The being delivered to death (*εἰς θάν. παθόν.*) is intensified by the contrast implied in, *we who are alive* (*ἡμεῖς οἱ ζῶντες*), as if they were delivered up to death in full life. NEANDER: "Now we seem in the midst of life and a moment afterwards we are given up to death." This is neither an anticipation of what is said in the succeeding final sentence (as if the Apostle had intended to say: we who are kept alive), nor is it the same as to say: "as long as we live;" nor is it a feeble expression by which he would inform us: we who are still alive while so many of our fellow-Christians are dead; nor, moreover, is it to be taken as an emphatic description of the spiritual life (Oslander, Bisping); those in whom Jesus' life acts to make them His organs of communication with men must have life through the spirit and power of faith (Jno. iii. 36; xi. 25; Gal. ii. 20). Such a view as is contained in this last mode of interpretation could derive support only from the final sentence in ver. 10, as it is explained by de Wette. The deliverance to death was accomplished through the agency of men, but it must be referred ultimately to God (*ὑπὸ τοῦ θεοῦ*), inasmuch as the final sentence indicates that there was a Divine purpose in the case.—that the life also of Jesus may be manifested in our mortal flesh.—In the inference which is drawn in this final sentence, the words, *in our mortal flesh* (*ἐν τῇ θνητῇ σαρκὶ ἡμῶν*), are emphatic, and are an augmentation of the thought expressed in ver. 10 respecting the manifestation in our body (*ἐν τῷ σώματι*); or perhaps they are a stronger expression to bring into more striking contrast the revelation of Jesus' life, inasmuch as this life must become more manifest in the midst of this weakness and frailty of the body.

VER. 12. So then death worketh in us but life in you.—We have here the result of what he had just described, and its relation to the Corinthian Church. We should naturally have expected in such an expression *ὁ μὲν θάνατος* (lect. rec.), but the particle was probably left out by the Apostle intentionally, that the

contrast might be the more striking. Death and life were both active powers (as in every other part of the New Testament *ἐπεργεῖται* must be taken in an active and not in a passive signification.) Death was working in the Apostle, inasmuch as he was always exposed to death (vv. 10, 11), but life was working in the Corinthians. But in what sense was this true of the Corinthians? Not directly but indirectly, in the degree in which Jesus' life was revealed in the Apostle's body. The connection with vv. 10, 11 seems to demand this. It was by the Apostle's dangers that he came into just the position to exert his apostolic powers for their good. While, therefore, he felt the continual influence of death, they were receiving a perpetual stream of quickening energies from his death. We are neither compelled to understand (with de Wette and Oslander) the life (*ζωή*) here spoken of as meaning the higher spiritual life, the Divine power which was glorified in the Apostle's sufferings and its working (*ἐπεργεῖται*), as expressing the beneficial influence of his ministry in implanting and strengthening their faith, nor would we be justified in giving such a turn to the thought. [On the other hand Alford contends that the idea of Christ's natural life acting upon the Corinthians through Paul, is much forced. "In Rom. viii. 10 f., the vivifying influence of His Spirit, who raised Jesus from the dead is spoken of as extending to the body also; here the upholding influence of Him who delivers and preserves the body is spoken of as vivifying the whole man: *life*, in both places, being the higher and spiritual life, including the lower and natural. "And in our relative positions—ye are examples of this life since ye are a church of believers, alive to God through Christ in your various vocations, and not called upon to be *θεαρπιδόμενοι* as we are, who are (not indeed excluded from that *life*—nay, it flows from us to you—but are) more especially examples of conformity to the death of our common Lord, in whom death works." "Death and life are personified, and the one is operative in Paul and the other in the Corinthians."—HODGE]. Entirely unsuitable to the whole tenor of the Epistle and of this particular section would be the supposition of an irony in which the Apostle contrasts his own extreme perils with the peace and prosperity of the Corinthians. Comp. 1 Cor. iv. 8 (Chrysostom, Calvin).

VER. 13, 14.—But having the same apirit of faith (as it is written, I believed, therefore I spoke).—The Apostle now passes on to the spiritual side of the description he was giving of the Divine power in him (ver. 7). [But though you might think this working of death discouraging to us, it is not so in fact; for we are animated by two great principles: first, an assured faith that we shall participate with you in the benefits of the Gospel (vers. 13–16), and secondly, a confident hope of a glorious renovation (vers. 16–18). Our version omits the connecting particle *δέ* which expresses the contrast between what follows and what precedes: death worketh indeed in us, *but* the same spirit of faith impels us to speak to our fellow-men and to make known the Gospel, which had been expressed in that passage of Scripture, in which it

is said: I believed, therefore I spoke. The *δέ* also introduces an additional point in the discourse. The Spirit of faith denotes, not the spirit or disposition of faith, but the Spirit of God, which produced faith in the heart, the Spirit which he had received, which dwelt in him, and whose organ he was in the ministration of the Spirit. Chap. iii. 8; comp. the spirit of meekness in 1 Cor. iv. 21; Gal. vi. 1, *et al.* NEANDER: "the Apostle is here speaking of that peculiar influence of the Holy Spirit by which he acquired a confirmed confidence in God that he would come forth triumphant over all death, and that every thing would promote the welfare of himself and of the whole Church." *Τὸ αὐτό* refers not to the faith of the Corinthians (the same which ye have), for the context suggests nothing of this kind, and the Apostle is speaking of the Corinthians only as the receivers or objects of his beneficial influence, but to the *τὸ γεγαμμένον* with its contents: the same spirit of confidence in God which is expressed in the following passage of the Scriptures. The passage is found in Ps. cxvi. 10, though it is taken from the LXX., and does not give us the precise translation of the original Heb. **יְהוָה אֱלֹהֵי אֲדָמָה** "I

believed, for I spoke." [Comp. Hengstenberg on the Psalms.]. This, however, conducts us essentially to the same idea, for the speech, the discourse of the psalmist, expressive of prayerful submission, thankfulness and hope (vers. 1-9), is something in which faith is shown, and must have proceeded from faith. BENGEL says: "No sooner does faith exist than she begins to speak to others, and while speaking recognizes herself and grows in power."—Like the Psalmist, we also believe and therefore speak.—The believing of the Apostle, like that of the Psalmist, was a firm assurance that the quickening power of the Lord would help him through, and deliver him out of all his distresses. From this proceeds a spirit of praise for the deliverance given him; for in his preaching and in his testimony before the Church, his great object was to glorify God.—But the faith which moved him to speak involved also a confident hope that the power of God would ever afterwards be manifested in him, ver. 14:—**Knowing that He who raised up the Lord Jesus.**—We have *εἰδότες* in like manner in 1 Cor. xv. 58. The basis of this hope was the Divine fact on which all his faith and his salvation rested, 1 Cor. xv. 18 ff.; Rom. viii. 11, *et al.* The substance of this confidence was, that he who had raised up the Lord Jesus, will raise up us also with Jesus.—The most natural and probably the correct view of this passage leads our thoughts to the general resurrection. The fact that in other passages Paul holds before himself and his fellow-believers of that period the possibility that they might be changed without dying (1 Cor. xv. 52; 1 Thess. iv. 15 f.), does not militate against such a view, for he also intimates (chap. v. 8) that they might possibly be called to die, and we may include under the general idea of being raised up, the more special one of a simple change (comp. on 1 Cor. vi. 14). Instead of *ὅτι* one would more naturally have expected *ὅτι* or *ἐν*, 1 Cor. xv. 21, 22. But just as in *ἀξιοὶ σὺν αὐτῷ*, 1 Thess.

iv. 14, the fellowship with him into which they were to be introduced, was pointed out, so the resurrection with Jesus in this place is a pattern which, in like manner, is founded upon a fellowship with Him, and is its highest realization and glorification, Eph. ii. 8; Col. ii. 12; iii. 1. Of a resurrection with Jesus, in some other sense than that of a bodily resurrection, the Apostle never speaks, except in the past tense. No intimation is given of a deliverance from the peril of death (Meyer), and the words, with Jesus, are at least no more fitted to such an idea than they are to *ἐνταῖπιν* in the sense of a literal resurrection of the dead. If the former is a common fellowship in the lot of the risen Jesus, the latter is still more so. It is for this reason that he immediately adds:—**and will present us with you.**—This must refer to a presentation before the judgment seat of Christ for the reception of the great prize (chap. i. 14; v. 10; comp. 2 Tim. iv. 8; 2 Thess. ii. 19), or, which comes to the same result, a presentation of them as the companions of Christ in His kingdom. [This presentation by Christ is not the same with standing before His bar for judgment. The Apostle has here no allusion to the more awful scenes of the last judgment (chap. v. 10) but only to the more animating presentation with Christ and by Christ for final acceptance by the Father].

Vers. 15. **For all things are for your sakes.**—This is immediately connected with the preceding phrase, in which he had declared that he would have fellowship with them in the future glory. The *all things* has reference to what he had said of his afflictions and his deliverances, of his faith and its fruits, and of his speaking and witnessing for the truth in the power of faith. In ver. 12 he had said that life was energizing in them, and he now declares that all things he had mentioned (*τὰ πάντα*), would turn out for their good. (comp. chap. i. 6; Phil. i. 25; 2 Tim. ii. 10). He will present us with you, for all these things take place for your sakes. In the final sentence he tells them of the ultimate result to which all things would be conducted:—**in order that the grace which abounds through many, might multiply thanksgivings to the glory of God.**—The grace (*χάρις*) is here not the whole salvation sealed by the resurrection of Christ, for such an idea would not be expressed by a phrase like *τὰ πάντα*, but the gracious assistance of which he had just spoken. (ver. 10 ff.). *Πλεονάσσα διὰ τῶν πλείων* signifies that the grace was increased or enlarged by the greater number of those who participate in it, or to whom it is extended. The persons here spoken of are not those who would become interested in the blessing in consequence of the Corinthians' intercessions in his behalf, for his subject did not call for such an allusion (as in chap. i. 11). The same general sense of the passage would be gained if we should connect *διὰ τῶν πλείων* with the following *παρασέλιον*:—**that the abounding grace might multiply the thanksgivings by means of many.**—In this case the increased number, who participated in the blessing, were those through whom the grace, extended or enlarged by their participation, would be the means of a more abundant thanksgiving. This

is certainly better than passing over the intervening *τῶν πλειονων*, to govern *τὴν εὐχαριστίαν* by *διὰ* (in which case the genitive would have been more grammatical; comp. chap. ix. 12), and to take *περισσεύειν* in an intransitive sense. The word, however, is frequently used in either a transitive or an intransitive signification; comp. ix. 8, 12. On the phrase, to the glory of God, comp. 1 Cor. x. 31. [Alford presents us with four ways of translating this clause: 1. "that grace having abounded by means of the greater number (who have received it), may multiply the thanksgiving to the glory of God;" 2. "that grace having abounded, may, on account of the thanksgiving of the greater number, be multiplied to the glory of God." (LUTHER, BENGE, etc.); 3. "that grace having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God." (DE WETTE); 4. "that grace having multiplied by means of the greater number, the thanksgiving may abound to the glory of God." (Proposed as possible, but not adopted by himself). He prefers the first as "most agreeable to the position of the words and to the emphasis."]

VERB. 16-18. For which cause we faint not.—*Δύο* refers back to ver. 14. (ver. 15 was only an explanation of ver. 14). We faint not (*οὐκ ἐκκακοῦμεν*) occurs here in the same sense as in ver. 1. In positive contrast with this, he says:—but even if our outward man is wasted away, our inward (man) is nevertheless renewed day by day.—The outward man (*ὁ ἐξω ἀνθρώπος*), is an expression found only in this place, and it denotes the whole personal existence, so far as it is embodied in nature and the laws of the external common life. On the other hand, *ὁ ἐσωθεν ἀνθρ.* denotes the same personal existence, so far as it is determined by the Divine law, and participates in the fulness of the Divine life. Comp. Rom. vii. 22; comp. 23 (where *νοῦς* is an equivalent word): Eph. iii. 16 comp. 19. (BECK, *Seelenl.*, 68 f. comp. 42, 37). Meyer thinks the former expression denotes that which is visible in us, i. e., our corporeal nature, and the latter, our intellectual, rational and moral selves. Osiander understands by the latter term, the essential nature of man, kindred with God and capable of regeneration. [HODGE: "man's higher nature—his soul as the subject of the Divine life."]. Comp. DELITZSCH, *Bibl. Psychol.*, pp. 145 f. 331, 333. [Alford, Stanley, Barnes and Bloomfield understand by it simply the *soul* in distinction from the body]. The doctrine of Collenbusch and Menken, that the inner man is an invisible body, existing in some concealed form within us, cannot be sustained by any natural exegesis, or by the plain meaning of these words. The attempt which Osiander has made to devise an intermediate doctrine according to which the inner man is the sphere of the higher spiritual life, which, however, communicates itself to the whole man by perpetually acting in an outward direction, and which, therefore, contains the germ of a higher bodily life and of a corporeal resurrection, is certainly problematical. The wasting away (*διαφθείρεσθαι*) of our outer man, i. e., the destruction of the outer man by the consuming, fretting, and disintegrating conflicts which his

sufferings involved, is here alluded to as an actual process in the *εἰ καὶ* (which cannot mean: *even supposing that*. Rückert), and was an actual fact of the Apostle's experience, notwithstanding the salvation asserted in ver. 10 f. In contrast with this perishing of the outer, he now places the renewal (*ἀνακαίνωσθαι*) of the inner man. NEANDER: "the *ἀνά* presupposes an original image of God in man." Both processes are represented as perpetually going on, but the inward man is said to be continually endued with new power, i. e., to be renewed, and sustained by the quickening Spirit (*πνεῦμα ζωοποιῶν*) which came to him from Christ. (chap. iii. 17 f. and ver. 6). *Ἡμεῖς καὶ ἡμεῖς* is like the Hebr. *אֲנִי וְאַתָּה*, Ps. lxxviii. 20; Gen. xxxix. 10; Esther iii. 4). The second *ἀλλά* is equivalent to: yet, nevertheless, as is frequently the case in hypothetical conclusions in which the apodosis contains a contrast to the protasis. (comp. chap. v. 16; xi. 6; xiii. 4; 1 Cor. iv. 16; ix. 2).—For our light affliction which is but for a moment, worketh for us exceeding abundantly, an eternal weight of glory. (Ver. 17).—He here notices what it was which gave such continual refreshment to his inward man, under the exhausting influence of his sufferings. It was the hope of glory with which the Spirit of Christ had inspired him, and which showed him that these sufferings were only the momentary and slight inconveniences of a transition state, and the necessary means of attaining a state of glory. (Comp. ver. 14; Rom. v. 6; viii. 17 ff.). Inasmuch as this view of his sufferings contained the reason for the renewal of which he had spoken (*ἀνακαίνωσις*), he introduces it with a *γάρ*. The verse contains a sharp antithesis. There is on the one hand *τὸ παραινῆκα ἐλαφρόν τῆς θλίψεως*, the momentary* (coming and going in a moment) lightness (in respect to weight and therefore easily to be borne) of the affliction (an oxymoron, since *θλίψις*, oppression, implies something heavy), and on the other, the eternal weight of glory (*τὸ αἰώνιον βάρος δόξης*). *Βάρος* signifies weight, and therefore pressure, and would seem more appropriately connected with the affliction (*θλίψις*), but is here applied to the glory (*δόξα*) on account of the great extent or high degree of the glory. The meaning is: the afflic-

* [Bloomfield notices that the natural meaning of *παραινῆκα* (*par' at*, and *avrika* present) is "at present," and that the Syriac translators and most recent commentators therefore assign to the passage the sense of: "our present light affliction." But the ancients generally, and almost all the earlier moderns took *παραινῆκα* to mean *momentary*. The idea, "for the present," readily suggests the notion of what is temporary, and such a version seems required by the antithetical *αἰώνιον*. Chrysostom's observations on this passage are admirable: "The Apostle opposes things present to things future: a moment to eternity: lightness to weight; affliction to glory. Nor is he satisfied with this, but he adds another word and doubles it, saying, *καὶ ὑπερβ. εἰς ὑπερβ.* This is a magnitude excessively exceeding. The repetition is intensive, after the Heb. *בְּמִדָּה בְּמִדָּה* exceedingly."]

Dr. A. Clarke says: "It is every where visible what influence St. Paul's Hebrew had on his Greek: *בְּבָר* signifies to be heavy and to be glorious: the Apostle in his Greek unites these two significations, and says, 'weight of glory.' Comp. Hodge. Barrow has two passages finely illustrating this favorite text of his, in Sermon 4th and 40th (Works by Hamilton Vol. I. pp. 34 and 384). Also Bp. J. Taylor, Contemp. on the State of Man, Lib. II. chap. I.]

tion is soon over and light, while the glory is everlasting and weighty. Possibly the affliction was called momentary on account of the nearness of Christ's second coming, i. e. the Parousia (Meyer). Certainly the everlasting duration and the magnitude of the glory, when contemplated by a steady eye of faith, would make afflictions seem but momentary and light.—But we must understand the Apostle as implying that the afflictions are the actual cause of the glory. The *θλίψις* is the means of producing and bringing to pass the *δόξα*, i. e. the glory of the heavenly kingdom. This is a consequence of that. What is represented in other passages as a reward (com. Matth. v. 10; Luke xvi. 25; Rom. viii. 27; 2 Tim. ii. 12; Rom. v. 2-5), is here represented as a natural result. The affliction so exercises and purifies the believer, that he is qualified to enjoy the glory, or, it promotes the sanctification of both soul and body. Nothing is said, however, to imply that the sufferings have any merit in themselves, or have any intrinsic value in the matter of our justification.—The qualification *καθ' ὑπερβολὴν εἰς ὑπερβολὴν* does not seem applicable to *αἰώνιον*, and it must therefore be connected with *κατεργάζεται*; they work in a superabundant manner, even to a superfluity. Meyer explains it as: the measureless energy and the measureless results of the working (*κατεργάζεται*, comp. chap. i. 8; x. 15; 1 Cor. xii. 31; Gal. i. 13; Rom. vii. 13, *et al.*). It may then be indirectly connected with the *δόξα* (Osiander). A separation of the words so as to make the first *καθ' ὑπερβ.* have reference to *τῆς θλίψεως* (the exceedingly intense affliction), and the second *εἰς ὑπερβ.* to the *δόξαν* (Bengel) is not sustained by grammatical usage.—Such an accumulation of epithets indicates the highest possible degree, but not a development of the glory from one super-eminent position of glory to another still higher. In ver. 18 he notices still further the subjective reason for such a result: while we look not at the things which are seen, but at the things which are not seen. To take this in the sense of something which must be presupposed as a condition to what had just been said, is not called for, since the Apostle in the context is not exhorting his readers, but is simply describing a fact, and *ἡμῶν* can be taken only by way of application to a more extensive class (to believers generally). *Σκοπεῖν* is: to take in sight, particularly to look upon the object of our exertion, as in Phil. ii. 4. The things which are seen (*τὰ βλεπόμενα*) are the blessings of the *αἰὼν οὗτος*, the things we perceive by our senses; the things not seen (*τὰ μὴ βλεπόμενα*) are those of the *αἰὼν μέλλον*, things which are beyond the perception of our senses, and yet not precisely the same as the *ἀόρατα* (invisible things). BENGEI says: "many things which are at present unseen, will be visible when faith's journey is accomplished." The *μὴ* in connection with *μὴ σκοποῦντων ἡμῶν* describes the subjective position in which believers are supposed to be (Winer*).—For the things which are

seen are temporary, but the things which are not seen are eternal (ver. 18).—He here gives the reason for the not looking at, *etc.*, *πρόσκαιρα* (temporary), is applicable to a definite period of time, that which continues only for a limited season, and hence means not so much temporal as transitory. It occurs also in Matth. xiii. 21; Mark iv. 17; Heb. xi. 25.

CHAPTER V.

VER. 1. For we know that if the earthly house of this tabernacle were dissolved.

—We have here the reasons assigned for what had been said in chap. iv. 17: "We have said that our temporal afflictions worked for us an eternal weight of glory, and the reason is, we know," *etc.* Or, it will come to the same end, if we take the idea thus: Our afflictions accomplish the result we have mentioned; for we have, as we know, *etc.* *Οἴδαμεν*, "we," i. e., the Apostle and his companions "know," for there is no appeal here to the general consciousness of men, as in some other places. *Ἐάν* expresses the possible occurrence of an event, the actual occurrence of which he leaves to the future to determine. This event is his not living until the Parousia, the second coming of Christ. It was the death of his present body, here figuratively called the destruction of his earthly tabernacle. *Τοῦ σκήνους* is here the genitive of apposition, for the house was the same as the (well-known) tabernacle. The body is thus described as a dwelling of the spirit which is easily broken up. There is no allusion, however, to the tent habitations of the Israelites in the wilderness, or the tabernacle of witness there. In the same way we have *σκήνωμα* in 2 Pet. i. 13 f. The word *σκήνος* (tent) was frequently used among the Greeks for the earthly habitation or covering of the soul, but invariably with reference to the earthly body, and always with some allusion to the fundamental notion of a temporary tent. (Meyer)* *Ἐπὶ γῆς*, as in 1 Cor. xv. 40, means that which is on earth. [Stan-

mind: the former is the objective, the latter the subjective negation. This usage, he thinks, is uniform, especially in the New Testament. Thus he points out that in our passage *τὰ μὴ βλεπ.* signifies the mere idea of what cannot be seen, while in Heb. xi. 1, *τὰ οὐ βλεπ.* signifies what actually is not seen. (Idd. p. 370). Stanley, on the other hand, thinks that the only reason why *μὴ* is used in this passage and *οὐ* in Heb. xi. 1, is "merely from the Greek usage, which requires *μὴ* after the article, and *οὐ* where the article is not used." Alford thinks that *μὴ* is used here only to express what is *hypothetical*: "on the supposition that," *etc.* There can be no question that in these two passages Winer's view throws light and beauty over the thought. Faith (in Heb. xi. 1) looks to that which is beyond the reach of bodily sight and (in 2 Cor. iv. 18) turns away so as not to look upon what might be seen.]

[* Stanley suggests that the mingling of the metaphors of a tent and a garment may have been caused by Paul's familiarity with the Cilician materials used in tent making. Sometimes these were of skins, which Wetstein thinks were suggestive also of the human body, often called by the Greeks a tent; and sometimes they were of hair cloth, which was almost equally suggestive of a habitation and of a vesture. When such tents were separated into their parts (*καταλύθη*), if they were not strictly dissolved (Stanley), they were at least taken down and made away with (Alford). Chrysostom says that "by these means Paul shows how superior future things were to the present. For to the *ἐπιγῆιον* he opposes the *οὐρανίαν*, and to the *σκήνους* τοῦ σκήνους, which was easy to be dissolved and was made for the present occasion, he opposes the *αἰώνιος*; for the name of tent often indicated something only for a special emergency; hence *Job. xiv. 2*"]

* What the author alludes to here is expressed in Winer (Gram. § 58, Andover ed. p. 368): "Of the negative particles *οὐ* stands when the intention is to represent something exactly and directly (as a reality), *μὴ* stands where something is only conceived of (according to the idea) in the

LEY: "ἐνὶ not of but upon the earth (comp. 1 Cor. xv. 40), opposed to ἐν τοῖς οὐρανοῖς and ἐξ οὐρανοῦ"]. In case this earthly habitation, which was given him only for a time, should be destroyed, he expresses his certain assurance that we have a building (which is) from God—a dwelling not made by hands, eternal, in the heavens.—The words ἐκ θεοῦ are not to be joined with ἔχομεν, as if we received it from God, and yet the dwelling was said to be of a directly Divine origin. This is said in the highest sense, as if it were the result of an immediate Divine agency (1 Cor. xv. 38); and was not like the present body, merely of a general Divine origin (1 Cor. xii. 18-24). In this respect it was like the heavenly city of which it is said that its builder and maker is God. Heb. xi. 10. But this building (οἰκοδομή) is not the city of God nor the house of the Father, Jno. xiv. 3 (in which case the phrase: our earthly dwelling of this tabernacle, would imply that the earth itself is a transient place of residence), but the resurrection body, the result of a new Divine creation. This is still further defined as an house not made by hands (οἰκία ἀχειροποίητος). In this expression, the lower human origin is denied, but in a way corresponding to the figure and not to the thing spoken of. It is not needful here to recur to the original formation of the body in Gen. ii. 7-21. NEANDER: "He is here speaking of a higher heavenly organ to contain the soul, instead of the earthly body." ["The use of αἰώνιος (comp. chap. iv. 1 ff.) forbids us to understand by the οἰκία, a temporary lodgment of the soul, to be succeeded by the glorified body at the resurrection. It must mean a permanent spiritual corporeity (so to speak) capable of co-existing with the body of the resurrection. It is something which is not the soul, but essential to its perfect consciousness of personality and identity. The human being, it is probable, cannot exist as pure spirit. A vehicle or form, perhaps an organization, may be necessary to its action. (See Taylor's Physical Theory of Another Life, chap. i.). Hence the use of the varied terms οἰκοδομή, οἰκία, οἰκητήριον—also the expressions ἐνεδύσθαι, ἐνδύσασθαι, and the deprecatory language of ver. 3, and ἐνεδύθαι—ἐνεδύθαι, ver. 4."—WEBSTER and WILKINSON]. But this dwelling is said to be eternal in contrast with the dwelling of this tabernacle. [In our English version a comma should separate "eternal" and "in the heavens." FAUSSET]. The last qualification, ἐν τοῖς οὐρανοῖς (opp. ἐπίγειος) should be joined with ἔχομεν, so as to say that we have this dwelling in the heavens. But how is this to be understood? The present tense would seem to refer to some period immediately after death. But if the soul is to have a body corresponding to its condition at that time (of which, to say the least, the Scriptures distinctly say nothing), then the dwelling here mentioned cannot be eternal. Nor would what is said in ver. 2 of our house which is from heaven, agree very well with such an assertion. Comp. Delitzsch, Psychol. p. 874 ff. It is possible indeed that ἔχομεν refers to a mere reversion or expectancy, i. e., to an ideal possession like that which is spoken of when it is said: Thou shalt have treasure in heaven (Luke xviii. 22). In such a case the dwelling would merely be se-

cured for believers, just as the life mentioned in Col. iii. 8 (comp. i. 6, and the crown of righteousness in 2 Tim. iv. 8) is said to be. Or it may be alleged that the intermediate state between death and the resurrection is entirely lost sight of in the Apostle's mind, inasmuch as we know that he looked upon it as altogether temporary, and hence that the perfection to be attained after the resurrection was the absorbing object of his attention in this passage (Osiander). It is hardly probable that such a man would have changed his mind so soon after writing the fifteenth chapter of his former Epistle to the Corinthians, and so should now have believed that he was to pass immediately at death into the blessedness of the resurrection body. And yet how can we reconcile what is here said with what is said in that chapter respecting the development of the resurrection body out of the earthly? It was doubtless his deliberate conviction that in the Parousia, when our Lord shall return, the heavenly bodies prepared for all who belong to Christ, shall be brought down to this earth, and a power shall be imparted to those then alive of changing, and to those then deceased of uniting with, the essential germs of their bodies, and that these shall thus attain their proper fullness and form. NEANDER: "There is certainly a marked distinction between what Paul here says and what he had taught in his earlier Epistles. During that earlier period his most ardent thoughts had been directed to the second coming of Christ. Now, however, when he was oppressed by apprehensions of death (chap. iv. 10-12), his mind was more impressed with the feeling that he might not live to see this second coming of Christ. In this state of mind he had new and additional discoveries of Divine truth on this subject, either by means of his own reflections under the direction of the Holy Ghost, or by means of direct revelations from heaven. From the promises of Christ, and from the very nature of fellowship with Christ, he was now satisfied that death would be only a progress toward a higher state of existence, and this thought had been developed into a conviction that the soul must come into possession of an organ adapted to the active conscious life immediately after death."*

* Dr. Hodge has recently very elaborately defended the interpretation which makes the house not made with hands to be heaven itself. In this he agrees substantially with Anselm, Aquinas and Rosenmueller. His arguments are (1), the frequent Scriptural comparison of heaven to a house in which are many mansions (Jno. xiv. 2), a city in which are many houses (Heb. xi. 10, 14; xiii. 14; Rev. xxi. 10), or more generally a habitation (Luke xvi. 9); (2), the appropriateness of the metaphor; (3), the agreement of the description here given with other descriptions of heaven. Heb. xi. 10 (comp. Heb. ix. 11), et. al.; (4), any body after death or in the resurrection could not be spoken of as at present in the heavens, or as to be received from heaven: whereas Christ expressly authorizes such language respecting the mansions He is preparing; (5), the building here spoken of is evidently to be entered upon at death. When Paul died this was to save him from being found naked, and this could not be at the final resurrection; (6), believers are said to pass immediately into glory at death (Matt. xxii. 32; Luke xvi. 22; xxiii. 43; Phil. i. 22 ff.; Heb. xii. 23). In favor of the common view, which makes the house not made by hands the same as the body to be received at the general resurrection, it is alleged (1), that as the earthly house of this tabernacle is a body, the heavenly house must be a body also. Paul's object was not to inform his readers that he expected a new place of residence or to be in heaven, but that he looked for something in the place of his present corporeal tenement; (2), the building was not to be heaven,

VERS. 2-4.—For in this also we groan—earnestly desiring to put on over it our house which is from heaven:—We have here one proof or sign that what he had asserted in ver. 1 was a reality. This proof was the fact that even while we remain in our earthly bodies we have an intense longing for a house from heaven. *Ἐν τοῖς σώματι* has here not the sense of therefore, on this account, as in John xvi. 30, as if the succeeding participial sentence were merely an exposition of the previous verse; nor is its object simply to explain what was meant in ver. 1 by the dissolution of the earthly habitation. It rather refers (comp. ver. 4, we who are in this tabernacle) to the tabernacle (*σκήνωμα*) of ver. 1, and presents a contrast to the supposition there made that it might be dissolved. The accent, therefore, should be placed upon *ἐν*; and *καὶ* should be looked upon as belonging to it. The sense would then be: we know this to be so, and the proof of it is in the fact, that even now in these bodies also we show our longings after the object of that confidence by our sighs.—A similar style of argument may be found in Rom. viii. 22 f. The earnest desire here spoken of gives us the true reason for the sighing. That which he had called in ver. 1 a building from God, a house which we have in heaven, he here calls a habitation from heaven (*οἰκητήριον ἐξ οὐρανοῦ*) not merely on account of its origin, but because it was actually to come down from heaven to earth. *Οὐκία* is somewhat more absolute, whereas *οἰκητήριον*, a domicile, expresses its proper relation to the inhabitant (Bengel).—*Ἐνδύσασθαι* (to superimpose, to put on over, in which he passes to the figure of a garment) is not a putting on of one garment after another has been laid aside, but a putting on of one garment over another, comp. ver. 4. The longing is for a transformation in which the earthly body will not be laid aside (in death), but the heavenly will be thrown over it. The idea is that of a new embodiment without a destruction of the corporeal system which had been possessed on earth. [*“The expression ῥδ ἐξ οὐρ. compared with ἐκ θεοῦ ἔχομεν and ἐν τοῖς σώματι sufficiently distinguishes the οἰκητήριον spoken of from the resuscitated body.”* WAB. and WILK.]—Since, in fact being

but it was then in the heavens, and was to be received from heaven, (3), the reason why the Apostle did not especially refer to the intermediate state between death and the Parousia, was that he had yet received no revelation on the point whether he and his fellow-Christians of that age would live until the Parousia, and so whether there should be any such state to those of whom he was speaking; (4), in contrast with *ἐνδύω* in this connection *ἔνδυσθαι* must have a special meaning which it need not have in 1 Cor. xv. 53 f. for it seems to have the idea of an investiture over the whole person and state of the individual, and not that of a general habitation of a people. In spite of the obvious difficulty that Paul seems to speak of receiving the investiture at death, or at least to regard it as ideally at hand when he should die, we cannot but regard these arguments as conclusive in favor of the common interpretation. Neither Olshausen nor Olshausen advocated the idea (sometimes imputed to them and here avowed by Neander) of a body prepared for the soul at death and to be inhabited until the Parousia. The spiritual interpretation that the building to be received from heaven is the glory of Christ's righteousness, needs no refutation. It cannot be denied that Paul was familiar with the Rabbinic fancy, that “Adam lost the image of God by his fall, and so became naked.” In the Synop. Sohar, it is said that “when the time draws near in which man is to depart from this world, the angel of death takes off this mortal garment and clothes him with one from Paradise.” We cannot, however, suppose that Paul was much influenced by such prevalent opinions.]

clothed, we shall not be found naked. (Vr. 8). We have here a *crux interpretum*. If we adopt the two readings, *ἐνδύσασθαι*—*ἐνδύσασθαι*, we shall have a natural meaning by giving to *ἐνδύσασθαι* the sense of: although, albeit; in which case the idea would be: although we may be unclothed, (dead), we shall not be found naked, i. e., without a body; for we shall be clothed with a resurrection body. With the reading *ἐνδύσασθαι* we obtain the same general idea, if we contrast that word with *ἐνδύσασθαι*, and regard it as the putting on of the resurrection body: If indeed we shall be found clothed and not naked (Flatt). Such a method, however, would be of very doubtful propriety. But it would be quite unallowable to interpret *ἐνδύσασθαι* as a concessive particle, or to concede no force to the *γε*, as if the word were equivalent to *εἰ καὶ*. Fritzsche regards *ἐνδύσασθαι* as having the same force as *ἐνδύσασθαι*, and *ἐνδύσασθαι* the sense of *quandoquidem*, and he then looks upon this verse as giving a reason for the longing mentioned in ver. 2: since we shall attain the possession of our imperishable bodies just as well by putting on our immortal bodies when we shall be alive, as by putting them on after we have laid aside our earthly bodies (i. e., in consequence of death and the resurrection, 1 Cor. xv. 52). Such an announcement would be grammatically appropriate, but 1, such a use of *ἐνδύσασθαι* in connection with *ἐνδύσασθαι* before and after it, vers. 2, 4, is not very probable; and 2, the remark itself seems so self-evident and trivial, that it would be unworthy of the Apostle. But Rückert's interpretation: “as it is certain that we shall not be without a body (*ἐκδύσασθαι*) after death,” breaks up the logical train of thought, and with many the assertion thus made would not be looked upon as quite certain from the Scriptures. Meyer (who adopts the readings of the Rec. *ἐνδύσασθαι*—*ἐνδύσασθαι*) thinks that the Apostle has reference occasionally in this argument to those who denied a future resurrection (1 Cor. xv.), for otherwise he cannot account for the insertion of ver. 8. He thinks the Apostle intends to assert here his belief, his absolute certainty (*ἐνδύσασθαι*) that not only those Christians who shall finally be changed, but those who shall then be raised from the dead, shall meet the Lord at His second coming not destitute of bodies (*σώματα*), but provided with corporeal coverings: “we have these longings (i. e., for the *ἐνδύσασθαι*, ver. 2) on the presumption that, being clothed, we shall not be found naked (*ἐνδύσασθαι* has the sense of: if indeed, or if so be, implying a certainty, not by the force of the particle itself, but in consequence of the connection of the idea and the tenor of Paul's discourse). *Καὶ* would also have in this case the sense of: “truly.” * *Ἐνδύσασθαι* would denote an

* Hermann (ad Viger. p. 834) expounds the difference between the two particles thus: “*ἐνδύσασθαι* corresponds to the Germ. *wenn* and *anders* (provided that) and *ἐνδύσασθαι* to the Germ. *wenn denn* (since). The former is used of a thing which is assumed to be, but the writer leaves it in uncertainty whether it is so or not, while the latter, on the other hand, is used of that which is correctly assumed to be.” NEANDER says that “in the later Greek this distinction was not always observed, since the words were not unfrequently used in each other's place.” For Paul's disregard of the distinction, Dr. Hodge appeals to 1 Cor. viii. 5; Gal. iii. 4; Col. i. 23; 2 Thes. i. 6. The Apostle had no doubt about his *ἐνδύσασθαι* and we therefore incline to think he must have used *ἐνδύσασθαι*. This suits the general tone of confidence which runs through the passage. If the other word was used, it must have been because he conceded something either ironically

act which had taken place before the *εἰρηνοποιήσα*, and it is therefore an aorist participle. Such an interpretation has nothing grammatically against it. But a reference to the deniers of the doctrine of the resurrection cannot be presupposed without a high degree of improbability, and as the whole interpretation becomes feeble and forced without such a reference, it must therefore be considered very doubtful. It is still more difficult to agree with de Wette, who thinks the idea of the passage is: as we confidently expect that our heavenly house will also be a body. For it is evident from the words themselves that those who are *ἐνδύσμενοι* are not *γυμνοί*; but if the idea of the body had been prominent, *γυμνοί* would have been followed by *σώματος*. NEANDER: "We take these words in connection with those which precede them as merely an incidental expression: we are passing on with believing confidence to a higher state of being, for we shall in no event be destitute of a higher organ when we lay aside our earthly body; and it is only to this necessity of laying aside our earthly body that our natures now feel such a repugnance."—As the participle is really in the aorist and yet must in such a case have the sense of the perfect *ἐνδεδυμένοι*, there are strong reasons against referring *ἐνδύσμενοι* and *οὐ γυμνοί* exclusively to those who shall be alive and clothed in earthly bodies when Christ shall appear in the Parousia (GROTIUS: if we shall be found among the changed, and not among the dead). Finding all these interpretations unsatisfactory, Osiander gives in his adherence to the figurative meaning which had been proposed by many ancient and some modern commentators. Thus Chrysostom *et al.* have *γυμνοί δόξης*; USTERI: "under the presumption that we are clothed, we shall not be found naked in a different sense, i. e., without the crown for which we have struggled." EWALD: "criminally naked, as Adam and Eve were" (Gen. iii. 11). Others make out a similar meaning by taking *οὐ γυμνοί* as explanatory or exegetical of *ἐνδύσμενοι*, and referring both words to Christ or the garment of his righteousness—an idea which Hoffmann (*Schriftbeweis*), following Anselm, understands of an ethical application of Christ. But neither the authorities which have been adduced for this, nor the arguments by which it has been supported (as *e. g.* that it is an allusion to the secret Divine reasons or conditions in chap. iv. 14 ff., and an introduction to the mysteries of faith in ver. 14 ff.) are sufficient to warrant such an explanation of *ἐνδύσμενοι* and *οὐ γυμνοί* in this connection (where the figure of a garment is used in application to a new heavenly body), without the express addition of some such word as *Χριστοῦ* or *δόξης*. We would prefer either to accede to Meyer's interpretation, or to adopt the very well sustained and ancient reading *εἴπερ—ἐκδύσμενοι*, giving *εἴπερ* the sense of: although [*i. e.*, we earnestly desire to be clothed with our house from heaven, even if (or although) being un-

clothed we shall not be found naked]. (comp. 1 Cor. viii. 5). Here, if anywhere in the explanation of the Scriptures, we may be allowed to say: *Non liquet*.—In ver. 4 the assertion in ver. 2 is again taken up, and is more particularly defined, and confirmed by reasons:—**For we that are in this tabernacle do groan, being burdened.**—The words of *ὄντες*, being put at the head of the sentence for the sake of emphasis, have the meaning of: we who are in earthly bodies, i. e., while we are yet in them. The word *βαρύνμενοι*, oppressed, feeling ourselves burdened, gives a reason for the groaning. BENGEL: "a burden forces out sighs and groans." This is to be referred partly to the oppressions caused by our earthly bodies (comp. Ecclus. ix. 15), and probably also partly to the sufferings which we have to endure while we are in them (but of which no mention is made in the context). *Ἐφ' ᾧ* would then have to bear the meaning of: wherefore (quare), and perhaps be equivalent to *ἐπὶ τούτῳ ὅ*—we sigh over that which, *etc.* This, however, could hardly be allowed, inasmuch as the earthly body would not then be the object which was to be clothed upon (*ἐνδύσασθαι*).—**Since we do not desire to be unclothed, but (we desire) to be clothed upon.**—We may find a partial interpretation of this expression in what follows, which would incline us to make *ἐφ' ᾧ* equivalent to because that (*propterea quod*), as in Rom. v. 12 (not; in which, or although), and to refer it to the oppression which produces sighs on account of the dread of death. And yet this natural horror which all men feel in prospect of being unclothed, must be carefully distinguished from an unmanly fear of death, which would be unbecoming to the Apostle. The phrase *οὐ θέλω ἐκδύσασθαι* in the sense of: not wishing to die, is the more intelligible, since the Apostle, perhaps, supposed that he might live till the time of Christ's coming, and hence he might easily think of being spared the pains of death. (The word *ἐκδύσασθαι* occurs in profane authors as a figurative expression for death. Comp. Weistain on the passage). The reason why the Apostle wished to be clothed upon, is given in the final sentence:—**that what is mortal might be swallowed up by life.**—That which in 1 Cor. xv. 54 is expressed by a putting on of immortality and a swallowing up of death, is here called a swallowing up of all that is mortal in us in the life, i. e., in the new imperishable life which becomes manifest when the body is changed, and its mortality is forever abolished. The earnest desire expressed in ver. 2 is again alluded to when it is said that they did not desire to be unclothed; but when it is said that they were burdened (*βαρύνμενοι*), the Apostle shows that a feeling of oppression is connected with it, inasmuch as they might be called to encounter the dreaded process of being unclothed (*ἐκδύσασθαι*). And yet another way of construing it in which *ἐφ' ᾧ* is taken in the sense of *since*, deserves the preference, inasmuch as it is not easy to see how the oppression caused by our present bodies, so much disturbed by sin and the many evils of our present lot, should make us long not to die, but to be changed. If it be said that it is precisely in death that the oppression of the tabernacle is

or for the argument's sake at the time. *Kat* connects with the previous clause, and may be rendered with either of the particles, "if in fact," or "since in fact," as in chap. iii. 6, and in ver. 5. A specimen of the same kind doubt on a matter really certain to his own mind may be seen in Phil. iii. 11.]

the greatest, inasmuch as it is then as it were breaking down over the head of the inhabitant (Oslander), we reply that the expression: we that are in this tabernacle, seems to refer rather to troubles to be encountered in the midst of our present earthly life.

V. 5. Now he who has completely wrought us out for this self same thing is God.—[The *ὁ* here is transitional. The exalted expressions he had used were not made because of any thing in himself, or without a deep foundation being laid in his renewed nature]. He traces all those things of which he had been speaking to a Divine origin. The self same thing (*αὐτὸ τοῦτο*) of which he speaks, was not the groaning of the previous verse (comp. Rom. viii. 23), as Bengel and Hoffmann contend it was, for this would compel us to distort the signification of *κατεργάζεσθαι* so as to make it mean to impair by severe labor (to wear down), to break down the spirits and so to make one sigh over his bodily state and its troubles; the words rather refer to what he had just said about being clothed upon, that our mortal part might be swallowed up by the life. The meaning of the Apostle is: this longing to be clothed upon is not exclusively from an internal source, for it has a profound Divine origin. *κατεργάζεσθαι* means to work out, to finish, and so to make ready. [The preposition *κατὰ* in composition often introduces the idea of completeness, as in *καταπύλω* in 1 Pet. v. 10. Our word also implies a powerful effort as if against opposition]. In no other place in the New Testament is it used with a personal object. It has reference not to the first or natural creation, but as the further qualifying expression (who hath given us the Spirit) teaches us, to the Divine agency in man's redemption; and it comprehends that whole process of renovation and sanctification through which we attain and enjoy everlasting glory. But the actual entrance into this everlasting glory, the glorification itself, is accomplished, as the context informs us, by means of a transformation.—**Who also hath given unto us the earnest of the Spirit.**—If we adopt the reading of *ὁ καὶ δόρυ* in the following clause, the *καὶ* will introduce another qualification, *i. e.* the warrant on which we expect a state of glorious perfection in the future world. But if we accept the reading *ὁ δόρυ* merely, the sentence becomes an additional point, in the description of Him who had wrought them; *i. e.* "who has given us the Spirit as an earnest." The condition for which God had wrought them out, had already been described as one which was not in fact permanent. This temporary character is more distinctly brought forward in the word *earnest* (*ἀρραβώνα* comp. on chap. i. 22). But the Spirit itself is the Divine principle by which they were thus wrought and prepared—the Divine Spirit who by the word and all means of grace enables us to attain everlasting glory (comp. chap. iv. 6, 17, 18; Eph. i. 13, 14; iv. 30, 31).

V. 6-8. Therefore being always confident, and knowing whilst in our home in the body we are absent from our home in the Lord.—We have here an inference (*οὖν*) from what has been said in ver. 5, in reference especially to his disposition or frame of mind. He was always confident (ver. 6), and he was willing to

be absent from the body (ver. 8). In consequence of this well-founded expectation that we shall be so gloriously perfected, we are willing, in spite of our reluctance to be unclothed, to be absent from the body and to be present with the Lord (ver. 8). This desire or willingness, however, is founded not merely upon the cheerful confidence in such a prospect, but also upon the knowledge which is expressed in ver. 6, *viz.*, that while we are in our home, *etc.*. But as this knowledge was itself founded upon a peculiar faith, the Apostle leaves the construction which he had commenced, that he might give the reason for this knowledge in an independent sentence (ver. 7). The assertion of his confidence (*θάρσειν*) is repeated in a new sentence, but not in a participial form, but in the first person of the Indicative. Originally he was ready to write: being therefore confident and knowing, *etc.*, we are willing to be absent from the body, *etc.*, but he was diverted from his train of thought by his desire to give a reason for this knowledge (ver. 7), so that the original sentence was left unfinished. The passage is therefore anacoluthic; and ver. 7 is not a parenthesis (still less are vv. 7 and 8), but indispensable to the argument. [Being therefore (in consequence of having the earnest of the Spirit) always confident, and knowing by our walk of faith and not of sight, that while we are here in the body we must be absent from the Lord, we are well content to be absent from the body that we may be present with the Lord]. The word *θάρσειν* in its various forms occurs frequently in our Epistle, and is used also in Heb. xiii. 6; but the older form which predominates in the Gospels and the Acts is *θαρσύνειν*. It has the sense of, to be full of confidence and courage, to be cheerful and undismayed under disheartening circumstances (comp. chap. iv. 8ff.; vi. 9, 10; xii. 10). [Tyndale translates it: we are always of good cheere]. The word *always* (*πάντοτε*) does not exclude a variety of feelings in the frame of our minds, but only signifies that confidence is always predominant in our hearts (comp. Oslander). The phrase *καὶ εἰδότες* is not of the same signification as *καίτεπ εἰδότες* [even if, or although we know, *etc.*], nor should the sentence it introduces be understood as assigning a reason for the courage just expressed, but simply as introducing an additional thought. The substance of this knowledge was that their being at home in the body was the same thing as an absence from the Lord. He returns to the metaphor of a habitation. The first expression (*ἐνδημεῖν, etc.*) was the same as to say: we are at home in our native place; the other was the same as, to tarry in a strange land, to be in a foreign country. To be at home in the body is to be abroad, or away from home with respect to the Lord. The words *ἀπὸ τοῦ κυρίου* are a pregnant expression for being away from the Lord. Or, as long as we have our home in the body, we cannot be with the Lord. The same general idea is brought out in Phil. i. 23; iii. 20, and 1 Thess. iv. 17 (comp. Heb. xi. 13, and xiii. 14). He explains himself more fully [with respect to the nature of this *ἐκδημιούμεν*] in ver. 7.—**for we walk by faith and not by appearance.**—The spheres in which we move are, that of faith (*πίστις*) on the one hand, and that of sight (*εἶδος*) on the other.

In that faith we have fellowship with the Lord (comp. Gal. iii. 27; Eph. iii. 17), but it is a veiled fellowship, in which Christ is beheld not immediately, but concealed in His heavenly glory. In another state of existence our Lord will permit His people to behold Him without obstruction, they shall be at home with Him, and they will participate in His glory (Rom. viii. 17; 1 Thess. iv. 17; John xvii. 24; Col. iii. 3, 4). The preposition *διὰ* directs to the means: we walk by means of faith, Neander. [It generally denotes any attending circumstance or quality, particularly in a state of transition (Webster). Here the states themselves are named those of faith and appearance, because these are the prevailing guides, and we are passing through them]. The life on earth is a walk *διὰ πίστεως*, inasmuch as Christ having entered into His heavenly glory, is invisible to His people, their corporeal natures prevent them from beholding directly His heavenly form, and they know the fact that he is glorified only by means of His word and their spiritual enjoyment of His power in their hearts (comp. Col. iii. 8; 1 Pet. i. 8; Rom. x. 14). *ἔλδος* does not signify either in classical or sacred writers (Luke iii. 22; ix. 29; John v. 27; and often in the Old Testament) the act of seeing or looking, but the form or prospect beheld (Hebr.

מראה, תאור). The meaning is: we are moving in the sphere of visible objects, where our senses have no perception of the form, or the actual appearance of Christ's person. The general sense, however, of Luther's translation, "*ein schauen*," [and of the authorized English version, "by sight,"] is correct. With reference to the contrast here, comp. 1 Cor. xiii. 12f. (where it is implied that the faith will, in a certain sense, continue even after the seeing has commenced). The interpretation which represents ver. 7 as intended to give a reason for the confidence (*θαρσύνει*), and which regards faith here as the certainty itself which we have with regard to the future and the supernatural world, and sight as the phenomenal world, i. e. those things which are present to our senses and are empirically perceived, is certainly in opposition to grammatical usage and to the spirit of the context (comp. on the other hand Meyer and Oslander). Inasmuch as this concealment of our Lord within His glory, and His consequent withdrawal from their immediate possession and enjoyment, might produce despondency on the part of His people, the Apostle proceeds in ver. 8 to say:—But (*δέ* is adversative) **we are confident and are willing rather to leave our home in the body and to come to our home in the Lord.**—The reason for this cheerful confidence is the same as that which had been assigned in ver. 6. But then from this confidence also, and from the consciousness of the insufficiency of the present life to afford us what we consider our supreme good, there springs up what he here connects with *θαρσύνειν* *δε*, viz., the willingness rather to be from home, etc. *ἔδοκεν* occurs also in 1 Cor. i. 21, and here means, to be satisfied that something should take place, and hence to wish, to long for it. The *μᾶλλον* (rather) should be connected with his absence, etc., so as to mean that he was willing rather to be absent, etc. The

desire which he had expressed in ver. 4, had implied that he would prefer to remain in the body (until the Parousia) rather than to be separated from it. In view of the confidence just expressed, and the consciousness that if he were present in the body he must be absent from the Lord, he now changes this desire into a longing (no longer a groaning and being burdened) rather to depart from the body, and hence to die (*ἐκδέσθαι*, ver. 4), and to be present with the Lord. *ἔκδημι* is the opposite of *ἐνδημι* (ver. 6), and hence is not merely a change of the body (ver. 4), but death. The words to be present with the Lord, have the same meaning as to be with Christ in Phil. i. 23, for there also it was necessary to die (*ἀναλῶσαι*) before he could be with Christ. *Πρὸς τὸν κύριον* is, in relation to the Lord, a pregnant expression, and it signifies: to depart, to go to another country, in order to be with Christ. He entertained the hope that immediately after death he would be in heaven with Christ. Such was the happy state which he expected in its perfection at the approaching Parousia.

VER. 9, 10.—Wherefore we make it our ambition that whether at home or absent from home we may be acceptable to Him.—The particle *ὥστε* (wherefore) should be connected back with ver. 8 (*ἐνδοκῶμεν*). Wherefore, since we have such a desire, and in order that we may realize such a desire, we, etc. The verb *φιλοτιμίσθαι* signifies properly to love and seek for honor, to be ambitious; and with an infinitive, to strive after what one regards as his honor or reputation, and to give one's self much trouble about it. It is used in the same way in Rom. xv. 20 and 1 Thess. iv. 11. If in the phrases *δε ἐνδημοῦντες, εἴτε ἐκδημοῦντες*, any thing is to be supplied, the two participles should be made to refer to the same noun; and of course this should be either the body (*σῶμα*), or the Lord (*κύριος*). The latter seems the most natural from the connection, but the former is probably allowable. As he had last spoken of an absence from the body, it is rather easiest to refer the absence here mentioned to the same object, and such a reference would control also the object of *ἐνδμ*. The reason that *ἐνδημοῦντες* is mentioned first is most naturally explained by the fact that being acceptable to the Lord would of course be first thought of when speaking of one who was alive on earth, and would therefore be first sought after by such a one (provided the participles are connected with the finite verb *φιλοτιμ.*, i. e., we strive, whether in or out of the body, etc.). But it must be remembered that *ἐκδμ*. from its peculiar signification (to leave a country, to set out on a journey) must refer not to the state after death, but to the very process of dying. And we may very well conceive that the Apostle might speak of a laboring to be acceptable to Christ, even in this act of dying, since the mind of a believer is supposed then to be active and to be striving to maintain its hold on Christ and to avoid whatever might displease Him. The idea is furthermore an important and an appropriate one; and we shall find it essentially the same, whether the participles are connected with *φιλοτιμ.* (see above), or with the infinitive sentence (i. e., we strive to be acceptable, whether

we are in or out of the body.) [The sense of the passage is in fact virtually the same, whether these participles be joined with the body or with the Lord; for the Apostle assumes that an absence from the one involves a presence with the other. Alford's objection that we cannot be supposed to labor to be acceptable to Christ after or in death, since we are then saved, is of no great force, inasmuch as the labor is present in this life, that we may be acceptable after this life is closed]. In this way we are not obliged to depart from the meaning which ἐνθήμεν and ἐκθήμεν has borne throughout this connection (together signifying the same as πάντας or διὰ πάντος; wherever we may be, without regard to place), and with Meyer to take these words in their original meaning (analogous to that which they bear in 1 Cor. v. 10; comp. vers. 6 and 7), without supplying any thing as understood. In ver. 10 the Apostle sets forth also the objective side of what he had said in ver. 9:—for we must all be made manifest before the judgment seat of Christ:—i. e., the reason why he so earnestly endeavored to please the Lord, was because he regarded this as his highest honor; or, (if we prefer to go further back), he shows how the effort to please the Lord would spring from his desire to be present with the Lord (ver. 8). In other words, he here shows that such a desire could only be fulfilled by his being found approved at that tribunal where he and his fellow believers were shortly to appear. The whole connection shows that by τοὺς πάντας ἡμῶς he means not all mankind, but only all Christians. He enlarges upon this point, probably to excite his readers to diligence and to impress upon their minds the importance of laboring to be acceptable to Christ (ver. 9). Τοὺς πάντας makes the subject apply to the whole body of Christians. NEANDER: "This is said with special emphasis in relation to the Corinthians, who were disposed to give judgment arrogantly against their fellow-men, without remembering how bad their own case was." To be manifested (φανερῶσθαι) is not precisely equivalent to παρῆσθαι (to be presented, Rom. xiv. 10), for it looks to a complete manifestation of all that transpired within us or in the external life (comp. 1 Cor. iv. 5). Our Lord will show that He looks through every individual part as well as the whole body of His people. The words ἐμπροσθεν τοῦ βήματος (as in Rom. xiv. 10), are a solemn expression, and have a real significance; for if we ought not to make the tribunal of Christ merely a cloud, it certainly implies something more than a judicial inquiry with respect to each man immediately after death (Platt), respecting which we have no intimation elsewhere in Paul's writings. [In classical Greek, βῆμα always signified, not a judgment seat, but the raised place or step from which public speakers addressed the people at the great πανήγυρις or other popular assemblies and courts of law. In the Sept. it still retained this signification (Neh. vii. 4; 2 Mac. xiii. 26). In Roman usage it passed from the tribune of the orator to the tribunal of the judge, which was an elevated seat on a lofty platform at one end of the Basilica in the forum. In the New Testament it always means (except in Acts viii. 5, where Luke gives it a meaning something like that of the classic

Greek), a judgment seat where a formal trial is held. See Stanley's note]. In 1 Cor. iv. 5 also, it is said that Christ will be our Judge, and in Rom. xiv. 10 [where the true reading is τοῦ θεοῦ] nothing inconsistent with this is necessarily implied, inasmuch as Christ is described as the representative or the organ of the Father (comp. v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16). But the judicial office of Christ is perfectly consistent with His being the absolute revelation of God and the Redeemer of men.—The necessity of this judgment on the part of God is expressed by *δεῖ*: the only way to secure such a righteous retribution as would be honorable to God, is to have such a revelation of the hearts and conduct of us all. The object of this general manifestation was that all who were thus judged might be properly rewarded, and now in accordance with such a view he points each individual to his own particular interest in such a judgment (comp. Rom. xiv. 12):—that each one may receive the things done in his body.—The meaning of ἀντιστέλλαι is, to bear away, to receive; also, to bring back (for himself), to receive again; and thus it signifies a reward or recompense. The moral actions of a man are something laid up with God in heaven, and must be received again in a corresponding retribution. Comp. Eph. vi. 8; Col. iii. 25. A similar idea is expressed by the figure of the sowing and reaping in Gal. vi. 7, and of the θησαυρίζεν in Matth. vi. 20 and 1 Tim. vi. 19. A fuller expression may be found in 1 Pet. i. 9; v. 4; 2 Pet. ii. 13.—The things given in this recompense are said to be τὰ διὰ τοῦ σώματος. The body to be received in the resurrection cannot be the one here intended [as if the Apostle would say: that each one may receive back through or by means of his (resurrection) body according to the things which he did. This view was much favored by some ancient expositors (the Syrian, Tertullian, Theodoret, Chrysostom and Oecumenius). It must be conceded that such a construction avoids some harshness, and Osiander seems inclined to favor it. He, however, concedes that it is difficult to believe that the new body should be designated by the simple word *σῶμα*] for that word is throughout our passage used for the earthly body. The word to be supplied is not exactly *παχθέντα*, although this would be consistent with the proper sense of the passage, but *δύνα*: that which took place by means of the body as an organ (comp. Plato: *ἡδονῶν, αἱ διὰ τοῦ σώματος εἶναι*). Neander: while in this body. The reading of the Italic, the Vulgate and some other versions [: τὰ διὰ τοῦ σώματος, *propria*, etc.] may have originated in a mistake, or τὰ διὰ τ. σ. may have seemed difficult of construction. Certainly τὰ διὰ is critically well authenticated—according to that he hath done, whether it be good or bad.—In this sentence *πρός* has reference to the rule or standard according to which the reward is given. The ellipse in *εἰτε—κακῶν* must be supplied by a word from the relative sentence, *viz.*, *ἐπραφεν*.—If the Apostle had his eye on some mongrel kind of Christianity, *κοιμισθῆναι* might imply that those who adhered to it would be excluded from the kingdom of God. But on the supposition that he was speaking of real Christians in the restricted sense, he must

have been distinguishing between different degrees in their rewards according to the different degrees of fidelity on earth. Such distinctions are not inconsistent with the idea of a justification and salvation by grace; for in the economy of grace the law of righteousness prevails. Even if the atonement by Christ extends to the whole life of those who believe in Him, its influence upon individuals must be exerted by means of a progressive repentance (*μετάνοια*); and though they may be secured against condemnation, and though they may actually be saved, they may yet have their gracious reward diminished in proportion to their want of faithfulness. Such a humiliation will be as nothing in comparison with the gratitude they will feel for a salvation which will be greater in proportion as they recognize it as a free gift of grace (comp. Meyer and Oslander on ver. 10).

DOCTRINAL AND ETHICAL.

1. It is a fundamental law of the Divine kingdom and the leading aim of the faith by which it is implanted in the heart, that man the creature should be seen and known as the feeble and powerless, and God as the only mighty one. Hence it is that those whom God makes use of for the advancement of His kingdom and His cause must sometimes experience much infirmity of body and of spirit, that all may see that God alone is strong, faithful and wise, and that He will help through every trial, and never will forsake his people. He brings salvation and deliverance when all hope has failed; He manifests the power of a divine life when nothing but death is anticipated, because while death with its distresses and infirmities is seen working in them, that life exhibits all its energies in those who receive it. Thus while the work of grace is witnessed in many and is accomplished in many by such means, abundant thanksgivings redound to that God who achieves such results. In this way they are never left without courage under the greatest difficulties, for though the outward man may waste away, the inward spirit is endowed with ever freshening energies. Then while their eye is directed steadily to the things which are unseen and eternal, and to those heavenly glories which God has promised His people, they are taught by the spirit of humble faith to speak and to confess Christ before men with cheerfulness, and to regard their trials in a very different light from that in which the eye of sense perceives them. Those trials seem exceedingly light and transitory compared with the eternal weight of glory, for which God is preparing them even by such means, and for which no suffering can be properly endured here without fruit there. (comp. Heb. xii. 11).

2. The sure hope of eternal life and the expectation of a perfect bodily nature, must make the Christian breathe forth many a longing sigh while he remains in this mortal body; and the horror which nature feels in prospect of the violent dissolution of its corporeal life, must awaken in him a desire to escape the dying process and to be clothed with a glorious life by an immediate transformation; but such a hope will teach him also to be of good courage under all his

trials. Yet this courage arising from the hope of future glory on the one hand, and the consciousness that he must be, during his present pilgrimage, without a complete and an immediate fellowship with his Lord on the other, will finally change all such longings (after such a superimposed body) into a single great desire to leave this state of alienation in a foreign land, and to be at home with the Lord. Though in this life we have many animating experiences of Christ's gracious nearness, and have access by faith to His throne of grace, we have nevertheless to encounter many hinderances in consequence of our life in the flesh (Gal. ii. 20) and we cannot behold our Lord in His essential glory. But when a desire for a higher life has been awakened, we shall make the most earnest efforts, in every possible way, to please the Lord. Indeed every thing which is an essential condition to the enjoyment of our future glory will give intensity to such efforts, for every one, without distinction, must expect a full revelation before the judgment seat of Christ. Every action, even of God's children, during their bodily life, must there be judged according to the law of strict righteousness, and each believer must be rewarded according to his good or evil conduct.

[8. Though our passage does not say that "holy obedience is our only title to eternal life" (Emmons), it does distinctly assert that believers are to be fully "*manifested*" at the judgment seat of Christ, and that the reward of grace will be proportioned exactly to that which they did in (*διὰ*) the earthly body. These "things done in the body" are neither expressly nor impliedly confined to any period of life after justification, whether this be placed in conversion or baptism].

HOMILETICAL AND PRACTICAL.

STARKE, iv. 7:—If God had set angels or glorified men to preach the Gospel, we should easily have been astonished at such instruments, and have ascribed the power to such glorious personages. But now when so much is accomplished by poor and feeble men, the honor must be the Lord's alone. (comp. 1 Cor. ii. 5).—Ver. 8. Enlightened souls are full of courage, and know how to accommodate themselves to crosses, Ps. iii. 7 f. xxvii. 1. If afflictions arise, they suffer not themselves to be overcome nor to cast away their confidence. If they become involved in dangerous circumstances, so that they know not how to extricate themselves, their courage will not fail, for they know that when all human aid is farthest, God's hand is nearest.—Ver. 9. God often protects his servants and his children in a wonderful manner, and helps them by means of other men. This is especially accomplished by means of those believers who pray for them (Acts xii. 5), minister to their temporal necessities (Phil. iv. 14-20), and afford them the means of safety (chap. xi. 33), but it is not unfrequently accomplished also even by means of unbelievers (Acts xxi. 8 f.).—Observe the blessed fellowship of the members with their head! Christ's life was nothing but a series of sufferings, a perpetual dying, for he was poor, despised and pained

both in body and soul. His followers meet with the same trials, and they get no release but with their lives. Yet he preserves them, makes them joyful, often plucks them from danger as if by miracle, and thus proves that he is indeed alive.—Ver. 12. HEDINGER:—Faith seeks not concealment, for it speaks, teaches and warns. The nearer we are to death, the more diligent we should be in our callings and our work. Hearers are strengthened and confirmed in their spiritual life by witnessing the sufferings and death of those preachers who steadfastly hold to the Gospel in all their trials.—Ver. 13. Faith gives us the right discourse, and therefore the best liberty in speaking. Many speak much, but they will endure nothing in behalf of what they say, for they speak not as they should, and never speak from faith. (Gal. vi. 12).—Ver. 14. Since Jesus is the head of all true believers, they can no more remain dead than a member can remain separate from the head.—What a joy, when we shall all be presented before Christ and be forever in his society!—Ver. 15. Where much suffering, and much consolation and help are experienced, thanksgivings will also abound to the praise of God.—Ver. 17. In thy distress thou sayest, Ah! Lord, how long! But it is not long. It is only in thine infirmity that it seems long. What is time to eternity?—HEDINGER:—Light, light indeed, is the cross! Thou sayest No, it is heavy. Lift up thine eyes to the glory. What sayest thou now!—The more suffering on earth, the more joy in heaven; and yet all this is of grace and not of works, Rom. vi. 23. We deserve as little for our sufferings as for our works. God makes use of them as of a file to rasp away all that is useless in us. They are His blessing to make the good seed germinate within us and grow up into glory. Our earth has many beautiful things to the praise of its Creator, but in heaven are things a thousand times more beautiful. Let the believer see and admire the earthly beauty, but let him believe and rejoice in the heavenly far more, for he will possess and refresh himself with them forever and ever. Are all visible things only temporal? then give thy heart to no creature. So use everything you have that it shall fix your heart more on God; and be able and willing to let it go when He shall see fit to remove it. The children of this world seek satisfaction only in what is visible, in money and property, and reputation and worldly pleasures, but our spiritual natures can never be satisfied with such things. If the Divine light of faith has risen within us, we shall turn our thoughts to our spiritual welfare; we shall be more concerned that we may be sanctified and properly adorned in God's sight, and that we may have the heavenly joy and glory he has promised; and hence we shall choose a higher and better portion.—Chap. V. 1. We have here a salutary lesson for those who have health, that they may not calculate with confidence upon their health, but frequently think of their perishable tabernacles, and may be always ready for a blessed departure. Equally salutary is it for the sick, that as their tabernacle begins to break up, they may by faith lay hold upon the dwelling God has built for them in heaven, and joyfully be invested with it.—Ver. 4. A man

must be a great hero who feels no terror at death; and although the saints have overcome it, they are not altogether free from apprehensions.—Ver. 5. All do not die happy, because they are not all prepared, and some have not the earnest of the Spirit.—HEDINGER:—Heaven will be glorious! Have we the seal and the letter for it? This is the Holy Spirit who convinces us of the truth, and so sweetens the bitterness of death.—Ver. 6. Although Christ is every day with his people (Matth. xxviii. 20), and they live in communion with the Father, Son and Spirit (Chap. xiii. 14), they are not yet where they can behold his glory, and are only aliens so far as relates to such a revelation of God.—HEDINGER:—Wilt thou not go home, my child? Away, for the danger is pressing! Go home to God and get out of trouble! Array thyself in such garments as will please the Lord! Get ready, O Pilgrim, for thine eternal home! Heb. xiii. 14.—Ver. 7. To walk by faith is not a perfect life, but it is essentially a great and glorious thing; for whoever desires it must be born of God and be united with him. In the future life of spiritual vision, the brightest object will be the Son of God, in whose glorified humanity we shall behold not only the majesty of his eternal Godhead, but also the Father and the Holy Spirit.—Ver. 8. Our home is where the place of blessedness is, where all believers have their home, where our Father, (James i. 18) our mother (Gal. iv. 26), our brethren, Christ, and those who have entered into glory are (Col. iii. 1; Heb. xii. 22 f.); and there is our habitation, for we shall remain in it forever (Heb. xi. 14), and it is our inheritance (1 Pet. i. 4).—Rightly to wish for death is a mark of one who belongs to God and is ready for his departure to a blessed eternity (Phil. i. 23). Try thyself by this! Whoever gives all his time and attention to the body, and so thinks nothing of his soul, how can he have pleasure in the thought that he is to journey forth from the body (Rom. xiii. 14)?—Ver. 9. Only when we are by faith in Christ, and all our works are from Him, can our walk be pleasing to God. The best evidence that we are entirely acceptable to God is, that we are striving in all things to please Him; and that we are displeased with our own imperfections, and so are always humble.—Ver. 10. We are even now perfectly manifest at all times before the Lord, but we need to become manifest hereafter, that the whole world may see what we have been, whether we were good or bad. Many can now play the rogue under their disguises, but in due time every thing shall be revealed before the eyes of angels and the whole world. Without fault of thine own thou mayest suffer, but God sees it, and he will surely bring thine innocence to light. Ye unjust judges who turn aside the righteous cause, and ye Epicurean worldlings who live without shame, and sport yourselves in sin, how will it be when you stand before Christ's judgment seat? Turn or tremble (2 Chron. xix. 6 f.; 1 Pet. iv. 5)! In this world it is often with the godly as if they were ungodly, and with the ungodly as if they were godly (Eccles. ix. 2 f.). Should not the leaf some day be turned? God is righteous; and He must have a judgment day to give each one his due reward (Rom. ii. 6-9).

BERLENE. BIBLE, VER. 7:—We need to be convinced of our inability, that grace may shine the brighter, and that we may not confound the creature with the Creator and nature with grace. God is not a God for seasons of prosperity or court favor merely, but a God of patience. We should bless Him for such methods with us as are indicated in Matth. xii. 20.—**Ver. 8.** A genuine triumphal song. Let no one ever despair; only be faithful. Though God never overburdens His children, they must expect sometimes to be in perplexity. But when our passions cease to boil, the impurities which might otherwise become sedentary, are driven off. Anxiety and doubt will retire before the spirit of faith.—**Ver. 9.** We must often be thrown like a ball hither and thither, but we need fear no evil for we have a Lord who delivers from death.—**Ver. 10.** We must not be ashamed of a sanctified cross-bearing. But first we must take up the cross, have fellowship in the death of Christ daily, and never shake off from our necks what God lays upon them.—Death before life! such is God's inviolable law.—Our fallen nature cannot receive the blessed life of God in Christ, until we have given up our own mind and will to God.—Reason says: "What to me is a life which can be gained only by death?" and it praises the scorner who merrily enjoys the world. Others despise the idea as a vain fancy. But the believer knows better whom he has believed, and by what power it is that he must live.—Unless thou holdest before the eye of thy heart every day, hour and moment, as thy only true glass, the despised cross of Jesus, and His perpetual renunciation of Himself, no permanent rest canst thou know, and the Holy Spirit who is the Spirit of Christ and not of the world, can never dwell with thee.—**Ver. 11.** Thou art no longer in the state in which God made thee, but thou must be cured of disease before thou canst be blessed. Blame not God then and call Him cruel when He is carrying thee through this process. He never makes us experience the power of this death, until He bestows upon us a power to live a spiritual life. Christ therefore gains over our wills that He may subdue them in spite of the opposition of the flesh. But a Christian always soars in spirit to the eternal and heavenly world, and thence derives strength for a new and secret life.—**Ver. 12.** God allows the Christian, on his first conversion, to enjoy much spiritual delight, that he may perceive the advantages he has gained, and may be encouraged to go forward in face of death.—It often seems a great mystery when the watchman suffers for those committed to his trust (Col. i. 24). And yet a good shepherd is willing to give his life for the sheep (John x. 12), not indeed to redeem them, for Christ alone can do that, but because He is stronger and must go before them that are weak.—**Ver. 13.** Faith in Christ gives the believer a new life, for it draws down living and active energies from God; and while it allows Him no rest but in God, it gives him true rest there, with life and strength, victory and complete salvation. No one must attempt to live without this Spirit, for nothing else can give us the beams of Divine light and cheer our souls, with the radiance of a heavenly life. Where this exists

deeply in the heart, it will find expression in the lips. It will take away all our timidity, and make us willing not only to confess Christ for ourselves, but to carry the Gospel to our fellow-men.—**Ver. 14.** He who raised up Jesus from the dead, imparts to all who put faith in Him, the confident assurance and lively feeling that they too shall not be left in the grave.—Christ has acquired the right to represent and introduce His members wherever He is Himself. He will hereafter bestow upon us blessings, far surpassing what the Gospel now gives us, for as yet we have had to endure very much of the shame of the cross.—**Ver. 15.** Ministers should strive to make all their sufferings as well as their labors a means of edification to all around them.—In no way is God more glorified than when man gives up himself in his utmost glory as nothing, that he may be made what infinite wisdom and love may think best.—**Ver. 16.** A Christian should not voluntarily bring troubles upon himself, for a false nature may of its own choice involve itself in difficulties, and then make a martyrdom out of it. If our heavenly Father is pleased to let our outward man, in connection with which God has in His wisdom decreed that all our spiritual and corporeal troubles shall take place, fall into decay and perish, His will be done. The renewal of the inner, the hidden man of the heart (1 Pet. iii. 4), is usually in connection with the decay of the outward man. In proportion as we are daily melted in the fire of affliction, we grow in the kingdom of God. According to the crucifixion of our flesh will be the activity of the spirit and the life of the man in Christ.—Nothing more promotes the daily renovation of even the converted man, than the cross.—Every pain, sorrow and trouble is a needful birth pang, for the production of a new life and for its healthful growth.—**Ver. 17.** The fear of the cross, which young converts and many who are patiently pressing on in the Divine life, are accustomed to feel, outweighs all they can endure in this world, and is not worthy of mention if they think of making a merit or a matter of importance of their afflictions. However long or severe any trial may be, it sinks to nothing, the moment we catch a reflection of the future glory. Our choleric tempers cannot long bear the fire of affliction. The suffering will seem intolerable because our sense and reason cannot get beyond the eternal and temporal.—You who complain so much of the weight of our sufferings, can yet bear very well the weight of glory which is to be found under the cross.—Rejoice rather, for death, pain, sickness, and loss of honor, of property, of friends and of comforts, if for conscience's sake, are nothing but gain. The moment we begin to enjoy the fruits of our sufferings, we see the cross in a new light and are ashamed that we were not always faithful. Indeed, it ought to have been glory enough to bear reproach with the Son of God. But who can tell the glory which in another life follow these brief sufferings? Even a foretaste of these has often been sufficient to carry God's people altogether beyond themselves, and to cause them to break out into the highest strains of exultation.—**Ver. 18.** We must get accustomed to raise our thoughts above our outward state and seek in

God, where our treasure and best portion are, the motives of our daily life, our consolation, our counsel and our peace. Our troubles will then seem very insignificant. As when a man is on a high tower or mountain, objects far below him seem very small and even invisible, so to a mind in communion with God, all temporal things and all sufferings of course will seem small indeed. We very soon find, when our carnal minds try to make something interesting of the things that are seen, that they are indeed fleeting and vain. How easy then to use such things as a test whether we have true faith or not (Heb. xi. 1). CHAP. V. 1. How will it be with us when our present mortal bodies are dissolved? We say indeed, we hope for the best. But what reason for hope have we? Those who in this life have been dead to sin, have put off the old man with its affections and lusts, when they come to die, give honor to Him who in His death gave them life; they have put on a new man, which after this life shall be invested with another body, a habitation in the Jerusalem which is above, an angelic body, formed indeed from this earthly one, but endowed with such heavenly attributes that it shall never be destroyed. He who is unwilling to have his old house demolished may well tremble when his Lord shall come, and after all shall break it up against his will.—Ver. 2. Our sighs, which seem now so painful, are nevertheless longings which spring from a sight of something better and can be satisfied with nothing here. They are a kind of necessity for man; for after all, a great treasure, something supernatural, is concealed under them. Eternity is thus at work in our souls, for its eternal longings have taken possession of them. These may be faint and confused at first, and hence they must be directed and brought to distinctness. The longings have reference to the great end of our existence, but the sighs to our present condition along the way.—Ver. 3. The spirit of man appears to be by itself naked, as it were unclothed. It is therefore incomplete before God until it is invested with a new body of spiritual powers and light. Those who desire to enter the New Jerusalem must have within themselves that spiritual building which belongs to the new creation, viz: the character and image of God, by which this mother can recognize her child.—Ver. 4. Our mortality is now a burden, but God so changes its nature that when it is assailed we think of something very different. It is natural for us to wish we could avoid the separation of our souls from our bodies, and by an instantaneous change (1 Cor. xv. 51 f.) be with Christ in the resurrection state. But ere this can be we must be unclothed. The mortal must be dried up, but life must enter its remains. It is right to love life, but we may hasten too fast, or go in the wrong direction in pursuit of it. Here it is that sense is likely to intermeddle and do mischief. But Christ took upon Himself even this fleshly nature, though without sin. It is no evil in itself, but only a token that a man has life in himself. Christ assumed it not that He might retain it forever, but that he might in due time lay it aside. "Not my will," He said, "as far as it is a human will, but Thy Divine will." In that great conflict He maintained His ground,

and His success should be our encouragement. We may, indeed, see in Him what it costs to bring the will into its proper state. But just as He overcame, by subjecting the lower to the higher nature, so must we.—Ver. 5. God does not abandon His work, and His spirit puts His seal upon our hearts that we may have, what we very much need, a certainty for the future.—Ver. 6. Just as far as we succeed in making the present world our home, we shall be absent from the Lord, and without the complete enjoyment of Him.—Ver. 7. Faith unites us with God and gives us as high a knowledge of Him as is possible in the present life. But clear as this faith is in itself, it is in fact dark to us. We do not behold the face of God with an unobstructed vision. And yet this obscure faith gives us a far brighter light than can ever be attained by seeking to find out God by the highest exercise of merely human reason.—Ver. 8. Though we are yet far from our native land, we are full of cheerful confidence. We are citizens of it still (Eph. ii. 19; Phil. iii. 20), and in some respects are already there (Heb. xii. 22).—Ver. 9. Wherever we may be, our only honors are in another world; let us, then, for the present be satisfied with God's allotments, and give ourselves completely up to be led as He pleases.—Ver. 10. This is a stimulus which the believer always needs, for he has always some remnants of an evil nature.—Everything which is now concealed must one day come to light, and be either condemned or approved. It is surely a righteous thing that God should recompense to every man what he has thought, spoken, or done, according to all that he has done by means of the body. Everything which men have done—all the evil which the redeemed as well as the good, which the lost have done, will be investigated and scrutinized with the strictest justice.—Blessed, indeed, will they be whose works shall be found right. And yet those in whom Christ Jesus lives, reigns and works will own Him as the source of all their goodness. Such a blessedness and dignity will be of the most exalted nature. No works will then be recognized or accepted before God except those which belong to believers justified by faith, and saved by grace; for all others will be traced to some false principle.

RIGOR:—Ver. 7. God conceals His choicest instruments under the lowliness of the Cross—not that they may be undervalued, but that they may show their unshaken dependence upon the Lord Jesus.—The ability and disposition to undertake the work of the ministry, the knowledge of Christ by means of a Divine enlightenment, the honesty not to seek our own selves, the willingness to spend and be spent in the service of another, the courage never to be ashamed of any of Christ's words, the good conscience which nevertheless avoids all private dishonor, the sincerity which never corrupts God's word, and the untiring patience which never gives out—all this treasure Christ's servants have in a frail outward man (chap. iv. 16) in an earthly tabernacle which is liable to be broken up at any moment (chap. v. 1). Such an earthly vessel may have a special fragility of its own (comp. x. 10) in addition to the general weakness of its kind. If we are

never weary, if our spirit and power is demonstrated in the consciences of other men, and if we are sufficient for all our duties, it is because we continually receive from God a stream of influences which keeps us in dependence upon Him and sustains our inward life. Thus our weakness and the Divine support are always seen in mutual relations.—Ver. 8ff. As the Apostle repeats his “not, not,” we not only see the encouragement which faith supplies and the victory he gained over his own natural feelings, but the happy issue of each trial tends to bring to light and to refute those secret objections which other men are apt to feel with respect to the humiliations of the Cross.—Ver. 10f. The infirmities which our Lord Jesus took upon Himself, and which continued with Him until death, the purpose never to use His Divine powers for His personal relief, whatever contempt might be heaped upon Him on this account by carnal-minded men, are now the proper medium through which we have fellowship with Him in His life, and we must now bear them about with us, and never intentionally conceal them.—Ver. 12. It is in Christ’s ministers that we may most impressively see the fellowship of Christ’s sufferings and the likeness of His death; but in the conversion of souls, in the powerful effects of the Gospel, in the awakening life and flourishing condition of the Church, we have a proportionate proof of His life.—Ver. 13. Those who openly confess the truth and cheerfully suffer for it, must have a believing spirit and a firm hold upon invisible realities.—Ver. 14. Faith always finds access to God only through Christ. The resurrection and glorification of Jesus is the true ground for hoping that God will raise up and present us also. Only in this light shall we be able to estimate what each one gains or loses under the sufferings or unclothings of our present state.—Ver. 15. Every thing we ministers acquire by our spiritual treasures is intended to win, to confirm, and to relieve, as much as possible, you the people. The more, then, you observe how this abounding grace of God sustains us under our trials, the more you have reason to give God thanks.—Ver. 16. Our bodies, lives, health, strength, comforts, prospects and all that we have on earth, may be gradually wasted in consequence of our fellowship with Christ’s sufferings; but the heart, the spirit which animates us in it, and the willingness to spend every thing in the service of God, will never be changed, because it is always enlivened by hope.—Ver. 17. According to the great principle of the Divine kingdom: “Through suffering to glory,” every trouble we have gives us a pledge of the glory, a salutary foretaste of the powers of the world to come, such as we could never obtain without the decay of our outward man.—Ver. 18. Every moment, in all our public discourses, testimonies, ministerial work, and intercourse with our people, we are making our choice and laying hold upon and aiming at either the temporal or the eternal.—CHAP. v. 1. The word of God and the spirit of faith which it produces tends uniformly to humility, but never to feebleness of spirit; and it teaches men to think but little, but not contemptuously, of the body. Inasmuch as houses, tents, clothing, are very necessary and very con-

venient, we should learn that our bodies are not to be hated. But as such things can be laid aside and be changed without tearing away any portion of our hearts, we should learn that our bodies ought not to be over-valued.—The house which is from heaven, that portion of the heavenly glory which every believer will have for an ornament and a covering, and the residence in which the inward life of his spirit manifests itself to others and receives from them its highest enjoyments, is not given him until the earthly tabernacle falls off; for it has been prepared, designed and promised only for that occasion. As this is of heavenly origin, it will never be dissolved, and can perceive heavenly things.—Vers. 2-4. Our heavenly calling gives us the hope of a house above, while we are enduring the oppression of our earthly tabernacle, that we may under both influences sigh to be clothed upon by the higher house.—Our spiritual nature has always abundant reason to long for a deliverance from our present bodies. Great as our enjoyments may be on earth, we cannot but sigh for something better. Our reluctance to be unclothed may therefore be beneficial in moderating and purifying our longings for deliverance.—Ver. 5. By faith and the dealings of His providence, God is always preparing us for this glory, always cherishing our hopes and longings for it, and always chastening and purifying the expression of our desires. Oh, how wisely has God combined together in our worldly and spiritual experience these after throes of our troublesome life and these longings for future glory!—Vers. 6-8. True faith prepares us for either alternative; whether to remain in the flesh, or to lay aside our present tabernacles.—We walk by faith, and we are therefore cheerful during our pilgrimage; but the feeling that our Lord is not in sight often makes us forlorn and desolate when we are in trouble.—Nothing that we can do or enjoy on earth can be compared with being absent from the body and at home with the Lord.—Ver. 9f. The effort to be, and the consciousness that we are, accepted of the Lord, is our strength along the way, and will be our satisfaction when we reach our home.—This Divine approbation will be publicly awarded when we stand at the judgment seat of Christ.—Great power of faith, which makes us joyful even in the day of judgment!

HEUBNER:—CHAP. iv. 7. In these dying bodies great and glorious treasures are hidden. We are never perfectly pure and true, except when we ascribe every thing good to God.—Ver. 8. The Christian’s superiority to the world and his peculiar skill are owing to his watchfulness, steadfastness of purpose, cheerfulness and calmness of mind.—Ver. 9. The more persecution and ill-will we receive from our fellow-men, the more cheering is God’s favor, and the nearer is His aid. When the danger is most imminent, His servants may feel sure of a speedy deliverance.—Ver. 10f. The death and the life of Christ should be revealed in every Christian by a continual self-sacrifice for others, and by a power to overcome all temporal sufferings.—Ver. 12. The more a man sacrifices himself, the more power he has over others. In this case life comes from death.—Ver. 13. When faith urges thee on, let

not thy mouth keep thee back. But without faith, thy speech will displease God and have no blessing. Without faith no one can give a true testimony for God; but with faith no one can refrain from it.—Ver. 14. The hope of an eternal life makes us strong to give up a temporal.—Ver. 15. The reason that pious men are kept in the world is that they may bring the wandering to the path of safety. God's grace should be celebrated by well-filled choirs. It is sad to hear His praises from such feeble choirs on earth. Thank God, it will not be so in heaven!—Ver. 16. The more our life of sense is renounced, the purer, the stronger and the more triumphant will be the life of the spirit. Piety always rejuvenates the inner man (Isa. xl. 30 f.).—Vers. 17, 18. Troubles are light when they come from men, and affect only the outward man. All that earth can do is as nothing to him who has God's grace; but God's wrath is terrible indeed! Our indemnification for all sufferings and sacrifices is infinitely greater than our pains, our reproaches, and the loss of all earthly things could be; for God gives us everlasting joy and honor. The only condition is a heavenly mind, directed to the eternal world as the needle to the pole. We should see no reality any where else.—CHAP. v. 1. The hope of a glorified body comforts the sick and holds the spirit as if it were a foreigner in the (earthly) body.—Ver. 2. The worldly man is terrified at the thought of losing his body, and he wishes it might be his home forever; but the Christian sighs for its dissolution. A truly pious longing to die is the Christian's home-sickness, but the desire which many have to die is only a desire to be free from trouble.—Ver. 3. A body is necessary to the soul, and the resurrection of the body will bring an inconceivable augmentation to our bliss. Ver. 4. Nearly all the troubles and oppressions which we experience during our earthly life spring from the body. Ver. 5. God has reserved to man a better portion than this world can give. The Holy Spirit, by a celestial birth, makes us children of God, and, of course, immortal. Whoever knows by experience this Divine life, can never think of its interruption or cessation. A Divine life must be an eternal life.—Ver. 6. Our earthly life of care is only a brief pilgrimage.—Ver. 7. Our only fellowship with the Lord must be by faith. On earth we cannot behold Him immediately, nor hold direct intercourse with Him through any of our senses. None but a fanatic will think of a visible intuitive enjoyment of Him here.—Ver. 8. The Christian's home-sickness never paralyzes, enfeebles or effeminates him, as a natural home-sickness frequently does the worldly man; but it rather sanctifies and strengthens him.—Ver. 9. The assurance of being united to Christ makes the believer long more earnestly to please the Lord. This will not leave him even in the future world, for even there shall he remain in the service of the Lord.—Ver. 10. 1. We must all stand before Him, for none can escape Him. Whoever is inclined to call this right of Christ in question will surely experience its terror in his own heart. 2. The thought that thy heart will be revealed is either joyful and comforting or terrible (John v. 24. We read elsewhere of a condemning, but

here of a revealing judgment. The latter is rather a Christian glorification).

W. F. BÄSSEN:—Ver. 7. The transcendent power which triumphs over all earthly things which makes the ministers of Christ superior to all suffering, and which sometimes is communicated from him to others, is owing not to the excellence of the vessel, but to the preciousness of the treasure it contains; not to the person of the preacher, but to the name he proclaims; not to the natural ability of man, but to God's grace and word of power. The saying the Apostle uses respecting the treasure in earthen vessels is true in general of all Christians who possess the precious pearl, Christ Jesus, in the shell of this natural life.—Vers. 8-10. "I shall never die," says the Church, as she bears forth the treasures of Christ's kingdom, "but live to make the Lord's work known to all men" (Ps. cxviii. 17).—Vers. 13, 14. Though much distress may follow her confession, faith can never withhold the confession itself (Rom. x. 10), and in making it she becomes conscious of herself and grows.—Ver. 15. The more thanksgiving, the more grace (Ps. l. 23).—Ver. 16. At no time do the energies of a new life stream forth so freshly and with such quickening power upon the heart of the Christian as when he is in the vale of adversity. "Day by day!" Paul was not "already perfect."—Ver. 17. In God's hand is a pair of balances; one scale of which is called Time and the other Eternity. In the former are weighed earthly afflictions, and in the other future glory.—CHAP. v. 1. Christ gives Himself to His people, even in this life, in such a way that they may be one spirit and one body with Him spiritually, and also sacramentally by faith; but when we behold Him in our spiritual bodies, He will prove Himself to be that perfect Love which communicates its whole self to its loved ones!—Ver. 8. We need to be clothed and covered in this life, or we can never be clothed upon with our house from heaven in the day of the Lord. We must put on the Lord Jesus Christ, as He gives Himself now for a spiritual clothing to all who receive Him by faith through the word and sacraments (Gal. iii. 27; Rom. xiii. 14). Only thus shall we be able, in the day of final visitation, to put on the same Christ in His glory (Rom. viii. 30), over our present mortal nature, whose original nakedness will be covered by grace and so will be capable of the further investiture of a glorious immortality (Rom. iii. 18).—Ver. 4. As in Spring the green branches and leaves are thrown over the trees and transform the rigid mourning habiliments of Winter into the fresh garments of Spring, so will the Lord Jesus Christ, our life from heaven (Col. iii. 4), triumphantly lay hold upon all that is mortal in us and abolish it in an immortal nature (1 Cor. xv. 54 f.).—Vers. 6-8. The native citizens of heaven are foreigners on earth, just as the heirs of the promised land were wanderers without a home in the wilderness (Heb. xi. 13-16). Our residence in earthly bodies necessarily implies that we should have possession of and perceive our Saviour in no other way than by faith. Sense and reason cannot apprehend Him; only faith, the new sense which God gives to the new man, and which is conver-

sant with things unseen, can discover or receive Him as He is presented in the Gospel.—Ver. 10. Just as in this life our body is the vessel and instrument for all that we have and do by faith, so in another life will the body be the vessel and instrument for possessing and enjoying by means of direct vision. Gloriously will the blessed-

ness of these bodies be manifested, when those features of sorrow which have been imprinted upon our mortal bodies, so as to make us like Christ here, shall be brightened up in our risen bodies with the reflected radiance of our Lord's glorified body (Rom. viii. 29).

X.—FURTHER ASSERTION OF THE PURITY OF HIS CONDUCT AND OF ITS PRO-FOUNDER REASONS. THESE DEPEND UPON HIS RELATION TO CHRIST AND HIS SPECIAL WORK TO MAKE KNOWN GOD'S METHOD OF RECONCILIATION BY CHRIST.

CHAPTER V. 11–21.

- 11 Knowing therefore the terror [fear] of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
- 12 For [*om. For*]¹ we commend not ourselves again unto you, but [*we say this to*] give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which
- 13 glory in appearance [in face, *ἐν προσώπῳ*], and not in² heart. For whether we be beside ourselves, *it is* to [for] God: or whether we be sober [of sound mind], *it is* for
- 14 your cause. For the love of Christ constraineth us; because we thus judge [judged],
- 15 that if [*om. if*]³ one died for all, then [therefore] were all dead [all died]: And that [*om. that*] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them [*om. for them*] and rose again [for them].
- 16 Wherefore henceforth know we no man after [according to] the flesh: yea [*om. yea*]⁴ though [and if] we have known Christ after [according to] the flesh, yet now hence-
- 17 forth know we *him* no more [so no longer]. Therefore [so that, *ὥστε*] if any man *be* in Christ *he is* a new creature: old things are passed away; behold, all things [they]⁵
- 18 are become new. And all things *are* of God, who has reconciled us to himself by Jesus [*om. Jesus*]⁶ Christ, and hath given [gave] to us the ministry of reconciliation;
- 19 To wit, that [because, *ὡς ἐστι*] God was in Christ, reconciling the [a] world unto himself, not imputing their trespasses unto them; and hath committed unto us the
- 20 word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* [*om. you*] by us: we pray *you* [*om. you*] in Christ's stead, be ye [*om. ye*]
- 21 reconciled to God. For [*om. For*]⁷ he hath made *him* to *be* sin for us who knew no sin; that we might be made [become]⁸ the righteousness of God in him.

¹ Ver. 12.—The testimony in behalf of *γὰρ* is not convincing; it is omitted by the best authorities (B. C. D. (1st Cor.) F. G. Sin., the Lat. Syr. and Copt. versions, Chrysost. and Theodoret *et. al.* Tisch. inserts it however, and thinks it betrays no evidence of being an emendation).

² Ver. 12.—Lachmann has *καὶ ἐν* before *καρτίᾳ* [and he is sustained by B. and Sin. *et. al.*] but it is not sufficiently authenticated. It was probably an emendation to adapt the passage to the subjective explanation (Winer's Gram. § 59, 1. In D. (1st Cor.) B. F. we have instead *οὐκ ἐν*).

³ Ver. 15.—The *εἰ* before *εἰς* is left out in the best MSS.; it was probably an interpolation to make out a better logical connection. De Wette thinks it was left out by a mistake of transcribers, or because a hypothetical form of expression seemed improper on such a subject. (Tischendorf inserts *εἰ*, but acknowledges the high authority of B. and D. (to which must now be added Sinait.) against him. He was much influenced by the testimony of the Vulg. and Copt. versions and his favorite C. Alford and Meyer omit the word).

⁴ Verse 16.—*Δὲ* after *εἰ* was probably inserted for the sake of the connection, but strong testimony is against it. Some MSS. have *εἰ δὲ*, and others *καὶ εἰ*. [Lachm. and Alford have *εἰ καὶ*; Rec. has *εἰ δὲ καὶ*].

⁵ Ver. 17.—Lachm. throws out *τὰ πάντα* on the authority of B. C. *et. al.*, and by others these words are placed before *καρτίᾳ*. Meyer thinks that transcribers passed over them on account of the following *τὰ δὲ πάντα*. [Tisch. agrees with the Rec. in inserting them, but Alford and Stanley (with B. C. D. (1st Cor.) F. and Sin. *et. al.*) omit them].

⁶ Ver. 18.—Rec. has *Ἰησοῦ* before *χριστοῦ*, but the best MSS. B. C. D. (1st Cor.) F. and Sin., most of the versions and Chrysost. omit it].

⁷ Ver. 21.—In the best MSS. *γὰρ* is wanting.

⁸ Ver. 21.—Authorities are decidedly in favor of *γενόμεθα*. Rec. has *γινόμεθα*, [Alford says, "with none of our MSS.," but it has many cursives to sustain it].

EXEGETICAL AND CRITICAL.

VERS. 11, 12. Knowing therefore the fear of the Lord.—This is probably an inference from vv. 9 and 10, but doubts have been raised respecting not only that inference but the interpretation of the individual sentences and their relation to one another. Some take τοῦ κυρίου as the genitive of the subject, i. e. since we know the terror of the Lord, and are acquainted with the fear which it inspires, or since we are not ignorant of the fearful things we must meet when we stand before Christ's judgment seat, and behold His awful majesty. In this case our minds are turned to the fearful judgment which is to reveal all things and to arraign all who have done evil (ver. 10). It must be conceded that the expression never has such a meaning any where else in the New Testament and especially in Paul's writings, where it evidently signifies the fear we have for God. And yet with this latter meaning εἰδότες—[which always refers to beholding (or knowing in consequence of beholding) what is visible to the external sense]—does not seem to correspond; we should rather have had ἔγνωτες. Rückert's explanation, knowing the true fear of the Lord, i. e. in what it consists, introduces something new, for in the context we have had no reference to any false fear to which this would be opposed. But the interpretation proposed by Meyer *et al. viz.* 'since we are no strangers to the feeling of a holy reverence for Christ as our Judge;' has no grammatical objection to it, for the perf. εἰδέναι may have the sense of not only a practical (to understand something), but a theoretical knowledge (comp. Phil. iv. 12) [especially when it is derived from an intercourse with the things known]. Neander paraphrases the sentence thus: "we know what the fear of the Lord (Christ) requires of a man; for it will make him act under a sense of his responsibility."—**we convince men.**—The same words in Gal. i. 10, have the sense of: to win over to our side by arguments (comp. Acts xii. 20). The idea of something immoral is connected with it there, on account of the context; and hence some regard it here, either as a question, (do we persuade men?) which is hardly allowable, or as an indicative sentence expressing a bare possibility: "even if I could deceive men (craftily persuade, or draw over by talking) I should nevertheless be manifest to God." The mere indicative, however, could not be made to express this, and an arbitrary interpolation of some clause like: "as our opponents say," would become necessary. But even if the word is taken in the sense of: to convince, we are led to inquire, of what? Some reply: 'that we know the fear of the Lord,' or, 'that we fear the Lord.' But this is not very agreeable to the relations of the sentence. Others say: 'that we are earnestly endeavoring to be acceptable to God' (ver. 9), and hence "that we are sincere in our work." This seems to us most natural; and Neander thus paraphrases it: 'we are called upon to prove what our disposition is; this can be manifest only to God, for man can take cognizance of no such matter. We therefore endeavor to convince men that they

do us injustice (by their objections), and that we are actuated by a true Christian spirit. Certainly the subject of discussion in the connection was the person and the ministry of the Apostle; and nothing leads us to think of a persuasion of the general truth of Christianity, as if a motive for the better performance of his work was to be drawn from what is mentioned in ver. 10. Such a construction would essentially destroy the idea of any thing to be gained for Christianity.—We now come to the contrast:—**but to God we have been already manifested.**—and the sentence connected with it:—**and I hope also we have been manifested in your consciences.**—in which we have an obvious reference to chap. iv: 2 where he had spoken of commending themselves to the conscience of every man (συνιστάντες ἑαυτοὺς πρὸς πάντας συνείδησιν ἀνθρώπων). Even this, however, refers probably to the manner in which he had discharged his Apostolic duties, and to the honest and sincere efforts he had made to please only God. He knew he was without concealment in the presence of the Omniscient, whose perfect light will reveal not him alone, but all things before the judgment seat of Christ (ver. 10). He also hoped that he was made manifest in the consciousness, or the consciences of the Corinthians among whom the Divine light had shone so brightly, and among whom he had given so many impressive proofs of his spirit. Ἐλπίζεω is here expressive of an opinion that something was true, and the confident expectation that it would turn out to be so. Observe the transition to the first pers. sing. on the introduction of a matter so purely personal. From a point which God had so distinctly revealed that it needed no more attention to secure a favorable judgment, the Apostle turns to convince those who could not see his heart and who were too easily influenced by false appearances and the unfavorable remarks of others, that he was not actuated in what he was saying by an idle vanity of which God would disapprove, but by a pious regard for the great day of final revelation. In this conviction is involved also the consequences to himself after all the gain, the confidence and the esteem he might acquire, and of course the opposite prejudices he might have to meet, should be set aside. The object of the sentence, however, is not precisely to assign the motive of his conduct (εἰδότες), as if he had said: "Since we know" (a form which would best suit Luther's translation: "So fahren wir schön mit den Leuten," [also Tyndale's and Cranmer's English version: "we fare fayre wyth men], i. e., we do not tyrannize over and drive the people by excommunications, etc., but we teach them by gentle means, etc.; a translation and an interpretation which is opposed to the grammatical sense); but it is to define more particularly the πείθομεν, and to show that it was done in a pious spirit. So far as relates to the essential meaning, it comes to the same result whether τοῦ κυρίου be taken as the genitive of the object or the genitive of the subject. In either case the Apostle intended to assure them in the participial sentence (ver. 11) that he acted under a reverential sense of the Divine presence and with reference to that tribunal before which

all things were to be revealed. We may, perhaps, explain it thus: we act in full view of the awful things connected with the Judge, or under the reverential fear which the thought of him, *i. e.*, the terror of the Lord the Judge, awakens. The common usage of the language would probably decide us in favor of the former view.—**We are not again commending ourselves unto you.**—The *γάρ*, which some important manuscripts insert after *οὐ*, has induced some commentators to look for an intimate connection with ver. 11. The Apostle has been made to say: 'we hope we have been manifest in your consciences, for we are not commending ourselves, *etc.* He did not commend himself, for he presupposed that he had already been made manifest to their consciences. I am already assured of your confidence, for I am not thus commending myself in order to recommend myself to you, but it is to give you, *etc.* But as the best critical authorities are not in favor of the *γάρ*, a very good connection is made out, by supposing that he is here meeting a possible misconstruction of the confidence he had expressed, or rather of the whole vindication he had made of himself in ver. 11, comp. on iii. 1.—**But we say these things to give you an occasion for boasting on our behalf.**—From the words *ἐαυτοὺς συνιστάνομεν*, we conclude that *λέγομεν ταῦτα* (not *ἐομέν*) must be supplied before *ἀλλὰ—διδόντες*. The word *ἀφορμή* occurs also in chap. xi. 12; Gal. v. 13; Rom. vii. 8, 11; 1 Tim. v. 14. It properly signifies the point from which an undertaking takes its start, a point of support, a holding point; hence the necessary means for doing or attaining any thing, the materials or means which give occasion for it. In connection with this, *καύχημα* must mean, not the matter respecting which one glories, but only the honor or glory which is the result of the glorying. The words *ὑπὲρ ἡμῶν* signify, in our favor, for our advantage, as in chap. vii. 4, 14; viii. 24; ix. 2, 8; xii. 5 (giving him the honor due for his faithful and sincere labors in planting and sustaining the Church). This idea is carried out in the final sentence:—**that ye may have an answer against those who boast in appearance (face) and not in heart.**—After *ἵνα ἐχῃτε*, either *τί* or *λέγειν τί* must be understood. The sense of *ἔχειν* here is: to have in readiness (1 Cor. xiv. 26), and *πρός* must signify: against. They should have something with which they might meet the Apostle's opponents, with whom they had become so captivated that they needed to have such an occasion given them by him. We have here a delicate reference to the way in which they had been turned against him by the influence of such men. Those against whom the Corinthians ought to have boasted in his behalf, he calls in an antithetical sentence, men who boasted *ἐν προσώπῳ καὶ οὐ καρδίᾳ*. By *ἐν προσώπῳ* he must have meant either: in the sight of men, in contrast with those who had a true approbation of their own consciences before God, or (in better correspondence with usage in other places 1 Cor. iii. 21, *et al.*): what was visible in the sight of men. In the latter case, *πρόσωπον* and *καρδία* would stand in contrast with one another, as the external and the internal. *Πρόσωπον* would be equivalent to the

face or countenance, and the object of their boasting would be the holiness, the zeal, the love, *etc.*, which might be seen in a man's presence, not what existed in the heart. The hearts of those to whom he here alluded, he implies were destitute of all that of which they boasted. He designates their act not according to its intention, but according to the fact. (Meyer). Or *πρόσωπον* may be taken as equivalent to the person (whether it were a man's own or other people's person), personal relations, connections, leaders, ancestors, and particularly his external relations to Christ (ver. 16; xi. 18 f.; 1 Cor. i. 12); and *καρδία*, in this case, would signify that which is internal and noblest in man, that which God looks upon (1 Sam. xvi. 7) as the seat of faith, the proper ground of all true boasting. (Osiander). As *πρόσωπον* almost uniformly bears in other places the sense of the face, the first interpretation is probably to be preferred. The sense will then be: those who boast not so much of the heart as of the face, and whose piety, therefore, is seen entirely in the countenance, *etc.* The reference, therefore, is to hypocrites. [Chrysostom: "He does not bid them glory on his account absolutely, *i. e.*, when no cause existed, and they had no occasion, but when his adversaries began to extol themselves. In all things he looks out for a fitting occasion. His object was not to induce them to make him illustrious, but to silence those who improperly commended themselves to the injury of others. Such gloried in what is seen for display. They did all things out of a love of honor, and they wore an aspect of piety and venerability, while they were empty inwardly and destitute of good works."]

VERS. 13-15. For whether we have been beside ourselves it is for God.—He now shows them that they had good reason for boasting of him rather than of those who depreciated him, for if he was to be judged by what he had done among them, they could not doubt his sincerity. Two different judgments might be passed upon him, and are pointed out in *εἴτε ἐξέστημεν* and *εἴτε σωφρονούμεν*. [They referred to his former (*ἐξέστημεν*) and to his present (*σωφρονούμεν*) state of mind. In his former course (either when he was at Corinth, or when in some part of his epistles he had commended himself), he might have seemed to some beside himself with zeal and earnestness, but more recently he might have seemed to the same persons unduly reserved and sober. In both cases he may have been charged with acting an interested and artful part; whereas he maintains that he was governed by higher motives, which prompted him to adapt himself to varying circumstances]. The first, however, may have been more especially the judgment of his opponents, and showed the low estimate they had formed of him. It was not that he had overacted his part (Luther: done too much, dealt sharply with the people), nor merely that he had been foolish or had acted foolishly. Nor do we understand by the word here used that he was charged with going beyond the limits either of ordinary intelligence (mysterious contemplations), or of intelligent consciousness (ecstasy); for neither of these things are hinted at in the context. Nor does the extravagance al-

luded to seem to have been a transgression of propriety by an excessive self-glorification (Schott), nor an immodesty of deportment (R. Cath.). The idea intended is rather that of losing one's senses, an insanity in contrast with being of good mind, reasonable (*σωφρονεῖν*). In like manner *ἐξέστη* is used in Mark iii. 21, and *μαίνεσθαι* in Acts xvi. 25. The objection to him was not that he had commended himself, as in chap. xi. 17 f.), in which case *σωφρονεῖν* would signify, to be diffident in this respect; to God would then signify, for the honor of God; and for your sake would mean simply as a salutary example or as an instance of condescension for you. Such a sentiment would not have been needful after what he had said in ver. 12. He probably had before his mind the whole course of his action, for this had probably seemed to his opponents as madness. In contrast with the Judaizers especially, he had shown a burning zeal for the advancement of the pure Gospel, for the conversion of souls and for the perseverance and progress of those who had been converted. Did he then have reference to his personal experiences, such as his sudden conversion or his ecstatic state? The contrast as well as the following sentence seem to favor the allusion rather to his whole conduct, his general activity. But even on the supposition that his opponents were right, he suggests that the madness they imputed to him was an extreme devotion to God, in the service of his Lord, and therefore worthy of esteem. But he adds—**whether we are now sober minded, it is for you.**—If any one saw his conduct in an opposite light, or thought he acted in a reasonable and wise manner, he assured them it was all for their welfare. This explanation, according to which the Apostle speaks of his conduct as it appeared to others and was judged by them, seems to us much more simple and more eligible than that which Osiander defends; according to which he speaks on the one hand of his actual deportment, of his transcendent style of doctrine and practice, and of his highly exalted spiritual life, which he however contends actually rounded to the glory of God; and on the other hand of his more tranquil and judicious manner of action, which was better understood and more generally useful. Had such been the Apostle's meaning he makes use in the first clause of an ambiguous expression, an amphiboly, in which he refers ironically to his opponents' insinuation, that he had been enthusiastically extravagant. The signification of *ἐξέστη*, adopted by Hofmann (Schrighew, II. p. 323): "to be in an exalted state of inspiration" is not favored by the common usage of the words.—**For the love of Christ constraineth us** (ver. 14).—He here gives a reason not for what he had said in the first half of ver. 13, but for his assertion that his course of action had been sincere, and that whatever might be its appearance before men, it was for the service of God and for the welfare of his brethren. In this sentence the words *τοῦ Χριστοῦ* are in the genitive of the subject according to the prevalent usage of Paul with respect to this phrase; comp. chap. viii. 24; xiii. 13; Rom. v. 5, 8; viii. 35, 39; Eph. ii. 4; iii. 19; Phil. i. 9 et al. (The personal object of the *ἀγάπη* is introduced by *εἰς* in Col. i. 4 and 1 Thess. iii. 12). In what follows also it is evi-

dent that the object is to point out the highest manifestation of Christ's love. Although this love of Christ is a power which produces love to Christ, we are not to suppose both points embraced in the expression here. The verb *συνέχει* means either, it presses, it drives, or, it holds together. The pronoun *ἡμᾶς*, however, cannot mean here, you and me (to hold us together in friendship), but, as the context shows, only me. This holding together must be the opposite of those separations which selfishness is apt to produce or occasion. Calvin says: constrains our hearts or affections; Meyer: holds us that we may not pass beyond the limits which are required by a regard for God's honor and your welfare (*θεῷ and ὑμῖν*). The former interpretation seems indeed contrary to usage, since everywhere else the word has the meaning of, to press hard, or to afflict; but never, to urge or to impel; only in the passive is it used of the affections by which one is ruled. But why can not the active be used according to the analogy of the passive, of an affection which directly and thoroughly controls a man? With such a meaning the idea becomes more expressive. When the Apostle adds—**we having formed this judgment**—he introduces the subjective cause of that influence which the love of Christ had over him. That love had led him to form this judgment, i. e., had brought him to this conclusion, to this conviction. Whether this judgment was reached at the time of his conversion (Meyer), or whether the whole meaning of the death of Christ became thus clear to his apprehension at some later period of his life (Osiander), may be left undetermined. Neander remarks that "the aorist was here used because Paul intended to speak of something which happened once upon a time. He means, that ever since he became conscious of the saving love of Christ, a new principle of conduct had entered his heart." The substance of this conviction, or rather of the judgment then formed was:—**that one died for all, and so all died.**—If we accept of the reading of the *Receptus*, which gives us *εἰ* after *ὅτι*, we must regard *ὅτι ἅπα—ἀπέθανον* as belonging together: that (if one died for all) then all died. The hypothetical sentence, however, could have been only formally problematical, since what is there expressed must have been really certain to the Apostle. But if *εἰ* be left out, *ὅτι* is either equivalent to: *because*, and so introduces the antecedent of a proposition (Meyer); or, it is in this instance equivalent to: *that*, and both clauses depend upon it, i. e., we have judged that one died for all and that all died. (Osiander). *Τοῦτο* appears to favor this latter supposition (we judged this that, etc.). One thing, however, which would go far to determine us in favor of the causal signification is, that it brings out more prominently the *οἱ πάντες ἀπέθανον* as the proper substance of the judgment to which the Apostle says in the context he had come (we judged this, that one died for all and so all died). And yet the whole force of the sentence seems to require that *ὅτι* in the sense of *that* should be made to govern both clauses of it. This logical relation, however, would be destroyed if we thus bring in an independent conclusion by means of *ἅπα*. The inference which the Apostle makes from the

proposition that one died for all, argues strongly in favor of its judicially vicarious signification. One was in the place of all, therefore all must be looked upon as dead; one has made expiation for the offence of all, therefore all are to be looked upon as having suffered punishment. This usage, by which *ὑπὲρ* indicates that something was done or suffered in the name of some one, in consequence of which the latter is regarded as doing or suffering the same thing, prevailed even among classic writers; but among later authors the usage was extended until the word was introduced in connections in which a purer style would have required *ἀντὶ*. (*Passow s. v. ὑπὲρ*, A. II. l. p. 2064 a. b.). [Stanley contends that although *ὑπὲρ πάντων* has the same ambiguity as the English "for," "in behalf of," the idea of service and protection always predominates. Wherever, in speaking of the death of Christ, the idea of *substitution* is intended, it is under the figure of a *ransom*, in which case it is expressed by *ἀντὶ*. (Matth. xx. 28; Mark x. 45). Wherever the idea of *covering* or *forgiving* sins is intended, it is under the figure of a *sin-offering*, in which case the word used is *περὶ ἀμαρτίας* or *ἁμαρτιῶν*, as in Rom. viii. 3; 1 Pet. iii. 18; 1 Jno. ii. 2; iv. 10. The preposition *περὶ*, as thus used, has partly the sense of "on account of," but chiefly the sense of "covering," as if it were, he threw his death "over" or "around our sins." Such generalizations contain a truth deserving notice, but we may doubt whether the usage was so strictly conformed to the etymological law. In the actual interpretation of our passage Stanley is compelled to confess that there would be no force to the Apostle's inference that all were dead because Christ died, except on the idea of Christ's representing or standing in the place of those who died with Him. See some excellent remarks of Trench (*Synon. 2 Series*, pp. 163-166) and Tischendorf, *Doctr. Pauli de vi mor. Chr.*]. But as in the final sentence (ver. 15) *ὑπὲρ πάντων* would belong also to *ἐπεσθῆναι*, such a meaning would not seem appropriate to the connection, for we should be compelled to understand the resurrection for all in a sense like that which is expressed in Eph. ii. 5 (comp. Col. ii. 11; iii. 1), i. e., Christ's resurrection would be regarded as the resurrection of all. Not only the final sentence (ver. 15) but that from which the whole reflection is derived ("the love of Christ constrains us") would probably bring us to the conclusion that the main idea of the passage is, Love is for love, i. e., corresponding to the love which sacrifices itself for the salvation of all, is a love which renounces all selfish motives and devotes itself to the great purpose of the other love. In such a connection the phrase *all died* would denote a moral death. The Apostle implies that an essential object aimed at in the sacrifice of one for the redemption of all, was that the latter might forsake the fleshly life of sin which was opposed to this work of love, and which by its very nature was a life of selfishness, having self for its central aim, and in direct contradiction to this self-sacrificing and diffusive love. Olshausen says: that death of Christ for all is the principle or reason for the death of all for Him. But when any have fellowship with Christ this is effected by a faith in which His death for their

sakes becomes actually beneficial to them, and they cease to live for themselves. This is what the Apostle means in other places, when he says, we are crucified with Christ, Gal. ii. 19; comp. Col. iii. 3; ii. 12; Rom. vi. 4. The Apostle speaks of believers who in the very act of faith have entered into the fellowship of Christ's death, and hence are dead with Him, and are in the sphere of His death, because they have the essential principle of that death in a love which surrenders its personal life of selfishness. (comp. Meyer). We would not be understood as defending that interpretation, which combines and mingles together the subjective ethical and the objective judicial signification of Christ's atoning death, or which makes out that all are both morally and legally dead by virtue and in consequence of Christ's death. (Oslander). The only explanation which seems to us correct, and to which the whole connection (ver. 13-15) conducts us, is that which represents the death of Christ, which brings salvation to all, as set forth in this passage, according to its ethical meaning, but as a result of love in Him and as a reason for love in men. Neander says: The article before *πάντες* implies that precisely the all for whom Christ died must have died in Him. That which had been assumed as a principle in ver. 14 (*the all died*), is presented in ver. 15 as a purpose or aim. [It should, however, be remarked that the purpose is limited to those who live (*οἱ ζῶντες*), whereas no limitation is put to the all (*οἱ πάντες*) for whom Christ died, and who died in Him. See below]. The Apostle speaks of this living of some as a moral result flowing from the death of Christ for all:—that they who live should no longer live for themselves.—He here resumes the thought involved in the being dead. In that dying the fleshly life of sin had ceased, the man no more lived to himself, the object of all his action was no longer a life of sense in the service of self alone. The positive side in contrast with this is given when the Apostle adds—but to him who died and rose again for them—i. e., Christ who had died and risen again for their salvation (Rom. iv. 25) should now become the object of all their efforts. But the subjects of what is here spoken of are said to be *οἱ ζῶντες*. These are such as have entered into the fellowship of Christ's death; but, as the invariable consequence, are also in the fellowship of his new life: *ἐκ νεκρῶν ζῶντες*. Comp. Rom. vi. 4 ff. 13. We regard as defective not only the interpretation which renders *οἱ ζῶντες* as long as they live (for the article forbids such a rendering), but also that which regards it as meaning those who are alive i. e., those who are conceived of as a part of the same general multitude who had been redeemed and were dead. [It is precisely on account of the article before *ζῶντες* that we think the Apostle intended to emphasize and distinguish the living here from the more general mass for whom Christ died. Those who make the living in Christ as extensive and the same as those for whom He died, are obliged to take the word *died* (*ἀποθανεῖν*) in ver. 15 in two different significations, one judicial or literal, and the other moral. If on the other hand we make the death in ver. 15 in each case to mean a legal

death, then the living signifies the opposite justification; or if we make it signify a physical death, then the living must be such as partake in His resurrection and are alive in Him who rose again (*ἀποθνήσκ. κ. ἐγερθέντι*). We may also ask, how it follows from Christ's dying in any sense, that all or any would die in a moral sense? Is not this making the Apostle assert a mere assumption? Our English A. V. makes the Apostle to have judged, that if one died for all, then all must have been dead. This is contrary to the aorist tense of *ἀπέθανον* which signifies literally they died. Even with the sense that His death proved that all were dying creatures, we cannot see how such an argument was pertinent to the Apostle's line of thought. His object was not to refer to the original state of man without redemption, but to the obligations which that redemption imposed on him. Even those who deny that the dying of all men in consequence of Christ's death was merely by imputation (Webster and Wilkinson), acknowledge that His death indicated what was due to them, and condemned them unto death; and that the interest of the *ὅς* (*ὧστε*) extended to the resurrection, as well as to the death of Christ. Comp. Stanley].

Vers. 16, 17.—So that we from this time know no man according to the flesh. —An inference is here drawn from what had just been said. Inasmuch as Christ has died for all, and so their selfish life of sense, with its exclusiveness, narrowness, etc., has been abolished; and inasmuch as believers are dead with Him who has died for them, and their new life should be entirely devoted to Him and His cause; henceforth we must be expected to know no one, whoever he may be, according to the flesh (*κατὰ σάρκα*). The *σάρξ* is precisely that in relation to which believers were said in ver. 14 to be dead. To know according to the flesh, may be taken either subjectively, as defining the knowledge of those here spoken of (as a knowledge merely human without spiritual enlightenment, comp. chap. i. 17; 1 Cor. i. 26, as things appear to the sinful natural man); or objectively (as in chap. xi. 18; Phil. iii. 4; John viii. 15), the object itself supplying the rule for the knowledge; in this case the merely human, the natural in all its narrowness and exclusiveness as it is found in those who are known; hence any natural qualities which have no connection with Christ, such as advantages of Jewish birth, wealth, refinement or outward circumstances, comp. Gal. iii. 28. Neander says: "If we confine our thoughts to those things which Paul had in his mind, and was opposing, we shall probably find that he meant to say: it is nothing henceforth to me whether a man is by birth a Jew or a Gentile; whether he observes the Mosaic law or not; whether he is connected externally with those Apostles who were appointed by Christ during His life on earth or not." The knowing (*εἰδέναι*) here spoken of must, however, include a critical discernment. Before deciding how much it thus involves, we must refer to what the Apostle further says respecting the knowing of Christ—even if we have known Christ according to the flesh, nevertheless now know we Him (according to the flesh) no longer.—In the protasis *εἰ καὶ* is used by way of concession, and in the apodosis

ἀλλά has the sense of nevertheless, as in chap. iv. 16. He acknowledges he had once had a knowledge of Christ according to the flesh (the emphasis should be placed upon the praeterite *ἐγνώκαμεν*, which on this account is placed first in the sentence); but he asserts that for the present, now (*νῦν*, comp. *ἀπὸ τοῦ νῦν* in the preceding clause), he knew Christ thus (*i. e.*, *κατὰ σάρκα*) no longer. The emphasis cannot be laid upon *Χριστόν* on account of its position and the relation between the protasis and the apodosis in the sentence. [In such a case *χριστόν* should have stood before *κατὰ σάρκα*]. But *κατὰ σάρκα*, taken objectively, refers to the merely human personality, that which made its appearance on earth. This defines what kind of knowledge he referred to, and consequently also the judgment regarding Christ which was included in it, *viz.*, that which had preceded his conversion and enlightenment when he first learned to recognize Christ (*Χριστόν* here used as a proper noun, and not as an appellative) as the risen Messiah and the Son of God (Gal. i. 16; Rom. i. 4). Gerlach: "That he might say the more forcibly that he knew no man after the flesh, he applies what he had said to Christ Himself. He says that he had known Christ after the flesh, *i. e.*, as a natural earthly man, just as the inhabitants of Nazareth (Matth. xiii. 55) knew him only too well, *viz.*, as his enemies and judges." To the same result would also the subjective acceptance of *κατὰ σάρκα* bring us. [Although the word *ἐγνώκειναι* signifies to know by a personal experience] it does not necessarily imply that Paul had seen Christ with his bodily eyes. [It may simply mean here a personal acquaintance with the outward relations of Christ, or that Paul had contemplated Christ only in his outward condition. A different word and one much more comprehensive of all kinds of knowing (*οἶδμεν*) had been used when he spoke of knowing no man after the flesh. It is, however, difficult to see any important difference in the meaning of the two words here]. *Νῦν* describes his present position as a Christian, commencing with his conversion: *ἀπὸ τοῦ νῦν* signifies from that time onwards. With respect to the objective or subjective acceptance of *κατὰ σάρκα*, the want of the article (chap. xi. 18) is by no means decisive against the former. Though both agree together very well in sense, or come essentially to the same thing, they cannot be made to harmonize exegetically. If in the second half we should suppose a reference to a false apprehension of Christ, it could be only in a low Ebionite sense. Comp. the Introd. to the Epp. to the Corr. § 2. With that which he had inferred in ver. 16 from the preceding argument principally with respect to himself and his way of viewing and judging, the Apostle now connects in ver. 17 another general conclusion: So that if any man be in Christ he is a new creature (*ἐν τῷ ἐν Χριστῷ, καὶνὴ κτίσις*). Since the flesh is no more to determine the nature of a believer's knowledge or judgments, it follows that if any man is in Christ, *i. e.*, is in the sphere of Christ's life, a new creation must have taken place; or such a man must be a new creature (for the sense of these expressions is the same). In other words, the man is altogether a different person from what he was before, and we need have no refer-

ence to what he was before he became a Christian (subjectively or objectively). The phrase, a new creature, occurs again in Gal. vi. 15. In relation to the thing itself comp. Eph. ii. 10; iv. 21; Col. iii. 9 f.; Rom. vi. 6. The new birth is spoken of in Tit. iii. 5; John iii. 3; James i. 18. *Κρίσις* designates not only a Divine act (creation), but also the product of such an act (creature). The latter is the ordinary meaning in the New Testament (comp. Rom. i. 25; viii. 19 ff. 39 *et al.*). The expression was also used by the Rabbins with respect to a conversion to Judaism. The idea of a new creature is carried out in an antithetic form in the following sentence—**Old things have passed away**—that is, with respect to those who are in Christ. The old things refer to the disposition and (theoretically) the way of thinking which one had before he became a Christian. Both constitute the whole mental state of the man, and are comprised in all things. [*τὰ ἀρχαία* are the things which belonged to us from the beginning. TRENCH, *Synn.*, 2d Ser., pp. 81 f.]. Osiander comprehensively observes: "All that the man had and purposed before he knew Christ, while he was out of Christ, and when he was not born of the Spirit, all that seemed valuable to him in his natural state completely lost its influence and authority over him as soon as he believed on Christ, and gave way to the overpowering energy of a new, better and permanent spirit." Bengel expresses this passing away by likening it to the vanishing of the snow in the early spring; a comparison like that used in Isa. xliii. 18. [The Vulgate and some ancient expositors include *καὶνὴ κρίσις* in the antecedent portion of this sentence (*si qua ergo in Christo nova creatura, i. e.*, if any man be a new creature in Christ), but such a construction makes the whole sentence tautological [inasmuch as the second or concluding member (*vetera transierunt, i. e.*, old things have passed away) assert the same thing with the first]. The interjection (*ιδού*) gives great animation to the discourse as in 1 Cor. xv. 51; Rev. xxi. 5. ["It transfers the reader as into the sudden sight of a picture. The moment a man is a Christian, a new creation rises up; the ancient world passes away as in the final dissolution of all things, and behold! a new scene is discovered, the whole world has in that instant become new." STANLEY]. If *τὰ πάντα* should be left out of the text, *ἔργον καὶνὰ* must have its subject in *τὰ ἀρχαία* (old things have passed away, they have become new); unless we translate it: a new thing has taken place. The expression: it (the old) has become new, implying a complete change of the previous state, is certainly a bold one. [The aorist (*παρήλθεν*) indicates that the old things passed away at a particular time, while the perfect *ἔργον* describes the state which succeeded and still continues. Calvin has attempted to render the first member of the verse with a verb supplied in the imperative mood: if any man would be in Christ, let him become a new creature. He supposes that the Apostle is rebuking the ambition of false teachers and telling them that if they would be what they aspire to be, they must be much changed. The context, which has nothing of an ironical or hortatory character, is entirely opposed to this view. Comp. Hodge].

This great change the Apostle now proceeds to refer to its original principle. [OSIANDER: "he mounts from this idea of the new creation to God the source of all life, and traces the mental change of which he had been speaking to the great fundamental improvement of all human relations by the atonement of Christ"].

VERS. 18, 19. **All and all things [are] of God.**—The "all things" of which he had just spoken, the whole state in which the old nature and life had passed away and every thing had become new, comes to us from God. The way, however, in which this occurs, is immediately described more definitely by directing our minds to the manner in which God effects such a change—**who reconciled us to Himself by Christ**.—*καταλλάσσειν*, according to one class of interpreters is simply the accomplishment in man's disposition toward God, of a change in which he gives up his dislike and his distrust of God; but according to another class, it is a change in God's treatment of men, in which He no longer regards them with disfavor, and causes His wrath (*ὀργή*) towards them to cease, and they become His beloved ones instead of enemies (comp. Rom. v. 10; Col. i. 20 f.). According to this latter view, it includes what is meant by showing favor to them (*χαρίζεσθαι*) and forgiveness of sins (*ἀφίεναι τὰς ἀμαρτίας*); and the result is that man on his side returns to a state of friendship with God (comp. Rom. v. 1 f.; vi. 1 f.; viii. 3 f.). Both of these views might, however, be embraced in the *καταλλάξαι*, so that the idea should be: the restoration of a state of friendship between God and men, but with the understanding that the manifestation of grace is first on the part of God. Thus Neander remarks: "Paul never speaks of God as man's enemy, but only of man as God's enemy. God is everlasting love and from Him can proceed nothing like enmity. That which separates man from God has its root entirely within himself, and must be taken away before he can receive the communications of Divine love in his heart. And yet this reconciliation of man to God is by no means confined to a subjective alteration of man's disposition, for even this must be the result of an objective change in his relations to God. When Paul uses the word reconciliation he includes a reference to every thing which has taken place objectively in consequence of Christ's work of redemption. The wrath of God (*ὀργή θεοῦ*) the check which has been given to man's moral development in consequence of sin, cannot cease until it is removed by the redemption through Christ's death." [It may perhaps be conceded that in this whole passage (vv. 18-21) "not a word is given about God reconciling Himself to us, appeasing His anger, satisfying His justice, or expiating our sins." (J. Young). And yet ver. 21 involves an idea very similar, and implies that the ground on which this whole passage is based (for whether *γὰρ* is genuine or not, the verse itself is unquestionably a reason for the preceding argument) is that Christ has been made sin for us. The original meaning of *καταλλάσσειν* was doubtless that of a mutual exchange, and hence a mutual reconciliation of hostile parties. Some passages in the New Testament (Rom. v. 11, and all those which speak of this reconcilia-

tion as effected by the death of Christ) seem to hint also at this idea. And yet we see no injury but rather a great benefit to theological exegesis if *καταλλάγη* could be uniformly distinguished from *ἰλασμός* and its kindred words, and confined to that part of the redeeming work by which man is reconciled (whatever may be the means, objective or subjective) to God. OLSHAUSEN on Rom. iii. 24; STANLEY's *Obs.* on the result of our passage; C. F. SCHMID's *Bibl. Theol.* Vol. II. p. 316 ff. EBERARD's *Chr. Dogm.* § 406]. But the phrase *by Christ* refers to something which becomes more distinctly prominent in ver. 21 (not by means of his doctrine or his example. Pelag). The pronoun *us* (*ἡμᾶς*) signifies not the Apostles exclusively, but believers generally; for there is no limitation implied until the nature of the subject calls for a limitation in the next sentence—and hath given to us the ministration of the reconciliation.—This ministration of the reconciliation is analogous to the ministration of righteousness, in chap. iii. 9. It is a ministry entirely devoted to the work of reconciliation, whose business it is to make known that reconciliation, and in consequence of which men believe in Christ. To define this ministry so as to make it include all believers (Olshausen) is contrary to the whole analogy of Paul's representation. One might much rather take *ἡμᾶς* in a yet more limited sense (comp. 1 Cor. xv. 10; 1 Tim. i. 12 ff.); but such a construction is not necessary, nor would it be consistent with ver. 19.—Because God was reconciling a world unto himself in Christ (ver. 19).—We have here an explanation and a reason for what had just been said. The word God (*θεός*) stands so emphatically at the head of the sentence as to indicate a Divine agency in all this preparatory work, and a special prominence of it. Shall we now take the words *God was in Christ*, as if they constituted a sentence by itself, and regard the whole verse as asserting that the work of atonement was accomplished by the Divine being in Christ, or by the Godhead of Christ (comp. Col. i. 19 ff.) in opposition to a lower Christological view? In this case God would signify the Father (others make it mean the *λόγος*, and still others the Triune God), and *εἶναι ἐν* would designate an habitual and substantial presence, and not merely a transient dynamic fellowship (Olshander). Or is *ἐν καταλλάσσειν* an emphatic periphrastic imperfect (as in Gal. i. 23), by which Paul wished to inform us in what things God was acting; viz., that God was when Christ died, reconciling the world unto Himself; i. e. God was in the work of Christ, in that series of acts by which the world was reconciled to God, and especially in that great event in which Christ died to atone for the world (the *καταλλάξαι* of ver. 18, Meyer)? Our decision upon these questions must depend very much upon what we find in the succeeding context. According to Meyer, Paul is in that context assigning the reasons which had induced him to say that God was reconciling the world. These are given when it is said that God was not imputing to men their trespasses, and had committed to him and his fellow laborers the word of reconciliation; from both which it was evident that God was in Christ's work engaged in a scheme to reconcile the whole world unto Him-

self. The words *μη λογίζεμενος* have the force of a verb in the present tense, for they assert that God is not reckoning unto men their trespasses. On the other hand the committing to us the work of reconciliation was what God did in applying that work to men, after it had been accomplished by Christ. Even Olshander concedes that these sentences are not to be coördinated with but subordinated to *καταλλάσσειν*, etc., and that *μη λογίζεμενος* describes a result which is intimately connected and nearly coincident with the reconciliation. This is the remission of guilt, a benefit which individuals may receive through faith, and to communicate which is the object of the Divine institution of the ministry (*καὶ θέμενος*, etc.); and yet this result of the reconciling act, and the organ so indispensable to its realization in individuals, is not, according to him, an elementary part of it. It must, however, be conceded, that the way in which Meyer connects the participial sentence with *ἐν καταλλάσειν*. ("it is evident that God is reconciling the world unto Himself, inasmuch as He does not impute," etc.), has something rather artificial about it. Such a connection of the words would have been proper only if the Apostle had said, God is reconciling the world, or if he had continued by saying, *God did not impute* (imperfect) to men their trespasses. On the whole we think it best with Meyer to take *ἐν—καταλλάσσειν* together, but to regard the participial sentence as a more particular description of the way in which God was reconciling the world to Himself in Christ, "God was in Christ, (a phrase equivalent to *by* (*διὰ*) *Jesus Christ* in ver. 18, but with the understanding that Christ and what He has done are the only basis on which the reconciliation is founded), bringing back the world to a state of friendship with Himself; for He imputed not men's sins to them, and He has committed unto us the word of reconciliation." Not imputing men's trespasses to them is equivalent to the bestowal of forgiveness upon men, and implies that God was applying the benefits of salvation by Christ to individuals (*αὐτοῖς*). This is set forth by means of a present participle (imperf. Winer, § 46), because the act was continuously to be repeated, while the word describing the institution of the ministerial office (*θέμενος*), is an aorist participle, because the act was accomplished at a certain time. But the reconciliation, or the restoration of the happy relation, which was the consequence of this proceeding, is mentioned as a process commenced in Christ but not as yet concluded (*ἐν—καταλλάσσειν*). As we do not think that this refers exclusively to the objective facts of the redeeming work, the objection which de Wette urges, that *καὶ θέμενος*, etc., is not an expression quite suitable to those facts [inasmuch as it implies that they were put into the mouth or heart (see below)] will not apply to us. *Κόσμος*, as in Jno. iii. 25 *et al.*, signifies the human race, and as it is here without the article, it means perhaps "a whole world." The word *trespasses* (*παρπτώματα*), as in Rom. iii. 25, signifies faults, sins, aberrations from the right way, from the truth, from rectitude, etc. [Trench, Synn. 2d ser. p. 76]. *Hath committed to us the word of reconciliation* signifies, according to some, that God had established and arranged the

doctrines of the Christian faith in the Church, i. e., had promulgated the doctrine of reconciliation. But the unmistakable reference of this expression to what had been said in ver. 18, respecting the giving of the ministry of reconciliation to the Apostle, induces us to understand the Apostles by *ἡμῖν*. [The use of the aorist participle *ἔμενους*, here, is remarkable. We should have expected *καὶ ἔθετο*, and a slight anacoluthon cannot be denied (Olshausen). The word cannot be connected back with *θεὸς ἦν*, since such a connection of an aorist part. without an article and an imperfect verb, would be not only without an example but without an appropriate sense (God hath committed to us, or deposited in us, etc.). Our English version assumes that this phrase (*ἔμενους ἐν ἡμῖν*) signifies, hath committed or intrusted to us, or laid upon us, the work of preaching the outward word of reconciliation. And yet the phrase is so peculiar that we cannot but look for an additional and a deeper meaning. Beza long ago finely remarked, that "among the Hebrews one was said to put words in the mouth of another who used his agency in making something known to others. But when this formula is applied to God it has a special emphasis, and signifies that the heart is impelled and the tongue is directed by the Lord to speak in a particular way, and that the person is chosen by God and authorized to speak in the name of God." From the force of the middle voice, we infer that the Apostle speaks of the mental act or purpose of God, rather than of the external ordination of the Apostles (Jelf's *Gram.* § 363, Winer, § 39, 2); or as Wordsworth prefers to take it, in a more special sense reflexively: "having deposited for Himself the treasures of His grace in us, as in vessels chosen for that purpose, earthen and fragile though we be"]. The words *θεῖσθαι ἐν* would then mean, to put into the mouth (Ex. iv. 15), or to put within us, to inspire us that we may communicate it to others [not, however to the entire exclusion of the idea of a more external intrusting of the Gospel to us]. With respect to the impropriety, for grammatical reasons, of connecting *ἔμενους* with *ἦν*, comp. Meyer. The word (*λόγος*) of reconciliation in this passage is similar to *ὁ λόγος τοῦ σταυροῦ* (the word of the cross) in 1 Cor. i. 18, and it signifies here the word, the substance of which is the reconciliation. The particles *ὡς ὅτι* are equivalent here to *utpote quod* (seeing that, because, for, in a very different connection from the same words in chap. xi. 21), and connect our passage with chap. i. 18. Everything is represented as proceeding from God, "who has reconciled us to Himself by Christ." For God in Christ has truly entered upon a process by which He is reconciling the world. He makes believers perceive in their own experience that God has reconciled them to Himself by Jesus Christ; He brings them into the state of reconciliation which He has established with the world." The Apostle now proceeds to describe further the method in which this was effected, so far as relates to its general principles. Or, rather, he gives the reason for the assertion, that the change mentioned in ver. 17 b, in which old things had passed away and all things had become new, was to be ascribed to God, who had reconciled believers to Himself

through Christ. In this way he brings before us the vast extent of the Divine agency in saving men. Inasmuch as God in Christ exercised such a comprehensive agency, that great change must be referred to the same God who was reconciling us to Himself by Christ.

VERS. 20, 21.—In behalf of Christ then we are ambassadors, as though God were exhorting by us.—["It is indeed doubtful whether *γὰρ*, for, belongs to the text, as it is omitted in many of the oldest manuscripts. Its omission only renders the transition more abrupt, for the relation of the passage remains the same." HODGES]. The particle *ὅν* (then, therefore) refers to that which had been said in the preceding verse. [As God is reconciling men and hath committed to us the work of reconciling men, I turn to you Corinthians as a part of the community to whom I am sent, and as partially unrecovered or strayed from the right way, and I commence my work with you]. The words, we are ambassadors for Christ, imply as their logical antecedent that the ministry of reconciliation had been committed to them (ver. 18). The reconciliation (*κατάλλα*) was in fact communicated to men through Christ, and had its origin in Him (vers. 18 f.): and of course it was Christ's cause which the Apostles represented among men. The verb *προσβεβηέν* signifies to be a messenger ("sometimes merely to deliver a message to another without being empowered to do any thing more than to explain or enforce it." BLOOMFIELD). It is found also in Eph. vi. 20. The preposition *ὑπὲρ* signifies here, not instead of (Luther), but in the interest of another, and especially in behalf of Him who is the Mediator and Author of the reconciliation. It refers to those to whom the ministry of this reconciliation had been committed, and through whose agency this reconciliation was to be effected and Christ was to be glorified. From the same fact that it was God who had committed unto the Apostles the word of reconciliation, it followed further that when those Apostles fulfilled their commission, it was as though God exhorted by means of them. [CHRYSOSTOM: "The Father sent the Son to beseech and be His Ambassador unto mankind. When then He was slain and gone, we succeeded to the embassy, and in His stead and the Father's we beseech you"]. It is implied here that in our work as messengers we stand in the place of God; our exhortation should be looked upon as given by God through us; or we perform the duties of our office with the feeling that it is God who addresses or admonishes men through us. This participial sentence, however, may be easily connected with what follows: as though God did beseech you by us, we pray you, etc. But as the complete sense of this participial expression can be understood only by means of *ὑπὲρ Χριστοῦ*, it seems more appropriate to connect it with that which precedes it. But even then the idea of substitution is not the only one which is suitable. The prayer which the Apostle utters is presented in behalf of Christ in the sense just explained. **We pray on Christ's behalf: Be reconciled to God.**—*We pray* (*δεσμεύω*) is the language of the most condescending love (Osiander). The tenor of the prayer is that they would be reconciled to God. This is a most urgent appeal to those who had not yet believed in

Christ, or participated in the blessings of salvation (not to those who had already believed, and for the purpose of exciting them to continued advances in repentance and faith). [Dr. Hodge remarks that the word *καταλλάγῃ* is in the passive voice, and cannot mean, 'Reconcile yourselves;' but, 'Be reconciled, embrace the offer of the reconciliation.' C. F. SCHMID (*Bibl. Theol.* Vol. II., p. 318) notices that the word has here not a medial but a passive signification, implying that we have merely to accept an influence or act of God, under which we were originally passive. We were at first *ἔχθροί* and objects of the Divine *οργή*, and in ceasing to be these we become reconciled to God]. According to the way in which we translate the words, 'Reconcile yourselves, or be ye reconciled (comp. Rom. v. 10), or, allow yourselves to be reconciled,' the meaning must be, 'Accept the reconciliation God has extended to you by Christ, accept what He presents to you, take the hand of reconciliation He reaches forth to you.' The Apostle in this passage evidently had no thought of a reconciliation of themselves by laying aside the minding of the flesh and putting on the minding of the Spirit (Rückert). Such a process was looked upon by him as merely the necessary result of the reconciliation; or the application of the reconciliation by means of faith (comp. Meyer, Osiander).

Him who knew not sin He made to be sin for us (ver. 21). According to the true reading of the text, the Apostle here introduces without a connecting particle *γάρ* (*asyndeton*), a motive which should induce his readers to comply with his prayer or exhortation. This was the work which God's holy love had accomplished in Christ for effecting reconciliation. Now enters the notion of the *ἱλασμός*, the propitiation. Comp. Rom. iii. 25; viii. 3; 1 John ii. 2; iv. 10; Heb. ii. 17. By *τὸν μὴ γνόντα ἁμαρτίαν* he means Christ in His perfect sinlessness (what Chrysostom calls in the positive sense *τὸν αὐτοδικαιοσύνην ὄντα*), He who knows no sin, to whose internal nature or outward action all contradiction to God or departure from the Divine will was a complete stranger, altogether beyond His personal experience or consciousness. The *μή* is here required [instead of *οὐ*] not by the participle with the article (comp. 1 Pet. ii. 10; Eph. v. 4), but it expresses the denial of the thing as it appears to the mind, i. e., in the representation of the mind itself. [Winer's *Gram.*, § 59, 3 b.]. This may be in the mind of men (i. e., in the minds of Christians); in which case it says of Christ that we Christians regard Him as One who knew no sin, or it may refer to the mind of God, and so it tells us how Christ appeared before the Divine mind. As God is here the subject of the Apostle's remarks, the latter is undoubtedly the correct interpretation. Hofmann in his *Schriftbeweis*, Vol. II., 38, says: "God has made Him in His sinlessness to be sin. It is from this denial of sin in Christ according to the Divine judgment that we must explain the use of the relative negative particle." When it is said that this sinless Being was made sin for us (*ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν*), *ὑπὲρ ἡμῶν* stands first to give it more force; and it seems very natural to take the phrase in the sense of a substitution. And yet this is not absolutely necessary, nor does it

seem quite appropriate in both instances in which the word is here used, since God could not make us sin at first, inasmuch as we were in our own selves sinners. The *ὑπὲρ* is here therefore to be taken as equivalent to: *for our good*, and finds its explanation in the final sentence beginning with *ἵνα*. The idea expressed in making Him to be sin must be that God made Him the bearer of sin when He suffered, inasmuch as by His sufferings and death as a malefactor He was treated as a sinner (*ἁμαρτωλός*), or was given up to the fate of those who were sinners. The interpretation of *ἁμαρτίαν* as a sin offering is consistent neither with usage, with the context (*τὸν μὴ γνόντα ἁμαρτίαν*), nor with the contrast (*δικαιοσύνη*). Comp. Hofmann, *Schriftbew.*, II., p. 329. Sin becomes actualized in one in whom there is no sin, when he becomes a sinner in outward appearance, though he is not so in reality. God allows sin to become an actual experience to him who has never committed it in fact. So was it with Christ when God determined He should experience what befel Him. In like manner, Gal. iii. 13. If Paul had intended to say that God designed to set forth Christ as one in whom sin is concentrated and represented in its completeness, and with whom it is in certain respects identified (Osiander), he could do no better than to say, "He made our sins to be His." The idea expressed in *ὑπὲρ ἡμῶν* is further carried out when it is added: **that we might become God's righteousness in Him.**—The *righteousness of God* is probably equivalent to being *righteous with God* (*δίκαιοι παρὰ θεῷ*); or, provided we take *θεοῦ* in the sense of *ἐκ θεοῦ* as in Phil. iii. 9, it would have the meaning of being made righteous by God (*δικαιωθέντες ὑπὸ τοῦ θεοῦ*). Ewald: "we thus become in Christ (to use the old sacrificial language) a legal offering before God and well pleasing in His sight; an expression much like what is used in chap. ii. 15." From the nature of the case, a righteousness which came from God must be sufficient in His sight. Neander: "A perfect righteousness, the ideal of a holy life, like the sufferings in which this holy life was perfected, is given to our humanity. For all, and in the place of all, He has borne the burden of human guilt, and made this ideal a reality. All who enter into communion with Him appear in God's sight *δίκαιοι ἐν Χριστῷ*; for their surrender unto His hands is a pledge that this ideal of holiness will be actualized in them also." [Chrysostom thinks that there was a profound reason for using the abstract for the concrete form here: "the word *δικαιοσύνη* expresses the unspeakable bounty of the gift; that God hath not given us only the operation or effect of His righteousness, but *His very* righteousness, His very self unto us. Paul does not say that God treated Christ as a sinner, but as *sin*, the *quality* itself; in order that we might become not merely *righteous men*, but the *righteousness of God in Him*."] The Receptus which our English A. V. follows uses here the present (*γινώμεθα*) instead of the aorist (*γενώμεθα*). But as there is no reference to time in this place, and the object is to express the simple occurrence once for all time without regard to the instant of its accomplishment, the aorist was preferable. There were also internal reasons for using a tense ap-

plicable to all time. In *ἐν αὐτῷ* is expressed the fellowship with Christ which takes place by means of a faith which is by its nature a putting on of Christ. In fellowship with Him we become a righteousness of God, for whoever is in Christ is looked upon by God as righteous, or as possessed of a just title to life. Comp. on 1 Cor. i. 30. The necessary fruit of this is holiness, but the two things are not to be confounded. (Hofmann, p. 230, says: "We become in Christ the righteousness of God, because we have it in His person. We need nothing else to make it ours than to share in His fellowship").

[After all the efforts which have been made to show that this passage (*τὸν μὴ γινόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτ. ἐποίησεν*) cannot mean that Christ bore the punishment of human sin, we cannot divest it of that essential signification. Granting that it does not mean strictly that Christ became an actual sinner, it surely signifies that He bore the consequences of sin, if not in the personal anger of God toward Himself, at least in being surrendered to the malice of evil beings, and to the endurance of those evils which God has decreed shall be the curse of actual sin. Why may we not then use the Scriptural language by saying He endures our curse, that is, the evils which are the ordinary curse of our sinful humanity? And why should we not say in strict accordance with our verse, that God's object was that we might be delivered not only "from sin itself" (J. Young, *Life and Light of Men*, p. 309 and 385), but "from the punishment which is its necessary result;" yea, that we might be placed in the position of completely righteous persons, and not only "rightened in spirit," but justified from all guilt and invested with all the benefits of righteousness? While with Billroth and Calvin, we may concede that *ἀμαρτία* cannot be strictly rendered a *sin-offering* (for which Paul gives us no example in his acknowledged writings), it is plain that the idea of an offering, whereby the wrath of God was turned away, lies at the foundation of all that Paul teaches concerning the reconciliation of God to men. Comp. 1 Cor. v. 7; Eph. v. 2 *etc.*, with Rom. v. 9; 1 Thess. i. 10 and Eph. ii. 8"].

DOCTRINAL AND ETHICAL.

1. It is a wonderful expedient of holy love that a sinless being should be given up to endure the fate of sinners, and so should bring about a Divine righteousness, a perfect Divine title to life for all sinners in fellowship with Him. Sin involves a desire to be as God in the way of self-exaltation, and it is a complete denial of God's prerogatives. It necessarily provokes a reaction of these prerogatives. This reaction is the Divine *ὀργή*, which disowns the right which man in the image of God originally possessed to have fellowship in the Divine life, and gives him over to death. But as this reacting power is nothing but God's eternal unchangeable love, which seeks to communicate itself to men, and knows how to bring all that opposes it into subserviency to its purposes, a restoration has been secured in which it will find complete satisfaction. Into that very world in which this Divine reaction against sin was displayed One has been introduced, to

whose nature all ungodly thoughts and purposes (sins) were completely foreign. In the bodily and mental sufferings which His holy love to God and men led Him to endure while He was in that state, He appeared to be just the reverse of what He really was. He appeared to be *sin*, and thus the reaction against sinners was in fact abolished. God Himself thus brought it to an end by means of that Son who is essentially one with Himself. In accordance with His righteous will, that Son denied Himself, completely entered our sinful humanity affected as it was by that reaction, and as the Son of man, as another Adam, suffered death for the benefit of all our race. This abolished the influence which denied the title of all men to life, or rather restored it to them altogether. Now every one who enters into fellowship with that Sinless One, who has thus been made sin, (i. e. whoever believes in Him) becomes possessed of this Divine title. When we are in Christ, i. e., in fellowship with this Sinless One whom God has made sin for this very purpose, we affirm or justify that reaction which fell upon Him who deserved it not, that it might not fall upon us who deserved it (*γινόντας ἀμαρτίαν*). We justify God in His opposition to us, condemn ourselves, confess our absolute unworthiness and Christ's perfect worthiness; and we present for acceptance before God nothing in ourselves but only what there is in Christ. Such is the work of holy love by whose efficacy our restoration has become possible.

2. It is therefore in the work of *expiation* which God's holy love has devised and accomplished, that we must find the basis of the work of *reconciliation*. This reconciliation is simply a restoration of the friendship which once existed between God and our race (the world) perverted from Him by sin and lying under His wrath. It is a work which must be ascribed entirely to God. He it was who reconciled the world unto himself, and two things may be especially remarked in what He is doing for its accomplishment: 1. He imputes not to men their sins, He blots out the record of them in His book; 2. He has committed to the hearts and lips of those who are called to the ministry, the word of reconciliation (comp. Col. ii. 13 f.; Eph. ii. 17; Rom. x. 14 f.). These messengers in God's name, with great earnestness make known the Gospel to men, that they may procure for Christ the best reward for all His suffering, as they urgently press those for whom He died to accept the reconciliation He has provided, to be reconciled to that God who has bestowed such great things (ver. 21), and with full confidence in Him to renounce every thing inconsistent with His will.

3. The proper fruit of all this must be a complete change and *renewal*. The love of Christ giving Himself up to atone for sin, swallows up the individual life of all in His own death for them. The selfishness which made its own gratification the only end and centre of all its efforts, is exchanged for a life devoted to Christ. In the eyes of His followers Christ will be surrounded with a glorious radiance. Every unworthy thought of Him will be renounced, He will be glorified by the Divine Spirit in our hearts, and He will be acknowledged to be exceeding great, their all in all. Another result of His influence will be that each of these followers

will regard his brethren and his fellowmen, whoever they may be, in an entirely new light, not according to their natural and external relations, but according to what they are or should be in Christ, i. e. what they are in consequence of His redeeming work and the fellowship of His general mercy. Their hearts will be thus greatly expanded and strengthened in love, selfish passions will be restrained and overcome by the love of Christ and a burning zeal, for the cause of God (which will probably seem like insanity to those who know not the love of Christ), or, if the salvation of souls demand it, a wise moderation and a prudent circumspection will be manifested in all their conduct.

4. AUGUSTINE:—"Behold our Mediator! Not God without humanity, nor man without divinity; but intermediate between mere Deity and mere humanity, he is a human divinity, and a divine humanity" (ver. 19).

[5. The whole scheme of salvation is the offspring of Divine love. No one should imagine the absurdity that God has changed and become any more merciful and loving in Himself since Christ has interposed for our salvation than He was before. That scheme and Christ's work only removed obstructions to the manifestation of a love which was forever the same. By what Christ does for man and in man, He makes it consistent for God to pardon and have fellowship with men. And on the ground of such a manifestation of love, we have a right, and we who have heard of it are bound to call on every human being, in every possible condition, to be reconciled to God. To all who reject this scheme of mercy it is right to proclaim the terrors of the Lord still, for there remaineth no other sacrifice and no power in the universe to save a man who neglects so great a salvation. Comp. Barnes Observ. on the whole chapter].

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 11. (On Luther's translation: *schön fahren*). Christ ought to be preached in a way which is attractive and appropriate to the nature of the Gospel, but so that men may be truly converted. Happy is it for that preacher who in all his duties and aims is so manifest to God that he can humbly and truly enjoy a good conscience. A faithful pastor will so walk that the consciences of all who hear him will be deeply impressed with a conviction of his ability, his fidelity, and his uprightness.—Ver. 12. If a faithful minister is bound to convince his hearers of his uprightness, they are equally bound to defend him against every attempt to destroy his reputation (chap. xii. 11).—Ver. 13. HEDINGER:—"When a man is grieved by the severity of his minister, he should remember that it was done on God's behalf, and if God was pleased, why should he find fault and be angry? Jer. vi. 27. Of all persons in the world the minister of Christ should see that he is both loving and severe in due moderation (2 Tim. ii. 24 f.).—Ver. 14. In His incarnation and in all He did and suffered, our Lord acted as a Mediator for the whole human race. In God's sight we are all dead and risen with Him. It is a glorious mark of a true servant of God when the love of Christ is the moving principle of all

his duties and his zeal. Such a one cannot but be truly simple and sincere (chap. ii. 17). The hireling, on the other hand, who loves only himself and the world, will be silent when he ought to speak and speak when he ought to be silent.—Ver. 15. If sanctification is taken away from redemption, grace is turned into licentiousness; but if redemption is taken away from sanctification, Christianity becomes difficult, yea, impracticable. By a believing application to ourselves of redemption by Christ, we are delivered from the guilt and punishment, but by sanctification, its fruit, we are delivered from the dominion of sin. Justification and sanctification are always to be united. The purer and the richer the appropriation of mercy the easier and more perfect the performance of duties. When faith receives the mercy, it sets the heart to work by love. Thus the whole of Christianity consists in faith receiving and love giving. Whoever receives much has much to give. To receive much and give nothing proves that you do not properly receive, and to give without receiving proves that you do not properly give. You receive not, and you give not, from God.—Ver. 16. HEDINGER:—Christians should esteem one another in proportion as they discover upon each other the tokens of the Spirit's presence and of a new creation. All else is of no importance (Matth. xii. 46 f.).—HEDINGER:—Let it be your first object to know whether a man is in and through Christ a new creature. That, and that alone, is what God looks at.—Ver. 17. Everything depends upon the new man in Christ, upon regeneration and an active faith (Gal. v. 6). We may apply to the kingdom of grace what our Lord says of the kingdom of glory (Rev. xxi. 6). HEDINGER:—How often we hear of old usages! In Christ everything is new and is renewed day by day. What is old in opposition to the Scriptures, old without growth is good for nothing. HEDINGER:—Golden truth! God is reconciled, peace proclaimed, Christ a sinner for us, and we righteous and holy in Him. The curse, sin and death, what harm can they do to one who is in Christ (Eph. ii. 5 f.; Rom. viii. 1)? The principal point for those who give instruction under the New Testament is, in what way reconciliation with God takes place, and how each of us can have part in it? But he who is himself unreconciled to God, and especially with his neighbor, dispenses to others what he rejects for himself.—Ver. 19. HEDINGER:—There are two kinds of non-imputation: 1, When God lays upon His Son the sins of the world (Isa. lxi. 5 f.), that all men may be freed from the necessity of satisfying God's Law, either by perfect obedience or by punishment. This is the general grace which is prepared for all, but is not actually imparted to all. But when faith appropriates our Lord's merits, there immediately follows another and truer kind of non-imputation; 2, When the sinner is justified, i. e., is absolved from all guilt and becomes a partaker in all Christ's benefits, yea, in Christ Himself and everything that belongs to Christ.—Ver. 20. SPENER:—If one had committed an offence against a great sovereign, and had forfeited his life, it would be looked upon as a great matter if that sovereign condescended to give him mercy when he humbled himself to

ask for it. But what would be said if that sovereign should send messengers and entreat him to be reconciled? And yet God has done this, and shown a love beyond all comprehension. Always present God's word in such simplicity and purity that all shall see and feel that it is God who teaches, exhorts and comforts through thee. When listening to God's ministering servant remember that it is God's voice you hear, and that it is with God you have to do.—Ver. 21. **SPEAKER:**—As God made Christ to be sin, who had no sin in Himself, and hence divine justice saw none of his own righteousness, but only imputed sin in Him, so God makes us who are in Christ to be righteousness, and henceforth He beholds no more the sins which are in us and have been forgiven, but only righteousness. We thus become righteousness; not in appearance or in imagination merely, but in deed and in truth. Oh, the depth of God's wisdom and love!

BERLENS BIBLE, VER. 11:—The fear of the Lord makes us anxious to possess those powers of persuasion which are so needful among men. Fear and love thus act together.—Ver. 13. Not unfrequently what seems extravagant, and beyond all bounds of discretion, may be really right, and spring from the exceeding greatness of one's love to God. A discreet gentleness is a truly divine gift, for which we have much reason to pray.—Ver. 14. The love of Christ is a cordial affection which Christ has toward the new born soul, and which the soul has for Christ. The one highly esteems, properly recognizes, embraces and longs for; the other is willing to do any thing to please the beloved one; avoids everything which is likely to grieve, injure or displease him; adapts himself honestly to his wishes; endeavors to unite with him more and more, and has a complete fellowship with him in all things. It makes each Christian careful and quick to understand the will of his beloved Lord, and to know what will be agreeable or disagreeable to Christ, what will be injurious or beneficial to Christ's kingdom, and what will be disgraceful or honorable to Christ's cause. It makes him compliant and submissive to his Lord's will; it frees him from the necessity of pleasing the world, and takes away all fear when he is called to testify against prevailing corruption. Ministers especially should allow nothing but this love to control them in their preaching and in their lives. The surest sign that we have it is, when it urges us to a loving obedience, to fidelity, truth and uprightness, to love our neighbor and even our enemies, to be merciful and forbearing toward those who are in trouble, to help those who are oppressed, and to give counsel and assistance to all who stand in need. Those who hunger for Christ's love, have already begun to love Him, and the more this desire is awakened, the more will their love increase, until it will become strong enough to overcome all earthly love. And yet this love is of a delicate nature and habit, for it can easily be injured and lost. (Rev. ii. 4). The enemy can never bear to have a soul know, and hear, and speak only of the love of Christ. Even well-meaning persons often think that such a one does too much. (Martha, Mary). The whole of Christianity springs from the death and life of Christ as our

Saviour and our Head. The ministry of the Gospel is therefore a ministry of death and life.—Ver. 15. It is by a profound consideration of the death and resurrection of Christ that we are brought most effectually to deny ourselves, and to renounce what we before loved. The love which led Jesus to suffer and die for us will so affect our hearts, and His resurrection will awaken in us a love so peculiar, that we shall live for Him, depend upon Him, eat and drink for Him, sleep and awake for Him, walk in and with Him, and find every thing sanctified and sweetened by His love. What a wild fancy to think of having part in Christ and in His glory while we continue in sin! Accursed delusion, to make the infinitely Holy One a minister of sin! To live wholly for ourselves is to live far from God and in corruption. It is nothing but hell and death for a man to consult only his own interest, to think of, to love and to have others love no one but himself, and to make a god of himself. Christ's death should draw us off from all such wretched idolatry as this. Self-denial takes from us nothing, but it restores us much which we had lost.—Ver. 16. They who die with Christ for all, can never more know or depend upon man according to the flesh. (Deut. xxxiii. 9). They love even their own children only in and for God. The more we are devoted to God, the more acceptable and the nearer we are to Him. Childhood must give way to youth and manhood. We must not always remain satisfied with Christ's humanity, but venture to be familiar with His Divinity. For the very idea of the sons of God implies that those who have been alienated from God are reunited with Him in spiritual friendship.—Ver. 17. The new creation is the life of Jesus in us, it is being born of God, it is a holy life. In it the old must completely pass away; and henceforth we must never creep back, but be ever pressing forward. We live among shadows no longer, but with Christ Himself. (Col. ii. 17).—Ver. 18. God's eternal love has given us all things and has found means of restoring peace and friendship between us and Him by Jesus Christ (1 Jno. ii. 2 f.) whom He has therefore exalted above all things. (Heb. i. 3).—Ver. 19. God has committed all things to Christ; it is with Him, therefore, that we have to do, and to Him we must apply. The world had to be reconciled to God, for His wrath was upon it. He was not, indeed, our enemy, for then He would have sent His wrath upon us; but He loved us even when we were His enemies. Had he not extended mercy to us we should never have turned to Him. The whole world has now a right to mercy. Christ has acquired for all men a *non-imputation* of those sins which they had committed in the days of their ignorance; for He has taken them upon Himself and offered a sacrifice for them, so that God can now be gracious and extend mercy to sinners. He has thus become a Christ *for us*. The Holy Spirit may now lay hold upon those sins which reign in our hearts, expose them, and make them so painful and grievous to us, that we shall be willing to renounce them. They are eradicated from our souls, and we are freed from their power. Not imputing our trespasses unto us will not therefore make us feel secure in sin,

but drive us in our extremity to exclaim, Who is a God like unto Thee, *etc.* (Mic. vii. 18)? The work of preaching the Gospel is the most exalted of all employments, and yet never exalts the preacher. As he must always be entreating and enduring the wrath of his fellowmen, and as he is perpetually dealing with the miserable, he must surely find enough to smother a spirit of pride. The creative word by which all things came into being, is the same word which reconciles and reunites the creature with the Creator, and which so sanctifies and justifies all who receive it, that they become meet for the inheritance of the saints in light.—Ver. 20. God's reconciliation reaches not only to the world in general, but to each one of our race in particular. Jesus Christ offers each man abundant means of acquiring an interest in His blood. Those who are sent to us with the Gospel, entreat us to allow the work of salvation in our hearts, to put ourselves in the way of reconciliation, and to accept of its conditions, in order that our disordered minds may have fellowship with God.—Ver. 21. When the great truth that a sinner may be looked upon in Christ as righteous, has once become established in the heart, every other essential truth of the Gospel must follow. Christ Himself enters the heart, and the sinner becomes righteous even as He is righteous. (1 Jno. iii. 7).

RINGEN:—VER. 11. Whoever lives habitually in the light of that day (ver. 10), will do those things from the fear of God which will gain the confidence of his fellow-men. He feels constantly open to an inspection far more perfect than that which he looks for from men.—Ver. 12. Many can so manage matters in the sight of men as to gain esteem for their doctrines and lives for a season; but not only does God know their hearts, but occasionally even a human eye penetrates this outward form, and discovers that such are not what they seem.—Ver. 13. When we find those who are condemned for doing too much, and acting in an extravagant, unreasonable and irregular manner, if it is honestly done for God and His truth, we should bear with them, wait for more light, and rather leave the tares to grow than to root up the surrounding wheat. Let us only be careful that our forbearance springs from a good conscience, and not from that lukewarm spirit which our Lord has pronounced so loathsome.—Ver. 14. Love to Christ should have reference to two very different aspects of His character. On the one hand we find that His zeal for His Father's house made Him break through established usages, and expose Himself to the deadly malice of His enemies; and on the other He yielded much that He might spare the plants which His Father had planted. Christ bore us all upon His heart when He suffered unto death, and if we would share in His passion, we must not find our pleasure in ourselves and in external advantages, but strive to exhibit the proper fruit of His life and death by dying ourselves to sin and living unto righteousness.—Ver. 16 f. Such a knowledge of Christ, when it has power in the heart, will never more allow us to judge of things according to the outward appearance, the opinions of the multitude or the prejudices of our own hearts. A thorough knowledge of Christ dying and rising again for

us, will destroy confidence in every thing else, and make us glory only in His cross (we shall especially put no reliance upon our own personal intercourse with Jesus, *etc.*).—Ver. 18. The doctrine of Christ dying and rising again, one for all, is doubtless far above human reason; and yet we soon learn from experience that it perfectly tallies with all that God's law and grace utters in our consciences. The great work of reconciliation commenced in the bosom of God, when he pitied us in our apostasy, our enmity, and our utter inability to return to Him. And yet the actual work of reconciliation had to be accomplished by Jesus Christ, whose obedience, and sufferings, and death glorified God's righteousness, and implanted a permanent hatred to sin in our hearts, without which we could never come to God. And yet with all this provision for our reconciliation on God's part, much would have been wanting if there had been provided no means of actually implanting faith in our hearts; the work of love was, therefore, not complete until the *ministry* of reconciliation had been appointed and sent forth to proclaim what had been done, and to beseech men to be reconciled to God.—Ver. 19 f. God has Himself provided the Lamb on which He has laid the iniquities of us all, and has determined that the Son whom He has sent to effect reconciliation must suffer for us; but He has promised and fulfilled the promise, that that Son should appear before God in the Holiest of all with an offering which is sufficient for the sins of the whole world, and should send forth messengers to preach forgiveness in His name to all who penitently believe on Him. Whoever now bears the burden of sin and is lost, it must be because he will not believe, but despises the offered reconciliation. This word of reconciliation is the very kernel and substance of God's testimony in the Scriptures, and if we desire to promote His designs of mercy to men, we must seek to bring men to Him through faith in this word.—Ver. 21. By the utter rending of the flesh of Christ, the innocent and spotless Lamb, the sin which has penetrated every part of our nature has been so condemned, that His righteousness may be imputed to us. He has become sin by the imputation of our sins, and by the imputation of His righteousness to us we have become the righteousness of God; and we now have a legal and unquestionable right to an access to God in His kingdom, and an heirship to all things like that which the Son of God Himself possesses. Hallelujah!

BENGE:—VER. 14. What an admirable universality! ministers constrain, hearers are constrained, and both because Christ died for them!

HUBNER:—VER. 11. The Christian not only loves but fears the Lord; and this fear is by no means a feeble power in his heart. Our conduct is known to man, our hearts to God. No one can have infallible knowledge of another's heart; and yet we may see enough of a Christian brother to give him our unreserved confidence.—Ver. 12. A minister's reputation should be precious to his people, for it belongs to them; and they should be supplied with such materials as are necessary to maintain it.—Ver. 13. A fervent Christian's zeal is sure to seem like extrava-

gance and enthusiasm in the eyes of the indolent and lukewarm.—Ver. 15. The ultimate object of the atoning death of Jesus was a holy Church, thoroughly consecrated to His service. A real Christian therefore longs, and his constant prayer is, to be freed from self-will.—Ver. 16. Our relationship to Jesus is far higher than that of family or of country (Matth. xii. 48 f.).—Ver. 17. Christ has founded a new world in every respect; the world itself is to have a new form, and society new principles; and as to an individual man, when the spirit of Christ takes possession of his heart, he must become a new creature, his mind and heart must be completely changed, and all his springs of action must be renewed (a good text for a new year: Have we actually lived to see a new year)?—Ver. 18. God is the original author of salvation, and the whole scheme was formed by Him, but Christ executed it. In Him God came down to man. Only by His incarnation could our freedom from sin become possible. The greater then the guilt of those who neglect so great a salvation! The ministerial office, through which the mediatorial work of Christ is itself mediated to man, must continually hold up the offer of reconciliation through Christ alone. This must be the salt of every sermon.—Ver. 19. It is by Christ's entrance into our humanity, His sufferings for sin and His fulfilment of all righteousness, that man can be absolved from condemnation and worthy of the Divine favor. God was not before our enemy, for He is nothing but Love; but only through Christ is it possible for Him to exercise complacency as well as benevolence toward man. Only in consequence of His blood can our sins be forgiven and we be redeemed from wrath (Matth. xx. 28; xxvi. 26; Jno. i. 29; 1 Jno. ii. 1, 2; iv. 10; 1 Thess. i. 10).—Ver. 20. Christ cannot in person come to each individual of our race; and hence he sends his messengers into all the world, to every creature. Their exhortations are, in fact, God's; for as He speaks in God's name, so must they. And yet the spirit in which they speak is not that of command but of entreaty. Their words are words of pleading love: "Be ye reconciled to God; accept the reconciliation He offers you in Christ; put confidence in God, that He loves you, and that He can and will forgive you." Whoever thinks of preaching the Gospel, must present Christ as an atoning Saviour, and must himself know what it is to be reconciled to God. If you would be the trumpets of grace, yield yourselves entirely up to grace. If we would honor Christ Himself, we must honor this ministry.—Ver. 21. Only He who was Himself guiltless, and could bear a guilt not His own, will be the destroyer of sin.

W. F. BRISSE:—Ver. 11. If we have been redeemed from the wrath to come, we need not be tormented with fears of our future Judge; yet we should have a holy reverence for that glorious Being who will reward every man according to his works (1 Pet. i. 17), and we should be watchful lest we displease Him by unfaithfulness to our vows and an unholy life.—Ver. 14. One for all. Here we have the sweetest kernel and best sample of Christ's love. Faith in one who died for me and in whom I died, can only come by hearing of this wonderful exhibition of

His love. My faith creates no Saviour for me; it is only the act by which I receive a Saviour offering Himself to me.—Ver. 17. Although those who know Christ by faith may endure many conflicts with the flesh, they are really new creatures, for the Holy Spirit will keep alive the spark of faith, even in the hearts of weak believers. The Apostle's "Behold," refers to every Christian, though he may be never so imperfect. For though our fleshly nature may retain much which is old, it is only what is dead and dying by a daily repentance; but the old guilt and the old dominion of sin is gone (Rom. viii. 1, 12).—Ver. 18. Everything in our salvation begins with God and nothing with us. It is of God, that he can now receive and love us (Tit. iii. 5; 1 Jno. iv. 10).—Ver. 19. Christ's death was an act of reconciliation, for it was in fact His own act.—Ver. 20. As the king's own majesty is supposed to accompany the ambassador by whom he is represented, so those who preach the Gospel have something of the dignity of Him who sends them.—God beseeches us! Such entreaties have power, because God lays aside all His wrath and cordially offers us all His treasures with a fatherly admonition, that we despise them not but truly accept of them, and turn to Him with a childlike spirit (Heb. xii. 25). He who prayed for us in the days of His flesh with many tears, since His ascension, as our merciful High Priest, to the right hand of God, directs His most affecting prayers now to us, as the voice of His blood comes through His messengers, crying: Be ye reconciled to God.—Ver 21. Nay, He says not: "Come and make reconciliation for yourselves! Bring something of *your own*!" Nothing of this. He demands nothing from us. Atonement, grace, and eternal life, are all prepared through the blood of the Lamb! Repentance, faith, life and all needed strength are given and effectually wrought within us by the quickening energy of that blood.

GEROCK:—Ver. 20. Think how needful it is to seek, how easy it is to find, and how blessed it will be to have, this reconciliation.

[We have in this passage: I. Man's original condition. 1. He was sin (ver. 21), and lived after the flesh (ver. 16); 2. Was alienated from God, and an enemy of God (needing reconciliation); 3. Was under Divine wrath, although still loved and not abandoned by God (ver. 11). II. Man's redemption by Christ. 1. This originated wholly in God's love (ver. 18); 2. Christ was made sin for us (ver. 21); 3. Man's trespasses were not imputed to him (ver. 19); 4. He can be made the righteousness of God through Christ (ver. 21). III. Application of this redemption to man. 1. It must be made known to men through the ministry of Christ and His people (vers. 18, 19); 2. Men must be persuaded (ver. 11), and be reconciled to God (ver. 20); 3. They must die in Christ, and live as new creatures unto Him who died for them (vers. 15-17).

F. C. ROBERTSON:—Vers. 18-21 (Abridged): I. The reconciliation of God to man. God needed a reconciliation, for there was wrath in Him towards sinners. This was shown in the punishment of sin, in the convictions of our own consciences, and in the anger which Christ showed toward sinners. God is indeed immutable, but

when man changes, God's relation to him changes. Love to good is hatred to evil. Distinguish the true from the false notion of the Atonement. II. The reconciliation of man to God. Here is first Christ's priestly work, to which man can add

nothing; and secondly, the work of the ministry, which consists in declaring God's reconciliation to man, and in beseeching men by every variety of illustration and every degree of earnestness to be reconciled to God].

XI.—THE APOSTLE'S APPEAL IN AN ETHICAL POINT OF VIEW. HIS CONDUCT IN RELATION TO IT.

CHAPTER VI. 1-10.

We then, [*om.* We then] as workers together with him, [then, we also] beseech you 2 also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted [well accepted, *εὐπρόσδεκτος*] time; behold, now is the day of salvation). 3 Giving no offence [occasion for stumbling, *προσκόπη*] in any thing, that the ministry 4 be not blamed: But in all things approving ourselves as the ministers of God, [as the ministers of God, commending ourselves] in much patience, in afflictions, in necessities, in distresses [in straits, *στενωχῶμαις*], in stripes, in imprisonments, in tumults 6 [tossings to and fro, *ἀταραστῶταις*], in labours, in watchings, in fastings; by [in] pureness, by [in] knowledge, by [in] long suffering, by [in] kindness, by [in] the Holy 7 Ghost, by [in] love unfeigned, by [in] the word of truth, by [in] the power of God, 8 by the armour of righteousness on the right hand and on the left, by honour [glory, *δόξης*] and dishonour, by evil report and good report: as deceivers, and yet [*om.* yet] 9 true; as unknown, and yet [*om.* yet] well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many 10 rich; as having nothing, and yet [*om.* yet] possessing all things.

¹ Ver. 1.—D. (1st cor.) omits *ἡμᾶς*, and C. and Sinait. (1st cor.) substitute for it *ἡμᾶς*.

² Ver. 2.—F. and G. have *δεκτός* instead of *εὐπρόσδεκτος*. Their authority, however, is not great.

³ Ver. 3.—After *ἡ δακρυία*, D. E. F. G. and two other MSS., the Ital., some copies of the Vulgate, the Gothic and Syriac versions, many Greek and the Latin Fathers insert *ἡμῶν*.

⁴ Ver. 4.—Rec. has *συνεργῶντες* on the authority of D. (3d cor.). E. K. L. Sin. (3d cor.), with Chrys. Theodt. Damasc. and others, Lachm. Tisch. and Alford (with C. D. (1st Cor.) F. G. and Sin.), have *συνιστάτες*. B. with two cursives and one MS. of Damasc. have *συνιστάμενοι*. This text is in nearly the same state as chap. iii. 1, which see.]

EXEGETICAL AND CRITICAL.

Vers. 1, 2.—We then, as workers together with Him, also exhort you that ye receive not the grace of God in vain.—Connected with the exhortation and entreaty (chap. v. 20) in which he had spoken of an interest in God's work of reconciliation by Christ, was another consideration with respect to their continuance in the grace thus attained. There is no indication that *σὺν ἐν συνεργούντες* has reference to the church of Corinth (comp. i. 24); for had such been the Apostle's idea, *ὑμῶν* would have been inserted; still less can it be referred to the Apostle's associates in the ministry; and least of all can the whole word be made equivalent to *ἐργῶ συμπάλλοντες* with reference to ver. 8 ff. in contrast with the *λόγος* in chap. v. 20. The only doubt is whether it implies a coöperation with God or with Christ. If *ἐν ἑπ' Χριστοῦ* in ver. 20 signifies *in behalf of Christ*, and not *in the place of Christ*; then the preceding passage in

which all things had been traced to the hand of God, and especially the phrase, *as though God were beseeching by us* (chap. v. 20), would be in favor of referring it to God, comp. also 1 Cor. iii. 9. In the admonition itself, the whole stress must be laid upon the words, *not in vain*, inasmuch as these stand at the commencement of the sentence. They here signify to be without fruits, as in Gal. ii. 2; Phil. ii. 16; 1 Thess. iii. 5. The word *receive* (*δέξασθαι*) is to be taken not in a preterite (as if it meant *that ye will not have received*), but in a present signification, in accordance with the uniform usage. We have here the moral side of the exhortation, which he had said (chap. v. 20) the ministry were urging, *viz.*, Be reconciled to God. God's work of reconciliation would be in vain to them, if in receiving it they did not become new men. The grace of God is the grace which had been shown in the work of reconciliation, for God had exhibited in that work special love to sinners. He gives a reason also for his admonition in a parenthetical form in ver. 2 (for ver. 8 is grammatically connected

with παρακαλοῦμεν), by introducing a prophetic expression (Isa. xlix. 8, in the words of the LXX.), which he implies had a fulfilment while he was writing—for he says: **In an accepted time I heard thee, and in a day of salvation I succored thee: behold, now is the well accepted time; behold, now is the day of salvation.**—God must be regarded as the speaker in this quotation. In the original passage God was addressing the servant of the Lord, and through him as their head the whole people of God. BENGEL: The Father speaks to the Messiah, in whom are included all believers. The hearing which was indicated by the succor, the prophet implies was to be shown in the deliverance of the people from the calamities into which they had fallen (Isa. xlix. 7); but it is here made to refer to the salvation which God gives by Christ, and which the Apostle exhorts the Corinthians not to receive in vain. The accepted time (καὶρός δεκτός, Heb. עֵת רְצוֹן), is a time of favor, (the grace); the same as the "day of salvation" (the time for the communication of salvation to Israel (Mark i. 15; Gal. iv. 4). It becomes *accepted*, in consideration of the impression it made upon the people. The same idea is intended, only more forcibly expressed, in the words, well accepted (εὐπρόσδεκτος, used in chap. viii. 12; Rom. xv. 16, 81). The phrases, *I heard thee* and *I succored thee*, imply that when God was making this promise, He looked upon the future as already past. In Paul's application of the passage, the words, *Behold, now*, (ἰδοὺ νῦν), present the reason for the admonition in ver. 1, *q. d.*: let not the opportunity pass unimproved; for if ye allow the grace now given you to be in vain, there are no other means of salvation for you (comp. Heb. iii. 13 ff.; Luke xix. 42). The word, *now*, embraced the brief period until the second coming of Christ (Meyer). A *paronomasia* is perceptible in the use of δεξασθαι and δεκτός. [HOBBS: "The Scriptures contain abundant evidence that inspiration did not interfere with the natural play of the powers of the sacred writers. Although they spoke as they were moved by the Holy Ghost, yet they were probably in most cases unconscious of His influence, and acted as spontaneously as the believer does under the power of the Spirit in all His holy exercises. Hence we find that the sacred writings are constructed according to the ordinary laws of mind, and that the writers pass from subject to subject by the usual process of suggestion and association. So here the use of the word δεξασθαι brought up to the Apostle's mind the word δεκτός, as it occurs in the Greek version of the beautiful passage in Isa. xlix. 8." STANLEY: "Let not your receiving of the favor of God be in vain; for the language of God in the prophet is true: 'In a time which I receive I heard thee.' This view is confirmed by the stress the Apostle lays on the word δεκτός, carrying it out and amplifying it in his own comment which follows: God has so spoken, and look! (ἰδοὺ) the present is the time which He so receives. You ought to receive Him, for He has received you. Εὐπρόσδεκτος is a favorite word of the Apostle; and as such, and also as being more emphatic, is substituted for the less familiar and less expressive term of the Sept.']. With reference to

ἰδοὺ, consult the notes on chap. v. 17. [TRENCH remarks (*Synon.* P. II. § 7) that "καὶρός signifies time (χρόνος) bringing forth its several births, the critical epoch-making periods when all that has been slowly ripening through long ages is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another. It is the nick of time; but whether, as such, to make or to mar, effectually to help or to hinder, the word by itself does not determine." According to this, the καὶρός of which both the prophet and the Apostle spoke was an epoch of great importance in consequence of the great events transpiring, but rendered favorable and acceptable (δεκτός) by the turning of the people to the Lord. (See also WEBSTER'S *Synonyms*, p. 215)].

VER. 8-10. **Giving no occasion for stumbling in any thing, that the ministration have not a reproach cast upon it.**—Luther incorrectly regards this participial sentence as a part of the Apostle's admonition or entreaty to the Corinthians; as if he was exhorting them not to receive the grace in vain, and to give no offence lest, &c. But had such been the Apostle's mind he would have written διδόντας instead of δίδυρες. This word is rather to be connected directly with παρακαλοῦμεν before the parenthesis, and it shows how the conduct of the admonishers corresponded with and gave force to the admonition. In this verse he resumes his apology for himself. The words ἐν μηδενί (in nothing) are neuter like ἐν παντί in ver. 4. Μὴ is not here in the place of οὐ [for it implies the intention and desire of the writer]. Comp. 1 Cor. x. 33. Προσκοπή is used only here in the New Testament, but it is equivalent to πρόσκομμα 1 Cor. viii. 8. It implies that Paul and his companions would do nothing to lead others into error, or to impair the proper effect of their work or of their admonition, and so they would give no occasion for unbelief and unchristian conduct. (Meyer). In saying that the ministration have not a reproach cast upon it, he intended to say that they subjected themselves to so much pains, in order that their efforts as Apostles to reconcile men to God, might be saved from bitter reproaches (for μωμῆσθι implies that he had in his mind no common or slight reproaches). Probably he had reference to those opponents who were inclined to make, or perhaps had already indulged in such reproaches.—**But in all things, as the ministers of God, commending ourselves in much patience.** (ver. 4). In συνιστάντες (chap. iii. 1), we have the positive side in contrast with the negative side, which had been given in ver. 8, and it is placed before ἑαυτοῖς because it contains the emphatic point. (Meyer). The idea is not that they were commending themselves as ministers [as our English A. V. may be understood and is usually punctuated] for then the expression would have been ὡς θεοῦ διακόνους, but we commend ourselves as the ministers of God commend themselves; or, as is appropriate for such ministers. [ALFORD: "When these words signify to recommend ourselves in a bad sense (chap. iii. 1; v. 12), ἑαυτοῖς precedes the verb; but here and in chap. iv. 2, where used in a good sense and without any stress on ἑαυτοῖς, it follows the verb. This is only one of many

continually occurring instances of the importance of the collocation of words with regard to the emphasis." The points on which they commended themselves, are introduced by *ἐν*. They are, in the first place, Christian virtues, such as patient endurance (*ὑπομονή*, ver. 4)—pureness (*ἀγνότης* κ. τ. λ., ver. 6). In connection with patience (perseverance, steadfastness, in contrast with despondency and reluctance) he mentions a variety of states in which he had exhibited much patience, such as *in affliction, etc.* Augustine quotes vv. 4-12, to show that Paul possessed those qualities which Cicero makes necessary to an orator, *viz., magna granditer et ornate loquendi*. In proof of what he had said he now adduces principally the trichotomy contained in vv. 4, 6, in which he specifies how he had exhibited patience in three triplets of conditions. Bengel says the first triplet of trials, afflictions, necessities and distresses (*στραῖται*) were *general*; the second, stripes, imprisonments, and tumults were *specific*; the third, the labors, watchings, and fastings were voluntary. These evils consist of oppressive, hampering circumstances in general, such as drove him into straits; and they are probably mentioned in the order of a climax. [Stanley divides the Apostle's enumeration into four clauses, all amplifying *ἐν παντί*. The first is an expansion of *ἐν ὑπομ. πολλῇ*. The second enumerates the virtues which accompanied these outward hardships, arranged in two divisions, not so much by the meaning as by the form of the words, the first consisting of one, the latter of two words. In the third the words are held together merely by the word *διὰ*, and by their antithetical form. The fourth expands the words, through evil report into a long list of the contrasts between his alleged and his real character, at once showing his difficulties and his triumphs. The first section gives three triplets of evils, each growing out of the last word of the other. The first describes his hardships generally. In crushing afflictions (*θλίψεις*) in pressure of difficulties (*ἀνάγκαις*), in narrow straits (*στενοχωρίαις*). The prevailing idea is of pressure and confinement: each stage narrower than the one before, so that no room is left for movement or escape].—*In afflictions, in necessities, in straits.*—*Στενοχωρίαι* are mentioned also in chap. xii. 10, and are the highest degree of *θλίψεις*. Comp. chap. iv. 8. *Ἀνάγκαις* are necessities, calamities of various kinds, and also mentioned in chap. xii. 10 and in 1 Cor. vii. 26. (Some interpret the word as referring to want, poverty). ["The three words here used are cognate in derivation, *θλίβω* to press, squeeze; *ἀγγω* to press tight; *στενός* strait, *angustus*. The *θλίψ.* is the tribulation itself of whatever kind it may be, *ἀνάγκ.* is the result in circumstances, and *στενοχ.* (as used by Paul in ver. 12; iv. 8; and Rom. ii. 9) the result in feeling or apprehension." WEBSTER and WILKINSON.—"The idea of 'narrow straits' suggests the thought of *actual persecutions*, of which he gives the three to which he was most frequently exposed." (STANLEY), *viz.*].—*in stripes, in imprisonments, in tumults.*—On the word *πληγῶν* (stripes) comp. chap. xi. 23; Acts xvi. 23 f. *Ἀκαταστασία* according to the prevailing usage in the New Testament (chap. xii. 20; 1 Cor. xiv. 32; James iii.

16), has the sense of disorder, or in particular, tumults, insurrections. (Luke xxi. 9). With respect to such things in Paul's life, comp. Acts xiii. 50; xiv. 19; xvi. 19 f.; xix. 23 f. Others interpret the word of expulsions from society, restless wanderings from place to place, comp. *ἀσταρέν* in 1 Cor. iv. 11.—*In labors, in watchings, in fastings.*—The labors here mentioned relate, not at least exclusively, to labors for his own support (1 Cor. iv. 12), but to the cares and toils of his Apostleship, chap. xi. 23, 27; 1 Cor. iii. 8; xv. 58. In like manner on watchings, comp. chap. xi. 27; Acts xx. 81. Others, however, think that this word has reference to his sleepless cares and anxieties for the churches. More particularly it refers to his public teachings, journeyings, meditations and prayers (the whole frame of his mind). Fastings also include not those which his circumstances rendered unavoidable (1 Cor. iv. 11; Phil. iv. 12), and which he especially distinguishes from fastings under the name of hunger and thirst in chap. xi. 27, but those fastings which were voluntarily endured and connected with prayer. (comp. Acts xiv. 23; xiii. 2 f. ix. 9). There is no reason, however, to regard these as ascetic acts of self-righteousness. In ver. 6 additional items of *moral qualifications* for his office are given, *viz.*—*in pureness, in knowledge, in long suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God.*—["There is no reason for exchanging the *in, in, etc.*, before each of these expressions for *by, by, etc.*, as is done in our English A. V., inasmuch as the same preposition is used from *ἐν ὑπομ.* to *ἐν ὁπάρμῃ* implying not the instrument but the sphere or element in which his ministry moved." FAUSSER. It is rendered by the English word *in* in Wiclif's, Tyndale's, Cranmer's, and the Rhemish versions, and in the translation of the American Bible Union]. At the head of the series in this second section stands *ἀγνότης*, moral purity (comp. Phil. iv. 8; 1 Tim. v. 22; 1 Jno. iii. 3), or chastity in a more special sense. It would, however, be too confined a signification to restrict the word to the sexual passion, and above all to the opposite of avarice or a love of gain. W. F. Besser says: "As patience had been shown in the nine proofs which had already been mentioned, so purity (in heart and intention, as a cardinal virtue) runs through the eight virtues and gifts which are now to be specified." *Γνῶσις* is either that practical knowledge which quickly recognises the Divine will *i. e.*, true Christian wisdom (comp. 1 Pet. iii. 7) or evangelical knowledge, *i. e.*, a vivid perception of Divine truth. The latter corresponds best with the prevailing usage in Paul's writings. Besser: "Not intellectual learning is here meant, but that sagacity of the heart with respect to Divine truth, which enables a minister in all cases to bring out that mind of the Spirit which is best suited to the wants of his hearers (Phil. i. 9); and especially that casuistic wisdom which is so indispensable to the cure of souls." This knowledge has also an ethical aspect, and includes that faith which surrenders entirely to the truth of God. *Μακροθυμία* and *χρηστότης* are virtues which belong to the sphere of love (comp. 1 Cor. xiii. 4). The former signifies that long en-

durance or perseverance which is exercised under griefs or mortifications; the latter is the same as gentleness or kindness in social life and the pastoral work. Trench (*Synn.* P. II. § 8) makes μακρόν, a long holding out of the mind before it gives room to action or passion (generally anger) against persons (ἐπιπόνην, ver. 4, being the same self-restraint with respect to things. The Rhemish renders μακρ. by *longanimity*, a word which even Bp. Taylor's and Archbishop Whately's authority has not been sufficient to naturalize in our language. Χρηστότης is rendered by Wycliffe, in Gal. v. 22, *benignity*, and by the Rhemish in our passage, "*sweetness*." Trench, P. II. § 18]. Before the Apostle speaks of the original grace of love itself, he refers to the source of all moral excellence, the Holy Ghost, with which this fundamental virtue is appropriately connected as its source. This πν. ἄγιον should be regarded, not merely as a charism, but as a power always dwelling and acting in the Christian, and manifesting itself in all his conduct. Ἀνυπόκριτον (unfeigned) occurs also in Rom. xii. 9, as an attribute of love. In ver. 7 he passes on to notice his work as a minister, and that which commended him to his hearers. As in the words, *love unfeigned*, he probably had some reference to his insincere opponents who affected the appearance of much love, so in the word of truth he had a similar reference to impurity of doctrine. (comp. chap. ii. 17; iv. 2). The want of the article shows that he must have meant, not as in Col. i. 6. and other places, the Gospel objectively considered, but subjectively that which was spoken or proposed to men, the substance of which was truth. The power of God in like manner is not to be limited here to the working of miracles, but referred to the Divine power which was seen in all his discourses, and proved that God was with him. (comp. iv. 7; 1 Cor. ii. 4f.; i. 18, 24).—**By the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report**—We have here a change in the preposition (διὰ) in conformity with the δῖπλᾱ with which it is connected. The Apostle now takes up the figure of a conflict, and hence δῖπλᾱ must mean not any instruments in general by which one is aided or protected, but, strictly speaking, weapons. Αἰδ τῶν δῖπλων here stands independently, like all the other clauses introduced by διὰ, and is not subordinate to ἐν δυν. θεοῦ, as if it implied that the power of God was furnishing all these weapons ("*Dei virtute nobis arma subministrante*." GROTIUS). The armor of righteousness means not merely such weapons as are lawful for a righteous man to use, or still less, good works (in the Roman Catholic sense); but such weapons as are given a man by his righteousness. NEANDER: "weapons which would be useful to a good man." Among these we may understand either moral blamelessness (Billroth), or the righteousness of faith which makes a man strong and triumphant against all opposition in attack or defence, comp. Rom. viii. 31–39 (Meyer); or that righteousness of our daily life which proceeds from faith. Its weapons are, the spirit of confidence, a joyful consciousness that our prayers are heard, the strength of a pacified and assured conscience,

the unanswerable testimony of a holy life, a delightful enjoyment and power in every work, etc. (Osiander). Or, as the Apostle had just been speaking of the power of God, perhaps he was here thinking of God's righteousness operating through him, giving him weapons for every conflict, and directed especially to the establishment and development of good order in the world. The object of this Divine power was, on the one hand, to preserve in action all that was originally beneficial, and on the other to destroy all that was injurious; and especially in the department of redemption to preserve and develop all that new life which corresponded to the Divine will, and to remove all which was in opposition to it. (comp. Beck *Chr. Lehrw.* pp. 551 ff.). In this way probably δικαιοσύνη is used in Rom. vi. 13, 18 ff. In respect to δῖπλᾱ comp. Eph. vi. 11 ff.; 1 Thess. v. 8. The Apostle, however, speaks of two kinds of these weapons: those on the right hand and those on the left. The former were for assault (sword, lance) and the latter for defence and protection (shield). [Alford thinks this would have required τῶν δεξ. καὶ τῶν ἀριστερῶν; whereas now no article being inserted before ἀριστερῶν, it is implied that the panoply (τὰ δῖπλᾱ) is on both sides of the person. But even without such a specification by the article the complete armor for the whole person might yet imply that he had the sword and spear (εἰς ὅς καὶ δόρυ) in the right, and the shield (ἀσπίς) on the left hand, so that he was called ἀμυδιεῖος]. Both imposed upon the Apostle as the organ through which God's righteousness acted among men the duty of contending against all forms of error and immorality which were so injurious to good order, and of repelling every kind of assault which might be made upon such order and upon himself as its representative. (comp. chap. x. 4). As he commended himself to men by his use of these weapons, and of all the means supplied by God's righteousness for the advancement of God's cause in the world, the result was of course that he had to pass through glory and dishonor. (ver. 8, διὰ δόξης καὶ ἀτιμίας, etc.). At this point he proceeds to mention the opposite judgments which were passed upon his conduct in these struggles. Δόξα is the glory or honor which was awarded him by the friends, and ἀτιμία the dishonor awarded him by the enemies, of God's cause. The latter as well as the former, and not merely his conduct under both, were naturally the means of commending him to those who had spiritual discernment. (comp. Matth. v. 11; Luke vi. 22; 1 Pet. iv. 14). Αἰδ stands here in a different position from that in which it stood before τῶν δῖπλων, and means passing through honor and dishonor, i. e., in the midst of honor and disgrace. (comp. Meyer; the remarks of Osiander in opposition to this do not seem appropriate). The same is true with respect to διὰ before δόσθημίας καὶ ἐσθμημίας (through evil report and good report). [ALFORD: "Once adopted by the Apostle the διὰ was kept for the sake of the parallelism, though with various shades of meaning. I would understand it in διὰ δεξ., etc., as in διὰ πολλῶν δακρυῶν (chap. ii. 4) as pointing out the medium through which. Thus understood these two pairs in ver. 8 will form an easy transition from the instrumental, through the medial

to the passive characteristics which follow.”]—**As deceivers and true, as unknown and well known.**—These two clauses are connected with the two immediately preceding, and not with *συνιστάν. ταυτοῖς ὡς θεοῦ διάκονοι* [i. e., the author means, it was as deceivers and true, that they went through evil report and good report (ver. 8), and not that they commended themselves (ver. 4)]. We may notice, however, that what is detrimental is mentioned in the first part of each couplet, as it had been in some of the preceding clauses (*δυσφημίας, εὐφημίας*). **As deceivers** (*ὡς πλάνοι*) expresses what was the nature of the dishonorable reports respecting him, the false estimate placed upon him (comp. Matth. xxvii. 63; Jno. vii. 12; 1 Tim. iv. 1). **And true** (*καὶ ἀληθεῖς*), on the other hand, expresses what was the tenor of the good reports respecting him, and at the same time what was the actual state of the case. But *καὶ* has not, therefore, the meaning of, *and yet* [as in the English A. V.], for *ὡς* qualifies both words in each clause, and the two have reference to *εὐφημία* (and *δόξα*).—In ver. 9 *ἀγνωστοί* has the sense of, obscure people, persons whom no one knows [BLOOMFIELD: “obscure nobodies”], and not those who are misunderstood, or for whom no one cares. In contrast with it stands *ἐπιγνωσμένοι*: those who are well known, those who have the good report. It refers, therefore, to the knowledge of men, and not of God (as in 1 Cor. xiii. 12), to the knowledge which true believers had of him in opposition to the judgment of opponents who undervalued him.—**As dying and behold we live, as chastened and not killed.**—In the first members of the several antitheses which he is about to enumerate, he properly refers still to the evil report and dishonor of which he had just spoken; and in the second he brings forward the actual state of the case, having reference to the glory and good report of the earlier clauses. It is for this reason that he indulges in a greater freedom of expression, as when he says, *and behold, we live*. His opponents had passed a contemptuous judgment upon him, and upon the constant danger of death in which he was said to stand; they say we are dying, and that we are near our last (*ὡς ἀποθνήσκοντες*), but he describes the case very differently when he gives his own view of it, chap. iv. 10 f.; 1 Cor. xv. 81), “*and behold we live*.” This last is said in a tone of triumph in opposition to the depreciation of his opponents. Contrary to all their expectations God’s wondrously saving power brings us out of our most imminent perils, not only uninjured, but with ever renewed powers of life (chap. i. 10; iv. 10 f.). The phrase *as chastened* (*ὡς παιδεύμενοι*) does not mean that he was actually purified by this discipline. On the other hand, as Neander says: Paul confesses that he was always needing a chastening discipline. The putative meaning of *ὡς* is still to be retained. It was one part of the evil report through which the afflicted Apostle passed, that he was always looked upon as one punished or chastened of God (comp. Isa. liii. 4). As to the mode in which this was accomplished, we need not imagine that it was by

a literal scourging. *And not killed* (*καὶ μὴ θανατούμενοι*) means that he was not so severely chastened as to be slain.” The discipline was never carried to an extreme (comp. Ps. cxviii. 18).—**As sorrowful yet always rejoicing, as poor yet making many rich, as having nothing, and possessing all things** (ver. 10). In this verse *ὡς λυποῦμενοι* signifies, we are looked upon as afflicted and sorrowful, and hence as men of a melancholy temperament; but in contrast with this distorted judgment, he declares that they were in reality always rejoicing and happy (comp. Phil. iv. 4; Rom. v. 3; xii. 12; 1 Thess. i. 6). The last sentence refers to the contrast between their poverty and their wealth. In the wealthy city of Corinth, it was a very uncommon thing to find a Christian possessed of riches (1 Cor. xi. 21). We are commonly looked upon as poor, and yet we make many rich; as men who have nothing, and yet we have all things. When he says that they were rich and had all things, we need not suppose he had reference to the collections by means of which he had at his disposal all the wealth of the Christian community, but we must understand it of those spiritual blessings to which he had already referred when he said that they were always rejoicing (comp. chap. viii. 7, 9; 1 Cor. i. 5; Rom. i. 11; xv. 29). Having nothing (comp. Matth. viii. 20) indicates a high degree of the previously mentioned poverty (*πτωχοί*), and it alludes to the fact that Paul was sustained by the labor of his own hands. [WORDSWORTH: “*κατὰ ἐν κατέχοντες* adds strength to the meaning of the latter.” See 1 Cor. vii. 81. Though we have nothing, we have *firm possession* of an eternal inheritance, yea, of “*all things*.” STANLEY: “*ἐχοντες*” is simply “*having*,” *κατέχοντες* is “*having to the full*.”] This having all things and being rich must also be understood of spiritual possessions, and not of earthly property in addition, nor probably of the everlasting inheritance (*κληρονομία*). He speaks in a similar, though not in precisely the same, manner in 1 Cor. iii. 22. NEANDER says: “The whole world belongs to the Christian, because the principle which now governs him is one day to control everything on earth. What the Stoics once said of their wise men, was never completely true except of the Christian; for they alone have that true greatness which is founded upon humility, and they can never be overcome, for they are always in harmony with the will of God.”

DOCTRINAL AND ETHICAL.

1. The more exalted the benefits of the atonement, the more important is it that we should not receive them merely as something brought to us by force to pacify our conscience: but without a sincere repentance and a thorough renovation of our own hearts. Such a participation in God’s greatest gift throws upon us a tremendous responsibility; for if we abuse it we bring upon ourselves an irreparable injury, since we not merely lose the opportunity of a great salvation, but we can hope for no other means of deliverance. Hence those who commend the atonement should earnestly invite those who hear them, not

only to accept of it, but to bring forth all the appropriate fruits of such amazing grace. They should be exceedingly active in offering God's mercy to men, and as fellow-laborers with God, earnestly beseech men not to receive the grace of God in vain, but diligently to bring forth and present to God the fruits of righteousness.

2. But to this word of exhortation, all that we are and do should correspond and give power. God's ministers should not only give no such offence, that those who hate their work; may take occasion to insult and reproach it; but conduct themselves so as to gain the approbation of all well disposed persons. They should never become weary, hesitating, indolent, or desponding in their work; but under every discouragement and opposition, even under personal abuse, tumults, and loss of liberty, they should remain patient and undismayed. For the sake of such a work they should be willing to renounce with cheerfulness those conveniences and enjoyments which would otherwise be lawful to them. But whatever may be their exertions or endurances, they should maintain that purity of heart which longs for and thinks of nothing but the honor and glory of God: that familiarity with the economy of grace which readily and clearly discerns the Divine purposes and ways for saving men; and that forbearance and kindness, which can be learned and enjoyed only in the school of the Friend of Sinners. In all their course they should be controlled by the Holy Spirit shedding continually into their hearts that love of God, which produces and maintains a sincere love to men. Whatever they propose to their fellow-men will then bear the stamp of truth; and whatever they do will be accompanied by tokens of Divine power. In this manner they will prove themselves true champions of the Lord, boldly using the weapons of righteousness, now fearlessly assailing whatever opposes Christ's cause, and now rigorously defending the truth and laws of God against every form of sin and error. Everything will then also become subservient to their cause, and will more and more compel men to confess that they are from God. Honor and dishonor, good and evil report, will be equally in their favor. If they are sometimes represented as deceivers, it will not be hard to prove themselves true men. If their adversaries disparage them as unknown, (obscure) they will soon prove themselves well known. If they are vilified as sinking, and devoted to death and ruin, they will ere long show themselves living monuments of saving and glorious grace. If they are pointed at as guilty objects of God's frowns, they will soon prove that their chastisement was not unto death. If they are sometimes looked upon with pretended sympathy, as men overwhelmed with sorrow, poor wretches, who can only starve for want of the necessities of life, they will soon show that they are not merely joyful in themselves, and rich in spiritual blessings, but able also to enrich all their fellow men.

HOMILETICAL AND PRACTICAL.

STARKER:—VER. 1. Since God has chosen ministers to be his helpers in the work of the Gospel, let no one think himself too well taught and

holy to need the services of those who seem to be inferior in endowments, for he can never know what instrument, or slight occasion God may have chosen for a work of grace in his heart.—**HEDIN- GEM:—**Make use of the time you have, for the brief hour will soon be past. Whoever thrusts aside God's grace, or loses it to secure some worldly advantage, draws down upon himself the severest judgments of God (Heb. ii. 3, xii. 15).—**SPENER:—**Ver. 2. God sometimes plentifully dispenses to men a grace, which will soon give place to wrath, if they fail to recognize and improve the time of their gracious visitation (Luke xix. 42 and 44.) Thoughtless persons say: "We shall have time enough to-morrow, and we can turn to God even in death;" but are they sure that God will then give them true repentance; that He will accept of the forced repentance of a dying hour; or that he will ever permit them to see another day?—Ver. 4. A minister's whole life should be a practical illustration of what he enjoins upon others. (Tit. ii. 7f.) He who preaches to others that they must enter the kingdom of heaven only through much tribulation, must not expect to go before them upon roses. An effeminate weakling who can bear no trouble is not fit to serve Christ. In Christ's service we shall be called upon to endure hardness and to stand by Christ and His word, under all the assaults of the devil and the world. But although such things are sometimes hard to bear, with Divine grace they become light. (Chap. iv. 8).—Ver. 5. Blessed are the peacemakers; cursed all rebels. Every hour has its work: God's word is to be searched; our own house is to be built, the sick are to be visited, and earnest prayer is to be offered for ourselves, and for all the world! Think you this will disturb your peace? Never fear. For God the Lord will be thy rest and thy strength.—Ver. 6. A minister must cleanse himself from all filthiness of the flesh and of the spirit (chap. vi. 1.) or he will pull down rather than build up. He who would teach others must know God, and be well acquainted with himself and his people (John x. 8 and 14).—A patient spirit is the inward light, and kindliness the outward beams of this sun.—Ver. 7. Behold, the true way to have the power, and the near presence of God: It is to be so familiar with His word, that it shall become thoroughly implanted in our hearts, and engrafted into our spiritual life (James i. 21.) As a well-armed warrior carries weapons in both hands, is watchful on every side, and uses his weapons against every assault, we should bring our spiritual weapons to bear against every kind of temptation (from Satan or the world; from the lust of the flesh, the lust of the eye and the pride of life; from fears, tribulations, persecution). Where Christ is, God's power is; and with this we can triumph over all things. Through God we shall do valiantly (Ps. lx. 12; oviii. 18).—Ver. 8. Stand firmly in God's grace when men revile and seek to injure thee, and they will soon find that they dishonor themselves more than thee.—Ver. 9. In severe sickness men will say, "He is dying," but with God's help we cry, "Behold I live!" Look well, that you may be able to say, "Christ liveth in me." etc. (Gal. ii. 20).—**HEDINGER, VER. 10.** God's people have reason to mourn over their

sins, their sufferings, the buffetings of their deadly enemy, their fellowmen, the abominable crimes of their day, the perdition of thousands, and the general blindness and hardness of men's hearts. But they can always rejoice in the Spirit, in God and in Christ, in a blessed hope, in foretastes of future glory, and that their names are written in heaven (Luke x. 10.) While we continue in God's grace, we always truly participate in, though we may not always be equally conscious of, its consolations. These, however, may always be increased by constant prayer. They are spiritual, pure, uninterrupted, and the offspring of the spirit of God through spiritual graces. If they are sometimes connected with visible things, they are never dependent upon these, but are intended to lead us directly to God. It is for this reason that the enjoyment of them is so sanctifying. God's true ministers, as spiritual fathers, enrich their people by their instructions, their example, their prayers, and their admonitions to good works and liberality (comp. 1st Tim. vi. 17 f.). He who has God has everything, for God will provide every needful temporal blessing.

BERLENE. BIBLE:—Ver. 1. A man must make a holy use of that grace by means of which he is first anointed with the Holy Spirit, justified, sanctified and turned to God: for if he makes it subservient to his fleshly lusts, or to his security in sin, and perverts it to his own pride and self-righteousness, instead of using it for his growth in grace and especially for being born into the kingdom of God, even that which he has already received will be withdrawn.—Ver. 2. The only proper result of grace already received is the hearing of our prayers, the healing of our backslidings and the salvation of our souls. When Satan is most aroused, then is the time for plucking souls from his grasp.—There are times in which God sees fit to give us more than common manifestations of His grace. Great will be our blessedness if we make a wise improvement of such seasons.—The deeper our impressions are, the greater the injury, if they are despised and resisted, and so our hearts are hardened against God. Every one should observe whether, and in what way Divine grace is acting upon his heart. If we walk not in the light while it is yet day, darkness will come upon us, and our perverted hearts will lead us to ruin.—When Satan can find an occasion for reproaching God's children, and especially those who have the care of souls, he will be sure to make a mountain of it, and will corrupt the work of God. But never is he more insulting than when he finds them feeble and dispirited. Then he points to them and cries: "These are the Lord's heroes!" An occasion for offence is thus given, not merely when we commit some great crime, but when we make no advances, when we are slothful, cold-hearted, and indolent, and when the people do not see us in earnest.—Ver. 4 f. Where Christians are really zealous, they must expect to suffer. They must then beseech God for patience, and their prayers will keep them from falling.—God's true messengers, and even Christians in general, may be distinguished from the world by their sufferings, and by their being looked upon by those who are esteemed in society, as the outscouring

of all things and as a curse. There is no way in which they will not be assailed, in mind and body, in reputation or in property. They will be perplexed, crushed and beaten (afflictions).—Circumstances will arise when the servant of God will be in extreme distress, that as a good soldier of Jesus Christ, he may be an example to others of a firm trust in God.—Whoever is preparing for the pastoral office, must make it his first object to attain a degree of patience, which nothing but Divine power can give him.—Many have found evangelical fasting, when entered upon voluntarily at suitable times, and without affectation, very profitable, but any other will be found quite useless.—To abstain from an improper use of even those things which belong to us, will be an excellent means of purifying and disciplining us.—Ver. 6. The best protection against impure thoughts and desires, is to give ourselves thoroughly up to our ordinary employments. Those who have once known how pleasant a holy life is, must have an insatiable hungering after purity of heart. The best way to know and properly appreciate all things around us, is to gain such a familiarity with them as God gives us in the midst of Christian activity, and the trials and temptations to which it subjects us.—He is truly *kind* who is willing to give up himself when occasion calls for it, and to renounce his own enjoyments at the call of distress and love. This can be done, in a pure and blameless manner, when the heart has been thoroughly awakened and renewed so as to be holy before God, angels and men (by the Holy Ghost).—Many a thing comes to us under the semblance of *love*. But the Apostolic spirit was in truth also. The very nature of love is such that it makes brethren speak the truth.—Ver. 7. Truth must be defective if love is wanting. Where a man is actuated by love, he will honestly speak the truth, and of course will neither flatter nor needlessly offend or injure any one.—If a man faithfully pursues his calling, thoroughly renounces the world, and by the aid of the Holy Spirit gives no offence, is sincere, pure, chaste, kind and true, he will possess power, ("by the power of God") which no one can resist, and his faith will be the victory which overcomes the world. No one can do this who does not make good use of the weapons of righteousness. With these he can defend himself against all mischief from within or from without. God is wonderful in His resources!—Ver. 8. In itself it is a matter of indifference to a Christian, whether men receive or reject him, if he only has the testimony of a good conscience, and has grace always to own his Lord.—Ver. 9. The dealings of God with His people are so fatherly, that, with all the humiliations and chastisements to which He subjects them, they are never given over to death. Ver. 10. Christians are not without tender feelings when they are in affliction, but they are so refreshed by supplies of grace that they can endure with cheerfulness.—None can understand how wonderful God's goodness is but those who seek for and love Him; but so abundant will be the riches of knowledge which He gives, that many besides their possessors will be enriched. To have nothing, neither gold, nor possessions, *etc.*, and yet to have all things so as to be unwill-

ing to exchange conditions with the wealthiest of this world, are things so hard to be united, that nothing but Divine power can combine them together.

RIMMER:—VER. 1 f. If thou hast besought men to be reconciled to God, fail not to admonish them also, for even those who have been brought nigh to God by the word of reconciliation are still in danger. How often is grace obstructed, and the heart hardened rather than benefited.—“I have heard thee,” *etc.* Such a promise was not for our great High Priest alone during the single hour of His soul’s travail (Isa. xlix. 8), but for those of every age and condition in whose behalf he then acted. His prayer for His disciples and for all who should afterwards believe on Him through their word, has been heard. The present, therefore, is an acceptable time, *etc.*—VER. 3. Men are ingenious in contriving pretexts for receiving the grace of God in vain, especially if they can detect something in those who preach the Gospel inconsistent with their messages.—The minister of Christ must not expect entirely to escape scandal; but when the conscience of a hearer has been offended, so that the Gospel has no power over him, the cause is not unfrequently one which could and ought to have been avoided. The minister’s work should be to him as the very apple of his eye, to be kept most delicately from every contact with vice. Many of the judicial proceedings of the present day fail of success on both sides on account of the contempt and reproach which rests upon the ministerial character (Mal. ii. 7–9). The salt which has lost its savor will be sure to be crushed under the feet of men. But even those who thus tread upon it must one day answer for being so easily deprived of that which might and ought to have been salt to them, and for being so speedily reduced to a carcass of corruption in God’s sight.—VER. 4 The best eye for judging all we do is acquired by having a desire in all things to act worthy of a servant of God.—A stupid, hesitating and timid spirit knows nothing of real *patience*. None but those who fear no terrors can maintain such a spirit under severe trials.

HEUBNER:—VER. 1. To receive the grace of God (*i. e.*, all that could save us) in vain, is the surest way to injure ourselves and to lose what we have. What an honor and blessedness to be God’s helpers, and to give Him back the tongues and powers he gave us!—VER. 2. The acceptable time is the whole period of the Christian dispensation, for salvation is now free to all, especially all who hear the Gospel in its clearness and power. For every one it is now a day of salvation. **LUTHER:**—“The word of God moves along like a passing shower; wherever it comes it must be received at once, or it will be gone.”—How soon a man’s “not now” becomes a “never.” How many are lost because they put off the day of their conversion!—VER. 3. Christianity has always been much dishonored by the unfaithfulness and faults of some ministers whose scandalous walk pulls down faster than their preaching builds up. Most carefully, therefore, should they guard their conduct, for every defect in this will surely be noticed. No wonder, therefore, that the world is full of objections to those who preach the Gospel.—VERS. 4, 5. In

performing the duties of your office, seek not to please yourself or the world, but God. Faithfulness to Him will be seen principally in the patient and persevering performance of the difficult duties you have to do. Nothing is more indispensable to a minister of God, driven as he often must be into straits and with none to counsel him, than patience.—VER. 6. The severer the opposition, the more honorable the virtues which are shown in encountering it: such as purity of heart, the ready tact and familiarity with Divine things which always hits upon the right thing; the good will and courage which perseveres even when the results do not correspond to our expectations; the unwearied earnestness to benefit those who make no returns of gratitude and continually thwart our pains; the kindness (the outward form of love) which endeavors to win all to Christ; the holy zeal which remains at all times equally constant, and has a heart for God’s work and man’s salvation; and the sincere love to all men which is the soul of all our graces.—VER. 8. The equanimity of the Christian under the ever varying judgments of the world.—Honors do not dazzle him, dishonors do not trouble him.—VER. 9. To be known by a few faithful friends, is better than to have a name with the multitude.—VER. 10. The Christian, though poor in the eye of the world, has an inexhaustible treasure to dispense. With no earthly house or grounds, or possessions, he has a rich inheritance in heaven. With rapture he can cry: “My heart leaps!” *etc.* (Luke vi. 23).

W. F. BESSER:—VER. 1. God has seen fit to communicate to men the blessing of reconciliation through the medium of His word and the preaching of the Gospel. Though He alone can impart the spirit of faith, and so work upon the heart that we shall come to Christ and find justification and salvation, He dispenses His gifts and influences in connection with the outward word, and calls those who preach it His helpers or fellow-laborers (1 Cor. iii. 9).—VER. 2. When Paul exclaims: “Behold, now,” *etc.*, he must be understood as saying: “Open your eyes and behold that Gospel which has filled the world with the precious assurance that God is no more angry or punishing men, but is gracious and ready to save them; for our Lord Jesus, who has conquered all our enemies, and now intercedes for us, has purchased us for Himself, and entreats us to be reconciled to God.” The whole period of the New Testament is an acceptable time (Luke iv. 19); when the buds of promise are bursting, and every day is a day of salvation. We are continually receiving and appropriating the results of our Saviour’s sufferings and victories. Every Christian may therefore apply to himself the prophetic word, “I have heard thee;” for if one is heard for all, then all are heard; and if one is succored for all, then all are succored.—VER. 6. Among the virtues and gifts which distinguish God’s servants, we ought especially to remark the Holy Spirit. From this Source flow the streams of life, of virtues and of gifts both backward and forward in our text. He it is who washes the soul from every defilement, and then it begins to shine with intelligence, long suffering and kindness, and He it is who crowns these virtues with martial glories

and entwines them together in a bond of peace.—Ver. 7. One part of the work to be accomplished by the armour of righteousness on the right hand and on the left, is to strip from us the motley garment of our own righteousness, and triumphantly to maintain the genuineness and everlasting suitableness of the beautiful and glorious garment of Christ's righteousness.—

Ver. 9. When it is objected against the servants of Christ that they are obscure and insignificant, that they have no place among the wise, and no reputation or power in the world (1 Cor. i. 26-28), they are more than compensated by being well known in heaven (Luke x. 20; Phil. iv. 3; Heb. xii. 23) and in the Church below by all whom they have served with patience and with the humble graces of the Holy Spirit.—Ver. 10. Every thing on earth is subservient to the welfare of God's servants; and the future dignities of the meek who inherit the earth (Matth. v. 5) may be traced even in this life, when heaven and earth are nothing but a vast storehouse, the key to whose treasures is continually given to faith by prayer. Away with pride and vanity! Let us dread poison when pious people praise us, and learn to find honey among the nettles of calumny and lies; for we have the assurance (Matth. v. 11, 12).

Ver. 1-10 (PERICOPH on Invecevit Sunday):—The Lord glorified by His Apostles: 1, by their blameless deportment (vers. 1-4); 2, by their patience in sufferings (vers. 4, 5); 3, by their holy walk (vers. 6-7); 4, by the benefits they confer.—The Apostles are like their Lord: 1, in

their work as preachers and their holy walk: 2, in sufferings, not only under positive inflictions, but under privations; 3, in their excellent influence, inasmuch as they make use of none but honorable means—A season of Fasting a time of salvation: 1. For we should regard it as a time: *a.* to awake to the reception of God's grace, as we contemplate the story of Christ's sufferings (vers. 1-2); *b.* to become more holy in our daily lives (vers. 3-4); *c.* to make use of the trials of life, for the exercise of every Christian virtue (vers. 4-6); *d.* to receive the spiritual aids which are offered us. 2. Beneficial influence of the truths then contemplated: *a.* for our amendment of life and our confirmation in holiness; *b.* for our real comfort and peace; *c.* for the increase of our influence among our fellow-men.—Our whole life on earth is a season of fasting; for it is a time: 1, of suffering; 2, of many privations; 3, of discipline in holiness; 4, of preparation for the great Easter, when we shall be raised from the dead and saved forever (Heubner).

L. HORACKER (pp. 80 ff.):—In the midst of all their outward afflictions, their insignificance and their vileness in the eye of the world, those who follow Christ and labor in His vineyard must expect to be reviled; but in spite of all their sufferings and shame, a Divine greatness and majesty will break forth from them, amply sufficient to prove the reality of the kingdom for which they are contending.—The hidden glories of God's kingdom: 1. That kingdom has a glory. 2. But it is now concealed: *a.* in Christ Himself; *b.* in His Church.

XII.—AN EARNEST APPEAL TO THE CORINTHIANS; APPLICATION OF THE EXHORTATION IN VER. 1.

CHAPTER VI. 11-17. VII.-1.

- 11 O ye Corinthians, our mouth is open unto you, our¹ heart is [has become] enlarged. Ye are not straitened in us, but ye are straitened in your own bowels.
 12 Now for a recompense in the same [by way of recompense in the same kind, τὴν δὲ
 13 αὐτὴν ἀντιμισθίαν] (I speak as unto *my* children), be ye also enlarged. Be ye not unequally yoked together [become not united as in a strange yoke, μὴ γίνεσθε ἑτεροζυγοῦντες] with unbelievers: for what fellowship hath righteousness with unrighteousness?
 14 and [or]² what communion hath light with darkness? And what concord hath Christ³ with Belial [Beliar]⁴? or what part hath he that believeth with an infidel
 15 [unbeliever]⁵? And what agreement hath the temple of God with idols? for ye [we]⁶ are the temple of the living God; as God hath said, I will dwell in them, and walk in [among] *them*; and I will be their God, and they shall be my⁷ people.
 16 Wherefore come out⁸ from among them, and be ye separate [separated] saith the Lord, and touch not the unclean *thing* [anything unclean]; and I will receive you, and will be a Father unto you, and ye shall be my [to me for, *μοι εἰς*] sons and daughters saith the Lord Almighty.

VII. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness [every defilement] of the [om. the] flesh and spirit, perfecting holiness in the fear of God.

- [Ver. 11.—For the second ἡμῶν B. has ὑμῶν. Tisch. in his Cod. Sin. gives ἡμῶν in the text, but ὑμῶν as a var. lect.].
- ² Ver. 14.—Rec. has τίς δέ, but ὅς τίς has stronger support [B. C. D. E. F. G. L. Sin. with the majority of versions and Fathers]. The δέ being more usual was probably a correction.
- ³ Ver. 15.—Rec. has χριστός, but it was probably a correction to conform to φερεῖ and the other datives in the connection. B. C. et al. [Sinait. D. L. the Vulg., and Copt. the Latin Fathers] have χριστού. [Lachm., Tisch., Meyer, and Alford also adopt it; but Bloomfield inclines to χριστῇ under an impression that the other was suggested by the Latin copies or to facilitate construction].
- ⁴ Ver. 15.—The best authenticated form of this word is βελίαι; but some copies have βελίαι and βελίαιβ. The βελίαιβ of the Rec. is feebly sustained. [It has no MSS. and little more than the Vulgate, which adopted it from the original Hebrew form. All Greek MSS. of importance have βελίαι. Sept. treated the word as a common noun and translated it. The Vulgate and our English version sometimes give it as a proper noun, but they often translate it by the word *swicked*, or some equivalent term. The Hellenistic Jews often changed λ into ρ, as in the *Doria φαιρος* for φαίλος. The form βελίαιβ often occurs in the *Test. of the 12 Patriarchs*, in the interpolated *Ignatius*, in the *Apost. Oration*, and in the Greek Fathers generally. As the Greeks never ended their proper names in ρ, they were not likely to change βελίαι into βελίαιβ, while the Latins were quite likely to conform the βελίαιβ to their Vulgate].
- ⁵ Ver. 16.—The Rec. has ὑμεῖς—τοῖς instead of ὑμεῖς—τοῖς. It was probably a reminiscence of 1 Cor. iii. 16, and an attempt to conform to vv. 14 and 17. The authorities, however, are about equally balanced. [B. D. L. Sin. and some versions and Fathers have the Rec, but C. D. (3d Cor.) E. F. G. K. the Vulg. Syr. Goth. vers., and most of the Greek Fathers have the other. No reason can be imagined for changing the ὑμεῖς into ὑμεῖς equally strong with that which has above been suggested for the opposite course].
- ⁶ Ver. 16.—Rec. has μοι, Lachm. has μου. The testimony for the latter is not strong, and it is probably an attempt to conform the text to the preceding αὐτῶν. [And yet B. C. and Sin. have μου, while D. F. K. L. with the vers. and most Fathers have μοι].
- ⁷ Ver. 17.—Rec. has ἐφελθετε but ἐφελθετε is better suited to the sense and is more strongly sustained. [The former is better conformed to linguistic usage, but the latter was for this very reason less likely to be altered to it, it is better sustained by the best MSS. of the Sept., has B. C. F. G. Sin. and Damasc. in its favor, and has the sanction of Lachm., Tisch. and Alford].

EXEGETICAL AND CRITICAL.

VERS. 11-13. Our mouth is open toward you, O Corinthians, our hearts are enlarged.—Before particularly applying to the Corinthians in their various relations (ver. 14ff) the admonition he had given them in ver. 1ff., the Apostle pauses to pour forth to them the feelings which had been rising in his heart. We have first a continued expression of the emotions called forth by the preceding representation, and then the earnest exhortation which commences with ver. 14. The words *to open the mouth*, signify properly, to begin to speak, but they are here especially emphatic (in consequence of their connection with what had been said in ver. 8ff. and what follows regarding the enlargement of his heart). The idea thus becomes, to speak openly and without reserve (comp. Eph. vi. 19 and Ecclus. xxii. 22). [CHRYSOSTOM: “we cannot be silent; we long to be continually speaking and conversing with you”]. By such language, he shows how confiding was his love towards them. A similar thought is expressed when he adds, our heart is enlarged. [CHRYSOSTOM: “As that which warms is wont to dilate, so also to enlarge the heart is the work of love. It opens the mouth and enlarges the heart, for he loved not with the heart only, but with the heart in unison. He says with great emphasis, we have not only room for you all, but with such largeness of room, as he that is beloved walketh with great unrestraint within the heart of him that loveth”]. As Paul had been opening his inmost soul to his brethren in the free and confiding manner of the last few sentences he had himself become conscious of the extent of his affection for them (Meyer, comp. Osiander). This is the reason that no γάρ was needed in the second sentence. The words should not be understood to mean simply (comp. ver. 12 f.) that he felt happy and comfortable, or that he had now disclosed his whole heart and unbosomed himself to them.—The special address to them (*κορίνθιοι*), without either article or adjective, is a mode of speaking which occurs only in one passage beside (Phil. iv. 15), and indicates the profound sincerity of the speaker.—

The same idea is presented in a negative form in ver. 12, and so makes the contrast on the part of the Corinthians more striking—**ye are not straitened in us but ye are straitened in your own bowels** (ver. 12).—The οὐ shows that the verb cannot be taken as an imperative even in the first clause. [WEBSTER (p. 138): “οὐ conveys a direct and absolute, μὴ a subjective and conditional, denial.” Winer, § 59, 1]. It is not of anxiety or sadness, the reason of which is in themselves, that he is speaking. The meaning of ‘straitened’ is determined by its connection with the subsequent idea of enlargement: ye are not straitened, i. e. ye have no contracted space in our hearts; but in your hearts it is not so with respect to us; i. e. ye have no small room in us, but ye have very small room for us in yourselves. While our hearts are enlarged in love for you, it is very different with you, in respect to us. [CHRYSOSTOM: “This reproof is administered with forbearance, as is the manner of very great love. He does not say, ‘ye do not love us,’ but ‘not in the same measure,’ for he does not wish to touch them too sensibly. He implies that they have some affection for him, that he may win them to more. Ye are straitened while I am enlarged. Ye barely receive one and even him with small space, but I a whole city, and with abundance of freedom.”] Σπλάγχνα (bowels) is here used, as in chap. vii. 15; Phil. i. 8; ii. 1, and even in classical writers, in the sense of καρδιά (heart), for the seat of the emotions, such as love, sympathy, etc. [The Apostle in this passage uses both words, καρδίαι and σπλάγχνα for the affections. In modern languages the latter word has been entirely superseded by the former. Among ancient nations, however, it expressed the whole interior structure of man, including especially the heart and liver as opposed to what are now technically called the bowels (*έντερα*, Stanley). In classical Greek the word is used for the feelings generally, and in Hebrew the corresponding עֲמֻמָּה was used to designate the seat of the gentler emotions and affections. The name itself in Hebrew was derived from a root which signifies to love. Comp. Stanley].—Now by way of recompense in the same (I speak as

unto my children), be ye also enlarged (ver. 13).—In close connection with what he had just said, he now proceeds to demand of them that their hearts should also be enlarged, that they should "open widely their hearts in love and confidence for him as he had opened his for them. The motive for this he derives from the nature of children, when he adds, I speak as unto children (comp. 1 Cor. iv. 14); inasmuch as children are bound to make a return of love for a father's love (comp. 1 Tim. v. 4). This idea is more distinctly brought out when he directly calls upon them for their love as an appropriate recompense (*ἀντιμισθία*, comp. Rom. i. 27; but in our passage the word is strengthened by the use of *τὴν αὐτὴν*). The construction is here abrupt (Meyer calls it a rhetorical anacoluthon [Kühner § 347, 5, Winer § 64, II. note]). In order to fill out the expression, however, we must supply neither *ἔχοντες*, nor *εἰσενέγκετε*; nor must we connect the words together by *λέγω* (q. d. I am speaking for an adequate recompense), but we must regard it as an *Accus. absol.*, an anacoluthon, occasioned by the parenthesis in which he had paused to say he was speaking as to children. Others regard it as the *Accusative* of the remote effect: that by which ye should make recompense. In *τὴν αὐτὴν ἀντιμισθίαν*, the two ideas of the same thing (*τὸ αὐτὸ*) and of remuneration (*ἀντιμισθία*) are blended together by way of attraction. They may be separated thus: *τὸ αὐτὸ (ὡσαύτως), ὃ ἐστὶν ἀντιμισθία*. [FRITZSCHE: "With his accustomed celerity of thought Paul says, *τὴν δὲ αὐτὴν ἀντιμισθίαν* instead of *τὸ δὲ αὐτὸ, ὃ ἐστὶν ἀντιμισθία, πλατύνθητε*, enlarge your minds to the same remuneration, instead of, to the same thing (love) in which a remuneration might be found." Comp. JELF, *Gram.* § 581, 1, § 700, Obs. 1 and 2].

VERBS. 14-18. [An admonition to separate themselves from unbelievers. Stanley calls this passage a remarkable dislocation of the train of argument. On the one hand, the passionate appeal begun in vi. 11-13 is continued without even the appearance of an interruption in vii. 2, where the words *χωρῆσατε ἡμῶς* (make room for us) are evidently the prolongation of the metaphor expressed in vi. 12, 13, by *στενοχ.* and *πλατύνθητε*. On the other hand, the intervening passage (vi. 14-vii. 1), while it coheres perfectly with itself, has no connection with the immediate context either before or after. Such an introduction of an earnest warning in the midst of an affectionate entreaty, need not, however, suggest the idea of an interpolation of some passage from one of Paul's lost Epistles, or by some other hand; for it is the very nature of a love so ardent, so aroused at the moment, and now touched with some jealousy, to make sudden transitions, and to draw towards itself by warnings of danger as well as by expressions of endearment]. Probably not without reference to his demand that they should be enlarged toward him (ver. 13), the Apostle now proceeds earnestly to warn them against a kind of false enlargement of heart which had been shown in an improper fellowship with Gentiles, and in consenting to heathenish customs.—**Become not united heterogeneously with unbelievers.**—It is possible that he had reference especially to sacrificial festivals and to mixed

marriages. *Ἑτεροζυγεῖν ἀπίστοις* implies unquestionably a *communion* (it is joined therefore with the dative); but it involves also the idea of an *unequal* union. It is taken from the figure, not of a balance, where there is an inclination toward one side, representing a disposition favorable to unbelievers (Theophylact, *et al.*), nor of oars which are not paired or properly mated, but of a yoke in which animals are intended to draw together. Comp. *ἑτερόζυγα* in the Sept. of Lev. xix. 19; Deut. xxii. 10. Two animals of a different nature, harnessed together in the same yoke, are a type of Christians having fellowship with heathen. W. F. BEESER says that Paul here derives a spiritual lesson from the legal precept which prohibits the putting of clean and unclean animals in the same team, to the effect that Christians should not be joined with others. The *ἑτερον*, however, should not be made to refer to the yoke itself, as if it meant "put not on a foreign yoke, one which unbelievers have put on, and therefore one which does not belong to Christians" (Meyer). The admonition evidently points to something habitual, and probably was intended to imply that their conduct had tendencies in that direction. Neander says that "Paul evidently would not have spoken in this way of that unavoidable intercourse with the heathen which only served to make Christianity better known to them; but he referred merely to a participation with them in social usages and excesses. Nothing in this text confines the application of it to marriages with the heathen."—The Apostle now proceeds to justify his admonition by a series of five questions, in which he endeavors to convince his brethren of the incompatibility of the Christian and heathenish systems. Such an accumulation of questions is very emphatic and impressive. In the first place, he inquires—**For what participation hath righteousness with unrighteousness?**—He thus characterizes these systems by the opposite words, righteousness and unrighteousness (*δικαιοσύνη* and *ἀνομία*). The former signifies, not the righteousness of faith in the theological sense of the expression, but the active disposition to a Divine life which springs from a vital union by faith with Christ; and the latter signifies that complete want of such a righteousness which is seen in the heathen world, where the living God is unknown, and where there is no Divine life. The same idea is expressed figuratively in the second question—**What communication hath light with darkness?**—in which *φῶς* and *σκότος* are contrasted. Comp. Eph. v. 8. W. F. BEESER: "These five casuistic questions are so arranged that the two first relate to the separation between salvation and destruction, the third to the separation between the Saviour and the destroyer, and the two last to the separation between the saved and the destroyed." Light is the figurative expression for truth and purity (the intellectual and the moral element united); and darkness, is the common metaphor for error and wrong conduct (Greg. Naz. makes *φῶς*=*γνώσις καὶ βίος ἐν θεῷ*, *σκότος*=*ἀγνοία καὶ ἁμαρτία*). *Μετοχή* has the same meaning as *κοινωνία* (Luther translates it *Geniess*=*Genossenschaft*, i. e., enjoyment in the sense of fellowship. [STANLEY: "Of the five words used to express the idea of union,

μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, only the third and fifth have any special appropriateness, and those chiefly by their etymology; συμφώνησις, 'harmony of voice,' is appropriate to persons, and συγκατάθεσις, 'unity of composition,' to buildings. The multiplication of synonyms implies a greater copiousness of Greek than we should expect from the Apostle's usual language. WEBSTER and WILKINSON: "Believers are here spoken of, first in the abstract (light, righteousness, Eph. v. 8), then in their Head, then individually, then as a community (*ναός*). The use of *καί* represents the act of communication as mutual, of *πρός* as offering a connection, of *μετά* as accepting it". For the meaning of *κοινωνία* by classical writers and by Philo, consult Meyer.—And what concord hath Christ with Beliar? (ver. 15). This question, which follows the first pair, is introduced by a *δέ*, which shows that it is an emphatic continuance of what had gone before it. [Alford: "After a question beginning with *πᾶς, τίς*, and the like, a second question is regularly introduced by a *δέ*"]. We here rise to the two great chiefs of the opposing departments (comp. 1 Cor. x. 20; Eph. ii. 2).—*Βελίαρ* is the same as Satan, by which word the Peschito translates it; the same

also as *πονηρός*, Heb. *בְּרִיעַל*, worthlessness, wickedness. Even in the Sibylline books and in the Apocryphal writings of the Old Testament it was used as one of Satan's names. In the common Hellenistic dialect, in the "Test. of the Twelve Patriarchs," and in the writings of the Eccles. Fathers the letters *λ* and *ρ* were frequently interchanged. [Jerome derives the word

from "*βῆλ=non*, and *γῦγ=jugum*, i. e., *absque jugo, quod de collo suo Dei abiecerit servitatem*." It is, however, more generally derived from the

former word, and *γῦγ=usefulness*, i. e., without usefulness, and hence, wickedness. Jerome's derivation of the word may account for Paul's use of it in connection with *ἐρεπογγύντες*. But with the other derivation we have a still better connection. On the stand-point of the Jews and the N. T., idolatry was a worship of demons (1 Cor. x. 20), and the name Beliar, both on its negative and positive side, fits this view, inasmuch as an idol was a dead and useless thing, and the system of idolatry was the concentrated effect of the devil's art and power. Bengel thinks that Paul here calls Satan Beliar, but that Satan, as opposed to Christ, denotes all kinds of antichristian uncleanness (*omnem colluviem antichristianam*). *Συμφώνησις* occurs only here in the N. T., and never in the Septuagint. In the classical authors it has the form of *συμφωνία* *πρός*. It has the meaning here of, agreement together, accordance of sentiment and feeling, harmony in opinions and efforts.—Or what part hath he that believeth with an unbeliever, and what agreement hath the temple of God with idols?—In this last pair of questions the Apostle comes down from the heads of these two great departments to those connected respectively with them, and assumes that one who has faith in Christ can have no part (*μερίς*) with such as

have no such faith. *Μερίς* here, as in Acts viii. 21, has the sense of share, portion or property. The two parties have no common advantages; one has nothing in common with the other, and their possessions are entirely different, the one from the other. In ver. 16, however, a question is asked which sets in the clearest possible light the holiness of Christianity in contrast with the impurities of heathenism. The Christian community is there represented as a temple of God, and surely there could be no agreement between it and idols! Such a contradiction was there between them, that all fellowship would seem impossible and all contact a desecration. *Συγκατάθεσις* has generally the meaning of assent, acquiescence, but here it has the more particular signification of agreement. Comp. *συγκατατίθεσθαι μετά* in Exod. xxiii. 1; Luke xxiii. 61. With respect to the temple of God, comp. 1 Cor. iii. 16. It is certainly most natural to make this passage refer to such participations in idolatrous customs as are censured in 1 Cor. viii. 10. Christians should as soon think of allowing idols to be set up in the sanctuary of God, as to permit such things among those who had been consecrated to the Lord. These should be looked upon as profanations like some which took place during the most corrupt periods of the Old Testament.—For we are the temple of the living God.—From the figures he had employed, and from the language used in the Scriptures, it was evident that believers were a temple of God. Nander remarks that "The particular, external relations of the Old Testament are here applied in a spiritual manner to each Christian." The *γάρ* implies that the admonition involved in this question (*τίς δὲ συγκατάθεσις, etc.*) is applicable to us; for we are indeed the temples, *etc.* *Θεοῦ ζῶντος* is a designation of the true God who will in contrast with dead and powerless idols be always truly active to vindicate the honor of His sanctuary and to communicate living power to all His people (comp. 1 Thess. i. 9). The same expression occurs also in chap. iii. 8; Heb. iii. 12; ix. 14; x. 81, *et al.*—As God said, I will dwell in them, and walk among them; and I will be their God, and they shall be to me a people.—The Apostle here shows that his representation of the Church as a temple of God was justified by a passage in Levit. xxxvi. 11 f. (comp. Ezek. xxxvii. 27), which is here cited freely from memory. He uses the word *ἐν* very naturally in the most enlarged sense, and we find nothing strange in the fact that he should address them in the parenthetic clause before he communicates the instruction). The Apostle considers the idea of a temple involved in the expression, I will dwell (have a habitation, *ἐνοικήσω ἐν αὐτοῖς*) in them. In the Sept. the passage reads: *θήσω τὴν σκηνήν μου ἐν ὑμῖν*. Although *ἐν* has primarily the sense of: among, in the midst of, as it afterwards has in *ἐμπεριπατεῖν*, the Apostle probably had reference to the presence of God in the individual believer (comp. John xiv. 23), inasmuch as the idea of *ναός* *θεοῦ* was in his mind, and the word *ἐνοικεῖν* most naturally implies this. The word *ἐμπεριπατεῖν* which was at first used to describe the movements of God's residence (the sacred tabernacle) among the Israelites, is here probably applied to the presence

of God Himself in His Church in all parts of the world (comp. Rev. ii. 1). The promise contained in this quotation contains the sum of God's covenant with His people, comp. Ex. vi. 7; Jer. xxiv. 7; xxx. 22; xxxi. 1, 83; Heb. viii. 10; Rev. xxi. 3, 7. On God's part there is the communication of Himself and the benefits of His salvation; and on the part of the people there is fellowship with God and the enjoyment of His blessing. W. F. Besser remarks that "God dwells in His Church when He fills it with His Spirit, through the instrumentality of His word and Sacraments; and as He thus finds an acceptable rest among them (Ps. cxxxii. 14), their spiritual influence proves that He is present in their midst and acknowledges as His own all who are reconciled to Him by Christ's blood. God walks in His Church when He acts there as its God through the gifts, offices and powers which He bestows upon it; and when He receives His people into living fellowship and applies to them all the benefits of His gracious covenant." In Levit. xvi. this promise is conditional and even here the admonition is itself a hint that their safety depended upon their fidelity, and especially upon their separation from ungodly persons and all impure practices; ver. 17, comp. ver. 14. This admonition He expresses in a free quotation of a passage in Isaiah lii. 11, in which the people were commanded to leave Babylon.—Wherefore come out from among them, and be separated, saith the Lord, and touch not any thing unclean.—W. F. Besser says that "The departure of the Israelites from Babylon was a redemption, a type (like that of the departure out of Egypt) of the great redemption of which the Apostle speaks (Gal. i. 4), when he says that Christ gave Himself for our sins, that He might deliver us from this present evil world." The admonition here is that they should come out in the most decided manner from the whole sphere of heathenish worldly life, should separate themselves in spirit from their heathen neighbors, should avoid all heathenish practices which might defile men consecrated to God, and especially should abstain from all idolatrous festivals.—And I will receive you.—This is an obvious reminiscence of Ezek. xx. 34; Zech. x. 8 (not a free quotation of *καὶ ὁ ἐπισυνάγων ὑμᾶς αὐτοὺς*, Isa. lii. 12), and has reference to the adoption, of which he is about to speak further in ver. 18. Bengel makes it a correlative to *ἐξέλθετε*, those who should come out would be received as if into a new family or home.—And I will be for a Father unto you, and ye shall be sons and daughters unto me saith the Lord Almighty (ver. 18).—This is probably a free and amplified quotation of 2 Sam. vii. 14 (hardly of Jer. xxxi. 9, and still less of Isa. xliii. 6). The words sons and daughters are a hint at the religious equality of the sexes under the reign of Christianity. Grotius thinks that these words (ver. 16-18) are taken from some hymn. The whole citation is solemnly closed with the affirmation, saith the Lord Almighty (*ὁ παντοκράτωρ*), taken from the Sept of 2 Sam. vii. 8. The expression occurs frequently in the Apocalypse, but only here in the writings of Paul; and it corresponds in the Septuagint to the Heb. *יְהוָה צְבָאוֹת*, the Lord of Hosts.

[“The concluding verses of this chapter are an instructive illustration of the way in which the New Testament writers quote the Old. 1. They often quote a translation which does not strictly adhere to the original. 2. They often quote according to the sense, and not according to the letter. 3. They often blend together different passages of Scripture, so as to give the sense, not of any one passage, but the combined sense of several. 4. They sometimes give the sense, not of any particular passage or passages, but, so to speak, the general sense of Scripture. There is no such passage in the Old Testament, for example, as that contained in this last verse, but the sentiment is often and clearly expressed. 5. They never quote as of authority any but the canonical books of the Old Testament” HOUSE].

CHAP. VII. 1.—Having therefore these promises, let us purify ourselves from every defilement of flesh and spirit.—In this passage the Apostle, in a more conciliatory tone (and with the Corinthians associated with himself as brethren in the first person plural) connects with the promises he had quoted in chap. vi. 16-18, an earnest exhortation that they would aim at a course of conduct worthy of such exalted promises. [The inference he thus makes is applicable not merely to some part of God's people which had become involved in unhallowed associations, but to all; and hence he includes even himself in the exhortation. He introduces also a word of endearment (*ἀγαπητοί*), which perceptibly indicates that he was subiding into his usual calmness of spirit]. The promises to which he had been speaking had been given to the whole body of the Church; and as members of that Church they already possessed them (present *ἔχοντες*) by faith, inasmuch as even those which referred to the future were really as certain as those which were already realized. The main substance of them related to a personal communion with a God of absolute purity. A full realization of them would require on man's part a complete renunciation of every thing inconsistent with the Divine nature, and an earnest pursuit after perfect holiness. *Καθαρίσιν* signifies, not, to remain free from contamination after having once been purified (Olshausen), but, as the uniform usage of the N. T. shows, to purify. [For the original idea involved in *καθαρός*, comp. Trench. *Synn.* p. 175]. The object of this purification, which could never be accomplished without the aid of an indwelling Divine Spirit (comp. Rom. viii. 13; comp. ver. 9; Gal. v. 10; Phil. ii. 13), was, every defilement of the outer and inner man. The former includes every kind of voluptuousness, intemperance, etc., by means of which the body would be corrupted; and the latter includes thoughts, desires, affections (anger, pride, etc.) by means of which the human spirit (*πνεῦμα*) is defiled. In actual life these two classes of defilements are never separated, for as the mental very easily become the fleshly, the seeds of the fleshly are found originally in the mental. He uses the word *σαρκός*, and not *σώματος*, because it is only as *σάρξ* that the body is the *sedes of fomes*, the seat and the igniter of sin, and hence the flesh (*σάρξ*) is that to which every bodily defilement ethically adheres (Meyer). The spirit (*πνεῦμα*) as we have often seen in 1

Cor., denotes that spiritual nature which is kindred with God, and which in Christians is under the influence of, and is more or less directed by, the Holy Ghost. But as the action of this spirit may be much impeded or arrested by the defilements here spoken of, the work of purification was rendered continually necessary by the perpetual presence of the flesh, and any want of earnestness in the work of purification was an urgent reason for admonition (Osiander). Ancient as well as modern commentators (even Osiander) assume that the Apostle had a particular reference to crimes of which the Corinthians had been actually guilty (comp. chap. vi. 14 f.; xii. 20 f.; 1 Cor. v. 6). In this case the pollutions of the flesh would refer to unchastity, and those of the spirit to connections with idolatry. Both of these were intimately related (comp. Acts xv. 29), and in fact may be referred to idolatry, which is so often named in the Old Testament spiritual harlotry. But not only the addition of *παιδείας*, but the positive contrast implied, induces us to adopt the more general application; though we do not deny that the Apostle may have had some reference to the particular sins to which this interpretation alludes. The positive part of the exhortation is—**perfecting holiness in the fear of God.**—*Ἀγιασμένη* (holiness) is here, as in Rom. i. 4; 1 Thess. iii. 13, and in the Sept. of Ps. xcvi. 6 and xcvi. 12, the same as *ἀγιασμός* (comp. on 1 Cor. i. 30); with the sense of the quality, and not merely the action, of holiness. [Webster: “*ἀγιασμένη* differs but little from *ἀγιότης* (2 Cor. i. 12; Heb. xii. 10), except perhaps it represents more the condition than the abstract quality; while *ἀγιασμός* (1 Thess. iv. 8, 4; 1 Pet. i. 2) points primarily to the process and thence, with the gradual approach of the termination in—*μός* to that in—*σμένη* which is so characteristic of the N. T., the state, frame of mind, or holy disposition, in which the action of the verb is evinced or exemplified”]. The great moral business of the Christian (comp. Rom. vi. 22) is to complete (*ἐντελεῖν*, chap. viii. 6) the work of holiness or consecration to God which was begun in faith as its principle, and must be actualized, developed and perfected during the whole life. The correlative of this is the Divine perfection which is referred to in Phil. i. 6. This perfecting of holiness is the attainment of complete holiness, and is a work of the whole life which we live in the flesh (Gal. ii. 20); and can never reach an absolute completion until the close of life. It must, however, be accomplished in the fear of God. The spiritual ground of all this moral activity, this earnest pursuit of holiness on which depends all fellowship with God, is a profound veneration or reverence for that Holy One who is continually present with us, and from whom nothing is concealed. “This,” as Meyer says, “is the ethical and holy sphere within which righteousness is perfected.”

DOCTRINAL AND ETHICAL.

The absolute purity of that God who enters into such intimate relationships with his people that he completely belongs to them, walks among them, is a Father to each one of them, and will

regard them all as his sons and daughters, requires that they should be unreservedly consecrated to Him. By their very connection with Him they must continually receive a stream of influences by which the grossest or the slightest impurities whether of the flesh or Spirit must be washed away. Those who have entered into the great scheme of God's mercy, should therefore have no part with those who entirely reject or practically abjure it. They have covenanted to walk with a God who is nothing but light, and they should have no fellowship with darkness, i. e. with the corrupt practices of men estranged from the life of God. They belong to Christ, and they should abhor and renounce every thing which looks like partnership with the Belial who is the very ideal of all worthlessness and villainess. They in whom God condescends to dwell should have no semblance of harmony with the world's idolatry. Every attempt to unite together what is so unlike is an abomination to God and hurtful to souls. Under no circumstances can it really promote the cause of God, for it tends always to obliterate the distinction which God has taken pains to make prominent, and to make the requirement of a renovation of heart seem needless. How could those who are in the broad road be alarmed, if they were to see that believers had the same spirit with themselves. The work of God would thus be hindered by a false liberality. Let any one on the other hand consider what God is doing for the welfare of His people, and what an exalted thing it is to have fellowship with God, and he will have such a sense of God's holy presence and of the gracious privileges of adoption, that he will carefully abstain from everything inconsistent with this sacred relationship. If he should at any time contract external or internal defilement, he will strive by every means to purify himself from it, and to bring his entire heart and life into conformity with his true dignity as a follower of Christ. Never will such a one remit his efforts to attain perfect holiness until he shall become a complete man after the likeness of Him who could say, “I do always those things which please the Father” (Jno. viii. 29).

[Nothing in this section should be used, as it often is, to justify or require a separation from those portions of the visible church in which some degree of corruption is found to prevail. The Apostle had reference only to communities which were essentially unchristian, yea, as opposite to Christianity as light is to darkness, idolatry to the true religion. He would never have sanctioned any separation from the visible church (1 Cor. i. 10; iii. 8; xii. 25), but that which was *involuntary* as e. g. when one had no access to her pale, or when she exacted as a term of membership something in faith or practice which a Christian could not yield with a good and enlightened conscience. In this latter case, whatever guilt there is belongs to the portion of the church which made such a term of communion (3 John x.). In such a way Rome is responsible for much of the present division in the ecclesiastical world. But we find nothing in our section or in other portions of the Scriptures to justify any increase of this division by a state of voluntary isolation or withdrawal from any established

branch of the church on account of minor imperfections. "It only justifieth our withdrawing our communion from idolaters, and from notorious scandalous sinners in such duties and actions, or in such degrees, as we are under no obligation to have fellowship and communion with them in." *Pool's Annotations*].

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 11. We here see the source and nature of a true and ready eloquence: a living faith and a friendly confidence in those whom we address.—**VER. 12.** Comp. chap. xii. 15. Alas! we have many ministers with hearts open and enlarged enough to embrace all their hearers, but their hearers have hearts which are too generally closed and too narrow to admit them and their messages (Isa. li. 1; Ps. cix. 4).—**VER. 14.** **HEDINGER:—**Who can love a society which costs him the love of God?—Let us have God, our God, God in us and with us, and all else may go! Little then, O world, do we care for your company or your friendship (James iv. 4).—**VER. 15.** In Christianity we have the mind and the likeness of Christ; can we think of having these along with our carnal lusts? There can be no agreement between Christ and Belial, for the great object of this unclean spirit is to ruin men, but Christ's object is to destroy the works of the devil and to raise men to heaven.—**VER. 16.** God's holy and good spirit, and the spirit of uncleanness and wickedness, can never dwell at once in the same heart (Matth. vi. 24). No one can be a temple of the living God, until the living God gives him spiritual life.—**VER. 17.** Sins and vices of all kinds are impurities in God's sight, and all Christians, as God's spiritual priests, should be without blemish.—**VER. 18.** What can be more comforting than to have God for a Father, and to be in Christ His beloved sons and daughters? Not only will such be filled with joy and peace, but they will endeavor to walk worthy of their high vocation and to be truly devout in all their intercourse with God (Gen. xvii. 1).—**Chap. vii. 1.** We become pure only as we exercise true repentance and are renewed day by day; and this can be only as we allow the Holy Spirit to accomplish in our hearts without obstruction his proper work of purification (John xv. 2), and as we use every possible means for putting off old corruptions (Eph. iv. 22; Gal. v. 24), and to exercise ourselves unto godliness (1 Tim. iv. 7; Col. iii. 10-12).—From the garment of the old man, one piece after another has to be gradually taken or rather torn off (Spener). The renewed man must therefore: 1. Examine himself in every way to find what sins most easily beset him, and when they are most dangerous; 2. Guard against them as much as possible; 3. Observe carefully what states of mind usually precede his besetting sins, that he may in due time suppress the evil desire before it has acquired ascendancy; 4. Resist every evil passion and overcome it with the weapons of faith, prayer, and clear representations of his duty and of his baptismal vows; 5. Continue to smite the enemy even when he seems slain, *etc.*—The fear of God should make us diligent in the pursuit of holiness, for we should remember that only thus can we please Him whose

eye is never off from us.—**HEDINGER:—**The Gospel should make us never inactive but always vigorous and lively to advance in godliness. The pure and thriving are the only ones who persevere. And why should any one stand still?—Are these our thanks for such precious promises?

BERLENE. BIBLE:—VER. 11. The love of God and of our neighbor, mercy, hope and joy, wonderfully enlarge our hearts; and since the Lord, who makes a man His habitation, fills immensity, and knows no limits, He must of course expand the contracted heart and give it some degree of susceptibility.—**VER. 14.** Animals of a different nature were not allowed to draw in the same yoke; and Christians should abstain from all companions who will not work in Christ's yoke. No heart can be at the same time darkened, ensnared and polluted by sin, and enlightened, emancipated and purified by Christ. Darkness hates the light and flees before it.—**VER. 16.** Whoever is not a temple of God must be a temple of idols and of Satan. Surely no one can be a temple of God who makes an idol of the world, and seeks his profit, honor and pleasure in the world. To be the Lord's and to be His sanctuary involves the possession of a divine life and a direct fellowship with God. God is willing to rest, rule and walk in the heart. Turn to Him with all thine heart and thou shalt know what this is by experience.—**Vv. 17, 18.** No self-denial can be acceptable to God, if it is merely external and not in the heart. And yet by these external acts we give practical evidence to the world that its own works are evil, and that we have no communion with the works of darkness but rather reprove them. The separations which have always taken place under the preaching of the Gospel have been produced, not from a factious spirit on the part of God's people, not because they despised their fellow-men, not because they fancied they were better than others, but simply because they were anxious to avoid what is wrong. God is willing to dwell in His people, and if they would dwell in Him, they must continue steadfast and touch no unclean thing. If we desire to be children of God, we must completely separate ourselves from everything opposed to Him. And yet, unless we intend that the world shall have equal power over us, we must cast ourselves wholly upon the help of the Almighty.—**Chap. vii. 1.** The power by which our hearts are renewed is principally derived from God's own precious promises. These are an essential part of God's covenant with us, but He demands that we also should heartily observe the conditions of the covenant (Jer. vii. 3-10). We are continually assailed by evil, and yet we are required at all times to be pure. This we ought to be and have power to be, but not by any strength of our own, but by the aid of our risen Saviour. It is important to be freed not merely from gross vices, but from those spiritual wickednesses with which the foul spirit sometimes besmears the soul (covetousness, arrogance, envy, anger, *etc.*); and the more spiritual these are the more abominable are they in God's sight. Indeed, unless the work of purification extends to the most secret thought (Heb. iv. 12), we shall cherish something which will be false,

selfish and impure in His eyes. It is the great business of the new life to be continually becoming pearls of the purest lustre. If we follow as God leads us, and as he gives us power to walk; if we submit cheerfully to His discipline, we shall doubtless reach at least the complete maturity of Christ (Eph. iv. 13).

RIEGER:—VERS. 11ff. No minister should hope to win the hearts of men by the esteem and the respect which he commands in society, if he does not also freely open his heart to them in love.—Ver. 14ff. Whatever may be the consequences to ourselves, we should never think lightly of the separation from a world lying in wickedness and the superiority to it which faith in Christ and the possession of God's Spirit gives us. Unless we receive in vain the grace of our high calling, we shall find connected with it the largest promises. Compared with these, what has the world to offer?—Chap. vii. 1. Why is it that some times it takes a long time to fix and tranquilize our hearts, or to become calm after the excitement which some arrogant treatment or some offence has awakened in our bosom? How much prayer has thus been hindered? How many hours, which might have been spent in a Divine peace, have been spoiled by the torment of our own thoughts? All this comes from that filthiness of the flesh and spirit which we still allow to remain in us. Sanctification begins by forsaking the promiscuous multitude, by drawing near to God and by giving ourselves to His service. But it must be continued and completed. The fear of God is our strong fortress and security; let us see to it that we do not presumptuously venture away from it!

HEUBNER:—VER. 11. It is not like a Christian to maintain a perpetual reserve toward those around him, for by his renewed nature he must long to open his heart to those he loves. Between friends there must necessarily be a freedom of expression, and one of the benefits of those associations into which only a few are admitted is, that the heart may be more freely exposed there.—Ver. 12. The enlarged and full heart of a Christian must not unfrequently experience much sorrow when it is misunderstood and not appreciated by those in whom it confides.—Ver. 13. The love which never gives by halves demands the whole heart in return.—Vv. 14, 15. Christianity claims that our hearts should be shared by nothing else, and that not only the desires but the whole mind and heart should be pure. It calls for the expulsion of all foreign elements from our natures, and insists upon an absolute intolerance of everything inconsistent with its principles and the word of God. Distinguish here between that disposition to live peaceably with others, which springs from benevolence, and that which accommodates itself to them, approves of their course and imitates their conduct from fear. Whoever joins with others in what is sinful, from a love of their society, accepts the yoke which they received from a love of sin. See the diametrical opposition between truth and error, goodness and wickedness. Impure and weak men would gladly unite these together, but Christianity says to them: Either receive the good as a whole, or decline it altogether; there

must be no mingling of them together. Christ is determined to be our only Master; He calls for the whole heart or none of it. To receive the maxims and customs of the unbelieving world is the same thing as to pay court to Satan. The Christian is always at open war with everything not of God, and there must be no temporizing, no yielding. Keep thyself pure!—Ver. 16. When a man yields up his heart to sin, he sets up an idol there. But God can have possession only where nothing else is tolerated.—If God dwells in us, it is by the continual influence of His Spirit producing an inward life which is entirely Divine. If God walks among us there will be a common form of life in which the mind of the Spirit will be clearly expressed, and an impression will be made upon others that God is in the midst of us. Whoever enters such a community will feel the animation of a Divine breath, and will be moved to spiritual activity.—Ver. 17. Though we were born and grew up in the world, and though we have caught much of its spirit, the moment we forsake it we forsake it entirely, and henceforth feel a contempt for everything in it, in which God has no part. This is a separation of which all must approve. In such a world we may be looked upon as exiled from God, but in leaving it we find in Him our Father.—Ver. 18. The whole Christian world ought to be one holy, divine family. Oh, how far is it from being so now!—Chap. vii. 1. The sanctifying power of God's promises (1 Jno. iii. 8). Great promises, great demands; great expectations, great warnings! Every sin is a vile spot upon a Christian, whose whole body and soul ought to be a pure temple of God. Sanctification begins with conversion, but it continues through the whole life. God is determined to make something of us, but not all at once. To the accomplishment of His purpose it is indispensable that we should cherish for Him a holy reverence (1 Pet. i. 17).

W. F. BESSER:—VER. 13. Christians have the warmest love and regard for us when they admonish us not to receive the grace of God in vain by a careless association with those who despise religion.—Ver. 14. The yoke in which unbelievers toil is that of carnal will, carnal reason, carnal inclinations; in a word, everything dear to the natural heart. But to the believer this is a foreign yoke (Matth. xi. 29). Righteousness is the Christian's royal badge (Matth. vi. 33), the richest of all his possessions (Matth. vi. 21); but unrighteousness is the greatest reproach, the greatest injury and the greatest guilt of the ungodly man, however splendid may be his worldly virtues. To be truly righteous is to be truly saved, for life and bliss must be where forgiveness of sin is. On the other hand, to be truly unrighteous is to be really lost, for he is condemned already on whom lies the imputation of sin. Righteousness must therefore be forever separate from unrighteousness, in doctrine as well as in practice!—Ver. 15. It would keep us from intermingling our thoughts and efforts with those of unbelievers if we would think much of the mighty chasm which there is between heaven and hell. Labor not in the same yoke with men, unless you would be willing to remain with them forever. The very heart of all idola-

try is a disposition to glorify man, and the prime article of the unbeliever's creed is to make a god of the creature, and to exalt the flesh to honor. —Ver. 16. The temple of the *living* God is a Church of living saints, a spiritual house pervaded by the life of the Triune God, and composed of living stones (1 Pet. ii. 5). This inscription: "The Temple of the living God," should call us away from the disorders of an idolatry which conceals a real death under the appearance of life, and from the discord of a heathenism which is cut up into a thousand forms of worship, to a Christian unity whose best representation is that of a spiritual temple (Eph. ii. 21). —Vv. 17, 18. Christians are no longer the mere *bearers* of the Lord's vessels, as were the priests and Levites of an earlier day, but they are *themselves* the Lord's vessels; their bodies and souls belong to Him, and they are sanctified by the Holy Spirit as members of the body of Christ. Of course, then, it would be unbecoming for such vessels to remain in a world lying in wickedness. The union of pure and impure doctrine is the very worst kind of desecration. Our Father, the Lord Almighty, has assured us that we shall always possess abundant satisfaction all along the way of self-denial and suffering; but he has also wisely provided that we should be pervaded by a holy fear of offending Him (1 Pet. i. 17; comp. 1 Cor. x. 22). —Chap. vii. 1. Even though we have been partially cleansed from sin, the grace will not continue with us unless we remain united with Christ by a true faith, and separate ourselves from sin. The Christian is called continually to aim at perfect sanctification, though he daily finds that he comes short of it (Phil. iii. 12). He must, therefore, persevere in this effort

until he shall reach the rest which God has prepared for them that love Him. That fear of God which urges him forward is not one which is cast out by love and has torment (1 Jno. iv. 18), but one which love itself inspires, because it dreads the torment of a defiled conscience.

[F. W. ROBERTSON, on the whole section:—We have here—1. The exuberance of the Apostle's affection (ver. 11). He had received a multitude of provocations from the Corinthians, and yet *his love was deep*; our heart is enlarged. It was partly compassion for them as his children, for whom he had suffered; and it was partly from a regard to them as immortal beings, who should be, and who might become, exceedingly eminent. Then *he was eloquent*, his mouth was open to them. He might have shut his lips and in dignified pride have refused to plead his cause. But he speaks freely, not even cautiously, but like a man who has nothing to conceal or to fear. 2. The recompense he desired. This was, first, *unworldliness*, or separation from the world. Independent of the impossibility of agreeing in the deepest sympathies, and of there being no identity of tastes or antipathies, the first ground was immorality, unrighteousness, profligacy, and the second was irreligion, unbelief. This separateness, however is not merely outward, but in spirit. It was, secondly, *Personal purification* (chap. vii. 1). The ground on which this request was made was "these promises (the indwelling of God, his free reception of us, and His Fatherhood and our sonship, chap. vi. 16, 17, 18); the request itself was for personal purity; and the means were, the "fear of God," realizing the promises and perfecting holiness.—Lectt. XLIX. and L., abridged].

XIII.—STATEMENT AS TO THE EFFECT OF HIS FIRST EPISTLE, A CORDIAL APPEAL TO THEM, AND THE COMFORTING REPORT TITUS HAD BROUGHT HIM OF THE IMPRESSION PRODUCED BY THAT EPISTLE.

CHAPTER VII. 2-16.

- 1 Receive us; we have [*om. have, ἡδίκησάμεν*] wronged no man, we have [*om. have*]
- 3 corrupted no man, we have [*om. have*] defrauded no man. I speak not *this* to condemn *you*,¹ for I have said before, that ye are in our hearts to die and live with *you*.
- 4 Great *is* my boldness of speech [*om. of speech, παρρησία*] toward you, great *is* my glorying of you: I am filled with [the] comfort, I am exceeding joyful [made exceed-
- 5 ingly to abound with the joy] in all our tribulation. For, when we were come into Macedonia, our flesh had no rest,² but we were troubled on every side [in every way];
- 6 without *were* fightings, within *were* fears. Nevertheless God, that comforteth those
- 7 that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation [comfort] wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind [zeal, ζήλον] toward me; so that
- 8 I rejoiced the more. For though I made you sorry with a [the] letter, I do not repent though³ I did repent: for⁴ I perceive that the same epistle hath made you

- 9 sorry, though *it were* but for a season. Now [I do not regret it: although I did regret it (for I perceive that that epistle made you sorry though but for a season), yet now] I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
- 10 For godly sorrow worketh⁸ repentance to salvation not to be repented of: but the
- 11 sorrow of the world worketh death. For behold this selfsame thing, that ye⁹ sorrowed after a godly sort, *what* carefulness [diligence, *σπουδή*] it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, [longing, *ἐπιπόθῃαν*] yea, *what* zeal, yea, *what* revenge [infliction of punishment]! In all *things* ye have approved yourselves to be clear in⁷ this matter.
- 12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you [your earnest
- 13 care for us]⁶ in the sight of God might appear unto [with, *πρὸς*] you. Therefore we were comforted in your comfort;⁹ yea, and exceedingly the more joyed we [comforted. But in our comfort, we joyed the more exceedingly] for the joy of Titus, because his
- 14 spirit was [has been] refreshed by you all. For if I have boasted anything to him of you, I am not ashamed; [was not made ashamed, *ὃ κατησχύνθη*] but as we spake all things to you in truth, even so our¹⁰ boasting which *I made* [*om.* which *I made*] before Ti¹¹us, is [was, *ἐγενήθη*] found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore [*om.* therefore]¹² that I have confidence in you in all *things*.

¹ Ver. 8.—Lachm. instead of *ὃ πρὸς κατάκ.* λέγει has *πρὸς κατέκρινον* *ὃ λέγει* with B. C.; but against much stronger evidence. [Sinait. has since added its testimony to that of B. C., but even such authority is doubtful against all the versions and nearly all the Greek and Latin Fathers.]

² Ver. 5.—Lachm. has *ἀνεῖον ἔσχευ* instead of *ἔσχευεν ἀνεῖον*, with pretty strong but not decisive authorities. [The Rec. has *ἔσχευεν* with C. D. L. and Sin. with Chrys., Theodt. and Damasc. The perfect (hath had) is much more likely to be genuine, as expressive of a continued and not a momentary feeling. The position of *ἀνεῖον* before *ἔσχ.* is sustained principally by C. F. G. the Ital. and Vulg. Theodt. and the Latin Fathers.]

³ Ver. 8.—Lachm. has *εἰ δὲ καὶ* instead of the second *εἰ καὶ*, with only B. The *δὲ* was interpolated in order to make the contrast with the preceding sentence more prominent.

⁴ Ver. 8.—A number of MSS. leave out *γάρ*, though in opposition to superior authorities. The Vulgate has *blāsum* [videns quod]. This last was a correction to show that the inference or conclusion commenced with *νῦν χαίρω*; and *γάρ* was left out to show that the inference commenced with *blāsum*. [The Rec. will thus best explain all the variations; all agree that a new subject is introduced with *εἰ καὶ μετεμελόμην*; then *δὲ* was introduced for the sake of contrast and connection; then *γάρ* was left out by some because the apodosis was supposed to commence with *blāsum*; and by others *blāsum* was substituted for *blāsum γάρ*, because they thought the apodosis should commence with *νῦν χαίρω*. Tischendorf (agreeing in sense with the Vulgate and Luther) punctuates as Dr. Kling does in his version, with a colon after *μετεμελόμαι*, and a comma after *ὕμᾱς*. The punctuation in our Eng. Vers. makes the sense very tame.]

⁵ Ver. 10.—For *ἐργάζεσθαι* Rec. has *κατεργάζ.* in opposition to the best authorities. It was so made that the word might conform to its form in ver. 11. [Κατεργάζ. does not seem demanded here, as it does at the close of ver. 10, even if the simple verb had been used in the first half of that verse.]

⁶ Ver. 11.—Rec. has *ὕμᾱς* although opposed by the best MSS. It was evidently inserted to complete what was understood. [Inserted by D. K. L. and the Greek Fathers, but omitted by B. C. F. Sin. and the Lat. Fathers.]

⁷ Ver. 11.—Recup. has *ἐν* before *τῇ πράγματι*, but it is thrown out by some of the best MSS. It was probably an explanatory addition. [It does not appear in B. C. D. (1st Cor.) F. G. Sin. the Vulg. and Goth. vers., and some of the Fathers]. In like manner, in the first part of the verse, *ἐν* is sometimes put before *ὕμᾱν*, and Lachmann has received it though in brackets. [It is omitted by B. D. K. L. Sin., with the Copt. and Goth. vers., and Clem., Damasc. and Oecum.]

⁸ Ver. 12.—Some MSS. have *ὕμῶν τ. ὑμ.* *ὕμῶν*, some *ἡμῶν—ἡμῶν*, and some *ἡμῶν—ἡμῶν*. The decided preponderance of testimony, however, is in favor of *ὕμῶν—ἡμῶν*, which also is to be preferred as the more difficult reading. [Alterations from the original may have taken place either designedly to remove a difficulty, or undesignedly from the resemblance in appearance and sound. Our author's rendering is adopted by Griesbach, Lachm., Tisch., and Alford, and they are sustained by B. C. D. (2d and 3d Cor.) K. L. and many cursives with the Syr., Arm., Copt., Ethiop., Damasc. and Oecum. The Sinait. has in the orig. cod. *ὕμῶν—ὕμῶν*. B. and Sin. (3d Cor.) also insert *ἀλλ'* before *οὖν*.]

⁹ Ver. 13.—Rec. has *παρεκεκλήμεθα ἐπὶ τῇ παρ. ὑ. περισσοτέρως* *δὲ* in opposition to the best MSS. The same may be said of *ὕμῶν* which it has instead of *ἡμῶν*. The latter was a change on account of the *ἐπὶ* occurring twice in different senses. [Alford: "The *δὲ* was placed after *περισ.* apparently to conform to the *ἐπαρχίαν* *ἐπὶ* below, by joining *παρεκεκλήμεθα*. 'Επὶ δὲ τῇ παρακλ. ἡμ. περισσ. μάλλον, after B. C. D. F. K. L. Sin. with the Lat. Syr. and Copt. versions.]

¹⁰ Ver. 14.—Lachm. has *ὕμῶν* instead of *ἡμῶν* after *αὐχχῆς*, but it is feebly sustained. The same is true of the omission of *τῇ* before *ἐπὶ Τίτῳ*, [although it has for itself the important testimony of B. and Sin.]

¹¹ Ver. 16.—We have sufficient authority for throwing out the *οὖν* which the Rec. inserts after *χαίρω*. [It is absent from every uncial of much authority, and from most of the cursives, and it is an evident correction to assist the connection].

EXEGETICAL AND CRITICAL.

VERS. 2-4.—**Receive us.**—[In this passage we have Paul's feelings toward his fellow-Christians presented with more liveliness than in almost any other passage. His restless anxiety to possess their love, his solicitude at having grieved them, and his delight on being reassured of their affection, show the warm friendliness of

his nature. The same cause makes this one of the most rhetorical of all his writings; as may be seen in his repeated anaphoras (vers. 2, 4, 11, 12), the extreme delicacy of many of his allusions, the overflowing and struggling energy of his expressions (vers. 4, 7, 13, 15), his periphrastic designation of God (ver. 6), and the freedom (*παρρησία*) with which he runs from one suggestion to another. See Stanley's note on Paul's delight in human intercourse, and freedom from the

ascetic spirit, p. 461]. The demand, *Receive us*, is probably a resumption of the idea thrown out in the similar demand, *be ye also enlarged*, in chap. vi. 18, and in it the Apostle intended to call on the Corinthians for their affectionate confidence. The original word (*χρησάτε*) signifies, give us room in your hearts; like *χρῆναι* in John ii. 6, and *χρῆναι*, so far as it referred to personal objects in Mark ii. 2. Others would render it: understand us rightly: [Tyndale and Cranmer: "Understand us"]; comp. *χρῆναι*, Matth. xix. 11, 12. This certainly could refer to nothing in the preceding admonitions, for these had contained nothing likely to be misunderstood; but sufficient attention has not been given to the possible relation of this passage to the severity shown in 1 Cor. v. Nothing but love and confidence would be needful to insure their acceptance of what he then said and did.—**We wronged no one, we corrupted no one, we defrauded no one** (ver. 2b).—In these brief sentences he presents in an animated style, without a γάρ, the reason for this demand. That he had an exclusive reference to the incestuous person, is as improbable as it is that he had no such reference whatever (comp. vers. 8 ff.). Even if such a denial of doing injustice, or of having corrupted any one, could be made to fit such a reference (the former by signifying to inflict injustice through extreme severity (1 Cor. v. 5), and the latter by signifying to ruin one, through the deliverance of him over to Satan), certainly the idea of fraud contained in *ἐπλεονεκτήσαμεν* could not be understood (as Rückert suggests) to refer to an improper assumption of spiritual powers, and therefore would not admit of such an interpretation. It is, however, very likely that in the first denial (*ἠδουκάσαμεν*) he had his eye principally upon that case, and that he intended to repel the imputation of his having violated any one's rights by a needless severity of discipline; that in the second (*ἐφθείραμεν*) he had some reference to the charges made by the Judaizing teachers, of his having seduced the people by false doctrines, and especially by his doctrine of Christian liberty (comp. *ὡς πλάνον*, chap. vi. 8; also ii. 17; iv. 2 *et al.*); and finally that when he said he took advantage (*πλεονεκτεῖν*) of no one, he was repelling the insinuation noticed afterwards in chap. xi. 14, 16ff., with respect to his management of the collections and other matters (comp. Meyer and Oslander).—**I say not this to condemn you** (ver. 8a).—He here turns aside for a moment to notice a possible misapprehension of what he had just said, as if he had denied that they had any affection for him, and so had utterly condemned and cast them off for their ingratitude, their suspicions and their outrageous offences against him. It would not have been very difficult to give an offensive turn to his emphatic demand that they would receive him into their hearts. And yet it would by no means come up to the Apostle's aim if the only condemnation which he wished to deny was supposed to be involved in his denial of such a defrauding as would be implied in accusing them of covetousness because they had contributed nothing to his support. After *κατακρίνομεν* we must understand *ὑμῶν* (not *ἐκείνων*, as Rückert suggests with reference to the incestuous person).—**For I have**

said before that ye are in our hearts to die and live with you (ver. 8b).—The Apostle here proceeds to show that he could not have intended to condemn them, inasmuch as such a design would have been inconsistent with what he had said. The place in which he had said what he here speaks of must have been in the present Epistle (comp. Eph. iii. 8), and especially in chap. vi. 11f. The substance of this he now repeats, when he says that they were in his heart (*ἐν ταῖς καρδίαις ἡμῶν ἔστε*); comp. Phil. i. 7. [He uses the perfect instead of the aorist, because what he had said was still said and remained true up to the time of speaking]. The sincerity of the affection and fellowship here professed he further shows by adding: *to die and to live with us εἰς τὸ συναποθῆναι καὶ σὺζῆναι*. The subject of this infinitive sentence must be supplied. It must be either *με*, in which case, he intended to say: so that I would desire to die and live with you (though we could not then understand why *συναπ.* is placed before *σὺζῆναι*); or *ὑμᾶς*, in which case he intended to say: in order that ye may die and live with us. The *ἐστέ* of the previous sentence is in favor of the latter, but we must remember that he is not here speaking of their sympathy with him in his extreme perils, his deliverances and his welfare. The main proposition had reference to the love which he had toward them, not to that which they had toward him. The expression refers either to the inseparable fellowship which he felt with respect to them (subjectively) in his own heart, in consequence of which they would never be absent from his heart, whatever might be his lot, whether to live or to die (just as we bear within our hearts those whom we love in life or in death) (Meyer), or (objectively), to such an intimate connection with him, that their life and death would be necessarily involved in his, i. e., that they would share in his death and his life, and in all his sufferings for Christ and his deliverances from them (possibly also in his eternal blessedness). Comp. i. 7. With this latter interpretation, the idea would be that the love which made him bear them on his heart would make every thing common between him and them, and hence that they would be brought into complete fellowship with him in life or in death. [Meyer: How natural it was for Paul, in continual danger of dying, to put the *συναπ.* emphatically before the *σὺζῆναι*. There is therefore no necessity of supposing that *σὺζῆναι* must refer to the future life because it comes after *συναπ.* Paul may or may not have known of the "sacred band" who had agreed to live and die with each other, or of Roman proverbs of a like nature with what he here says; but he was doubtless uttering simply the extreme devotion of every good shepherd to the welfare of his flock (John x. 11). Grotius: "*egregius caracter domi pastoris*"]. The *εἰς* would imply that such would be the object he would have in view, and not merely that such would be the result. This explanation probably deserves the preference, not only to the former, but also to another, which makes *συν* imply a reciprocity of fellowship, and thus combines the subjective and the objective interpretation together.—**Great is my boldness toward you, great is my glorying of you** (ver. 4). In this verse i. e.

Apostle goes on to show that his disposition and conduct toward them were such that there ought to be no such misconception of his language. Παρρησία here signifies not liberty or plainness of speech (Luther [the English version] *et al.*), but inward confidence [Vulgate: *mihi, fiducia est apud vos*] (Eph. iii. 12; 1 John ii. 28; iii. 21; iv. 17; v. 14; comp. Bleek on Heb. iii. 6). The outward expression of this inward disposition was the καύχησις. NEMER: "When Paul was with others he boasted much of the ample and thorough results which the grace of God had produced among them." To regard (with Osiander) this boasting as something entirely within the Apostle's own heart is not indispensable to the symmetry of the discourse, nor accordant with the Apostle's usual style. It was more probably the exulting way in which the confident spirit of Paul usually expressed itself when his heart was elevated. The object of this boasting was the Corinthians themselves (comp. ver. 14; ix. 2), the results of his labors among them, and their subsequent spiritual progress. We may remark here a climax with reference to the preceding clause. So with respect to the following sentences—I am filled with comfort, I am exceeding joyful in all our tribulations (ver. 4 b).—we have παράκλησις—χαρά, πεπλήρωμαι—ὑπερπερισσεύωμαι. [HODGE: "So far from having any disposition to upbraid or to reprimand, his heart was overflowing with different feelings. He had not only confidence in them, he was proud of them; he was not only comforted, he was filled with exceeding joy." Instead of the third member of the anaphora, the Apostle has, by way of a stronger and climactic expression, πεπλήρωμαι]. Πεπλήρωμαι here, as also in Rom. i. 29, and sometimes in the classic writers, is used with the dative. Ὑπερπερισσεύωμαι signifies: I am made rich, overflowing with, *etc.* Περисσεύειν is used transitively also in chap. iv. 15; ix. 8, and passively in Matth. xiii. 12. The article implies that the Corinthians were the source of both emotions (as in ver. 7): the special consolation which is from you and the joy which is in you (Osiander); or it indicates the particular consolation and joy which he needed (Meyer). The ἐπὶ here signifies, not as in chap. i. 4, *concerning* (so as to express the relation or object of χαρά), but *in, in the midst* (simultaneously), and it expresses the relation of both the preceding clauses. The frequent change of the singular to the plural, and of the plural to the singular in this section, shows that the Apostle's own feelings were predominant in all that he was saying of himself in common with his fellow-laborers. [In this verse the change was to indicate that he bore the suffering in common with them, but that the joy was wholly a matter of his own experience. Alford also notices that "the present tense indicates the abiding of the effect"'].

VSAS. 5-7. For even as we went into Macedonia, our flesh had no rest, but we were troubled in every way. (ver. 5).—The Apostle now enters into some details; and, in the first place, with respect to the tribulation. Καὶ has reference to what he had said in chap. ii. 12f. He had there informed them that on his arrival at Troas he could not rest, but that he had gone immediately to Macedonia. He now adds that

even when he came to Macedonia he was unable to find rest. Ἐσχηκεν is here the same as in chap. ii. 12, and its accordance with the verb in that passage suggests the suspicion that ἔσχευ may have been the original reading. The reason that our flesh (ἡ σὰρξ ἡμῶν) is substituted for my spirit (τῷ πνεύματι μου) as in chap. ii. 12, may be found in the difference of circumstances on the two occasions. At Troas the unrest had its source and seat within, and consisted of anxious thoughts, *etc.*; but in Macedonia it was one which affected the flesh. And yet we must not suppose it exactly confined to the body (as Rückert supposes, *e. g.*, a sickness), nor that it means his whole person, and so the same as *we*; but it means the whole natural life in its infirmities, its susceptibilities and its sensibility to suffering; in a word, the whole sensuous nature, internal and external (comp. Matth. xxvi. 41), every thing which can be influenced not only by the conflicts of the world around him, but by those cares and temptations of the inward spirit of which he was about to speak. In positive contrast with this he now says we were troubled in every way (ἅλλ' ἐν παντὶ θλιβόμενοι). He uses the participle, as if he had written οἱς ἡμεῖς ἀνείκιν ἐχόντες τῇ σαρπὶ (comp. Meyer). What he means by ἐν παντὶ (in every condition, in all possible circumstances) is more fully developed when he says,—without were fightings, and within were fears. (ἔβωδον μάχαι, ἐσώδον φόβοι). The latter phrase is more forcible without ἦσαν. Ἐβώδον and ἐσώδον have reference not to those who were Christians (weak brethren and erroneous teachers), and those who were not; but in the one case to those opponents with whom he came in conflict, whether in the Church or out of it, and in the other to various difficulties within the Christian community, some of which, especially those which pertained to the Corinthian Church, occasionally became quite formidable. [It seems more natural to understand these participles with reference to the Apostle himself, since he was narrating his personal restlessness and troubles].—Nevertheless He who comforteth the downcast, comforted us, even God comforted us, by the coming of Titus—(ver. 6). Having considered the trouble to which he had been subjected, he now turns to notice the Divine consolation he had received under it. This had been sufficient to allay the storm in his soul. He mentions God in this connection [not at first under any of the ordinary names of the Deity, for at the moment he was so full of this peculiar aspect of God, that he deems it sufficient to designate him] as the One whose peculiar office it is to comfort them who are cast down (ὁ παρακαλῶν τοὺς ταπεινοὺς, comp. chap. i. 3). [The present indicates that this is what is always taking place. In classical and Hellenistic usage ταπεινός means not only those who are humble, but those who are humbled, stricken down; and it refers not merely to the outer condition, but to the feelings of the heart, the disposition, and probably to both united (cast down). In the present case it should probably be taken in the most extensive sense. In the conclusion of this part of the sentence God must be regarded as especially emphatic. Ἐβ signifies, as usual, *in*, the sphere in which the

comfort took place, but it also means in consequence of. The arrival of Titus was the reason for his consolation. With great delicacy he speaks of himself as bowed down on account of the misconstruction of his brethren, and as if nothing could relieve his mind but the personal return of his beloved associate. He intimates also that one essential element in the comfort he experienced, sprung from the delightful frame of mind which Titus exhibited on their account. —And not by His coming only, but also by the comfort wherewith He was comforted concerning you (ver. 7 a). —*Ἐπὶ* has here, as in 1 Thess. iii. 7, the sense of: *on account of, in relation to*. We conclude, therefore, that Titus also had been much disturbed and anxious on account of the state of things at Corinth, and that he had been reassured by what he had seen during his visit there. The close connection between the participial sentence and *παρεκλήθη*, suggests that the Apostle was here speaking of the tranquillizing effect which the visit at Corinth had had upon Titus' own mind. This was so perceptible, that during the recital of what Titus had witnessed, the load of care was removed also from the heart of the Apostle himself. Of course this implies that Titus had previously had all his anxieties allayed by what he had seen of the disposition of the Corinthian Church. (Oslander thinks that the Apostle in the tumult of his joy had completely amalgamated into a single thought the consolation of Titus, his own perception of that consolation, and the account of the whole which he was then writing). [It is implied that Titus was comforted *while* he was reciting the story in the ears of Paul himself, for the participle *ἀνὰ* is given to explain *how* Titus was comforted. The Apostle was comforted while hearing, and Titus while telling such news]. The comforting things which Titus announced respecting the Corinthians, are given in the succeeding sentence, — **when he told us your longing, your mourning, your zeal respecting me, so that I rejoiced the more.** (ver. 7 b). —This implies: 1, their longing to see the Apostle once more, increased, as it doubtless was, by his delay in coming to them; 2, their *δύσχυς*, i. e., the extreme sorrow which they had expressed in bitter lamentations, when they became aware of the anxiety their sad state had caused him, and when they had received the severe reproof contained in his first Epistle; 3, their zeal in behalf of the Apostle, the interest awakened in the Church (as a whole, though not without some important exceptions), in behalf of his person and his authority (others say: affectionate zeal to repair the injury they had done him, to allay all his apprehensions, and to give him joy by their amendment). The phrase *ἐπὶ ἐμοῦ* (your zeal for, or in behalf of me), is so essentially and immediately connected with *ζήλου*, that it seemed needless to repeat the article in order to define it more perfectly. The power of the impression made upon him by the account is shown in the sentence: *ὥστε με μᾶλλον χαρίσθαι*. If we regard *μᾶλλον* here as equivalent to: *potius*, we must place the emphasis upon *χαρίσθαι*, and the sense then would be: 'so that instead of being troubled, I rather rejoiced.' But from the order

of the words we are induced to place the emphasis rather upon *μᾶλλον*, or at least upon *παρεκλήσεν*, which, indeed, contains essentially the idea of joy, and may be regarded as the climax of this joy [so that the sense would be, so that I rejoiced or was comforted more than before]. Others suggest in addition that the increased joy was in consequence of the arrival of Titus [i. e., my usual joy was much increased]. Such a meaning would be much the same in its essential result. [In the old Oxford Paraphrase, the expression here is: so that I rejoiced now the more exceedingly from the occasion of my former grief. CHRYSTOSTOM: "On these (before mentioned) he abounds in joy, and was filled with consolation, because he had made them feel. These things seem to me to be said, not only to soften what has gone before, but to encourage those who had acted well. For although we doubt not that some among the Corinthians were obnoxious to his former accusations, and unworthy of these praises, he did not wish to distinguish them, but makes both the praises and the accusations common, leaving it to the consciences of his hearers, to select what respectively belonged to them."]

VER. 8-11. **Because even though I made you sorry in the Epistle, I do not regret it: although I did regret it (for I perceive that that Epistle made you sorry, though but for a season), yet now I rejoice.** — [The word *ὅτι* compels us to treat this sentence as a reason for the rejoicing of which he had just spoken. The phrase *εἰ καὶ* occurs three times in this single verse, and in each instance admits a fact without encouraging a doubt respecting it: 'I admit I made you sorry, that I regretted it, and that the sorrow was but for a season.' And yet it is implied that notwithstanding those facts, there were qualifying circumstances: 'Even though such things were true, he did not then regret the sorrow, etc.']. The painful impression his former Epistle had produced, did not prevent his present rejoicing. He refers, when he speaks of making them sorrowful, to the effect of the severe reproofs he had administered in his first Epistle, especially in the fifth chapter. [And yet many cannot discover anything in the first Epistle answering to such representations. The severity there refers mainly to a private wrong of an individual. They think, therefore, that an Epistle which had been so severe that the Apostle shrinks from reminding the Corinthians that it was his own (*τῇ ἐπιστολῇ*), must have been a brief and lost one which was confined to public censures, see *Introd.*, § 6.]. There is some dispute regarding the way in which the following sentences should be taken. If we adopt the reading, *εἰ καὶ μετμελέμεν* (without the *ὅτι*, which is contained only in *Cod. B.*), two different constructions are possible. In the first place, we may connect this expression with what precedes, as if he had intended to say: 'I do not regret it, though I did regret it'; in which case *βλέπω γὰρ, ὅτι ἐλύπησα ὑμᾶς* is simply a practical confirmation of the preceding *ἐλύπησα*: 'I see, from what Titus has told me, that the Epistle made you sorrowful, though only for a season; or we may regard it as giving the reason for his regretting that he had written (*μετμελέμεν*)

When he says: *although for a brief season*, he informs them of a circumstance which had diminished his regrets, and he probably implies also that his own regret had been only a transient feeling (and yet it is in the imperfect). Meyer, however, correctly remarks that *βλέπω γάρ, etc.*, could not be construed as the reason for any but the *οὐ μετεμελόμην* of the preceding clause (with which, however, on this construction it could have no suitable meaning [for why should he give what he now sees as a reason for his former regrets])? In the second place, we may commence a new sentence with *εἰ καὶ μετεμελόμην*, as we may also, and even must do, if we accept of the reading *εἰ δὲ καὶ*. Those also who leave out *γάρ* after *βλέπω*, find in the clause beginning with *βλέπω* the apodosis of the whole sentence beginning with *εἰ καὶ μεταμ.*: *q. d.* "though I did regret it, I now perceive that the Epistle made you sorry only for a season." Even this construction gives no better specimen of reasoning than the other. It remains that we should make the clause commencing with *νῦν χαίρω* (ver. 9) the apodosis of the whole sentence in which *εἰ καὶ μεταμ., etc.*, is the protasis. [The Vulgate renders it: *Quoniam elsi contristavi vos in epistola, non me pœnitet: et si pœniteret, videns quod epistola illa, elsi ad horam, vos contristavit, Nunc gaudeo, etc.* This is translated by the Rhemish, "For, although I made you sorry in an Epistle, it repenteth me not: albeit it repented me, seeing that the same Epistle (although but for a time) did make you sorry. Now I am glad," etc.] If we adopt the reading which the Vulgate must have used [*i. e.*, *βλέπω γάρ*], the participial sentence will very conveniently connect with, and form a part of, the protasis, to which the apodosis is, '*now I rejoice.*' The reading *βλέπω γάρ* is, however, so well established that we are compelled to receive it into our text. We may then regard the sentence commencing with these words as a logical parenthesis, thus: "Though I did at one time regret it—(and not without reason) for I perceive (from the account of you by Titus) that that Epistle made you sorry—now I rejoice" (Meyer.) The regret of which he spoke had been experienced some time before that in which his feelings changed and he became joyful. On this construction, we are struck with the difficulty, that the Apostle used the present *βλέπω*, rather than the past *εβλεπον* to correspond with *μεταμελόμην*; but the reason probably is that what the Apostle perceived on a former occasion continued still before his mind, and the peculiar nature of the parenthesis had introduced some confusion into the strict logical connection. The actual course of thought was probably something like the following: From the first account brought by Titus he had perceived that the Corinthians were much troubled by the contents of this first Epistle, and for a while he had been sorry that he had reproved them so severely. But when Titus had brought further information [on a second return from Corinth] he perceived not only that the disturbance had been essentially only temporary (*πρὸς ὥραν*, Gal. ii. 5, for a season), but that it soon gave way to a feeling of joy, and was productive of many important benefits. Their sorrow was therefore so far from being a source of regret to him, that he never

recollected the effects which that Epistle had produced without joyful emotions. [The word *βλέπω* is more expressive than *ὄρω*. It refers to the mental contemplation which his paternal spirit had of them while he was absent from the scene. The abrupt and disconnected form which the Apostle's language here assumes gives us a vivid picture of the inner workings of his heart. Wordsworth remarks: "that the language is beyond the rigid rules of ordinary grammar, and belongs to a higher science, the grammar of nature and even of inspiration; and impart an indescribable grace of tenderness and truth to these impassioned outpourings of his full heart. If they so touch the soul when read now, what must have been their effect when they sounded forth in all their original freshness, with the living voice, in the public recitations of these Epistles in the churches of Corinth and Achaia." It is not implied that the Apostle's regret involved any moral self-reproach. Dr. Campbell says it denotes simply "that uneasiness which a good man feels, not from the consciousness of having done wrong, but from a tenderness for others, and a fear lest that which, prompted by duty he had said, should have too strong an effect upon them."] Accordingly the hesitation which some writers have felt in admitting that an inspired writer would be the subject of such regrets, springs from a mistake with regard to the human element in inspiration, *i. e.*, the variable disposition of the inspired person. As the nobler human feelings are still supposed to be in exercise, notwithstanding the essential divinity of the power which moves them, there is no call for those arbitrary attempts, which some have made to interpret our passage (com. Meyer and Osiander). From what we have already said, it is evident that *νῦν* in ver. 9, should be taken in a temporal and not in a logical sense. **Not because ye were made sorry, but because ye were made sorry unto repentance.** (ver. 9 b). In *οὐχ ὅτι ἐλυπήθητε*: (not because ye were, etc.) his design was to prevent the misconception which might be put upon what he had said, as if it were a pleasure to him to remember that he had given them pain, (cold severity, com. Lam. iii. 83). The matter which gave occasion to his joy was that they had been troubled in such a way as to produce a change of their feelings, especially with respect to the sad case mentioned in the former Epistle (1st Cor. v.). The result of such a change was that they had made a great advance in Christian morality and seriousness, and that they had been deeply humbled. He proceeds to speak still further on this point when he adds: **For ye were made sorry according to God, that ye might receive damage from us in no respect** (ver. 9c). In accordance with Paul's usage *κατὰ θεόν* must be designed to direct our minds to the efficient author of the sorrow. (*Deo efficiente.*) It means: according to God, *i. e.*, according to the mind or will of God. Thus in Rom. viii. 27. *Βεγκάλ* says: "The sorrow of penitents renders their minds conformable to God," and "*κατὰ* signifies the feeling of the mind which has regard to and follows after God." Such a one "is grieved because he has done what God abhors." (AMBROSIVS). *ἵνα* is here expressive of the

divine intention, with respect to their sorrow according to God; and it implies, even if it had not been implied in *κατὰ θεόν*, that God had had a hand in producing their sorrow. The object God had in view was, that they might in no way suffer injury from their teachers, not even by their sorrow. NEANDER: "It is agreeable to the theological view every where predominant in Paul's writings to say that what he had written with an upright intention should not result in injury to them." OSIANDER: *ἐν μέρει* has the sense of, in no part, i. e., neither in your joyful confidence nor in the purity of the Church." But is such a meaning quite appropriate or consistent with the context? *ζημιούνθαι* occurs in 1 Cor. iii. 15, in the sense of, he shall suffer loss. The preposition *ἐκ* shows the source of the injury which is denied (Chap. ii. 2). He does not mean that they would thus be saved from punishment. He merely implies that they might have been injured if they had experienced no change of mind, especially if their feelings had become alienated from him and embittered toward him. On the contrary he rejoiced to find that the result had been salutary.—This idea is further carried out in ver. 10, where a reason is assigned for what had been said in the preceding final sentence: "Ye have been troubled by God that ye might receive injury from us in nothing.—For the sorrow which is according to God worketh out repentance unto salvation not to be repented of, (ver. 10 a).—i. e., a change of heart which leads to salvation." The apostle here refers back to *ἐκ μετάνοιας*, (unto repentance) in ver. 9, and he describes this as the effect of a right kind of sorrow. When a man is conformed to the mind of God, or is troubled by a regard to God on account of his sins, he will turn from those sins with all his heart; and he will become totally opposed to all that once was pleasant or seemed indifferent to him (*μετάνοια*). But this change of heart which was the result of the sorrow spoken of, and which in the actual experience of believers always included faith, was especially the fruit of the sorrow according to God and conducted to salvation.* If we con-

[*In this passage (vs. 8-10), the words *μετάνοιας* and *μεταμέλειαν* are translated indiscriminately by the English word: *repent*. The latitude with which this English word is popularly used may perhaps warrant this, and yet such a fact only shows how inadequate the word is to express the particular meaning of at least one of these Greek verbs. The more precise meaning which Theology has assigned to the term Repentance, is certainly not quite suitable to either of them. Divines have attempted to show that the original words were unfailingly distinguishable in sense, and yet passages from the Bible have been quoted to show that each of them has sometimes borne every meaning which has been given to the other. It must however be conceded that the predominant usage of each word arose naturally out of its original meaning, and differs very essentially from that of the other. Bengel, (on 2 Cor. vii. 10), Bishop J. Taylor, (on Repent. Chap. II. § 1), Campbell, (Olas. VI. part III. § 9), Archbp. Trench, (Syn. Ser. 2 p. 90 ff), and Webster, (Syn. p. 221 f), have described this meaning and difference with the greatest care. Both words have reference to a knowledge or feeling after (*μετά*) the event. *μετάνοιας* is from the simple *νόος*, to be an object of care; *μετάνοιας* from the simple *νοεῖν* to see, to think. There was from the first a gradual change in the meaning of both words; the latter signifying first, after knowledge, then a change of views, then regret, and finally a complete change of the whole mind. Often it was used irrespective of all moral feelings, but when it came into New Testament language, it gradually came to mean a change to a better mind. The noun (*μετάνοια*) occurs there some five and twenty, and the verb (*μετανόησα*) some five and thirty times. The noun (*μεταμέλεια*) does not occur in the N. T., the verb, (*μεταμέλειαν*)

nect *μεταμέλειαν* with *σωτηρίαν*, the idea will be that when a man is delivered from his sinful corruption he thereby attains everlasting life and must of course be forever satisfied. It would be absurd to suppose that such a one would ever regret his course or have the slightest wish that he had never come into this state or into the way which leads to it. It must be conceded therefore that this epithet is quite suitable to *σωτηρίαν*, and the order of the words favors such an application. But Luther and others connect it with *μετάνοιαν*, and *penitentiam non penitentiam* is an expression which makes good sense. [Calvin also with fine critical discernment remarks: The play here upon the word *penitence*, when he says *not to be repented of*, is elegant, for however unpleasant at first taste a thing may be, it renders itself desirable by its usefulness. For though the epithet (*ἀμεταμέλεια*) may refer as much to the salvation as to the penitence, it appears to me to agree better with the latter word: *g. d.*: We are taught by the very event that no sorrow ought to be grievous or troublesome to us; so that though repentance have something bitter in it of itself, it is described as not to be repented of because of the sweet and precious fruit which it produces." The Vulgate renders the phrase thus: *penitentiam in salutem stabilem operatur*, which the Rhemish translates: *worketh penance unto salvation that is stable*. This use of *ἀμεταμέλεια* in the sense of *unchangeable* is perhaps sanctioned by its use in Rom. xi. 29. It is commonly supposed that our English Version favors the reference of the word to repentance. This however does not seem quite clear.] It is true we should more naturally have expected that *ἀμετανόητον* would have been used in application to *μετάνοιαν*, but *ἀμεταμέλεια* brings out better that part of the sorrow which is painful, and no one can justly say that it creates any halting or feebleness in the course of thought. We may therefore, with Oslander give the preference to such a connection. There is an evident reference to the *ὅτι μεταμέλειαν* in ver. 8. As this epistle had drawn forth their sorrow and this had produced a change of heart which could never be regretted, it had

only five times; once for the beginning of a true repentance (Matt. xxi. 28), once of the Jews who "did not repent" (Matt. xxi. 32) once of Judas (Matt. xxvii. 3), twice (once also as a verbal adjective) in our passage, and once of God (Heb. vii. 21). *μετάνοια* then evidently signifies what Coleridge expressively calls, "transformation" in a good sense, i. e., to come to a right understanding, *conversion* so far as it relates to the mind; whereas, *μεταμέλεια* is simply: *after care*, in a good or indifferent sense, sorrowful retrospections, and leading to a good or bad result. OSIANDER: "*μετάνοια* has reference simply to a change of care or effort, *μετάνοια* to a change of the whole mind and course of thought; that concerns an individual thing, this everything; that refers principally to the feelings and is therefore usually translated sorrow, while this is the fruit of a true sorrow, and hence (as what is perfect embraces the whole) is also frequently used to designate the whole process of repentance. The moral nature and worth of repentance is represented in *μετάνοια* inasmuch as it includes a change of the entire mind, and hence Valla with many others much prefer the Greek to the Latin word *penitentia*, (and the Germ. *Büesse*). In the N. T., *μετάνοια* is sometimes and *μεταμέλεια* is never employed to designate this entire change." Paul's *λύπη* when it was *κατὰ θεόν* worked out a *μετάνοια* which was *ἀμεταμέλεια*, i. e. the sorrow which was according to God would work out in the soul a mental revolution, which could never give rise to unhappy regrets; on the other hand, the *λύπη* which was *κατὰ κόσμον* would at some period of existence work out a *μεταμέλεια*, a painful regret which will continue to eternity, and be in itself a *θάνατος μεταμέλειαν*.]

been followed by such fruits and had led to salvation (*σωτηρία*), he could of course have no regrets on account of the effect of his epistle, and he could only rejoice in the recollection of it.—**But the sorrow of the world worketh death.** (ver. 10 *b*).—He here brings up as an illustration of what he had said, a striking contrast. To the divine sorrow of which he had spoken he now opposes the sorrow of the world, i. e., the sorrow which the ungodly multitude sometimes experience. As THOMAS says: “as is the love so is the sorrow.” Τοῦ κόσμου is the genitive, not of the object, i. e., a sorrow on account of worldly things or possessions, but of the subject, and it must be interpreted with reference to the contrast. It here signifies such a trouble about the apostle’s reproofs as would have produced no change of mind, but rather an irritability and a depression of spirit on account of wounded pride. As this could only harden the heart, it would lead to the death which was equivalent to perdition, and of course the reverse of salvation. Death is here not merely moral corruption, nor a fretting of one’s self to death, and above all not a mortal sickness or suicide. Comp. Elwert. Stud. der Würt. Geistl. IX. 1 135ff.—**For behold this very thing, that ye were made sorry according to God, what great diligence it wrought in you** (ver. 11).—The apostle here points out the way in which the good results of the sorrow had been exhibited among the Corinthians themselves. He shows by actual facts the proof (introduced by γάρ) of what he had been saying. Behold! (ἰδοὺ) is here the utterance of a lively emotion. (Osiander). Τοῦτο indicates in advance and in a very emphatic manner, the matter on which he is about to speak, and the particulars of which he immediately proceeds to specify; and by αὐτό he designed to say that it was that precise thing, and that alone which had had such an influence. The simple dative ὑμῖν (in you) is more forcible than ἐν ὑμῖν would have been, and it must here be regarded as the Dative of relation, but closely approximating the dat. commodi. The substantive σπουδή signifies originally haste, then diligence, activity, and it is here applied to the case of discipline then in hand, in contrast with the previous inactivity (STARKE: diligence in recognizing your defects, in complying with my exhortations, in removing offences, and in making up for past neglects).—**Yea, clearing of yourselves; yea, indignation;** The ἀλλά which is so many times repeated and with so much emphasis (comp. 1 Cor. vi. 11), is not only climactic, but corrective; equivalent to: yea, rather. He intended to say that σπουδή was perhaps too feeble a word to express the change which took place in their minds in consequence of their godly sorrow. Ἀπολογία here means, not their defence of the Apostle against his opponents, but in accordance with the context, their own justification before Titus and so before the Apostle. It signifies their answer to the charge of having apparently given countenance to sin, and their solemn disavowal of all fellowship with crime. It was not, however, their practical justification of themselves by the actual punishment of the offender, for this would have anticipated the idea expressed afterwards by ἐκδίκησις. The ἀγανάκτησις (indignation) was more than the

ἀπολογία; for it implies that they were indignant that such a thing should have taken place among them, and perhaps at themselves that they had so long tolerated it and had been so careless of the honor of the church.—**yea, fear; yea, longing desire.**—The φόβος was in this case a fear not of Divine judgment and still less of apostasy, but of the Apostle lest he should come to them with a rod (1 Cor. iv. 21). (Heubner thinks incorrectly that it was an apprehension that new offences might arise, and hence that it signifies an increased watchfulness and jealousy of themselves). To this reference of the fear of the Apostle corresponds the succeeding word, in which he passes suddenly to the very opposite; for ἐπιπόθησις signifies not a joyful longing for their own improvement, but as in ver. 7, an earnest desire to see the Apostle himself, whose love for them they felt even while he reproved them so severely, but to whom they turned with confidence as soon as they had removed the offence.—**yea, zeal; yea, infliction of punishment.**—If (with Bengel and Meyer) we divide the series of six things here mentioned into three pairs, in which ἀπολογία and ἀγανάκτησις relate to the Corinthians themselves; [φόβος and ἐπιπόθησις to Paul], and ζήλος and ἐκδίκησις to the offender, we must regard ζήλος as signifying something different from what it means in ver. 7. It must signify in such a case a zeal to punish the offender, which attains its end in the ἐκδίκησις, but which is essentially a zeal in behalf of God, the Apostle’s authority, and the church’s reputation. Bengel makes both of these refer to the incestuous person, and with a rather excessive refinement he explains ζήλος as *pro bono animæ ejus*, and ἐκδίκησις as *contra malum ejus*. Ἐκδίκησις is the infliction of punishment in consequence of which the law (in this case the Divine) is carried out, maintained and satisfied in its demands upon the holiness of God’s people. (The attempt to find in this place the Romish doctrine of satisfaction is purely arbitrary). If (with Osiander) we regard the members in the several pairs as contrasted with one another and rising in each case towards a climax, ζήλος would be zeal for the Lord, etc., that the Divine law might be maintained through the ἐκδίκησις, i. e., the punishment of the guilty one. [DODDRIDGE: “Some divines have taken it for granted that this verse contains seven distinct marks of true repentance, to be found in every sincere penitent, whereas these are not the characters of the temper of each, but of different persons in different circumstances, according to the part they respectively acted in the affair in question.”] The result of all this was—**In every respect ye have commended yourselves as clear in this affair.** (ver. 11 *b*).—In accordance with the lively and emphatic style in which the Apostle was here writing, this is introduced without an οὐν or anything of the kind. Ἐν παντί signifies here in every respect. Συνορθοῦσθε is equivalent to ἀπεδείξατε (Osiander makes it a collateral idea in connection with what he had said of their conciliatory and just course). With this meaning the word has sometimes an accusative of the object in connection with it (Rom. v. 8), sometimes ὅτι, and sometimes as in the present case an accus. cum infn. Ἄγνος signifies pure, innor-

cent. In other places it is used with a genitive of the offence, but here it is with a dative signifying with reference to, like *ἐλπίσθερος τῇ δικαιοσύνῃ* (free from righteousness) in Rom. vi. 20. *τῷ πράγματι* is a lenient general phrase to avoid anything more specific. **BENGE:** "He speaks indefinitely because the thing was unpleasant." Neander uses this passage to confirm his view, that Paul has reference in this epistle nowhere to the case of the incestuous person, but to some individual in personal hostility to himself. ["If the case alluded to here had been that of the incestuous person, the Corinthians would have had no need of showing their innocence in the matter, for no one could have supposed them to be sharers in such a crime; but if we suppose that it was the case of some individual in personal opposition to the Apostle, we can easily see how they might have shared in this offence, and how they might have shown themselves clear in this matter."]

VERS. 12-16. Accordingly, though I wrote unto you, I did it not for his sake who had done the wrong, nor for his sake who had suffered wrong. (ver. 12 a).--We have here an inference [*ἀρα*, consequently] from the effects which his first Epistle had produced, with reference to his object in writing it. [The same phrase (*εἰ καὶ*) occurs here which had occurred thrice a few sentences before (ver. 8), and in the same sense: "Even though I wrote unto you; conceding, as I do, that I did so"]. His first inference, as to what must have been his motive in writing, is stated negatively as to what was not his object. From the results which he had recounted in their own experience, he wished them to infer what must have been his true design, and to give up all unfounded surmises with respect to his motives. He doubtless had reference to his design in writing that portion of the Epistle (1 Cor. v.) which treated of the matter in hand, and its contents; not to the severity or sternness of its spirit. The latter could not be alluded to without some more specific designation of his object. **MEYER** expresses it thus: "Though I have not been silent, but have opened my heart to you by letter on this matter." From *ἐγράψα* we may readily conclude what verb must be supplied in the final sentence. It must be, of course, "I wrote." Neander thinks that *ἐγράψα* refers not to the first Epistle to the Corinthians, but to one which has been lost, and which, being confined to a single object, may have contained some severe expressions. *Οὐκ—ἀλλά* in this place also should not be enfeebled in its meaning, for the Apostle intended to say that his object in writing had not been to do justice to either of these persons, but one far higher. **MEYER:** "He must, indeed, have written in opposition to the wrong doer (*ἀδικήσας*), and to the same extent in favor of the injured one (*ἀδικηθείς*), and yet the determining cause which had prevailed upon him and had induced him to write, was not the case of either of these persons, but the interest of the Church in general." Most expositors understand *ἀδικήσας* as having reference to the incestuous person. But who is the *ἀδικηθείς*? We are not surprised to find it in the Masculine, for this seems demanded by its contrast with *ἀδικήσας*. The neuter—*ἀδική-*

ματος would have been not only inconsistent with grammatical usage, but without a consistent meaning, for he had nowhere said any thing of the crime itself. That the Corinthians were not meant is evident from the use of the singular number. He must, therefore, have meant either himself, who, as an Apostle, had been deeply injured by such a blot upon the reputation of one of his churches, or the father of the incestuous person whose conjugal rights had been so severely violated. But not only chap. ii. 5 (*οὐκ ἐμὲ λελύπηκεν*), but the entire absence of any more particular designation (as *ἐμοῦ*), argues very strongly against the former view, even though we leave out the improbable extension some have given it, by reminding us that the man may have become especially vindictive against the Apostle, and may have drawn others into his party. In behalf of the second view we may also suggest that in other places *ἀδικεῖσθαι* is employed with reference to a violation of conjugal relations. As a reason for the silence of the other passages (1 Cor. v. 2, 5 ff.) with respect to the father, we may remark that there was no occasion, or at least no necessity, for a reference to him there. If we make the word apply to him, the Apostle must be understood to deny that his object was to procure satisfaction for him. Neander regards the Apostle as the one who had received a *personal* offence (comp. ii. 5). If this were so, Paul would have been the *ἀδικηθείς*, and we must understand him to deny that he wrote under the irritation such an injury might be supposed to produce. His real object in mentioning the matter at all in a letter to them, is brought before us in the next clause (which, according to the best established reading of the text, is):—**but that your diligence in our behalf might be made manifest among you in the sight of God** (ver. 12 b)—i. e., that your care for us and our work, to help us in accomplishing our aims and purposes, and in attaining the great objects of our mission, might be brought into the light (comp. ver. 11; chap. ii. 9). Very likely *πρὸς ὑμᾶς* appeared inappropriate in this place, and hence the various reading: *ἡμῶν τὴν ὑπὲρ ὑμῶν*. But he intended to say that by their means or under their direction, in the church and in consequence of their active exertions in this matter, their zeal in his behalf had become apparent. *Πρὸς* appropriately designates what direction this manifestation had taken. The purity or uprightness with which this had been done is pointed out by the phrase, in the sight of God, which evidently was intended to show the presence in which the manifestation took place. This intimates that they ought to make trial of their zeal as in the presence of God, and see to it that it was no mere pretence or vain form.—**Therefore we have been comforted: but besides (ἐπὶ) our comfort we have rejoiced more abundantly in the joy of Titus** (ver. 13).—He means here to say: On this account, i. e., since this was our object, and inasmuch as this object has been attained (ver. 9ff.), we have been comforted. [The perfect indicates a continued comfort]. If we adopt the reading of the *Receptus*: *ἐπὶ τῇ παρακλήσει ὑμῶν περισσώτερος δὲ*, we must take *ὑμῶν* not in an active sense, so that the idea

would be: "in consequence of the consolation afforded me by you;" but in a passive sense, according to which the meaning would be: in consequence of the comfort you enjoyed after the temporary (πρός ὥραν, ver. 8) sorrow my epistle caused you, you have found peace by means of the repentance (μετάνοια). The word παράκλησις in this connection has the sense of comfort, not as Reiche maintains, of an admonition, as if Paul was comforted on account of the favorable result of the severe admonition he had given the Corinthians. But the best established reading places the *δέ* immediately after ἐπί; in consequence of which a new sentence must commence with ἐπί, and the preceding three words form a beautiful, impressive and brief sentence by themselves (Osiander). We may then regard ἐπί as indicating the condition or state in which the speaker was with the sense of either, *in*, or still better, *in addition* to what had been possessed before, as in Matth. xxv. 20, and Luke xvi. 26. That which is added is thus regarded as based or resting upon that which before existed (Passow i. 2, p. 1038 b). [There is a general unity, with a particular diversity, in the meaning which ἐπί bears in this section. Its general signification (upon, JELF. § 682, WEBSTER, pp. 174-6) is obviously at the basis of each instance of its use, and yet this branches out into the special meanings, with a dative; on account of (vv. 7, 13, second time), in addition to (ver. 13, first time), and with a genitive: before, or in the presence of (ver. 14). Comp. ELLICOTT on 1 Tim. v. 19]. By περισσotέρως μάλλον (comp. ver. 7) the Apostle intended to say that this new joy which is added to the previous comfort was more abundant than that of the comfort itself. The double comparative [for even in the positive a comparison is implied, and μάλλον (found also in Mark vii. 36) therefore doubles it] increases the force of the expression. The object or reason for this joy was the joy of Titus. The latter is more definitely described when it is added—because his spirit had been refreshed by you all. (ver. 13 b).—These words are not dependent upon ἐχάρημεν, as if Paul rejoiced because the spirit of Titus had been refreshed; and of course they are not parallel with ἐπὶ τῇ χαρᾷ, to define more distinctly what the joy of Titus was; but they are added to inform us with more precision respecting the cause of Titus' joy. The position of ἀναπέπναι at the commencement of the clause shows that it was intended to be emphatic. We had ἀναπέπναι τὸ πνεῦμα (they refreshed my spirit) once before, in 1 Cor. xvi. 18. The source from which the refreshment came is pointed out by ἀπο. Another reason for his great joy on account of Titus' joy he proceeds to assign in ver. 14.—For if in anything I have boasted to him of you I was not made ashamed, but as we spake all things to you in truth, so also our boasting before Titus was found to be truth.—Εἰ τι does not signify any doubt as to the fact asserted, but it is a delicate mode of expression, common also in classical writers, and equivalent to δ τι or δοκῶ. The dative αὐτῷ should be explained by means of the λαλεῖν implied in καυχᾶσθαι. To the negative, I was not made ashamed, he adds the positive, our boasting was found to be truth. 'Eye-

νύθη, in its logical signification, means here: turned out to be, proved to be in accordance with facts. 'Επὶ has here, as 1 Cor. vi. 1, the sense of, *before*, in the *presence* of. His object was, by way of comparison, to put by the side of what he had said to them what he had boasted before Titus when he sent him to Corinth and when he was anxious to encourage him. All that he had said to them and to him was now proved to have been said uprightly. The whole passage is apologetical (comp. i. 17 ff.). Πάντα must be taken in a general sense, and not applied merely to the favorable things he had been saying to them respecting Titus. 'Εν ἀληθείᾳ has an adverbial signification (truly), as in Col. i. 16 and Jno. xvii. 19. One result of this confirmation of the Apostle's boastful assertions, by means of Titus' own experience among the Corinthians, is mentioned in ver. 15, where it is said—And his inward affection is more abundant toward you while he remembers the obedience of you all.—Σπλάγχνα occurred before in chap. vi. 12. Περισσotέρως signifies: even more than before. Εἰς ὑμᾶς ἵστα means that he was inclined or attached to them. In the phrase ἀναμνησκομένου, etc. (recalling to himself, JELF. § 863, 6; WINNER, § 89, 8), he refers to that which awakened and perpetually sustained his earnest love toward them, viz: their ὑπακοή, their obedience to Titus, his deputy to them. This sprung up in his heart when he learned the spirit with which they had received Titus, and it was sustained more especially by his lively recollection of the same event.—How with fear and trembling ye received him. (ver. 15 b).—With respect to fear and trembling, comp. on 1 Cor. ii. 8. The phrase here signifies that profound reverence which they entertained for one who had been delegated by Christ's own Apostle, and which made them exceedingly zealous lest they should fail in any duty they owed him (Osiander, Meyer). He concludes this section with an expression of his joyful confidence in them.—I rejoice that I have confidence in you in all things (ver. 16).—[He here gives the conclusion of the whole discussion. The first seven chapters had been occupied with subjects of a personal nature between him and the Corinthians, and as he is about to leave the subject] he gives the result at which he arrives in an abrupt appendix (asyndeton, without οὖν). The proper signification of θαρρῶ is simply, I am of good courage, not I *may* or can be of good courage, as if he had meant merely, that he had ground for encouragement. As in other passages θαρρῶ is never construed with ἐν, when the object of confidence is referred to. Meyer is inclined to consider ἐν as expressive of the original cause or source of the confidence. (I am of good courage *through* you), and yet the analogy of πιστεύειν, ἐλπίζειν and other words of a similar meaning, favors the interpretation which seems here most natural, viz: with respect to the object: I have confidence concerning, with regard to, or in you. [Dr. Hodge thinks that if θαρρῶ cannot, when joined with ἐν, be rendered, I have confidence, "ἐν had better be rendered *before*: I stand full of confidence before you, i. e., in your presence," and he refers to 1 Cor. xiv. 11. He, however, with our author, prefers the translation

given in the common English version. Stanley renders the passage: "I am bold through your encouragement." The comprehensive *ἐν παντί*, which must here signify, in all things, forms a suitable transition to the following section.

DOCTRINAL AND ETHICAL.

[1. The inspiration of the sacred writers was not inconsistent with the free exercise of all human feelings (ver. 8). Even assuming that Paul was fully inspired when he wrote the lost Epistle, he appears afterwards to have had misgivings respecting it, whether he had acted under an infallible Divine influence. Conceding this, we may still maintain that every thing which has been actually preserved as holy Scripture is infallibly true and Divine. Men who claimed to be, and doubtless were, infallibly inspired in all that concerned their official duties, seem to have been left to doubts and infirmities at other times and in their private relations, like other men (Gal. ii. 11; 2 Cor. xii. 7; i. 15f.; Phil. ii. 28). "Holy men," whose free human faculties were "moved," informed and directed to any requisite extent "by the Holy Ghost," appear to have been allowed, even in the moment of inspiration, to express themselves according to their individuality of character. Paul's style and manner of expression is unmistakably unlike John's, or David's, or Jeremiah's. Different instruments of music, even when played upon by the same hand, and with equal power, will give forth each its peculiar tone. The most plenary inspiration was probably consistent with the freest possible play of human thoughts and feelings. Comp. *Lex. on Inspiration*, Chap. VI., p. 176ff. HODGE: "Inspiration simply rendered its subject infallible in writing and speaking as the messenger of God. Paul might doubt whether he had in a given instance made a wise use of his infallibility, as he might doubt whether he had wisely exercised his power of working miracles. He never doubted as to the truth of what he had written."]

2. Godly sorrow, or the sorrow which is conformed to the will of God, is one which directs the man wholly and only to God. He is troubled because he has violated God's law, has injured God's cause, has dishonored God's name, and has made himself utterly unworthy of God's holy love. In this mere act of renouncing sin there must be involved such a radical change of heart as must remove all hindrances on man's part to his participation in God's salvation. It is in itself such a thoroughly purifying fire, as necessarily implies that its subject is in the way to everlasting life. By such a change of disposition, which every one must recognize as the work of God's Spirit, he becomes susceptible of, and prepared for, every blessing proffered to him by Divine grace, and purchased for him by Christ's expiatory work. But there is another kind of sorrow which is sometimes felt by men who are alienated and estranged from God. They are often indignant and offended when their misdeeds are brought to light, because they apprehend that their reputation and standing among men may be injured, when they are brought by providential discipline into various kinds of trouble,

and when their honor, their earthly possessions, or their enjoyments are impaired. They are not disturbed at the thought of sin itself, in its relation to God and His kingdom, nor as a violation of their duty to their fellow-men, and an impediment or a complete destruction to all intercourse with God. They who have only this kind of sorrow are still in the way of death, of eternal perdition, and of everlasting banishment from God's kingdom.

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 2. Ministers are bound not to injure their hearers (*e. g.*, by excessive severity), nor to corrupt them (by false doctrines or wrong conduct), nor needlessly to molest or trouble them; but their hearers are equally bound to love, honor and imitate their ministers.—Ver. 3. Those who have great success in preaching, and have affectionate hearers, may have obtained them without any violation of conscience or of the duties of their office.—Those who are faithful are willing to lay down their lives for the salvation of their people (chap. xii. 15).—Ver. 4. To be afflicted for Jesus' sake, and yet to be joyful and confident, implies something above human power.—HEDINGER:—Ver. 5. The life, the work and the love of the Christian may sometimes bring him much anxiety; and yet how calm can he be in the midst of commotion! The flesh may be in the conflict while the spirit is calm! Blessed indeed are they who know what this is! John xvi. 33. SPENER:—God afflicts His people in many ways, and we must not suppose His saints to be insensate blocks; they are obliged to endure much inward suffering, and to feel that they are still men.—Ver. 6. Thou who sittest in the dust and art troubled, listen to a good friend, whose counsels will cheer and enliven thee again! God sent him to comfort thee! Ver. 7. Blessed indeed are they who make such a use of their spiritual chastisements! It is the mark not only of a good spirit, but of an upright minister, when nothing troubles a man more than offences among his people, or rejoices him more than the removal of them (Jer. xiii. 7; 3 John 4).—HEDINGER:—Ver. 8 ff. It is never a pleasure to a minister to reprove and disturb his people. But when his words reach their hearts and produce excellent fruit, it is a blessed offence and the beginning of a glorious conversion. HEDINGER:—That godly sorrow in which the sinner repents of his wickedness, not because it brings upon him punishment, torment, fears, shame and disturbance, but because he has offended the God who loves him and does him good, and in which he would willingly suffer a thousand deaths, if he could thereby blot out the reality of his guilt, has its source in a union of sorrow with filial love, and in a faith which recognizes the goodness of God and the inconceivable abomination of sin (Examples in 2 Sam. xii. 13; Luke xv. 21; xviii. 13; Matth. xxvi. 75; Luke vii. 38). Such a sorrow frees us from sin, brings us nigh to God, and makes us partakers of eternal glory. We can never regret such a repentance, even though it occasions us some temporary pain, if in the end it leads us to great glory.—The sorrow of the world (on account of

worldly losses, fear of punishment, or dishonor) will never know any thing of mercy from God, but it will drive the soul to despair, to new and fretful complainings, on account of its condemnation, and finally to actual hardness of heart.—**SPENER**:—Ver. 11. He who is troubled after a godly sort will have his carnal slumbers driven from him; and having thus become conscious of the power of sin, he will be more watchful against it, and will press forward more vigorously in the way of the Lord.—The marks of true repentance are: horror and disgust at sin, delight in goodness, and diligence in the pursuit of it.—Ver. 13. True love rejoices with those who rejoice, and weeps with those who weep (Rom. xii. 15). Blessed are they of whom their ministers can testify and boast much which is good. But alas! for those over whom their ministers can breathe forth nothing but sighs! (Heb. xiii. 17). Uprightness becomes any man but especially one who preaches the Gospel.

BERLENB. BIBLE:—**VER. 3.** People are very quick in their rage to take what they hear as a condemnation of themselves; but if our own hearts condemn us not, no man can condemn us.—**Ver. 4.** Within a single hour a pious soul may be in deep affliction and overwhelmed with joy.—**Ver. 6f.** It is one of the mysteries of God's way that Christians must be comforters to one another. They will thus be joined together as one body.—**Ver. 8f. (CASSIAN)**: "The sorrow which worketh repentance is obedient, humble, gentle, loving and patient; for it comes from the love of God, and under many and severe trials it will never grow weary in following after perfection. But the sorrow which the devil gives is harsh, impatient, severe, selfish, full of fears, and it is sure to drive the man in his ignorance in an opposite direction." Can God then be served only in brooding sorrow? The great point is, what reason we have for sorrow, and whither our sorrow tends? A true child of God cannot but grieve that, during his whole life, he has done so little which can be pleasing to his heavenly Father.—**Ver. 10.** Sorrow is usually looked upon as something disagreeable, and even spiritless and dull; and hence most persons strive to be merry and drive away sad thoughts by worldly pleasures and luxuries. But while such miserable expedients leave our nature infected with the evil, they bring down upon us additional judgments, and afford no protection against the gnawing tooth of conscience. Still less can false comfort and mere fancies give us relief. We must search deep within our souls for the true cause of our sorrow, or we shall derive no permanent benefit from it. God never afflicts us willingly; but such is our present state, that he can do us good in no other way; He is obliged to kill before he can give us life. Before we can have any true joy, we must sorrow unto repentance. By making light of repentance, we only plunge deeper into an eternal melancholy. The godly sorrow which springeth from God and his love leaves nothing behind it but blessedness, for the repentance to which it leads is unto salvation. The sorrow itself, and all that legitimately flows from it, must correspond with the spirit and purpose of the Being who produced it. Hence, if our sorrow comes from God, it must awaken

within us a salutary humility, and a repentance which excites us to the exercise of true godliness, and makes us prayerful, obedient to God, patient under trials, kind to our fellowmen, and rich in good works; while the sorrow of the world will make us sullen and unfit for any useful work; and yet in this latter state, sad and dark as it is, (melancholy), are all those who live without God. Even pious souls are not without temptations to this worldly sorrow. They are liable to melancholy (the sorrow of the world) when they are discouraged under the torments of sin and corruption, under the disorders and distractions of spiritual and bodily trials, and under the afflictions incident to an inordinate love of the world. He who has been a murderer from the beginning, and grudges every happy hour the willing soul spends with its God, conceals himself behind all these depressions of the believer's spirit, and aggravates them when he pretends to remove them. That dark spirit often induces men under extraordinary afflictions to forsake that which is good, and deprives them of all desire or capacity to enjoy it. The recollection of sins committed before conversion frequently contributes much to such a state of mind; and hence Christians should pay no attention to those representations, in which the serpent, under the guise of humility, reminds them of abominations, which God himself has blotted out and cast into the depths of the sea. In like manner we should never despair on account of those sinful remnants of former habits which continue to beset us even after our conversion.—**Ver. 11.** When a man first obtains a correct idea of his own corruption, and is properly humbled for his sins, his whole heart is aroused, and everything there is in confusion. One emotion only gives place to another. We set about correcting everything at once; the thought of former sluggishness and security makes us indignant at ourselves; we tremble under apprehensions of God's wrath; we are so anxious to clear ourselves in the minds of those whom we have offended, that we lose no opportunity to do them good; and we burn with zeal to be revenged upon the enemy of our souls, by a true repentance and a hearty renunciation of every sin. Every possible method is resorted to to cast off this hated evil of sin, and if we are not as successful as we hoped to be at once, we are apt to be perplexed, and at a loss what to think or do. Though this shows our utter weakness, it is a good sign that we have truly repented of sin. It indicates that we are thoroughly in earnest, and it is a thousand fold better than the tranquil state of the hypocrite or the self-deceiver. We need not doubt that God will be very patient with persons in such a state. "*That ye are clear!*" Past offences are easily forgotten when the parties are thoroughly reconciled. Our Lord himself said to those who had miserably sinned against Him, that they were already clean from a regard to Him and through the Gospel which He was speaking to them (John xv. 3.). Wherever the heart is right, He will be satisfied, although He is obliged to overlook many improprieties in the outward life of His disciples.

RINGER:—**VERS. 2-7.** If we are under the direction of the Spirit of love and of power and of

a sound mind, we shall never be at a loss to conduct ourselves so as to avoid showing undue fear or favor toward those around us, to meet with composure whatever they inflict upon us, and at the same time to maintain as far as is in us lies their confidence, and to show them that in other respects we esteem them, and are satisfied with them. "The Comforter of those who are cast down!" what a precious name for God!—Ver. 8 ff. How the spirit of a father, yea, of God Himself, is apparent here! For although God does not afflict willingly, nor grieve the children of men, yet when He cannot do them good in any other way He brings them into trouble; and, like Joseph before his brethren, turns away and weeps. We are in continual danger not only of being too tender with our brethren, and of withholding from them the needful salt of Christian reproof, but of exercising the authority given us with such severity as will overwhelm them in overmuch sorrow. Ours is the delicate work of assisting them in bringing forth godly sorrow. Blessed are they who can bring about a harvest of joy from a sowing of tears! Those whom God's Spirit makes sorrowful, because they have lost God, His grace, His way, and the hope of being with Him forever, must see to it that their sorrow does not stop short of that repentance unto life, which can never be repented of. The sorrow of the world must end in death and corruption, because it not only fosters erroneous views and wrong motives, but engenders powerful, though often secretly indulged lusts which mutually strengthen one another.

HUBNER:—VER. 2. We should receive those who love us and are sincerely endeavoring to do us good, with the most enlarged affection.—Ver. 3. The affectionate minister never puts forth a severe expression merely to wound, or reprove, or condemn any one, but to do him good. To accomplish this he is willing to risk every thing else.—Ver. 4. Those who are free and candid with us, give the best proof that they have confidence in us.—Ver. 6. God bestows His consolations only upon the lowly, because they trust not to themselves and their own powers, but in God alone; and because they know their own wretchedness, and sigh and weep over it before God. The Lord always looks kindly upon such. Often when they are in the deepest affliction He is preparing to help and comfort them.—Ver. 7. How precious the joy of benefiting others.—Ver. 8. The purer and the more considerate all your conduct is, the less reason will you have to apprehend future regrets respecting it. A brief sorrow which leads to amendment saves us from eternal torment.—Ver. 9. The new birth cannot be effected without pain.—Ver. 10. The distinction between a holy sorrow and the sorrow of the world, springs from their different sources. The latter is merely a feeling of mortification or chagrin under the injuries or the dishonor of which sin has been the occasion. The man complains very little of himself; but against God and Divine Providence he not only complains, but sometimes exhibits extreme malice and spite. On the other hand godly sorrow lays all the burden of guilt upon the sinner, and is full of shame and grief for the dishonor which belongs to sin itself. The former only makes the man worse,

hardens his heart, drives him away from God, and lands him in despair; while the latter turns him from his sins, strengthens his powers, and gives him peace with God. The world's sorrows and the world's joys are equally worthless. The joys it vaunts in society, and the sorrows it endures all the remaining time.—Ver. 11. The repentance of a whole congregation for some offence it has committed, should not be a merely transient emotion of sympathy, but it should lead to earnest efforts to remove the offence, and to withstand the evil. It is no true love which fears to disturb offenders, and is only anxious to make their repentance as easy as possible.—Ver. 12. Every minister should strive to convince his people that he has no interest at heart but theirs.—Ver. 14. A minister should be very cautious about boasting of his people or of his work among them. He is very liable thus to prepare occasions for subsequent mortification. Should we afterwards find ourselves deceived, the reaction will be painful and the great enemy never feels happier than when he finds us indulging in such boastings.

W. F. BASSER:—VER. 3. The Christian life extends beyond the present world, and does not attain its perfection until after death. Blessed is that fellowship in which each one has all others in his heart to live and to die with them.—Ver. 4. Deeper than the pain God's ministers suffer from a persecuting world, is the pain they feel for straying brethren and unthankful children; but they have a joy which no earthly sorrow can destroy, a joy which is exceeding abundant, when those lost sheep return to the fold of the Good Shepherd.—Ver. 13. Godly comforts are never wanting where there is godly sorrow. It is by the way of repentance that God graciously brings to Jesus Christ those who sorrow after a godly manner over their fallen state.—Ver. 15. How unfounded the common impression that a Christian's love to a brother will grow cold in proportion to his knowledge of that brother's sins and imperfections! On the contrary, the more it does for him, the warmer it grows.

[**VER. 2-8.** I. Paul's claim to a cordial reception: 1. Its ground; (a) he deserved it, for his blameless life (ver. 2) and for his self-sacrificing love (ver. 8 b); 2. The way in which he urged it, (a) so as to give no needless pain (ver. 8 a), (b) with open unsuspecting confidence (ver. 4). II. His former experience with reference to them: 1. He had been compelled to reprove them, 2. He had been depressed by great trials (ver. 6, comp. ii. 12 f.), 3. God had comforted him (ver. 6 f.).—**VER. 9, 10.** Power of sorrow: 1. The sorrow of the world: 1. It has no moral basis; 2. It is irreparable; 3. It engenders corrupt passions. II. Godly sorrow: 1. Its source (God in Christ) proves it right; 2. It estranges from all which really can injure us; 3. It works out a positive love of goodness; 4. It shuts us up into the faith of Christ; 5. It secures everlasting salvation.—On the whole section: A minister's joy in his people: 1. When he has a large place in their hearts; 2. When they heed his admonitions; 3. When their sorrows are not entirely worldly; 4. When their sorrow is according to God; 5. When this works among.

them all spiritual graces; 6. When he can safely boast of them, and hope confidently for the future. Comp. F. W. ROBERTSON. *Serm. VIII.*, Series II. LECT. L. and LI., and LISCO's *Entwürfe*.]

THE COLLECTION. CHAPS. VIII AND IX.

XIV.—AN EXHORTATION TO FINISH IT. MOTIVE: THE EXAMPLE OF THE MACEDONIAN CHURCHES; AS A PROOF OF THEIR LOVE IN GIVING THEMSELVES TO CHRIST. PRINCIPLE OF EQUALITY. COMMENDATION OF TITUS, AND HIS COMPANIONS IN THIS WORK.

CHAPTER VIII. 1-24.

Moreover, brethren, we do you to wit of [we make known to you] the grace of
 2 God [which has been] bestowed on the churches of Macedonia; How [om. how] that
 in a great trial of affliction, [was] the abundance of their joy [;] and their deep poverty
 3 abounded unto the riches of their liberality. For to *their* power, I bear [them] record,
 4 yea, and beyond¹ *their* power *they were* willing of themselves; praying us with much
 entreaty that we would receive the gift, and *take upon us* [with much entreaty beseech-
 ing of us the favor (*τιν χάριν*) and the participation in] the fellowship of the minis-
 5 tering to the saints.² And *this they did*, [om. *this they did*] not as we [had] hoped,³
 but first gave their own selves [their own selves gave they first] to the Lord, and unto
 6 us by the will of God. Insomuch [so] that we [have] desired Titus, that as he had
 7 begun,⁴ so he would also finish in you the same [this] grace also. Therefore, [But] as
 ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence,
 8 and in your love to us,⁵ see that ye abound in this grace also. I speak not by com-
 mandment, but by occasion of [om. occasion of] the forwardness of others, and to prove
 9 [to prove also] the sincerity of your love. For ye know the grace of our Lord Jesus
 Christ, that though [when] he was rich, yet for your sakes⁶ he became poor, that ye
 10 through his poverty might be rich. And herein I give *my* advice, for this is expe-
 dient for you, who have begun before [them] not only to do, but also to be forward a
 11 year ago [to will last year]. Now therefore perform the doing of *it*; that as *there*
 was a readiness to will, so *there may be* a performance also out of [according to] that
 12 which ye have. For if there be first [om. first] a willing mind, *it is* accepted
 [acceptable] according to that a man hath [it may have]⁷ and not according to
 13 that he [it] hath not. For *I mean* not that other men be eased, and⁸ ye burdened:
 14 But by an equality, *that* now at [burdened, but by an equality at] this time your abun-
 dance *may be a supply* for their want, that their abundance also may be a *supply* for
 15 your want; that there may be equality: as it is written, He that *had gathered* much had
 nothing over; and he that *had gathered* little had no lack. But thanks be to God, which
 put [who is putting, *δίδωται*]⁹ the same earnest care into the heart of Titus for *you*.
 For indeed he accepted the exhortation; but being more forward, of his own accord he
 18 went unto you. And we have sent with him the brother, whose praise is in the
 19 Gospel throughout all the churches; And not *that* only, but who was also chosen of
 the churches to travel with us with¹⁰ this grace, which is administered by us to the
 glory of the same [om. same]¹⁰ Lord, and *declaration of* your [our]¹¹ ready mind:
 20 Avoiding this, that no man should blame us in this abundance which is administered
 21 by us: Providing [for we provide]¹² for honest things, not only in the sight of the
 22 Lord but also in the sight of men. And we have sent with them our brother, whom
 we have oftentimes proved diligent in many things, but now much more diligent
 23 upon the great confidence which *I have* [he has] in you. Whether *any do inquire*
 of [As to] Titus *he is* my partner and fellow helper concerning you: or [as to] our brethren
 be inquired of, [om. be inquired of] *they are* the messengers of the churches, and

24 the glory of Christ. Wherefore shew ye to them, and before the churches the proof of your love, and of our boasting on your behalf. [Since ye will show¹³ toward them proof of your love and of our boasting on your behalf, ye will show¹⁴ it before the churches].

¹ Ver. 3.—Rec. has *ὡς*, but the predominance of testimony is in favor of *καθὼς*. Meyer thinks the former an explanatory gloss. [Bloomfield defends *ὡς*, here as in 2 Cor. i. 8, on the ground that it is the more difficult idiom and so likely to be corrected to make it purer Greek.]

² Ver. 4.—Rec. has *διεστῆσαι ἡμᾶς*, but it was unquestionably an addition, and should be thrown out.

³ Ver. 5.—Lachmann following Cod. B. has *ἡλικαῖον* instead of *ἡλικαῖον*. He also has on similar authority *ἐνρίψατο* instead of *σπορεύσατο*. His authority however is quite insufficient.

⁴ Ver. 7.—Lachmann has *ἐξ ἡμῶν ἐν ἡμῖν* instead of *ἐξ ἡμῶν ἐν ἡμῖν*. His authority however is feeble, and his reading is probably an attempted amendment of the text. [He is sustained only by Cod. B. with 10 cursives and the Syr. and Arm. versions and one Slav. MSS. Origen has in the Lat. *nostra in vos*, and Ambros. has: *in vobis et vobis*. The common reading is sustained by C. D. E. F. G. K. L. Sin. *et al.* It was more to the Apostle's purpose to speak of the love awakened by *ἀγάπη* in the Corinthians.]

⁵ Ver. 9.—The authorities for *ἡμᾶς* instead of *ὑμᾶς* are much the feeblest.

⁶ Ver. 12.—Rec. has *ἵνα* after *ἐν*, against the best authorities. It is an interpolation. [For *ἵνα* we have *ἐν* in B. F. G. L. Sin., one MSS. of Chrys., and Damasc.]

⁷ Ver. 13.—Lachmann following B. C. and some other less important MSS. throws out *ἵνα* after *ἐν*. Meyer agrees with him on the ground that it was inserted to bring out the contrast with the preceding. [The authority of Sin. (1st Cor.) has since been added in favor of *ἵνα*. Tisch. in his 7th ed. inserts it. Alford puts it in brackets.]

⁸ Ver. 16.—Many MSS. in some respects of importance have *ὁδόν* instead of *ὁδοίαν*, but the change can be explained by an attempt to match the following *οδοίαν* (Meyer). [C. also adds *ἡμῖν*.]

⁹ Ver. 19.—Rec. has *οὐκ* for *ἐν*, but it is not well sustained, and it is doubtless a gloss. [And yet it has for it D. E. F. G. K. L. and the more powerful Sin. and it is defended by Reiche and Oetlander as the more free and appropriate but more uncommon word.]

¹⁰ Ver. 19.—Rec. and Tisch. have *αὐτοῦ* before *τοῦ κυρίου*. The weight of authority however is against it. Meyer thinks it has come in by writing the *τοῦ* twice. [It has Sin. in its favor, with D. (2d and 3d Cor.) K. and L. the Syr., Chrys., Theodot. and Damasc. Some cursives have *αὐτῶν*.]

¹¹ Ver. 19.—Rec. has *ὡς*, but it is not well sustained, and was probably so written because *ἡμῶν* seemed unsuitable.

¹² Ver. 21.—Rec. has *σπορεύμενοι*, but it is rather feebly supported. Tischendorf after C. and some MSS. of less weight gives *σπορεύμενοι* γὰρ. But the best evidence is in favor of *σπορεύμενοι* γὰρ. [Alford: "Meyer thinks that *σπορεύμενοι* was originally a mere mistake, arising from *σπυλλόμενοι* above; and thus the γὰρ which was at first retained from oversight, as in C., was at last erased. Probably *σπορεύμενοι* was introduced from Rom. xii. 17, where the same words occur." Bloomfield still defends Tischendorf's reading, as the simplest and best confirmed by internal evidence. Wordsworth also thinks the first person plural too direct a self-condemnation.]

¹³ Ver. 24.—Rec. has *ἐνδείξασθε* for *ἐνδεικνύμενοι*. It is doubtless a gloss. [It is sustained by C., Sin., many cursives of considerable authority and the Vulgate. Wordsworth defends it.]

¹⁴ Ver. 24.—Rec. has *καὶ* before *εἰς πρόσωπον*, but it is an interpolation [for it has only an ancient Slav. MS. in its favor. And yet it is edited by Griseb. and Scholz.]

EXEGETICAL AND CRITICAL.

VERS. 1-6.—But we make known unto you, brethren, the grace which God has granted among the churches in Macedonia.—The particle *δε* is here, as in many other places (1 Cor. vii. 1; viii. 1; xii. 1; xv. 1), merely transitional, as the Apostle is passing to a new section; for although the present section is introduced by the concluding sentence of the last chapter, it is not directly joined with that sentence. [We may even question whether the word has not something of an adversative signification. He had confidence in the Corinthians, he had now sufficiently discussed the subjects already brought up, and he was now of good courage in their presence, but he had another matter to introduce to their attention. He wished to present before them the important matter of the collections which were occupying the attention of the Macedonian churches. Stanley endeavors to show that *γνωρίζω* has always in Paul's earlier Epistles the sense of, to remind, to call attention to (1 Cor. xii. 8; xv. 1; 2 Cor. viii. 1; Gal. i. 11), but that in his later Epistles and when the word is in the passive (including Rom. xvi. 26) it has the signification of, to discover. The evidence he adduces hardly proves this, and we see no sufficient reason for making this word an exception to verbs of this termination, which are causative and carry out the act which is proper to the noun from which they are derived. According to this, the active meaning of our verb would be, to make or cause to know. The word

is used in Eph. vi. 21 *et al.* What Paul wished to make known to them for their encouragement was [not a matter of which they were already informed, and needed only to be reminded of, but] the great liberality of those Macedonian churches (Philippi, Berea, Thessalonica) among which he was then laboring, in contributions for the impoverished Christians at Jerusalem. He says that this was altogether beyond their ordinary ability, and he gives the honor of it to the Divine Author of every grace. In calling it the grace which God had bestowed on these churches, he does not mean that the donation was extraordinarily large, nor to magnify the generosity which had been enkindled, but simply to awaken admiration for the grace which had enkindled it. Nor are we to suppose that he wished to imply that this was a grace confined to those churches, for it was the same general grace which was acting in other churches, but was especially powerful among them. We should not supply an *ἐμοί* after *δεδομένον*, nor take *ἐν* in the sense of a dative. The idea is that Divine grace (*χάρις τοῦ θεοῦ*) was liberally communicated in the midst of these churches. Meyer confines the expression to the influence of grace in its distinctive character; as if the Apostle's object had been to point out how gracious God had been in bestowing upon them such a generous spirit. [The word *χάρις* has in this section a special application doubtless to the gifts or contributions of the people, but these are so named always with reference to the Divine favor manifested in them. Every enlargement of heart among the people of a place may properly be characterized as a put-

ting forth of Divine grace. And yet it requires some constraint to render the word as Stanley does in every instance of its occurrence in our section by the English term *grace* (see especially ver. 16). In some instances it refers to human kindness, and some additional words (as τοῦ θεοῦ) are used to define the subject of its exercise. Chrysostom suggests that Paul here makes prominent its Divine origin to avoid all invidious human comparisons, and to stimulate the Corinthians by the hope of being sharers in the common grace. We may also remark that the use of the word ἐκκλησίαι instead of the more common ἀδελφοί suggests that even at this early period Paul was aiming at an ecclesiastical unity. He attaches an importance to this collection in the churches quite disproportionate to its immediate relations. He evidently views it as an expression of the common fellowship of Jewish and Gentile Christianity. As such he uses it and urges it to break down the false views and exclusive prejudices which had sprung up on both sides. He here informs the Corinthians that the Macedonian Christians who had suffered much from the Jews (Acts xviii. 5ff.), had surmounted these prejudices. In this way, too, he lets them see that he had not been a disappointed man or forsaken of God in his recent labors, and that he had some other work than that of correcting abuses and vindicating his Apostolic authority]. — **That in a great trial of tribulation they had an abundance of joy, and their deep poverty abounded to the riches of their simplicity** (ver. 2). The Apostle here specifies in greater detail what he had only asserted in ver. 1. As his object was not to prove what he had there said, we must make *δρι* equivalent not to *for*, but to *that*. Critics, however, have been at a loss whether to construe this verse as two distinct sentences (supplying ἦν after περισσεΐα τ. χάρ. αὐτῶν [Syriac, Vulgate, *fuisset*], so that the idea shall be that in a great trial of affliction there *was* an abundance of joy); or as only one [our English version]. The insertion of ἦν to complete the first of these sentences is by no means unnatural; and if we attempt to unite ἡ περισσεΐα τ. χάρ. αὐτῶν and ἡ πτωχ. αὐτῶν, so as to form one subject of a sentence, the whole appears harsh and stiff. We prefer the former construction. We are partially induced to do so because the two subjects harmonize so well with the two predicates which are then presented, and because the other construction requires us to combine together two such contrary things in a single subject, and to make such a word as περισσεΐα the nominative to a verb so cognate with itself as ἐπερίσσευσεν. But these are not our main reasons for this preference. For even if, by adopting the latter construction, we must unite such expressions as περισσεΐα τῆς χάρος and ἐπερίσσευσεν as subject and predicate (making the χάρα either the joyful preparation for the collection, as Meyer does, or the happy enjoyment of religion after conversion, as Osiander does), it seems nevertheless more appropriate to find expressed in the double subject of a single sentence those factors which complete one another in the ἐπερίσσειαν, and which unite and co-operate to prove that the grace of God and something higher than mere human kindness was

moving the actors. This will be still more apparent as we proceed to explain the individual expressions. The first thing to which the Apostle draws attention is the condition or state of the congregations in which this liberality so abounded. They were in a great trial of affliction (ἐν πολλῇ δοκιμῇ θλίψεως). This word δοκιμῇ which Paul uses in a number of other places in his Epistles (chap. ii. 9; ix. 13; xiii. 3; Phil. ii. 22; Rom. v. 4), in the sense of *verifying or proving a thing to be real*, has here rather the sense of *subjecting a thing to a trial or test*. It is true, indeed, that the verification or proof might be looked upon as the moral basis of their joy (Meyer), but it is more natural here to regard the affliction as that which tended to prevent their joy, and hence as showing that their joy must have been the result of a mighty faith triumphing over such hindrances. The δοκιμῇ, therefore, would be properly the trial which subjected them to a test. We allow, however, that in all other passages of the Apostle's writings, the context requires that the word should mean, a *verifying or proving a thing to be true*. The idea is the same as that contained in chap. vii. 4, viz.: "in all our affliction." With respect to this affliction, comp. 1 Thess. i. 6; ii. 14 ff.; Acts xvi. 20 ff.; xvii. 5. Περσασία τῆς χαρᾶς signifies, the overflowing or abundance of their joy, i. e., of the joy they had in the fellowship of Christ and in the assurance of their salvation (chap. vii. 10; Phil. iv. 4). This opened their hearts to contribute liberally for the relief of their brethren (comp. Melancthon in Osiander, p. 299), and so completely raised them above all thought of their persecutions and the poverty of their own means, that they went far beyond those who possessed a greater abundance. There was energy enough in this joyful faith to make deep poverty an abundant source of benevolent action. In the following words the joy and the poverty are represented as conspiring together for this result. The plural ἡ κατὰ βάθος πτωχεΐα signifies properly a poverty which goes down to the very depths, and it presents us the figure of a vessel which is almost empty and into which we must reach down deep. And yet this vessel is made to overflow as if it were full. [ADAM CLARKE: "Poverty and affliction can scarcely ever be spoken of in an absolute sense; they are only comparative. Even the poor are called to relieve those who are poorer than themselves; and the afflicted to comfort those who are more afflicted than they are."] It abounds εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν. The word ἀπλότης signifies not exactly goodness of heart, benignity generosity, but the disposition which includes true charitableness, or gives it an external form. Comp. Rom. xii. 8 (ὁ μετὰ δόξῃ ἐν ἀπλότητι). It is the simplicity which is superior to all selfish considerations or interests, and confines its attention entirely to the wants of our brother, gives itself completely up to the will of God, delights to be the instrument of His merciful providence, and has no fears that God will ever allow such a one to be in want [comp. TRENCH *Synn.* 2 Part, p. 23]. The simplest explanation of ἐπερίσσευσεν εἰς is that which makes it assert that the riches which in their simplicity they possessed, and the liberal contribution

which in their simplicity they had made, was in reality the overflowing stream of their deep poverty transformed by a joyful faith into an abundance. In vv. 8-5 we have an explanation of this *περισσεύειν*. [STANLEY remarks that "this sentence is completely shattered in passing through the Apostle's mind. If restored to order it would be, 'how that to their power and beyond their power, they voluntarily gave, not as we trusted the gift (or grace, *τὴν χάριν*, i. e., of their possessions), but their own selves.'" But as the Apostle wrote this, his mind glowed more and more as it proceeded, and he attached to each phrase some additional thought, until the whole completely breaks down under the weight of extraneous matter.]—For according to their power, I bear witness, and beyond their power, of their own accord, with much exhortation beseeching of us the grace and fellowship of the ministration to the saints—(vv. 8, 4). We might, indeed, regard *ὅτι* for as parallel to the same word in ver. 2; "that they," etc. But we think it better to regard ver. 8ff. as an explanation (a proof) of the way in which their deep poverty had abounded. *Ὅτι* would then be equivalent to, *for*. He proves that they gave *κατὰ δύναμιν* by inserting *μικρῶς* in a parenthesis, thus implying that he was well acquainted with their pecuniary ability. The reason they were so reduced in circumstances probably was, that they had been the victims of persecution and had found it difficult successfully to pursue their ordinary callings on account of the hatred of unbelievers. W. F. BESSER: "They were poor for Christ's sake, because the Macedonian Christians had been obliged to renounce all dishonest arts of trade (1 Thess. iv. 6), and had been persecuted with the loss of employment, dismissal from service and apprehensions of complete destitution (Phil. i. 28). [Dr. Arnold mentions that Macedonia was the especial theatre of three successive civil wars not far from this time, that the people were heavily taxed by their conquerors, and that the mines from which much of their wealth was derived were in the possession of the government. So desolate had their fine country become, that it was fit only for pasture. On the petition of the people for relief, they were transferred from the senatorial to the imperial jurisdiction that they might escape taxation. In the meantime Corinth, under the special favor of the emperors, since its revival under Julius Cæsar, had been growing rapidly in wealth. Comp. Stanley and Hodge]. And yet these Macedonian Christians had gone not merely up to, but beyond the ordinary measure of their power. *Παρὰ δύναμιν* has the same meaning as *ὑπὲρ δύναμιν* in the Textus Recept. (comp. i. 8), i. e., beyond their power (*παρά* signifies first, one thing going along by the side of another, then something not in contact with another, or rather something remaining external to another, and finally in opposition to another. *Passow* and *de Wette*). The only correct construction assumes that *ἔδωκαν* of ver. 5 is the principal verb, to which all the other clauses form only a detailed qualification (and not *αὐθαίρετοι* with *ἦσαν* understood, since with this the preceding expressions would not agree; nor

δεόμενοι with *ἦσαν* understood; nor yet *καθὼς ἡλπίσαμεν* with *ἐγένετο* or *ἐποίησαν* understood). After these quantitative phrases (*κατὰ—καὶ παρα δύναμιν*) we have those which are qualitative, i. e., describing the way or manner in which the gift was made: *αὐθαίρετοι*, freely, in opposition to over-persuasion or necessity [excluding all human, but not Divine influences]. Such an assertion is not inconsistent with what is said in chap. ix. 2ff. For he does not, in this latter passage, say precisely that he had requested them at first to contribute, but that his boasting of them the year before had been the occasion which God had used (*διὰ θελήμ. θεοῦ*, ver. 5), for exciting the churches of Macedonia of their own accord to resolve upon their action, and then that the zeal of these churches had reacted upon the Corinthians. The proof and the more full explanation of *αὐθαίρετοι* is given in ver. 4. "We prayed not them, but they us." CHRYSOSTOM. *Δέομαι*, with the genitive of the person entreated, and the accusative of the thing asked for, occurs not unfrequently in the classic writers, (among whom, however, the accusative is always a pronoun). The object of the prayer was the *χάρις*, by which was intended the favor or kindness. This is immediately defined more particularly by the phrase *κοινωνίαν τῆς διακον. —ἀγίων*, which is connected with it by *καὶ* ("even"). The Apostle might have written: *χάριν τῆς κοινωνίας*, but this would have been too great an accumulation of genitives. *Διακονία* has here the sense of, ministration, support (comp. Acts vi. 1 and xi. 29); and it is the same as the *λογία* spoken of in 1 Cor. xvi. 1, where *εἰς τοὺς ἁγίους* is subjoined, and reveals what must have been the motive of the prayer here (Meyer). But the *κοινωνία* indicates a participation in the service. [The main idea of *κοινωνία* undoubtedly is that of a common unity in sympathy, labors and responsibilities. But the ancient Greek expositors make especially prominent the idea that in all communications of assistance there was a mutual benefit. Thus THEOPHYLACT: "as if it were a common gain for both the givers and receivers;" and OECUMENIUS: "he calls almsgiving a *κοινωνίαν* because those who give and those who receive are joint participants in a divine blessing."] If we govern these accusatives (*τ. χάριν κ. τ. κοινωνίαν*) by *ἔδωκαν* (Bengel) the construction becomes unnecessarily confused, and we have no definition of the object of *δεόμενοι*. The true object of *ἔδωκαν* is easily understood from its own idea.—The free self-determination of the Corinthians is brought into very clear light here when it is said that they entreated with much importunity (*μετὰ πολλῆς παρακλήσεως*) as if it would be a favor or kindness to them, that they might have some part in the common work of relieving the impoverished members of God's church (*αγίους*).—If we receive the reading of the Receptus: *δέξασθαι ἡμῶς* (after *ἀγίων*); the meaning of *χάρις* (the favor) would be: the contribution; and in the subsequent sentences it will be shown to consist of collections taken up also in other congregations.—Finally, the apostle says—And not as we expected but themselves they gave first to the Lord and to us by the will of God. (ver. 5).—They gave beyond his expectations,

[The middle and aorist *ἡλπίσαμεν* refers to the feeling as "belonging to the inner world of the agent" (WINER § 39. 3. JELF. § 868. 5, 6), and shows in a lively manner how the apostle, after granting their prayer, had been busy in forming expectations and desires respecting the manner in which they would participate in the work. The verb expresses more than an anticipation (Crosby) or expectation (B. Bible Union); and it is not incorrectly translated in the English, the German (*hofften*), and the Vulgate (*speravimus*) versions. The positive reason for this surprise was, that "they gave their own selves." This refers not to their conversion, which must have taken place some time before; nor does it imply that they then proposed themselves as the bearers of their alms; but it simply asserts that they surrendered themselves and all that they possessed to the disposal of God and the apostles. This was a self-dedication which involved a complete renunciation of all personal interests. They gave themselves, first to the Lord and then to His apostle; for they were anxious above all things thus to show their grateful love to Christ, their Redeemer. With this was inseparably united a desire to honor the man who had brought them to Christ and had originally suggested to them this charity (*καί* here means simply: *and*, and it implies the intimate connection of the two acts; comp. Ex. xiv. 81, Acts xv. 28). *Πρῶτον* (first) is not designed to say that they did this before he asked them, for this had already been said in ver. 4, and would require that *πρῶτον* should stand before *ἐαυτοῖς*; nor does it mean [as seems implied by the position of the word "first" in our Engl. A. V.] that they gave themselves before they gave their alms, and then left it to the apostle to determine the amount they should give; for to bring out such an idea something more needed to have been said. Moreover the Apostle does not mean that they gave themselves first to the Lord and then to him, making *καί* equivalent to *eterea*; for not only would this imply an unsuitable separation of the two objects of the action, but no instance can be found in which *καί* stands for *eterea*. It is to be taken as in Rom. i. 16 and ii. 9f. in the sense of a graduation. If anything is to be supplied it must be expressive of some relation to the objects of the bounty, [OSIANDER: "who were unknown and of no interest to them except through the Lord and the apostle."] *Διὰ θελήματος θεοῦ* is added, not merely to explain *καὶ ἡμῖν* (as if he had said: God, who made me an Apostle, required them to give themselves to me also); but as a reason for the whole transaction, to show that they had been induced thus to surrender themselves by a regard for the will of God. Such a meaning of *διὰ* implies also the sense of *κατά*.—So that we have besought Titus, that as he had before begun, so he would complete among you the same grace (*charity*) also (ver. 6).—In this verse the apostle passes from the Macedonian to the Corinthian church, and shows how he was induced by what he saw among the former, to request Titus, etc. *Εἰς τό* does not designate here a continuation of what the Macedonians were praying, for there is no probability that they had any such design in their surrender of themselves. Nor

need we even suppose that the apostle intended thereby to signify what was the divine will in the case. *Εἰς* merely expresses the product and the result; that which proceeds from or is reached by something (*Passow*, *εἰς* v. 1, 4); it is therefore equivalent to *ὥστε*, and is much the same as *ὥν*. The thing requested, of Titus, and which is expressed here as if it was the object intended (*ὡς*) was, that Titus would complete what he had commenced when he was before in Corinth, i. e., that he would complete this grace, this charity, or demonstration of their love. The *καί* before *τὴν χάριν* refers not to *ταύτην*, as if there was some other *χάρις* which Titus had begun and now needed to finish, but to this among other proofs of love which he was to bring to perfection. The *προ* in *προενηρξάτο* has reference not to a priority to the *παρακαλεῖν*, nor to a priority to the efforts made to collect funds among the Macedonians and the earlier commencement of the Corinthian collection (for the latter idea would need to have been more distinctly expressed.) [OSIANDER: "but it probably contrasts the present journey of Titus bearing the epistle, with the former. Oslander also calls attention to the fact that "*ἐναρχ.* with its simple verb and several of its other composite forms, as *ἐναρχ., καταρχ., etc.*, is like the corresponding words connected with *ἐκτελεῖν*, familiarly in use as sacrificial language. This would be appropriate to the idea here of a complete surrender of themselves to the service of the Lord and his church."] *Εἰς ὑμᾶς* either must mean, *with respect to you*, or must be equivalent to *ἐν ὑμῖν*, a concise expression for *ἐλθὼν εἰς ὑμᾶς*. The request must therefore refer to the time when the Apostle sent Titus again to Corinth with this epistle. [In 1 Cor. xvi. 1, the Apostle had spoken of making collections for the saints, and it is probable therefore that Titus had then commenced a fund for this object among the Corinthians. This work had therefore been started in Corinth some months before it had been acted upon in Macedonia (2 Cor. v. 10.). This request of the apostle to Titus could not refer to a former but to the present visit of Titus at Corinth. CHRYSOSTOM: "When the Apostle saw the Macedonians so vehement and fervent in all things even under great temptations, he sent Titus to quicken the action of the Corinthians, that they might be made equals. He does not indeed say this, but he implies it, and thus shows the greatness and delicacy of his love, which could not allow the Corinthians to be inferior."]

VERS. 7-15.—But as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and your love to us, abound also in this grace (ver. 7). The *ἀλλ'* is not intended here to have the sense of *but* (Ger. *sondern*) which separates the following from the former part of the sentence, and negatives it (*q. d.*, I knew, however, when I made this request that I should not be disappointed, but that you would be distinguished in this matter also); nor has it the sense of, *rather* (let not Titus be under the necessity of exciting you to activity, but *rather*, etc.), for both of these ideas are arbitrary interpolations. It is a sudden turn of expression, abruptly leaving the topic before spoken of, and it is equivalent to the

Latin, at (Ger. *aber*). As if he had said: "But we need not assign reasons of this kind: for as ye have been remarkable in all that ye have done, so will ye be in this exhibition of your benevolence." (The emphasis should be placed upon *ταύτην*; in this, as in other manifestations of your charity). There are other places in which *ἀλλά* makes a transition to a summons (Mark xvi. 7; Luke vii. 7; Acts ix. 6; x. 20). No longer insisting upon those encouragements which the conduct of others supplied, he turns now to them, and calls upon them to show in this business also the preëminence they had exhibited in other things. *ἵνα περισσέχητε* is a circumlocution for an imperative [Vulg.: *videle* w], as in Eph. v. 83; Mark v. 28. (In like manner we have in the older Greek more frequently *ὅπως* with a conjunction [WEBSTER, *Synt.*, p. 129]. To the Apostle's thought it is necessary that we should supply here a summons to duty. It is therefore not indispensable that we should connect this expression with ver. 8, for it is rather contrary to Paul's manner to begin his corrections of others' misapprehensions with an *ὅ* *λέγω* (chap. vii. 30; 1 Cor. iv. 14). He makes his appeal to their sense of honor as Christians; though it is self-evident that such general commendation must be understood with individual exceptions. *Ἐν παντί* is a general phrase, which is explained immediately afterwards (Meyer: It is the general relation in which they had been distinguished for faith, etc.). *ἵστω* means here, not as in 1 Cor. xii. 9, but as in chap. i. 24, a faithful adherence to Christian truth. Their abounding in this was their animation, assurance and activity in faith. With respect to *λόγος* and *γνώσις* see on 1 Cor. i. 5. [HODGE: "The former is Christian truth as preached, the latter truth as apprehended or understood]. The word *σπουδή* occurs in chap. vii. 11f., and signifies an ardent zeal in the work of Christ. *Πάντα* here means not that which is complete, but, in manifold aspects (it is extensive, not intensive). *Ἐξ ὑμῶν ἐν ἡμῖν* signifies that which proceeds from you, fastens upon us, and is received in our hearts; *ἐν* is not exactly equivalent to *eis*, comp. chap. vii. 8. In ver. 8 he meets in advance an objection which might be urged against the preceding demand—I say this not by way of commandment, but by means of the forwardness of others to prove the sincerity of your love.—A similar expression (*οὐ κατ' ἐπιταγήν*) is used in 1 Cor. vii. 6, and it here refers primarily to what he had said in the previous verse, but the positive details, beginning with *ἀλλά*, etc., refer back to vers. 1-6; for he must naturally have had the Macedonians in view when he spoke of the forwardness of others. *δοκιμάζειν* does not signify here *comprobare* (to approve, or to establish by proof), nor is it equivalent to *δοκιμεῖν ποιεῖν* (to make display), but, as in 1 Cor. xi. 28, it signifies, to make trial, to test, or examine. The seal of the Macedonians ought to stimulate the Corinthians to a similar seal, and thus it should be proved whether their love was genuine. The participle *δοκιμάζων* depends upon *λέγων*, which should be understood again after *ἀλλά* (but I speak as one who is making a trial of, or putting to a test your love); comp. 1 Cor. iv. 14. To show that he was justified in this *δοκιμάζειν*, and

that he had good reasons for making such demands upon their fraternal liberality, he adduces the example of Christ, in that great act of mercy in which he gave up all things for their sakes. —For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor (ver 9). This reference is very significant; but in this connection forms a logical parenthesis; and while it was designed to incline them also to deny themselves for their brethren, it was intended to make their most self-denying charities appear utterly insignificant. The idea of an example is certainly subordinate in this place to that of the merit of Christ's love, through which a corresponding love might be awakened in them. But the meaning is certainly not that Christ had made them spiritually rich (in love), and thus they had become possessed of the inclination to contribute and had been prepared to contribute of their (earthly) abundance (Olshausen). For *πλουτεῖν* cannot here signify that they were enriched in this sense, but that they possessed an abundance of those saving benefits which Christ had acquired for His people by His becoming poor (comp. 1 Cor. iii. 22; Matth. v. 5; xix. 29). [The ancient Greek expositors took *γινώσκετε* as an imperative, and Chrysostom makes this prominent: "For, have in mind, says Paul, ponder and consider the grace of God, and do not lightly pass it by, but aim at realizing the greatness of it," etc. The *γὰρ* shows that this is inappropriate. The choice of this verb, and especially of the present, instead of the customary *οἴδατε* or *ἐγνώκατε*, seems strange, and almost implies a direct act of recognition, but it thus signifies that their apprehension of the fact must have been especially vivid and continued, instead of being indistinct and finished]. The Apostle reminds them of the spirit which, as they well knew, Christ had shown toward them, in that free (unmerited) act of grace, in which for their sakes He had become poor. To make this grace appear in a clearer light, its subject is here designated *τοῦ κυρίου*, in which the Divine dignity of Christ and His absolute right to His people (*ἡμῶν*) is expressed. The way in which this gracious, self-renouncing love was exhibited to men is presented in the epexegetical sentence: that for our sakes He became poor. The example is placed before us in a light corresponding to the object the Apostle had in view, and substantially agreeing with what is said in Phil. ii. 7. When He was rich (*πλούσιος ὢν*, part. imperf.), must refer to His existence before He came to this world, when He was in possession of the Divine glory and had an abundance of possessions; and not to His existence on earth as the God-man, as the *λόγος ἐνανθρώπος*; for in the latter case the *ὢν* and the *ἐπτώχευσεν* would have been in the same tense. The reference is not to the state in which He was humiliated, but as the aorist certainly makes more probable, to the act in which He divested Himself of His riches. Although the idea of "becoming poor" is not involved in the meaning of the verb itself [for it may possibly signify simply "being poor." JELF. (§ 330, 2, a.): "Verbs in *εἶναι* have generally an intransitive signification of *being* in some state, or in possession of some quality"], yet the aorist by its own nature essentially involves the idea

of an intransitive action or state, like *ἐπιστρέφω* and similar words. *Πτωχεύειν* in classical authors has the same sense of to beg, then to be a mendicant, and in all cases it implies a deep poverty in which one has nothing. [WEBSTER *Synon.* under *πένυς* and *πτωχός*, p. 227]. The word itself has reference neither to the comparative nor to the absolute poverty of Christ during His earthly life (Matth. viii. 20), but to the relation which the human life He then entered upon bore to the life of glory which He was leaving. We recognize in it a *κένωσις*, by virtue of which He renounced His riches, not merely in the use (*κατὰ χρῆσιν*) but in the possession (*κατὰ κίρησιν*) of them. His incarnation was a becoming poor in the strictest sense, an entrance upon the state of a human creature, who possessed nothing in himself, but had to receive everything from God. This act was even repeated in His earthly condition when He submitted to receive the ministrations of His grateful disciples that He might live respectfully with His people and yet share in their necessities. That the appellation [*κυρ. Ἰης. χρ.*] would not be unsuitable to the being who thus became poor, is manifest from what is said of the same exalted personage in Col. i. 15 f. The ethical signification of such an instance is just as natural as it is in Phil. ii. 6ff.; but certainly the idea of an example is not here exclusively presented (see above). *Πλουτεῖν* is found in 1 Cor. iv. 8. *Ἐξείνουν* is emphatic. Although the act here spoken of was for all men, the Apostle makes it more impressive by using the words, for your sakes (*δι' ὑμᾶς*), and so giving it a special reference to those who were to read his words. —**And I give an opinion in this matter; for this is expedient for you** (ver. 10 a).—In these words he proceeds to give the detailed statement which had been interrupted by the motive presented in ver. 9. In contrast with the command he here presents his opinion as in 1 Cor. vii. 25. The collocation of the words shows that the emphasis should be placed upon this word. In the causal sentence which follows it, we must therefore understand *this* (*τοῦτο*) as referring to *γνώμην δίδωμι*, although *ἐν τούτῳ* must have referred back to the collection. As it stands at the head of the sentence it must be emphatic, but next to it the emphasis must be laid upon *οὐμὴν*. By means of *συμφέρει* (not=deceit) he intended to say that this advice was better for them than a command would have been, inasmuch as they had for some time shown themselves willing to act as he wished without a command. Such persons could derive greater moral advantage from a word of counsel than from any injunction. If *τοῦτο* is referred to the act of charity proposed, then *συμφέρει* would have to be understood as relating to the benefits which result from every good action, to the advantages of a good reputation, and to the moral gain which might be expected, or finally the reward which God will give at the last day (*promerere Deum*).—**Who began before them not only to do but also to be willing the last year.** (ver. 10. b)—With *οἱ τινες* (here, as in Rom. i. 25, equivalent to, *ut qui, such as*), he introduces the reasons for saying that this was more profitable to them. It is remarkable that the *doing* should be mentioned before the *willing*, for we should natu-

rally have expected the words in the reverse order. To attempt an inversion of the terms so as to make the sentence read: *not only to will but also to do*, would be arbitrary and plainly inadmissible. Some have endeavored to aid us by making *θέλειν* have the sense of, *to be inclined to do*; but this would make it inconsistent with ver. 11, where, in the first place, the exhortation to complete the doing must of course be not simultaneous with, but subsequent to the willing (Meyer), or even the greater and more important of the two (Fritzsche); and secondly, the willing and the practical performance (*ὅπως καθάπερ κ. τ. λ.*) are so related that we must infer that the willing was an independent thing, by itself, and not equivalent merely to an inclination to do, and it must be an inherent element in the doing. Others have suggested that *προῆσαι* might refer to an actual commencement of the collection before the time of writing, and *θέλειν* to the disposition to give still further (the infinitive present, which on the previous explanation seemed strange, would be appropriate to this). Others still make the meaning to be, that many had then actually begun to make contributions, while some had declined to do so, and ver. 11 would then be a calling upon them to carry into actual execution their further intentions, and so to complete the collections which had been commenced. But on this interpretation we are obliged to give to *θέλειν* a fulness of meaning which it will not bear. The true way is probably that which makes the *προ* in *προενήρξασθε* refer, not to some time before the Apostle's writing, but to the period of the collections in Macedonia. The idea then would be, that the Corinthians were in advance of the Macedonians, not only in the accomplishment, but also in the original purpose; in the preparation of those arrangements for the collection (comp. chap. ix. 2), the continuance of which seems implied in the infinitive of the present. Thus de Wette, Meyer, et al. NOLANDER suggests, that "the will of a person may sometimes far exceed what he does, for he may desire to do more than he is able to perform. In this case the will is greater than the doing." In *ἀπὸ πέρυσι* (*from last year*), the Apostle doubtless referred to the mode of reckoning yearly time which was customary among the Jews, and was also common and well known in the churches. This differed very little from the Macedonian method, for both commenced their year in September. The Apostle means not a year ago, but "the last year," i. e. in the present case probably six months before.—**But now complete the performance of it also; that as there was the readiness to will so there may be the performance according to what ye have** (ver. 11).—Having thus disavowed any wish to command but only to counsel them in this matter, he here proceeds to call upon them at once to complete a work which he regarded as no less important than at first. The *ὡνὶ δὲ* in contrast with *ἀπὸ πέρυσι*, as also the aorist imperative, implies that the matter was rather pressing and urgent.—The final sentence also implies that such a course would be becoming in them, for otherwise the doing would not correspond with the willing. But for willing (*θέλειν*) he now substitutes the readiness to will (*προθυμία τοῦ*

θέλειν), in which he more precisely expresses the completeness of their purpose (inclination, zeal), and encourages them with an avowal of his confidence. In like manner, for ποιῆσαι he substitutes ἐπιτελέσαι, which involves the entire performance or practical completion of what had been intended. The whole is more particularly defined by the subjoined phrase *out of what ye have* (ἐκ τοῦ ἔχειν), which is further explained afterwards. The ἐκ designates in this place the particular respect in which a thing is to be measured or regarded. It has the sense of: according to, or in conformity with, as in such phrases as ἐκ τῶν παρόντων, *according to what a man has; according to his ability*. Either ἢ or γίνηται must be understood (an ellipsis of the subjunctive of εἶμι which is very uncommon with Greek writers). The Corinthians would probably have said: we would contribute to this cause very willingly; and he now tells them that their performance should correspond with such a willingness, and that they should contribute according to their ability. —Further light is thrown upon ἐκ τοῦ ἔχειν in ver. 12, where the Apostle defines how far an act of kindness is acceptable to God, viz.—**For if there be the willing mind, it is acceptable, according to what it may have and not according to what it has not**,—i. e. in proportion to the degree in which the free consent which the Apostle had all along presupposed, is actually in the heart. The preposition πρό in πρόκειται has here no reference to time [as is implied in the E. V.], but it simply signifies: lies before us, is present, is in sight. In the apodosis of this sentence προθυμία is the personified subject, and there was no need of inserting a τις. In εὐπρόσδεκτος, with ἵστω understood, God was unquestionably in the writer's mind. [OSIANDER: the word shows the sacrificial nature of the act.] Καθὼδ' εὐν ἔχη. κ. τ. λ. signifies: according to that it [i. e. ἡ προθυμία: the disposition] may have, and not according to that it hath not, i. e. God judges of them and has pleasure in them according to that which they had, etc., he does not call for what is beyond our power; but the small gifts of the poor man who would gladly give more, are as acceptable as the large gift of one who possessed an abundance (comp. Mark xii. 44).—Ἐάν (—άν) signifies that certain conditions are supposed to be out of the question in the case of him who has not, which are implied in the case of him who has.—The idea expressed in ver. 12 is further illustrated by what he proceeds to say in ver. 13, with respect to the object of the collection proposed. In the first place he declares negatively:—**For it is not that others may be eased and ye burdened but by an equality**—He means that his object was not that others (here: the Christians of Jerusalem, not other churches, with whom he had nothing to do) should be relieved while they might be, or would be burdened (with ἢ or γίνηται understood as in ver. 11) i. e. that others should not be called upon while they were burdened with such contributions. These were probably expressions made use of by those who disliked him at Corinth.—He then declares positively, that the principle from which the whole proceeding was derived, or the rule by which the whole scheme was governed (ἐκ in ver. 11) was, that there

might be an equality. Of course his aim was to adjust an even measure to all. These words have been variously construed and punctuated. The colon may be placed either after θλίψις, or after ἰσότητος; and in either case the subject alluded to will be τούτο (=ἡ λογία) γίνεται (1 Cor. xvi. 2). According to the second mode of constructing the sentence, ἵνα γίνηται (*that there should be*) must be understood in connection with ἀλλ' ἐξ ἰσότητος. Or this whole sentence may be joined with what follows, without any words understood to complete the sense thus: but according to the law of equality your superabundance at this present time may extend (i. e. γίνεταί) to their deficiency (Meyer). This construction is the easiest, inasmuch as very little needs to be supplied to complete the sense. But Osiander very correctly remarks that the sentence would thereby become much extended (two sentences with ἵνα before and after the principal sentence, and yet a third would be introduced by an ὅπως in connection with ἐξ ἰσότητος) notwithstanding its occurrence in the midst of a context more than usually lively and sententious. We therefore decide in favor of placing the colon after ἰσότητος. The word ἀνεσις probably meant, especially in the mind of a murmuring contributor, release, loosening from restraint, a careless freedom of enjoyment; whereas θλίψις, on the other hand, meant that oppression of care which was the result of giving beyond their means. Ἰσότης has not only the sense of equality, but also of equity or righteousness. Both significations here amount to very much the same thing. The point on which the Apostle speaks is not the equality between the gift and the ability of the giver, but the equality which should prevail between the givers and the receivers. The contribution should be so adjusted, that it might promote a general equality; that each one should have what he needed, without a superfluity in one portion of the church and a deficiency in another, but a communion of Christian love.—**At the present time your abundance may extend to their want, that their abundance may also extend to your want, that there may be equality.** (ver. 14).—Ἐν τῷ νῦν καιρῷ is not to be connected with what precedes, but it intimates that a time might come when the state of things would be reversed. It does not apply to an earthly in opposition to a heavenly state (comp. ver. 14). The words to be understood must be derived from the leading sentence, and they should be γίνεταί or ἵνα γίνηται, signifying: *should be*; or, in this place: *should become, or should amount to*. According to common usage, γίνεσθαι εἰς τι would signify to become something, or to arrive at a place, and εἰς τινα would signify to fall to one's share (thus Gal. iii. 14). Here the deficiency is, as it were, local, and it is to be reached by the superfluity. The word ἐκεῖνοι applies to the same persons as ἀλλοίς. Not only in ver 13, but also in ver. 14, the περισσεύμα and ὑστέρημα must be understood of earthly possessions (the Catholics understand them of spiritual blessings). Gentile Christians had already been made partakers of the spiritual benefits of the Jews, comp. Rom. xv. 27. Nothing but a preconceived prejudice could have suggested the idea that

Paul was here attributing to the Jewish Christians the performance of works of supererogation. With respect to the possibility of such a state of things as the Apostle here supposes, there is no necessity of referring what he says to any event immediately connected with Christ's advent as, *e. g.*, the restoration of Israel, for when that event shall take place we can hardly imagine that such inequalities of condition will exist; but we refer the words rather to those catastrophes which were expected on the near approach of the Parousia, when such a change of circumstances might be possible (comp. Osian-der). If we adopt Meyer's method of constructing the text, the phrase, *that there may be equality* (ὅπως γένηται ἰσότης) must refer exclusively to the member of the sentence which immediately precedes it (*ὑμῶν—ὑμῶν ἰσότης*, in order that if such an event should take place, there might be an equality between those who have much and those who have little); but if the text be arranged according to our construction, it must be referred to the two members of the sentence which precede it. This principle of equalisation is illustrated in ver. 15, by a quotation from the Scriptural account of the collection of the manna in Ex. xvi. 18.—**As it is written, He that gathered much had nothing over, and he that gathered little had no lack.**—The quotation is from the Sept.; only the position of the clauses in the sentence is reversed, and *συνέλεος* is taken from the context of the passage there for the completion of the sentence *ὅ τὸ πολὺ—ὁ τὸ ὀλίγον*. The meaning is: Every one found in the collection what was proportioned to his wants; he who had collected much [who had the most] had nothing more, and he who had collected [the] little, had nothing less than what he needed. [On the ellipsis and the force of the article here, S. WINER § 66. 4, and BENDEL]. God had thus given his sanction, when he supplied the wants of His people by miracle, to the law of equality, *viz.*, that no portion of the people was to have a superfluity while another portion was destitute. [WORDSWORTH: "By the command of God, the manna, which the several members of the same tent (*συνέκρητοι*) had gathered, was to be put together (Sept.: *συνηγμένον*, *συνλελεγμένον*) into one common stock, and then be meted out with an homer. It was so ordered by Almighty God, that when the whole was measured out, each person had exactly an homer, neither more nor less." "By ordering it to be measured out," says THEODORET, "God provided that none should abuse his gift through selfishness," and "by turning all superabundance into worms," says JEROMS, "He showed that what God gives, should be for the equal enjoyment of all." Dr. A. Clarke, in his comment on Ex. xvi. 18, endeavors to show that each Israelite collected as much manna when he went forth to gather it as he was able; but that on bringing it home and measuring it, if he found he had a surplus, he would send it to the supply of some larger family which had not been able, during the limited time, to collect enough, or which might be unable, through sickness or infirmity, to collect for itself. If, however, this distribution were not made, it could be enjoyed, but it soon turned to corruption.

A more striking illustration of a true Christian communism could scarcely be found; according to which, as Neander suggests, the distinction of property is abolished not by violence, but is equalized by the power of love].

VERS. 16-24. But thanks be to God who is putting the same seal for you into the heart of Titus.—[Having thus spoken of the example of others and of the principle of the collection] the Apostle now comes to speak of the persons whom he had sent to Corinth on the business of the collection. He first commends (vera. 16, 17) the seal of Titus in their behalf, but he gratefully gives the honor of awakening this zeal in Titus' heart, to God. The words, *the same* (*τὴν αὐτὴν*) cannot mean the same earnest care with that which the Corinthians had felt, since *ὑπὲρ ἑαυτῶν* shows that they themselves, their honor, their welfare, and the advantages which would result from such a charity (comp. chap. ix. 8 ff.) were the objects of Titus' activity and care. Nor can it mean the same earnest care which the objects of their emulation, *i. e.*, the Macedonian Christians, had exhibited, or the saints at Jerusalem might exhibit; for such a reference would have required a more distinct mention. It only remains therefore that we should refer it to the Apostle himself (the same earnest care which I have shown). The phrase *διδόντι* *ἐν* is a concise but significant expression (comp. ver. 1). The present participle implies that the Divine influence and the consequent seal was continued [and it was "as though the Apostle had before his eyes the working of Titus' eagerness" STANLEY]. The evidence of this zeal is given in ver. 17.—**For he accepted indeed the exhortation; but being himself more zealous, he has gone of his own accord unto you.**—The *τὴν παράκλησιν* is the exhortation which had been mentioned in ver. 6. Having spoken of the delicacy and discretion which Titus had shown in giving so much time and attention to the matter involved in the Apostle's request (*τὴν παράκλησιν ἐδέξατο*), he is careful to notice that Titus' decision was entirely spontaneous and was not dependent upon his suggestion. These various aspects of the case are brought forward by means of such particles as *μὲν* and *δέ*, which are not of the same force as *οὐ μόνον—ἀλλὰ καί*, since no climax or gradation of the thought was intended. *Σπουδαιότερος* implies that Titus was too zealous of himself to need any suggestion from another. [The comparative signifies either, more zealous than the Apostle, or more than the Apostle was to prompt him, or more than he had been before the suggestion. Probably the idea was, more zealous to engage in the service than I to put him upon it (Bloomfield)]. Both here and in subsequent parts of the Epistle, *ἐξήλθεν* is used in the preterite, as was common in a concise style, because it anticipated the moment when the Epistle should be in the hands of the Corinthians. The whole idea intended was the following: Titus had not indeed opened his mind to Paul, and he had modestly allowed the Apostle to present to him the request to undertake this work; and yet it was evident that he needed no such request, inasmuch as his own free will was already inclined to undertake the affair. He now passes

from Titus to those deputies who accompanied him. These are not named (vers. 18f.), but they are shown to be persons well adapted to their mission. The one first spoken of is designated by a reference to some work in which he had already been employed—**And we sent with him the brother whose praise is in the Gospel throughout all the churches** (ver. 18): *οὐ ὁ ἑκαστος ἐν τῷ εὐαγγελίῳ διὰ πάντων τῶν ἐκκλησιῶν*, i. e., whose reputation in the promulgation of the Gospel is spread throughout all the churches. His reputation was universally recognized wherever churches had been planted. The importance of such a commendation was proportioned to the value one might attach to the opinion of all these churches; but to give force to this, the Apostle subjoins another reason for his commendation in connection with the business now in hand. This was the confidence which the (Macedonian) churches had exhibited when they chose him to accompany the Apostle in his journey to Jerusalem, with the contributions they had made (and not that only, but who was also appointed by the churches as our fellow traveller with this grace which is ministered by us (ver. 19). Instead of *χειροτονηθεὶς* we should naturally have expected the accusative. It is to be construed as if the Apostle had previously written: *who is praised*, or, not only is he praised, but has also been chosen, etc. (*οὐ μόνον δε ἐκαιομένους ἔστιν*, etc. *ἀλλὰ καὶ*—comp. Rom. ix. 10). The choice must have been made, either by the overseers of the churches on the nomination of the Apostle, or, as *ἐκ τῶν ἐκκλ.* rather intimates, by the general body of the members themselves when they were assembled in their churches, and (as the original meaning of the word perhaps implies) showed their choice by the uplifting of hands [Oslander suggests that the Apostle speaks of the choice of the people as though it were the only thing essential to the act. It is not an election to a permanent office, for these were only *ἀπόστολοι ἐκκλησιῶν* for a temporary purpose, and yet the case shows how thoroughly the democratic element pervaded the ecclesiastical life, especially in Greece]. The preposition *ἐν* specifies the object of the proceeding (in this case of the journey), in this work of charity, in the management of this benevolent enterprise. Although *ὅτι* has considerable authority in its favor, it is probably a gloss; but if it be accepted as genuine, *χάρις* (the grace or charity), in connection with it, would signify the money contributed. *Λαλομεν* is used here as in chap. iii. 8.—**For the glory of the Lord and the manifestation of our zeal** (ver. 19b).—This clause expresses the object they had in view and must not be joined with what immediately precedes it; inasmuch as *καὶ προθυμίαν ἡμῶν* (which must here be taken as equivalent to: *for the showing of our earnestness*) would be plain enough by itself, and it would therefore seem feeble. Its proper place seems rather to be in connection with the main sentence commencing with *χειροτονηθεὶς*. It would follow from this choice and the coöperation of these men that the honor of Christ and the inclination of the Apostle (as well as of Titus) would be enhanced, inasmuch as the burden of care spoken of in ver. 20, would be lightened and the whole business would be more easily accomplished. If we read *αὐτοῦ* before

τοῦ κυρίου, the effect will be to make *κύριος* more prominent, in contrast with his instruments.—The honor of God would be promoted in proportion to the degree in which his love was made known among the churches and in which he as their head inspired them with energy and a common active sympathy in this work; and because all danger of suspicion with respect to the management of the mission would thus be obviated.—**Avoiding this; that no one should reproach us in this abundance which is ministered by us** (ver. 20).—In this verse he makes a more direct reference to such suspicions. *Στελλόμενοι* must be connected with *συνεπέμφαμεν* in ver. 18 (not with ver. 19 instead of *στελλόμενα γὰρ*). In this way ver. 19 forms a parenthesis. *Στέλλεσθαι* does not signify to depart, as if *τοῦτο* were equivalent to *ἐπὶ τοῦτο*, but rather, to attend to this matter especially. And yet such a meaning does not here seem quite appropriate to the context. It has also the sense of: to withdraw one's self (2 Thess. iii. 6), to guard against something, to shun or to avoid it, comp. Mal. ii. 5 Sept. (The reading *ὑποστελλόμενοι* is manifestly a gloss). [The Vulg. is: "*Devitantes hoc*," and Erasmus suggests that the word is taken from nautical language, and refers to the act of sailors when they take in sail and turn their course lest they should strike upon rocks. Such is the meaning in the only other passage where the word is used in the New Testament, 2 Thess. iii. 6. Paul about this time was making several voyages by sea, and was writing to a maritime people. Comp. Acts xx. 20]. *Τοῦτο* is an emphatic word in anticipation of what was about to be said. *Μωμεῖσθαι* (to reproach) has been used before in Chap. vi. 8, and it signifies here, the imputation that he had embezzled the funds, or that he had been unfaithful to his trust in the transaction of his business. '*Ἀδρότης*,' presents us the idea of an abundance of the charitable contributions (*ἀδρός* is applied to fruits, children, trees, so as to mean that they are ripe, large, big; *ἀδρόν πινεῖν* is to drink in full draughts) not of the *χάρις* in ver. 19, nor of the zeal of those who contributed (Rückert). '*Ἐν*' has the sense of: *in*, and has reference to the object or reason for the reproach. Meyer: *in puncto*.—**For we provide for what may be honorable not only in the sight of the Lord, but also in the sight of man** (ver. 21).—He here gives us the principle by which he was guided in this matter (*γὰρ* makes what follows a reason for *στελλόμενοι*). *Προνοεῖν* is equivalent to *ἐπιμελεῖσθαι*, and signifies to bear care, to be anxious about; it is generally found in the middle voice, as in Rom. xii. 17; Prov. iii. 4 (*προνοῦ καλὰ ἐνὸς κυρίου καὶ ἀνθρώπων*), a passage which the Apostle evidently had before his mind when he wrote. The Receipts therefore has *προνοούμενοι*, a combination of this passage and the original reading. In cod. C. (Tischendorf) we have *προνοούμενοι γὰρ*. *Καλὰ* signifies *honestas*, that which is morally beautiful, noble, honorable. As he took care, to appear blameless and becomingly in the sight not only of that God before whom he was always manifest (Chap. v. 11), but of men, he had adopted this precautionary measure.—**And we have sent with them our brother whom we have many times and in many things**

have proved diligent but now much more diligent for the great confidence he has in you (ver. 22).—He here proceeds to commend the other deputies. He says *συνεπέμφαμεν αὐτοῖς*; and in ver. 18 he had said *μετ' αὐτοῦ*; but both expressions have the same object. In ver. 18 the *συν* in *συνεπέμφαμεν* cannot refer to Timothy (we have sent with another). When he says in this place *τὸν ἀδελφὸν ἡμῶν* he no more means a natural brother of his, than in ver. 18, a natural brother of Titus. In both instances he implies a relationship not merely as Christians but as united in the same office. He represents him whom he had sent with Titus and the others, as one whom he had often found to be zealous in many things but whom he had now found much more zealous (than before), inasmuch as his great confidence in the Corinthians had intensified his earlier zeal.—The various opinions which have been advanced with respect to these two men are more or less unworthy of confidence. Mark, Luke, Epenetus, Trophimus, Apollos, Silas, Barnabas* and others have been mentioned as each likely to have been one of them. For the last three a subordinate position, as associate deputies with Titus, would not seem appropriate. In favor of Luke is the subscription to our Epistle, but we know that this has no original authority. In behalf of Mark is sometimes quoted the expression, *ἐν τῷ εὐαγγ.* in ver. 18, but a written Gospel could not have been here meant. W. F. Bessza says that "this brother must have been among the seven companions of Paul mentioned in Acts, xx. 4." Both must have been introduced to the Corinthians by Titus, in case they had been unknown before the reading of Paul's Epistle; and yet the name of the one first mentioned had probably been previously known to them, since he had been chosen by the Macedonian Churches to take charge of the collections.—as to Titus, he is my partner and fellow worker toward you; as to our brethren, they are the messengers of the churches and the glory of Christ (ver. 23).—In this verse the Apostle commended the three brethren collectively. The manner in which he speaks of them is here changed: *εἰτε ὑπὲρ Τίτου*

[*Chrysostom speaks decidedly for Barnabas, as the brother mentioned in ver. 18, but we have no evidence that he ever travelled with Paul after the separation mentioned in Acts xv. 39, and his age and position forbid his subordination to the much younger Titus. Origen and Jerome give us a much more ancient and prevalent tradition in favor of Luke. Indeed, probabilities are all in favor of this. The use or absence of the pronoun "we" in the Acts indicates that Luke was with Paul on his first journey through Macedonia as far as Philippi (Acts xvi. 10, 11), but not with him again until Paul returned from Troas to Philippi, when we find him accompanying Paul in his later travels (Acts xx. 5, etc.). It seems fair to conclude, therefore, that Luke was employed in evangelical labors in Macedonia and Greece, and thus acquired a reputation "in the Gospel" among the Macedonian Churches. Jerome tells us that Luke composed his Gospel "in Achaiae Boeotiaeque partibus." (Cat. Ser. Ecc. c. 7). We do not thus assume that Paul had necessarily any reference to a written Gospel in our passage. Wordsworth's idea that Paul had by inspiration a prophetic reference to the future celebrity of Luke's written Gospel seems to us unworthy of serious defence. If all reference to a written Gospel be removed, we have no occasion to think of Mark, who was not probably Paul's companion after his separation from Barnabas. We never read of Apollos as under Paul's direction or influence after Acts xix. 1. Beyond Titus and Luke, then, we have no means of determining with any probability who among Paul's company (Acts xx. 4) were these deputies].

—*εἰτε ἀδελφοὶ ἡμῶν*. Whether I speak in behalf of Titus, he is, etc.; whether our brethren be spoken of (*εἰαν ὑπὲρ ὧν λέγω*), they are, etc. The intercession in favor of Titus was justified by the intimate relation in which he stood to the Apostle himself: he is my companion (in office); but particularly by the intimate relation in which he thus stood to the Corinthians: he is with respect to you my fellow-laborer (chap. vii. 7). That they were bound to hold the other two in high esteem, he shows by adverting to the fact that they were the messengers of the (Macedonian) Churches, and were to be honored therefore in proportion to the honor which such representatives deserve. [Alford's imputation (*Sunday Mag.*, May, 1864) that the translators of our English version had some private reasons for rendering "ἀπόστολοι" by the word "messengers," is not very clear. Even "the more general sense" of the word to which he refers as including apostolic men is not demanded here, for the persons are mentioned, not as sent of the Lord in any sense, but simply as ἀπόστολοι ἐκκλησιῶν, with reference to a single benevolent mission or journey. It can surely have no reference here to a permanent office, and is used simply as a common noun, as in the instances to which he refers beside our passage (Phil. ii. 25, and Acts xiv. 14; comp. with Acts xiii. 2)]. Indeed, their relation to Christ Himself was sufficient to entitle them to respect, for they were an honor to Christ (by their influence and probably by their daily life) inasmuch as Christ's love and power were manifested in them and by their means (comp. *δόξα* in 1 Cor. xi. 7). [CALVIN:—Whoever excels in piety is the glory of Christ, because he has nothing which is not Christ's gift.] Having thus introduced ver. 23 without a conjunction (for *οὖν* is not genuine), he proceeds with an *οὖν* to derive a practical inference from his commendation of the three brethren, or (more correctly) of the two last as ἀποστ. τῶν ἐκκλ.—since ye show toward them the proof of your love, and of our boasting on your behalf, ye will show it before the churches (ver. 24).—The sentence, *τῶν οὖν ἐνδείξιν—ἐνδεικνύμενοι* (a way of speaking which may be found in Plato), stands in need of some verb to supply the ellipsis, and this may be either in the imperative, or (better) in the indicative (present or future) of the same verb: "since ye give to them the evidence of your love, and of our boasting in your behalf, ye thus show it, or ye will show it, in the face of the churches. Even if the future tense is preferred, an indirect exhortation is implied. [If the part, *ἐνδεικνύμενοι* is construed as an imperative, as Alford and Stanley contend it frequently may be in St. Paul (Rom. xii. 9-19; Eph. iii. 18; Col. iii. 16), the English rendering of the passage will be the same as if the reading were that of the Recept. Meyer thinks that this throws the emphasis upon *εἰς πρόσωπον τῶν ἐκκλ.* more strongly than is required by the context, and that an indirect admonition, representing the thing as an affair of honor, but without making a formal demand, was more forcible: "since ye therefore will give a demonstration to them of your love, and that which we have boasted of you, ye do it, etc. In this way *εἰς αὐτοὺς* and *εἰς πρόσωπον τ. ἐκκλ.* correspond with respect to em-

phasis, and after the part. *ἐνδείκνυ*. we have supplied the second person of the present Indicative of the same verb]. *Εἰς πρόσωπον*, if the Indicative is used, will signify, in *conspicuity*, presented to the face, or since the churches are looking upon you, this proof of affection will be seen by them; if the Imperative is preferred, that phrase will be equivalent to: *εἰς τὰς ἐκκλησίας*, and will mean towards the churches personally present, i. e., you should, or will give this proof to the churches themselves in the person of those representatives of whom I have just spoken (*ἀπὸστ. τῶν ἐκκλ.*). The last is preferable. NEANDER:—"So that the Macedonian Churches may perceive that what Paul had said in praise of the Corinthians was true." *Ἀγάπη* here means their love, not merely to Paul, but to the brethren generally. On *καὶ χάρις ἡμῶν ὑπὲρ ὑμῶν* comp. chap. vii. 14 (chap. v. 12; ix. 8). *Εἰς αὐτοὺς* is to be construed with *ἐνδεικνύμενοι*, and has *εἰς πρόσωπον τῶν ἐκκλησιῶν* for its correlative.

DOCTRINAL AND ETHICAL.

1. The profoundest inducement Christians can have for denying themselves to assist their fellow-men, is derived from the example of the Son of God when He gave up all things and became poor that we might become rich by His poverty. We were completely destitute of spiritual good, and altogether unable to extricate ourselves from our poverty. In His equality with God He was infinitely blessed and glorious in the possession of spiritual riches. But so completely did He renounce all this, and enter into the absolute poverty of sinful beings, that He was dependent upon others and was obliged to pray the Father through the Spirit which was given Him, for light, strength, courage, consolation, refreshment and whatever He needed each moment of his earthly career. This was entirely for our sakes, for no necessity of His own required it. It was to recover for us those spiritual possessions which we had lost by aspiring to independence. And now since His self-sacrifice, as our Head and Surety, has recovered them, we have a rich abundance to use as if it were our own. All who will honestly forsake the sins which occasioned our loss and made us unworthy of riches, all who will confidently surrender themselves to Jesus, the source of their wealth, shall be put in full possession of this. But those who know this act of grace and consider how great it was and how vast are the benefits which condemned sinners have derived from it, will cheerfully deny themselves in like manner; the joy they feel in the possession of such a salvation will open their hearts to communicate freely to those whom Jesus regards as His brethren, that they may thus make some return of joy to Him who gave himself for us. Nothing they can do will be looked upon as too much, or enough, as a token of their grateful remembrance. The greatest favor they can ask will be, to be allowed to participate in the common work of beneficence. No one will find it needful to plead long for their assistance, and when they contribute to a great work, they will first give their own selves and make no nice calculations as to their own ability. They will be ready to go be-

yond their power and deprive themselves of ordinary comforts, when another's greater necessity seems to require it.

2. In the department of Christian fellowship, there must be a consciousness of equality, for all are as sinners, poor; and, as God's children, rich. This equality in spiritual things would be disturbed by a great inequality in worldly possessions, if one brother exalted himself above another and if the latter brother should to the same extent depreciate himself or become envious of his favored neighbor. But where the spirit of Christ prevails those who possess much will strive to equalize this matter, for they will allow none to be in want. By a simple style of living they will secure the means of helping those who need assistance. This may be so done that the recipients will not feel that they are receiving an alms, but an act of grateful love to Christ which finds its own satisfaction in ministering to his brethren. It will be much easier to do this if these recipients indulge in no spirit of envy for what God has bestowed upon their more favored brethren, and accept of the gift in the same simplicity with which it is given. It came from the infinite riches of their divine Master but through such hands and by such instruments as were calculated to strengthen the bonds of love and fellowship.

[3. "The sacred writers constantly recognize the fact that the freest and most spontaneous acts of men, their inward states and the outward manifestations of those states when good are due to a secret influence of the Spirit of God which eludes our consciousness. The believer is most truly self-determined when determined by the grace of God. The liberality of the Corinthians was due to the operation of the grace of God." "The zeal of Titus was the spontaneous effusion of his own heart and was an index and element of his character, and yet God put that zeal into his heart. So congenial and congruous is divine influence, that the life of God in us is in the highest sense our own life." HODGE.]

4. A high excellence in one or more graces of the Christian character only makes more startling a serious deficiency in others (ver. 7). To have great knowledge of divine truth, and a free utterance as to duties and privileges, only exposes our inconsistency, when we lack practical benevolence. And it is one great aim of divine and pastoral discipline, to effect this completeness of character in all believers. Afflictions are sent by God (ver. 1), and opportunities and examples will be used by a skilful pastor, so as to prove (ver. 8) and to draw forth all graces in their season.

5. We have here a true system of Christian socialism. In the divine kingdom the *Liberty* of each citizen is so perfect, that its rulers and the Sovereign King himself will receive nothing from compulsion or by the dictation of authority; the *Fraternity* of all citizens is secured by a recognition of each believer and especially of each suffering believer as a brother of our Lord, and the sympathy of each Christian with his fellow Christians is the measure of his love to Christ; and universal *Equality*, not in outward circumstances which would be delusive, undesirable and impossible, but in the common poverty from

which all are rescued and the common riches which are the inalienable birthright of every one. Each one has his peculiar capacity of enjoyment, beyond which he can enjoy nothing, whatever he may have in possession, and short of which he has a claim upon our assistance. The rights and duties of each individual may not be precisely defined by outward law, but the love of Christ and the Spirit of Christ universally diffused, will secure an equality, in which the rich bestow freely as much as the poor and suffering are willing to receive. Such an equality springs from "the feeling of a true and loving brotherhood; which makes each man say: My superabundance is not mine, it is another's: not to be taken by force, or wrung from me by law, but given freely by the law of love." F. W. ROBERTSON.

6. The whole system of mendicancy, which has been derived from this chapter by ancient and modern ascetics (v. especially Estius), has really no support. Not a word can be found there implying, "that the less sanctified believer can derive assistance, even in another world, from the merits of the saints," or that there is "such a virtue in almsgiving as to make the giver a participator in the merits of the receiver, (vv. 9, 14). Christ became poor not because poverty was in itself more meritorious than riches, but because it was the only condition in which He could reach the special object He had in view. Nor did He ever become strictly a mendicant. The evils of poverty and self-sacrifice were never chosen for any virtue He saw in them for their own sake. No outward condition, separate from the motive with which it is sought and the spirit in which it is endured was desirable to Him. The whole history of mendicant orders is a striking illustration not of the "higher perfection" of voluntary poverty, but of the injurious influence of such a state when chosen from self-righteous and unspiritual motives. And yet poverty and self-sacrifice are noble, when they are encountered for a noble object, or as a necessary discipline of providence, and are sustained in a Christian spirit.

7. The Apostolic system of charitable collections is admirably developed in this and the following section. The *Duty* of giving was pressed upon every Christian with earnestness and importunity. It was evidently no unimportant part of the church's care. It was extensively used as a test of character and a means of usefulness and fellowship. The *Motives*, by which it was urged, were love to men as men, to Christians as brethren in Christ, and to Christ Himself. But although in the *Collection* of contributions, this duty and these motives were pressed with all the art and urgency of the most ardent benevolence, every one was scrupulously left to make his gift a token of his own conscientious conviction and affection. "There are several higher degrees of the acts of charity and other Christian virtues that are not in *præcepto*, and may be omitted without sinning, yet are in *consilio*; and the performance of them most highly acceptable to God" (*Oxford old Paraphrase* on ver. 10.). We ought indeed to do for Christ all which is in our power and hence we can never exceed the measure of *duty*, but yet neither Christ nor his apostles would force by authority the higher to-

kens of our affection which derive all their preciousness from their freedom. In the persons selected for *managing* and *disbursing* these collections the utmost wisdom and the best characters were put in requisition. It is plain that if giving is an admirable test of a Christian's benevolence, the management of charitable funds is one of the severest tests of his integrity and discretion.

8. "God's government is an equal and just and good government (ver. 12). What can be more equitable than the principle that a man is accepted according to what he has?" BARNES.]

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 1. We should copy after the good examples of our fellow Christians, for one reason why our Lord would have His people do good works, is that others may have the benefit of their light, and that God may be glorified (Matth. v. 16). When our hearts burn with Christian love, and we are prepared to assist those who need our aid, it is the special gift of God.—SPENER:—Not only he who receives, but far more he who confers a favor is blessed, for what can be a greater benefit than to be filled with love, and to have the power to do good (Acts xx. 85).—VER. 2. HEDINGER:—Much tribulation, much joy! The Lord lays on us crosses, but fills us with pleasures. The faith of the pious poor works by love, and opens their hands to give cheerfully what they have. The three main elements in real goodness, are: to give cheerfully, without being importuned; liberally, according to ability; and sincerely, without a selfish motive (chap. xii. 8; ix. 7; Tobit iv. 9; Rom. xii. 8).—VER. 8. It may sometimes be a Christian's duty to give alms to his own suffering. Even if you have no more than your neighbor, if his distress is greater, and your relief is speedier, easier and surer, you ought immediately to help him. HEDINGER:—Though poor, yet rich! rich to give, rich to bless. Others lay up much; and it proves only as the foam of a boiling vessel. Grudge not the sweat of thy brow!—VER. 5. To give nothing but yourself when collections are made for the poor, proves that thou neither knowest God, nor doest His will (1 Jno. iii. 17).—VER. 6. A good work in one place should encourage the hope that it will stir up a similar activity in another place. Every Christian needs to be stimulated to benevolence, for the best will sometimes become dull.—VER. 7. Faith and God's Word are as inseparable as food and health, and bodily strength. The only sure evidence that our knowledge of God and of Divine things is correct, must be in the fact that God's Word is our standard, faith its medium, and practical beneficence its fruit.—VER. 8. God Himself condescended to minister to the poor, and His people should be enjoined to do the same, but to what objects, at what time, or how much they shall give, must be left to every one's conscience. One of the first objects of a good minister should be to induce every one to perform his duty, but from his own free will, and from evangelical motives. God's people are not left entirely to their own freedom with respect to doing good. It is a matter of command that they must love their fellow men, and they

are enjoined to love in the only way in which true love can exist.—Ver. 9. HEDINGER:—Christ became poor to make others rich. Many become rich by making others poor. Can such persons have the Spirit of Christ.—Ver. 10f. We are never the poorer for the giving of alms. Be not weary in well doing, when God bids thee on.—Ver. 12. If Christians have but little to give, even that little will be acceptable to God; a loving God will be pleased with little, even if it be but a cup of water, Matth. x. 42.—Ver. 13. HEDINGER:—Christ's command is not that beggars should be rich, and the rich beggars; nor that one should have every thing while his brother has nothing. Love can impart, but it cannot receive too much. The rich and the poor should live together, that they may serve each other; but especially when famine threatens, lest the poor should perish. Thank God, there are always some kind and faithful ones who are ready to give help, and are bountiful to the poor, sometimes even to their own apparent loss.—Ver. 17. Follow no man blindly. God's Spirit in thine own heart will be thy guide. A willing heart will always please Him.—Ver. 18f. None but well tried and honest men, who walk honestly before God and men, not merely those who have a fair show and a glib tongue, are fit to have the control of our charities. Better than every thing else is, a good name for faith and the fear of God. If others praise us, we should never be lifted up, but let it pass, and be stimulated to greater goodness.—Ver. 20f. HEDINGER:—Avoid not only the reality, but even the appearance of evil! Strive to have an honorable name as well as a good conscience; thy neighbor demands that, God this.—Ver. 22. In matters of importance we cannot watch ourselves too carefully. In pecuniary affairs we should be so especially circumspect, that malice itself can find no occasion to reproach us. Men who have been tried and have passed through great varieties of experience, should be held in great esteem, for they can be profitably employed in almost any station.—Ver. 23. Those who are employed in the same church are partners and brethren, but even the most exalted and most accomplished should never despise their fellows.

BERLENS. BIBLE:—The church consists of many members who are bound to assist one another, according to their ability and wants. God has left the actual performance of this duty almost entirely to every one's free will; He actually requires it, but in such a way as best to exercise our faith and love. This is especially true of the care of the poor.—Ver. 1. The obedience which grace produces, is especially cheerful and free from mercenary views. It will always be the fruit of a genuine conversion. Opportunities for it will seem to a Christian a personal favor from the Giver of all good (James i. 17).—Ver. 2. In urging the example of others we should guard against a servile imitation. We should be careful to present not merely the outward action, but the true spirit and idea of it.—It is astonishing how much good may be concealed under a little suffering. It is altogether beyond the sight of the thorough man of the world, who is unworthy of it; but such suffering only clarifies the spiritual man's eye to recognize

the wonders of the cross. None but the spiritual man can know what it is to rejoice and to suffer at the same moment. In these very troubles, which give no pleasure, and are ominous, only of destruction to the flesh, the spiritual Christian not unfrequently finds nothing but joy (Jas. i. 2; Rom. v. 8). A covetous man is poor even in his riches, for he is the slave of his own possessions, and can make no profitable use of them, either for himself or others. A poor man, living in simplicity, is rich, for he is satisfied with what he has, and can share even a little with a neighbor. This is a delight to him, for all he has is sweetened by the Divine hand from which he receives it. The ancients used to say that "the angels rejoiced when one poor man did a kindness to another."—Ver. 3. The works of the Spirit must be spontaneous and unconstrained by authority.—Ver. 5. Those are truly good works which are the fruit of an entire consecration of soul to God. The alms which are of this nature, are therefore called charitable *offerings*, because they are entirely surrendered to God's hands. It is something for a man to give what he possesses to God or for God's sake. But far more is it for him to give up his entire self as a living sacrifice to God. There may be men who condemn it, but in the sight of God it is of great price. Though men may condemn it, is of much value.—Ver. 6. The true apostolic spirit presses on toward perfection in every thing. The word *grace* shows: 1, that we are by nature covetous, and would never perform acts of goodness without Divine grace; and 2, that what we give is ours only by free grace.—Ver. 7. We cannot accept of one part of Christianity without another. When we commend any thing in it, we must except nothing in connection with it.—Ver. 8. No man must be forced to give in charity, but there is no man who does not need sometimes to be admonished and stimulated to give of his own free act.—Ver. 9. If we know aright the grace which had compassion on us, we shall proportionately know the grace which sanctifies us; for such love will fill us with shame, and draw us to true repentance, and to a corresponding love and duty. How can a knowledge of such amazing love fail to awaken within us a similar spirit of self-sacrifice? The Christian, as such, with nothing but Christ is rich.—Ver. 10f. It is no easy thing to admonish a brother well. Much wisdom and skill are needful to select and present those motives which are likely to produce the best result. Good works which are merely external and forced, differ essentially from those which spring from evangelical principles, and come spontaneously from the heart. Those who know what it is to work, are the ones to have something for the needy (Eph. iv. 28).—Ver. 12. Where love is in the heart it will do nothing without consideration, and its gifts will be accepted by God and His people with pleasure. The Gospel demands only what has been received.—Ver. 13f. We must help those who are in distress now, for our turn may soon come. Such a stroke is not unfrequently needful to drive indolent slumbers even from the believer's heart. God allows men to live side by side, some with superfluities and others in want, that they may be bound together by offices of mutual kind-

ness.—Ver. 16. Fix not your eye entirely upon the instruments, but look beyond to the God who gives all things, and thank Him.—Ver. 18. It is essential to Christianity that all its places should be arranged with careful foresight and order. It should provide especially that its ministers should be pure and blameless before men, and avoid everything which might awaken suspicion.—Ver. 22. Every form of goodness, even such virtues as diligence, zeal and watchfulness, must be encouraged and thrive under the influence of Christianity.—Ver. 23. Every Christian might be a glory to Christ, if he would have Christ formed within his heart, and would honor Christ especially in works of charity.—Ver. 24. We should do it for the glory of God, and for the awakening of our fellow men.

RIGGER:—VER. 1ff. Divine grace is always in the heart when we are inclined to acts of charity, and those who thankfully enjoy the gift will not forget the Divine Giver.—Our own wants, and perilous times will often be an excuse for neglecting works of kindness, but God's word reverses this, and makes them a motive for activity in them. Let any man become aware by experience of the little comfort which earthly things can give, and of the mighty aid which grace can give under every variety of condition from sources he never dreamed of, and he will never settle down under the pretence of holding together what he has, but will let it go to the relief of others, and with heartfelt simplicity commit himself to the wonderful care of God.—Ver. 4. The name of *saint*, is always a sufficient motive to give liberally and cheerfully.—Ver. 9. The whole earthly life of our Saviour was as lowly as it was different from everything which the world loves. And yet at every step He was cheered by the tokens of His heavenly Father's love (Matth. iv. 4). He thus showed that there are better treasures than can be found on earth; that we can be rich in God, but poor on earth; that one may have every bond which binds him to this world sundered and yet be rich toward God, and that our highest nobility consists in a title to a Divine inheritance.—Ver. 10ff. Everything we have should be looked upon as committed to us in trust that we may give to those who need it. Why should not the profitless penny laid up for a wet day be invested in the Lord's fund (Prov. xix. 19)?—Ver. 14ff. In an unfallen state when men loved God and one another with a pure heart, God's gifts were enjoyed by all creatures alike. But since man has fallen and mutual envies and wrongs make it needful that each one should have his peculiar possessions and rights of property, great inequalities have been produced by the right of inheritance and other arbitrary arrangements. And though the mingling of the rich and the poor in common society has been overruled for many advantages, we should strive to prevent great inequalities in human condition, and by offices of mutual love equalize as much as possible the bounties of Providence.—How happy would it be, if every man would regard and use his earthly goods as the Israelites did their manna, rather as a Divine gift than as a product of human toil, for the supply of his absolute wants rather than for the indulgence of his passions, and for con-

sumption along his journey rather than for a permanent accumulation!—Ver. 21. O God, give me an honest heart, a pervading desire to perform every duty under the direction not merely of some prescriptive forms and outward letter, but of an enlightened conscience, and as nearly as possible according to that image of love which belonged originally to man, and which is renewed by grace in his heart!

HEUBNER:—VER. 2. Persecutions and crosses give life to the church. They impart to us that firmness and courage which are so indispensable to offices of fellowship and charity. Melancholy and gloom on the other hand contract the heart.—Ver. 3ff. Christian love regards the gifts which it bestows, as of small consequence compared with the spiritual benefit it derives from the objects of its bounty. Hence it "prays with much entreaty."—Ver. 5. True love when it gives, gives as it were its whole self.—Ver. 7. The richer one is in moral excellence, the nobler should he appear in kind consideration for all around him. Penuriousness and selfishness would bedim all his virtues, as rust will destroy the lustre of the most brilliant metal. Where real benevolence is wanting among a people, there can be no true life.—Ver. 8. Example is far more effective than precept, and every work of love should stimulate to something higher.—Ver. 10. The tenderer a Christian's heart is the freer his soul should be; he needs the less your commands, and only hints and opportunities. Precise precepts are for children, but a freer choice is better for the mature youth. We have a right to expect that a congregation of Christians will be of a mature age.—Ver. 11. The good purpose should never waver when we come to the performance. To fail in doing is especially disgraceful to him who has willed it.—Ver. 12. Love is never so unreasonable as to demand what is impossible, but neither will it refuse compliance from some apprehension of a remote and only possible danger.—Ver. 13ff. The inequalities which God permits should be adjusted only in His own way. True charity is a practical recognition of man's equality. But where inequalities exist, as they will, we should never murmur against God, even when they burn with indignation against the oppressor.—Our highest enjoyment of life depends not upon the possession of an abundance; a very moderate portion is enough.—Ver. 20ff. Even those who are conscious of moral purity, should never be indifferent to that which might draw upon them the suspicions of their fellowmen, but strive to maintain an untarnished reputation before the world.

W. F. BESSER:—VER. 1. "To do good and to communicate" are of grace (Heb. xiii. 16). This idea stands at the head of all that the Apostle says in this section, and he thus closes the door against all foolish fancies about human merit. Every blossom of the tree of life is thus protected against the poisonous blight of self-righteousness.—Ver. 2. This gracious source from which the stream of charity flows to the world is also a source of joy to the heart.—Ver. 3ff. Seldom do we meet with those who give according to their ability; for we seldom find those who calculate with simplicity what their ability

is; but still more uncommon are those who give beyond their power, for very uncommon is that love which seeks not its own, which cheerfully bears its own wants, and which therefore can spare anything from its means of self-gratification.—Ver. 9. May each of us have the mind which was also in Christ Jesus (Phil. ii. 9)! Our Lord's grace in becoming poor is set before us that we may imitate Him.—The Scriptures never speak of voluntary poverty as a merit, but they rather commend that voluntary service in which a man uses what he has and of course ought to have, as though he possessed it not (1 Cor. vii. 30).—Ver. 10f. There is such a thing as the outward performance without the hearty willing of an act of charity especially among those who have an abundance. They may give from a sudden excitement of sympathy, from the example of the multitude, or from the necessity of their position.—Ver. 12. Even the widow's mite (Mark xii. 43) should not be kept back from God's treasury. If there be a willing mind it is acceptable to God and will be estimated in each case according to what it has, and not according to what it has not. God's pleasure in the free offerings of his people is not proportioned to the extent of their possessions, for some of them have small possessions but large hearts. In such cases the willing among the rich would be more acceptable than the willing among the poor. "In God's sight," says GREGORY THE GREAT, "no man's hand is without a gift who has a treasury of good desires in his heart."—Christ's example should be imitated by doing, not what its outward form might seem to require, but what Christ's Spirit taught His disciples (John xiii. 15).—Ver. 18f. The system of communism and socialism which some have devised are only servile imitations of the true fellowship of the saints, and wherever they have been carried out there are no traces of that equality which Christian love produces. As a stream by its own law, must necessarily descend, so the essential spirit of Christian love inclines the heart of the rich toward them who are in want. Those inequalities of social life, in which the rich and the poor must dwell together, give employment to the love of the members of the Christian household, as they endeavor to equalize the comforts of all and to give enough to all. To this extent the com-

munity of goods among the first Christians is an authoritative example for all subsequent ages.—Ver. 15. The wonderful arrangement which the heavenly Householder ordained for His great family in the wilderness, should be affectionately imitated by His stewards upon earth, that there may be no inequalities in the house of God. As the manna which was carefully kept in store, was soon filled with worms, so the superfluous abundance which is kept back from the supply of a brother's wants will have no blessing.—Ver. 19. Those who would banish from the church all such things as a choice of spiritual officers, on the ground that they are too secular and legal, may have a great appearance of spirituality, but the Scriptures know nothing of a spiritualism which proudly exalts itself above all external and necessary order, generally to introduce tyranny instead of love, and finally to degrade the body of the church to a machine in the hands of a few.

[Christian beneficence: I. Its proper incentives. 1. It is an indication of divine grace (ver. 1). 2. It has an admirable example commended by the Apostle himself. The Macedonians gave without solicitation (ver. 8), to brethren in some respects opposed to them, (Jewish Christians), when tried by deep poverty (ver. 2) and yet up to and beyond their power (ver. 8), with overflowing joy (ver. 2), without an overvaluation of what they did (ver. 4), and with a complete surrender of themselves (ver. 5). 3. It is like Christ (ver. 9), who, unlike the Macedonians, was rich, but gave Himself and all His wealth to enrich guilty men. 4. It is needful to our own consistency, for a clear faith, and much knowledge and power (ver. 7), a sincere love (ver. 8), and an already announced purpose (ver. 10), should be carried out into benevolent action. 5. It is needful to an equal distribution of providential favors (vv. 13-15). II. Its needful precautions. Not to present before men a false show of goodness nor to silence vain talkers, but, 1. Against giving from wrong motives, as under authority (ver. 8), and without inward conviction (ver. 12). 2. Against intrusting the work to weak or dishonest men (vv. 18-24). 3. Against plausible objectors (ver. 21). 4. Against unequal burdens (ver. 13).]

XIV.—ADMONITION TO GIVE SPEEDILY, ABUNDANTLY AND CHEERFULLY; THE DIVINE BLESSING UPON THEM AND THE RESULT OF THE THANKSGIVINGS WHICH WOULD FOLLOW. THANKSGIVING.

CHAPTER IX. 1-15.

For [indeed, *μὲν*] as touching the ministering to the saints, it is superfluous for me 2 to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago [from last year, *ἀπὸ πέρους*]; and your zeal [the zeal which proceedeth from you, *ὁ ἐξ ὑμῶν ζήλος*] hath provoked

- 3 very many [the majority, τοὺς πλείονας]. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia [any Macedonians, Μακεδόνες] come with me, and find you unprepared, we (that we say³ not, ye) should be ashamed in this same confident boasting [with respect to this confidence].⁶ Therefore I thought it necessary to exhort the brethren, that they would go before unto⁴ you, and make up beforehand your bounty, whereof ye had notice before, [which I have before announced, προκηγγελένην]⁴ that the same might be ready, as a matter of bounty, and not as of covetousness.
- 6 But this I say [as to this], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully [with blessings, ἐπ' εὐλογίας] shall reap also bountifully [with blessings]. Every man according as he purposeth [hath purposed, προῖσθηται]⁵ in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And [But, δέ] God is able⁷ to make all grace abound toward you; that ye, always having [having always] all sufficiency in all things, may abound to every good work:
- 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now [But, δέ] he that ministereth seed⁸ to the sower both minister bread for your food [supplieth seed to the sower and bread to the eating, will supply], and multiply your seed sown, and increase⁹ the fruits of your righteousness:) Being enriched in everything to all bountifulness [simplicity, ἀπλότητα], which causeth through us thanksgiving to God.¹⁰ For [Because, ὅτι] the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; While by the experiment of this ministration they glorify God for your professed subjection [since they glorify God on account of the proof which this ministration gives of the subjection which flows from your confession] unto the gospel of Christ and for your liberal distribution [the simplicity of your communion, ἀπλότητι τῆς κοινωνίας] unto them and unto all men; and by their prayer for you, which long after you for [with prayer also for you, as they long after you on account of] the exceeding grace of God in you. Thanks be unto God for His unspeakable gift.

¹ Ver. 2.—In some good MSS. [B. C. Sin. Vulg. Syr. et al. and some Lat. fathers] ἡ is wanting before ὁμῶν. It seemed superfluous and was not understood. [Tisch. (7th ed.) inserts it, but Lachm. and Stanley omit it, and Alford puts it in brackets.]

² Ver. 4.—Some important but not sufficient authorities have λέγε instead of λέγουμεν.

³ Ver. 4.—Rec. after ταύτη adds τῆς καυχώσεως, but the words are an explanatory gloss and in opposition to the best MSS. [B. C. D. (1st Cor.) F. G. Sin. (3d Cor. has it), several cursives, with the Ital. Vulg. and Copt. versions. They are cancelled by Lachm., Tisch. and Alford, but Bloomfield thinks they cannot be dispensed with either here or in Chap. xi. 17.]

⁴ Ver. 5.—The predominance of authorities are for πρὸς, though the Rec. has εἰς. [And yet Tisch. and Alford retain εἰς, and are sustained by C. K. L. Sin. and some Greek fathers.] Rec. also has προκηγγελένην instead of the much better sustained προκηγγελένην.

⁵ Ver. 5.—Rec. has ὥστε for the second δέ, but its evidence is feeble.

⁶ Ver. 7.—Lachm. after B. C. F. G. [Sin.] et al. has προῖσθηται instead of Rec. προαίρεται. It was probably a correction, because the preter. seemed more appropriate (Meyer). [It is not surprising that the subsequent addition of Cod. Sin. should have determined the more recent critics in favor of Lachmann's reading.]

⁷ Ver. 8.—Lachm. has δύναται with important MSS.; but if this had been the original reading a gloss would have naturally changed it into δύνατος ἐστίν or δύναται. [Alford still prefers δύναται, and sees no force in the above suggestion. The authority of B. C. D. F. Sin. is certainly strong in its favor.]

⁸ Ver. 12.—Lach. has σκόρον instead of σκόρμα, but it was probably occasioned by the following σκόρον. The MSS. [B. D. F. G.] are not very conclusive in its behalf.

⁹ Ver. 10.—Rec. has χορηγῶσαι, ἀληθύναι and αὐξῆσαι instead of εὐεργετοῦν, but the weight of authority is against them. The future was turned into an optative because it was supposed to be a wish. Comp. Rom. xvi. 20. Perhaps also there was a reminiscence of 1 Thess. iii. 11f.; 2 Thess. ii. 17; iii. 5 (Meyer). The fut. form is sustained by B. C. D. Sin. and several Lat. fathers.]

¹⁰ Ver. 12.—Lachm. has χριστῷ for θεῷ. He is sustained only by B. [and perhaps the Vulg.: in Domino.]

¹¹ Ver. 15.—Rec. has δέ after χάρις, but contrary to much superior authorities.

EXEGETICAL AND CRITICAL.

VERS. 1-5. For indeed concerning the ministering to the saints, it is superfluous for me to write to you.—The use of γάρ, connecting what is here said with the preceding chapter, and περὶ μὲν (instead of περὶ δέ), shows that this chapter could not have been a distinct Epistle, and that the Apostle was not here beginning as it were a new subject (in consequence of a long interruption). It is possible indeed that he had been reviewing what he had written, and now saw that something was needed to complete his thought. However this may have been, he

now introduces with most refined delicacy a number of additional particulars, with the remark that he really had no need of writing to them with respect to the collection, for he was well aware of their readiness of themselves. The connection seems to be: "I have no occasion to write to you with reference to a ministration to the necessities of your brethren, but the point to which I would draw your attention is, a kind reception of the messengers from me." If μὲν should be taken as a *solitarius* [i. e., without a δέ following it], its design must have been to give special prominence to the idea of the ministration (*διακονία*), in contrast with his com-

commendation of the persons who were to have charge of it. But we see no reason why the *δέ* in ver. 8 should not be construed in correspondence with this *μέν*. This ministration, as in chap. viii. 4 (Meyer), signifies, a service of love, including the idea of something which was, a just debt, (*debitum ministerium*), Rom. xiii. 8; Heb. vi. 10; 1 Pet. iv. 10, in conformity to Christ's example, Matth. xx. 28, comp. Gal. v. 18. *Περὶσσόν* means superfluous, for the object I have in view. [What does the Apostle mean was superfluous? It was either: 1. The writing on the whole subject, notwithstanding the fact that he had written on it and was about to write more; 2. The writing, in contrast with his sending the brethren (ver. 6); 3. The writing on the collection itself in contrast with his having written to commend the brethren, and his being about to write of the manner and spirit of the collection]. De Wette enfeebles the expression by making it mean: "I regard it as superfluous." Το γράφειν is here the subject of the sentence.—**For I know your forwardness of which I am boasting concerning you to the Macedonians, that Achaia was ready from last year** (ver. 2a). The mention of this readiness (*προθυμία*) was not a mere fiction of the Apostle for present effect. The commencement of the collection the preceding year (comp. chap. viii. 10f.) had shown that it was an actual fact, and that the Corinthians only needed encouragement to complete the work as soon as possible. The use of the present tense (*καυχώμαι*) shows that the Apostle was still in Macedonia. Ἦν is an accusative with *καυχώμαι* as in chap. xi. 30; Prov. xxvii. 1. The subject matter of his boasting was that Achaia had been ready the preceding year. The word Ἀχαία intimates the extent of his boast and the general prevalence of the Gospel throughout the province which was so called. It shows how confident he was that the whole province was virtually the Lord's (comp. Osiander). The Apostle implies that they were already prepared to commit their contributions to his hands. On ἀπὸ πέρους, comp. chap. viii. 10. He adds—**and your zeal hath provoked the majority of them.** (ver. 2b.)—The phrase *ὁ ἐξ ὑμῶν ζήλος* properly signifies the zeal which proceeded from you, and is a kind of attraction [Winer's *Idioms*, § 68]; as if he had said, the zeal which commenced with you, hath provoked, etc., comp. Matth. xxiv. 17 *et al.* The majority (*τοὺς πλείονας*) indicates that only a small part of the Macedonians remained unaffected by it. In relation to this matter, comp. chap. viii. 8.—**But I have sent the brethren, that what we have boasted concerning you might not be made vain in this respect; that as I said, ye may be ready** (ver. 3). The Apostle intended here to say, that while he had no need to write any thing with reference to the collection itself, inasmuch as he well knew that the Corinthians were entirely willing to contribute, he had nevertheless sent the brethren (chap. 16ff.) that they might have every thing in actual readiness, and that he might not be ashamed of what he had been confidently boasting of them among the Macedonians. Neander: Paul had doubtless said in Macedonia that the Corinthians were prepared to contribute the year before; this had inflamed the

zeal of the Macedonians, and he now felt that it was needful to exhort the Corinthians not to disappoint his hopes concerning them. The words *τὸ καύχημα—ὑπὲρ ὑμῶν* are in themselves general, and include everything of which he had boasted of them, but it is afterwards confined to the matter in hand by *ἐν τῷ μέλει τοῦτο* (in this respect). This limitation of the possibility of failure to that single point shows how confident he was that his general boast respecting them could not be broken down. Estius very properly calls this "*acris cum tacita laude exhortatio*." That ye may be ready contains the positive, and *lest our boasting should be in vain*, the negative part of this sentence.—**Lest perchance, if any Macedonians should come with me and should find you unprepared.** (ver. 4a)—*Ἰνα* is here used as in Rom. vii. 13, and twice in Gal. iii. 14. The anxiety he had just intimated he here expresses more definitely, but in a very delicate manner, by the adverb *μήπως*, which is in this place equivalent to *ne forte* in ver. 4. He means, if any Macedonians should come as his companions (chap. i. 16). [The persons here spoken of are evidently not those whom he had described in chap. vii. 16-23 and ix. 8, and hence some have concluded that these last could not have been Macedonians. It was yet uncertain whether any would accompany him. But as Corinth was then a great commercial as well as religious centre, some might reasonably be expected to go]. On *ἡμεῖς* comp. ver. 8. **We, not to say you, should be put to shame in the matter of this confidence.** (ver. 4b).—We are not to regard this little parenthesis (*we say not ye, ἵνα μὴ λέγωμεν ὑμεῖς*), as a mere pleasantry, but on the other hand as a delicate attempt to stimulate their feelings of self-respect; since the shame would indeed be theirs if the Apostle's expression of confidence in them should not be borne out in fact. W. F. BEASER:—"In this little sentence we may discover the extreme delicacy of Paul's feelings, and the affectionate civility which characterized his intercourse, but which are especially prominent in this most personal of all his Epistles." The *ὑπόστασις* is simply the confidence which had been expressed in the boasting. Comp. chap. xi. 17; Heb. xi. 1, and frequently in the Sept., but the word has not here precisely the sense of, business, thing. The Corinthians would be put to shame should they not come up to what the Apostle confidently expected of them. [He had stimulated the Macedonians by saying that the Corinthians had begun the collection, and then when he found that the Corinthians had not finished their contribution according to his expectation and his boast of them, he very properly stimulated the Corinthians by telling them that the Macedonians had completed their collection. He had boasted that the Corinthians were "prepared" the last year for the collection, and yet now he found it necessary to send deputies to have them "prepared" for delivering it up]. In all this there is surely no ground for suggesting that Paul was acting a cunning part, or was conforming to the shrewd policy of the world (Rückert); or that he here exhibits something of human infirmity (de Wette) Comp. Meyer, Osiander. And yet we may properly

concede and maintain that he here shows most consummate art.—I therefore thought it necessary to exhort the brethren that they would go before to you, and make up beforehand the bounty I have already promised (ver. 5a).—The Apostle here brings out with more particularity the business of the deputies he was sending. *Οὖν*, in accordance with what he had just said, signifies, in order to prevent our being ashamed. The *πρὸς ἐν προέλθουσιν* signifies, before the arrival of myself and the Macedonians. *Προεπηγγελέμεν* signifies, before promised by me (comp. ver. 2 ff.) not announced to you [as in the Eng. vers.] or promised by you. [Dr. Hodge thinks it means what the Corinthians had promised. We are nowhere told of such a promise, though the confident expectations of the Apostle had some reasonable foundation. As we suppose this to have been his information respecting them, and as we are informed of the Apostle's promise to the Macedonians respecting them, we prefer to refer *προεπηγ.* to what he had said in ver. 2. The thrice repeated *προ* (in composition) shows the Apostle's extreme forethought]. *Ταύτην ἐτοίμην εἶναι* designates the result aimed at in the *προκαταρτίσασαι τὴν εὐλογίαν*—that the same may be ready in the manner of a blessing, and not as a covetousness. (ver. 5b.)—With this designation of their gift or their beneficence as a *εὐλογία* in the sense of an act of love produced by Divine grace, after the example of God and directed to the welfare of men, in which one gives cheerfully and with full hand, according to ability, he now connects an admonitory hint, that it should be so given as to appear a blessing, and not an act of covetousness. As *εὐλογία* includes essentially the idea of an abundance, so does *πλεονεξία* that of scantiness; but of what these consist is not necessarily implied in the words themselves. Neander takes *εὐλογία* as if it corresponded with the Hebrew בְּרָכָה

(blessing) and signified, a communication of some good, and then a token of affection; and *πλεονεξία* as meaning covetousness, extortion, something extorted. W. F. Bessie:—"This contribution to the common benefit of the Church may be called a blessing in two respects: first, as a gift from God, inasmuch as it was the result of His grace in the hearts of His people (chap. viii. 1), and secondly, as an offering to God, but deposited in the hands of His poor." [In the English version *εὐλογία* is translated "bounty," but this fails of bringing out the idea of good will on the part of the giver. The Greek word signifies etymologically, a blessing by word, and to this was added, by Hellenistic usage, the idea of a blessing by action, by a present (Gen. xxiii. 11; Judg. i. 15; comp. Prov. xi. 25). *Οὕτως* is not redundant, but draws attention to the following *εὐλογίαν*, as if it were to be taken in its peculiar signification; with *ὡς* it signifies, so as, in the manner of]. The whole phrase, *οὕτως ὡς, etc.*, relates to the special character of the gift: i. e., it should be an act of real benevolence, liberally dispensing what it has, and not of covetousness, withholding as much as possible, from a regard to self alone. [The context shows that the givers and not those collecting the gifts are here alluded to (inasmuch as these collectors might be actu-

ated by a covetous spirit and extort from the people). If we take the expression in its utmost strictness, it signifies the laying down of a small amount, because the giver wishes to reserve more than he needs for himself. [THEOPHYL:—"As if he were over-reached by some one, or cheated out of it." Dr. Clarke thinks there is an allusion to the two kinds of chests which were set for alms in the Temple: the one for what the law required as necessary for every one, the other for the free-will offerings. To the one all men gave, because they were obliged to do so, but to the other those only gave who had pity on the poor]. But the Apostle explains his meaning more fully in vv. 6, 7, where he traces the course of each giver to its proper result, and reminds his readers that even the costliest gift has no value in the sight of God, if it is not given with a benevolent and cheerful spirit.

VERS. 6, 7. But as to this, He that sows sparingly shall reap sparingly, and he that sows with blessings shall reap with blessings.—The *τοῦτο* has sometimes been referred to *ὁ σπείρων*, as if it designated this kind of seed [he who sows this sparingly, Meyer]; but this would require an inappropriate emphasis upon *τοῦτο*. Others, therefore, [as our English version does] supply *λέγω*, or *φημί*; but every where else the Apostle in similar cases gives us the verb itself (1 Cor. vii. 29; xv. 50; Gal. iii. 17). Others supply *ἐστιν* in the sense of *this is as if*, (*οὕτως ἔχει*). But to avoid a feeble construction, it seems better to take it (with Meyer) as an *accus. absol.* "as to this, viz., that it ought to be *ὡς εὐλογία* and not *ὡς πλεονεξία*, he which," etc. He connects *φειδομένως* in sense with *καὶ ἢ ὡς πλεονεξίαν*, and places it at the beginning of the sentence. On *σπείρειν—θερίζειν*, comp. 1 Cor. ix. 11; Gal. vi. 7ff.; Prov. xix. 17. [In almost all recent copies of the English authorized version, the word *also* has twice crept into this verse as a gloss]. He who does good sparingly shall have a corresponding recompense, a participation but sparingly in the blessings of salvation, i. e., an inferior (it is not said, no) reward of grace. In contrast with this stands *ἐν εὐλογίᾳς σπείρειν* and *θερίζειν*, where the second *ἐν εὐλογίᾳς*, for the sake of emphasis, follows immediately after the first. *Ἐν εὐλογίᾳς* has the sense of, abundantly [though this misses the idea of its being a gift of love, Alford], either: with blessings (the relation being in the thing itself), the blessings which he gives and receives; or: for blessings, with a view to blessings, and the blessings which he shall receive, [ALFORD: "this will not suit the second *ἐν εὐλογίᾳς*."] Neander (on the ground that *εὐλογία* involves the collateral idea of a voluntary gift of affection), paraphrases it, "he who sows in such a way, that it is seen to be a gift of love." [Stanley: *Ἐν, on the condition*, these are the terms on which we give, as in Luke vi. 38, comp. 1 Cor. ix. 10]. The plural gives increased force to the idea of abundance. A similar contrast may be noticed in Prov. ix. 24. [Beza notices a triple Hebraism in the phrase *ἐν εὐλογίᾳς*: 1, in the use of *ἐν* with a noun when the whole has an adverbial signification, as "in *justitia*," for justly; 2, in calling the act of charity *εὐλογία*, with reference to the Heb. בְּרָכָה free-will offerings; 3,

in using the plural for emphasis. We may also notice the variety of euphemisms by which the contribution is designated in this whole section according to the side from which it is viewed. With reference to its *source*, it is *χάρις*; in its relation to the church's life, it is *κοινωνία*; in its relation to public servants, it is *διακονία*; in its beneficial purposes, it is *εὐλογία*; and as a public act of piety it is a *λειτουργία*. The Romish doctrine of merit is one entirely foreign to our text, and totally inconsistent with Paul's spirit.—**Let each one give as he hath before purposed in his heart, not grudgingly, nor of necessity, for God loveth a cheerful giver.** (ver. 7).—The verb *δότω* must be supplied from *ὁ σπειρών* and *δότην* as the predicate of *ἕκαστος*. *Καθὼς προαίρεται*, as his heart freely prompts him. The definite purpose with respect to the amount each one would give, the Apostle supposes to be already formed when he comes to give, though in ver. 6 he had spoken of it as in the future (Meyer). In contrast with this cheerful, free self-determination, he places another which springs *ἐκ λύπης, ἐξ ἀνάγκης*. 'It indicates the source from which the gift proceeds: a morose, gloomy frame of mind, properly a sadness at parting with what it gives; or, from compulsion, as when a man gives from necessity, because he cannot avoid it (comp. Philem, ver. 14). W. F. BessER: It is one of the secondary results of the factions which prevailed at Corinth, that Paul was thus induced to warn us against all undue compulsion in charitable collections, and to admonish us in such matters to give with sincere pleasure; for nothing more completely poisons an act of charity than a manifest spirit of rivalry or a mere love of distinction.' To encourage them in this cheerful contribution, he reminds them of a Scriptural expression which, however, is not fully quoted. By way of emphasis, and for a more striking contrast with *λύπη* and *ἀνάγκη*, the *ἡλαρόν* of the concluding sentence is placed at the commencement (comp. *ἐν ἡλαρότητι* in Rom. xii. 8). The passage here thus freely quoted, is an addition to the original by the Septuagint in Prov. xxii. 8: *Ἀνδρα ἡλαρόν καὶ δότην εὐλογεῖ* (var. *ἀγαπᾷ*) ὁ θεός. Comp. *ἀγαπᾷ* with *εὐπρόσδεκτος* in chap. viii. 12.

VERS. 8-11.—**And God is able to make all grace abound toward you, that ye having always all sufficiency in everything, may have an abundance for every good work.** (ver. 8).—Having admonished them to be bountiful and cheerful in their contribution he here assures them, that God could and would amply bless them in it, and that they had abundant reason to be of good cheer and confide in Him. It was ver. 8 which induced Francke to build the Orphan's House at Halle.* *Δυνατός* is emphatic at the commencement of ver. 8: He can, and of course he will do it. *Δέ* introduces another element in the matter *viz*: the power of Him who takes pleasure in a joyful giver, to provide for him abundantly. It is a question whether

χάρις includes merely bodily or only spiritual benefits, or whether it may not embrace both. *Πάσαν* is in favor of the latter view, and the detailed statements which are given seem to demand some reference to bodily things. BessER: "God can bestow upon us abundantly, not only the grace which makes us rejoice in the Lord and so prepares us to give with joyful hearts (Chap. viii. 2), but the grace which bestows on us that abundance of earthly blessings and that prosperity which enables us to give so liberally." *Περὶσσεύσαι* as in Chap. iv. 15 must be taken in a transitive sense. The accumulation of such words as *ἐν παντί, πάντοτε* and *πάσαν* in this sentence is very emphatic, and is similar to another in Phil. i. 8 ff. *Αὐτάρκεια* must here be construed in an objective sense as meaning a sufficiency. *Πάσα αὐτάρκεια* signifies a condition which warrants us in being perfectly contented, a sufficient subsistence even for corporeal comfort. Meyer makes it have reference to a subjective habit of the mind, i. e., the ethical condition which prepared them to abound unto every good work; such a satisfaction with their condition as would make them always contented, comp. 1. Tim. vi. 6, Phil. iv. 11. The more particular definitions, however, which he proceeds to give (*ἐν παντί—πάσιν*, as well as *ἔχοντες*) seem more agreeable to the objective explanation; and the "abounding to every good work," (which cannot mean, in an ethical sense, merely a growth in benevolence, but beneficence in an abundant degree), is that to which the full sufficiency could and should lead; indeed it was precisely that state in which notwithstanding its deep poverty a *περισσένειν* was said to take place (chap. viii. 2). The correct way seems to be, to take all these expressions, grace, sufficiency and good work, in a general sense, so as to include even the corporeal or earthly condition. Every good work would therefore mean any act which tends to accomplish the divine purposes, and to promote the kingdom of God; and which dispenses benefits of a corporeal nature to brethren in distress. This ought to be the outflowing of that complete sufficiency, which is secured by divine grace in every department of life, even in respect to corporeal affairs.—In ver. 9 he illustrates what he had thus said by another Scriptural passage from Ps. cxii. 9.—**As it is written, He scattered abroad, he gave to the poor, his righteousness abides forever.**—The person respecting whom this had been said was the pious man. *Σκορπίζειν*, which occurs also in John x. 12, xvi. 82, signifies to scatter, here to scatter abroad (as in sowing), and it has the sense of abundantly distributing on every side. BessER: "Without anxious thought in what direction every grain may fall." *Πένης* signifies one who works for his daily bread (*πένομαι*) [one not so poor as *πτωχός*, who lives on alms, but one who has nothing superfluous, WEBSTER p. 227] therefore one who is poor and needy. It occurs nowhere else in the New Testament. *Δικαιοσύνη* is not the merit which is gained as the result or the reward of well doing, but the righteousness or good conduct itself. It signifies here especially that which is seen when one does good (not immediately, beneficence, at least not in the sense of that which is the cause of justification, since

*In order to procure means to assist the poor of Halle, Francke placed a charity-box at the door of his own house inscribed with 1 John iii. 17 and 2 Cor. ix. 7. One day (about Easter 1695), on opening this box he found a sum (only 7 gulden) so much larger than he had before been able to devote at one time to works of charity that he resolved immediately to found a free school for poor children.]

it is rather the result of justification; comp. Gal. v. 6, 22, Col. iii. 12 ff.). Beneficence is called *δικαιοσύνη* (comp. ver. 10 and Matt. vi. 1), "because it is an act of justice, not to retain for our own exclusive use, what God has given to all in common" (AMBROS.). EWALD: "To the extent in which our free alms is the fruit of a higher feeling of love and righteousness, it is no doubt called *צדקה* in Prov. x. 2 xi. 4." To remain

forever implies not merely a permanent reputation among men, but the everlasting continuance of righteousness, blessing us with its loving spirit not only in the present life, but glorifying us and blessing us with the same spirit as a gracious reward through eternal ages (comp. 1 John ii. 17). [On *εἰς τὸν αἰῶνα*, consult TREXOR, *Synn.* 2d Ser. pp. 35-41.]—What Paul had described in ver. 8 as only a possible thing on God's part, he speaks of in ver. 10 as though it were surely to be expected.—But he who supplies seed for the sower, and bread for the eating, will supply and multiply your seed sown, and increase the fruits of your righteousness;—in these words of Isaiah (in which only *ἐπιχορηγεῖν*, to furnish, to grant, is substituted for the *διδόναι* of the Sept.) he describes God as the source from which these things were to be expected. He leads us to expect in the economy of grace and in the government of the church something analogous to what God is continually doing in the economy of nature. [Wordsworth: *χορηγῶ* was properly said of a wealthy person supplying the requisite funds for the equipment and training of a tragic *χορὸς*. Hence with the accus. and the dat., it came to mean to supply anything for a purpose. 'Επὶ sometimes implies a supply of one thing after another. Comp. 2 Pet. i. 5. Dr. Clarke thinks the verb here has some allusion to its early meaning: to lead a chorus, and that God is represented as leading up the grand chorus of causes and effects, and providing for the whole host of benevolent workers in His kingdom.] The participial sentence extends not merely to *τῷ σπείρειν* but to *βρῶσιν*, for not only does the symmetry of our sentence demand this, but the passage in Isaiah requires it. [Our English translators have generally followed the received Greek text, which reads *χορηγήσαι, πληθύναι* and *αὐξήσαι* in the optative instead of the futures *χορηγήσει, πληθυνεῖ* and *αὐξήσει*. They have also followed the Vulgate and joined *καὶ ἄρτον εἰς βρῶσιν* with the subsequent verb. In this way the whole becomes a prayer of the Apostle for his Corinthian brethren: "May he who ministers seed to the sower both minister bread for your food, and multiply your seed sown." This seems unsupported not only by external but by internal evidence; for Paul was aiming to supply reasons and motives to liberality, on the ground that no one would lose or be straitened on account of large contributions. Not a prayer, but a promise was needful for this.] Corresponding with the supply of the seed to the sower is the assurance that the same Being would bestow upon them and multiply for them that which would be necessary to their sowing, i. e. to their work of beneficence. This has reference not merely to their future doings as a consequence of; or as a Divine blessing upon;

their present liberality (Rückert); but, as the context and aim of the writer evidently require, to the beneficence then in progress (comp. *ὁ ἡμῶν* in ver. 11). It is not till we come to the second member of the sentence, that we find the blessing upon the future action exclusively referred to: *and will increase the fruits of your righteousness*. This corresponds to the bread for eating, and the whole signifies: As God makes the scattered seed grow until it brings forth fruit and so gives bread for the eating (*βρώσις* signifies the act of eating), so will He bless your sowing, your work of beneficence, and cause the fruits of your good conduct to increase. The fruits of righteousness correspond to the bread before spoken of, in the enjoyment of which the reward of diligence in sowing is acquired. The expression (in the sense of *καρπὸς δικ.*) occurs also in Hos. x. 12. But are we here to regard it as applicable to spiritual or worldly blessings? In the latter sense it would correspond with the interpretation we have given above to ver. 8. With great propriety the ancient church selected vv. 6-10 for being read on the day appointed for the commemoration of St. Laurentius (Aug. 10).^{*}—Being enriched in everything unto all simplicity which works out through us thanksgiving to God.—In this verse the Apostle gives some additional particulars which may assist in determining his meaning. We have an anacoluthon, in which the participle stands as a nominative, like *εἰδότες* in chap. i. 7, as if *ὑμεῖς* had been expressed in ver. 10. A similar construction may be seen in Col. iii. 16.—There is no need of supplying *ἐστὲ* [so that the sentence shall read: ye shall be enriched, etc.] for the connection with ver. 8 would not be suitable. As vv. 9 and 10 have an obvious connection with ver. 8, they cannot be taken as a parenthesis. [Our English A. V. regards ver. 9f. as a parenthesis, but inserts no *ἐστὲ*, for it regards *πλουτεῖς* as an independent nominative. It is better to connect it (not with ver. 8 but) with the verse immediately before it: "God will increase the fruits of your righteousness (i. e. your resources), being enriched" (i. e. so that ye shall be enriched) etc. HOPK.] 'Εν παντί shows that their being enriched was in the most comprehensive sense of the word, and it is implied that *πᾶσα ἀπλότης*, in the sense of perfect simplicity (chap. viii. 2) was to be the result (though not precisely the designed object)

^{*} Laurentius was one of the seven deacons at Rome, and had the care of the treasury for the poor. When his master Pope Sixtus II. was led forth to martyrdom, L. begged to accompany him in this as he had done in other sacrifices, but he was told that he would not have long to wait. The governor of the city demanded that he should surrender the treasures which he so liberally dispensed to the poor. At the end of three days he made his appearance, followed by a vast train of miserable, lame and crippled persons, to whom he pointed, saying, "These are our treasures." The governor, feeling insulted, immediately had him slowly roasted upon an iron seat or gridiron until he died (Aug. 9. A. D. 255). His dying words were, "Enter not into judgment with thy servant," etc. Ps. cxlvi. 2. The Church in after times observed Aug. 10, in his memory, and as his speech and life were looked upon as an admirable illustration of 2 Cor. ix. 6-10, that passage with profound judgment was assigned for the Scriptural reading of that day (harvest time). Whatever uncertainty rests upon the precise details of this story, Augustine has given his sanction to its general verity when he says: "As easily might you hide the glory of Rome itself as that of the crown of Laurentius."

of the enrichment. The Divine blessing upon those who sincerely loved their brethren and cheerfully assisted them in time of trouble, would be seen in their becoming rich in all spiritual and temporal blessings. The final result would be such a perfect simplicity or singleness of heart, and such a pure benevolence as knows nothing of selfish interests or painful forebodings, and manifests itself in a free and ample supply of others' wants. [The word "*boastfulness*" in our version hardly expresses this.] Such a simplicity is not only the fruit of an abundant spiritual life, but is an actual experience which blesses even with temporal benefits those who kindly endeavor to alleviate the distresses of their brethren. In the relative sentence *which works through us, etc.*, the Apostle comes back to the collection which had its origin and support in this *ἀνόλη*, and he gives prominence to one result of this simplicity which admirably corresponded to its origin, (chap. viii. 1), inasmuch as it produced a spirit of thanksgiving to God. *Ἦτις* is here probably not causal, in the sense of *quippe quæ*, but equivalent to *q. d.* It is thus like *ὁτις*, as commonly used in the later prose; or it is equivalent to: something which was working. In *ἑκ' ἑμῶν* Paul refers to himself and his assistants in the work of collection, since it was through their hands that the gift would be communicated and the receivers would thus be induced to give God thanks. *τῷ θεῷ* is by some made dependent upon *κατεργάζεται* (for, or in behalf of God), but it is better to make it dependent upon *εὐχαριστίας*, inasmuch as the construction of the verb will then be preserved (Meyer: a dative of appropriation).—The reason for this thanksgiving he finds (ver. 12) in the collection then in progress.

VERS. 12-15.—Because the ministration of this service supplieth not only the wants of the saints, but also abounds through many thankings unto God.—NEANDER: "The Apostle here brings forward another motive for their cheerful contribution, in the material and moral benefits which the saints at Jerusalem would derive from it." The ministration spoken of was not the service which Paul and his associates performed when they took charge of the collection, but as in ver. 13, the service of those who took part in the contribution itself. *τῆς λειτουργίας ταύτης* shows more particularly that it was something done for the Christian community (comp. Rom. xv. 27; Phil. ii. 25). The ministration, therefore, which consists in such a service must be of the same nature (Meyer: the work of distributing the alms). Whether such a word implies that this friendly service was an act of worship, or such a sacred performance as to deserve the name of an *oblation* (comp. Phil. iv. 18; Heb. xiii. 16), may be left in doubt.* In this inference the Apostle

intended to say that the ministration of which he was speaking would not only supply a want of the saints (*προσαναλαβροῦσα* being strictly equivalent to: supplying by addition, chap. xi. 9), but would overflow through many thanksgivings toward God, or would cause such thanksgiving to ascend in great abundance. Here also *τῷ θεῷ* is governed, not by *περισσεύουσα*, but by *εὐχαριστιῶν*. [See T. Lewis' explanation and illustration of this text in *The Divine and Human in the Scriptures*, p. 339.—As they glorify God on account of the proof which this ministration gives of the subjection which flows from your confession of the Gospel of Christ (ver. 13 a). The Apostle here does nothing more than to define with more particularity what he had just said, but with a connection of the participle similar to that which we have seen in ver. 11; as if he had written in ver. 12: *in consequence of the fact that many give thanks, etc.* *Ἄρα* points out the external medium (i. e., the occasion) of a thing; in this place of the *δοξάζειν, etc.* [They (the thankful recipients) glorifying God when they saw the proof which this ministration gives, etc.]. The attempt to bring this word into immediate connection with ver. 12 is arbitrary and unnatural (comp. Osiander and Meyer). By *δοκιμῆς* (chap. viii. 2) we must understand either the evidence which this service would give that the *Corinthians* were approved, or the evidence which this service would give that the distribution itself was right and just, i. e., that it was such as might be expected from the Christian standard of benevolence (Meyer after Theophylact: *διὰ τῆς δοκιμῆς ταύτης καὶ μαρτυρημένης ἐπὶ φιλανθρωπία διακονίας*). In behalf of the latter view may be alleged the most natural signification of the words, and the fact that with *ἐπὶ* is introduced a reason for thanksgiving which related to the *Corinthians*. It may be added that the *δοκιμή* of the *διακονία* must have been also a test of the *Corinthians*. That which was the object of their thanksgiving is said to be the *ὑποταγή τῆς ὁμολογίας ὑμῶν*. In Hellenistic Greek, *ὁμολογία* signifies: confession (not: agreement, comp. 1 Tim. vi. 12; Heb. iii. 1; iv. 14; x. 23), and it is the word for the way in which faith is outwardly expressed or made known (comp. Rom. x. 9 f.). *εἰς τὸ εὐαγγέλιον* may therefore be joined with it, analogously with *πίστις εἰς χριστὸν, πιστεύειν—εἰς τὸ φῶς*, and similar phrases. We should indeed have expected the article (*τῆς*) before *εἰς τὸ εὐαγγ.* to give it more definiteness, but we ought not to regard this as indispensable, inasmuch as we find every where great liberty in the use of it. Comp. Winer, § 19, 2. The same is true with respect to *τῆς*

Scriptural and ecclesiastical language, retaining principally the two ideas of a work or service, and a service of the public. In the New Testament, sometimes one and sometimes another of the historical ideas connected with the word is most prominent. It is sometimes a secular employment, though still in the service of God (Rom. xiii. 6, comp. Eccles. vii. 30), sometimes a service done to a public servant of the Church (Phil. ii. 30) sometimes a ministry of instruction, but more usually it was applied to the priestly or sacrificial services (Luke i. 23; Heb. viii. 3, 6; ix. 21; x. 11). The more ethical idea is appropriate in our passage, viz.: a voluntary act of benevolence for the public good, but for God's service, and hence an offering to the Lord of the Church. Comp. Osiander. The Art. *Liturgy* in Hertzog's Encyc. by PALMER.

* The word *λειτουργία*, by which the Apostle designates once more the contribution of the *Corinthians*, was derived from the old Greek, and especially the Attic language. Etymologically it was from *λαός*, of or belonging to the people, and *εργον*, a work, a public work in the service of the people. At Athens. It was any public service (as the conducting of the public shows, or theatres, or choral (ver. 10), or the supply of food for the people on public occasions) which the wealthier citizens discharged at their own expense, and usually in rotation. The word passed over into

κοινωνίας εἰς αὐτοῖς, where the article is in like manner absent, and the same would still be true if we were to join εἰς τὸ εὐαγγ. with ὑπακοή, so that the phrase should mean a complying or obedient disposition toward the Gospel; in which case τῆς ὁμολογίας would appear to be the source of the ὑπακοή: on account of the obedience which results from your confession. On the other hand, by joining ὁμολογίας with εἰς τὸ εὐαγγ., the ὁμολογία may be regarded also as the object of the ὑπακοή, so that the idea shall be: since ye are obedient to your confession. [Besa, whom our A. V. follows, gives to the genitive the force of a participle, and renders τῇ ὑποτ. τῆς ὁμολ. ὑμῶν: "your professed subjection." Doddridge, however, well remarks, that "the words express not merely a *professed*, but a *real* subjection to the Gospel which was professed".] But the confession towards, or with reference to, the Gospel (=the confession directed to the Gospel), is the confession of a faith in which love completely sacrifices itself for another's good (comp. chap. viii. 9), and it therefore essentially requires that those who make it should cherish and put forth a similar love (comp. 1 John iii. 16). Correspondent with this confession is the ὑπακοή of which the Apostle here speaks. Another reason for this thanksgiving is given in the words—**And for the simplicity of your communion with them and with all.** (ver. 18 b.)—Κοινωνία, as in chap. viii. 4, means the practical communion which is shown in the communication of aid. Εἰς shows the direction in which this proceeds. The addition of εἰς πάντας was probably intended to suggest that it was well known generally and possibly among the Christians at Jerusalem, that the Corinthians were in the habit of sympathizing, in a practical way, and especially by a hospitable reception in their city, with Christians of every country. That those Jewish Christians should have concluded that the Corinthians were equally liberal to all simply because they were liberal to such distant brethren, does not seem equally probable. The connection of εἰς τὸ εὐαγγέλιον and εἰς αὐτοὺς, etc., with δοξάζοντες in the sense of: they glorify God, with reference to the Gospel, to themselves and to all (Meyer), has something very feeble and forced about it. Such a connection is required neither by the want of the article (see above) nor by the εἰς, inasmuch as this preposition fits very well here as expressive of tendency or direction; and might, according to the analogy of other words, be very properly substituted for the dative after ὁμολογίας and κοινωνίας. [The sense of the whole would then be: "they who receive such a proof as this ministration gives, will give glory to God for your obedience to the confession you have made with respect to the Gospel of Christ, and for the common fellowship with them and with all Christians which your single-hearted liberality displays."]**—Since they also, with prayer for you, long after you on account of the exceeding grace of God toward [among] you** (ver. 14). It is somewhat difficult to decide with which of the previous sentences this verse ought to be connected. Against its connection with ver. 12, it may be objected, 1, the extreme length of the intervening ver. 13; 2, that δὲ does not stand before δέσμεως as it does before

εὐχαριστιῶν, etc.; 3, that αὐτῶν stands emphatically at the head of the sentence, but on this construction has no special emphasis. If we connect it with ver. 13, supplying ἐπὶ before δέσμευσι as previously before ἀπλόγητι, it seems strange that they should be said to give glory to God for their own prayers; and to obviate this the language can hardly be made to signify the *hearing* of their prayers. We should prefer to connect it with δοξάζοντες in such a way as to point out the manner in which they give glory to God: not only by their thanksgiving (vv. 12, 13) but by their intercessions. It must be conceded, however, that such a construction is somewhat harsh. The best way, therefore, probably is to take αὐτῶν ἐκποσθόντων together as a genitive absolute, (for we find this common enough with classical writers, where there is no distinction of subject), so that the meaning should be: "they, also, with prayers (*i. e.*, in the midst of prayers) for you, longing after you, etc. There is nothing really forced or impertinent in this definition of ἐκποθεῖν by δέσμευσι; it is rather a delicate way of hinting at the pious spirit which prompted this longing. There is an apparent inappropriateness in this word ἐκποθεῖν, inasmuch as the churches could never be expected to come personally together. Some have, therefore, given it the meaning, *cordially to love*; but no example of such a meaning has been adduced. Nowhere else in the Scriptures is a meeting together of Christians in the future world (αἰὼν μέλλον) spoken of in this way as an object of Christian yearning. Neander takes ἐκποθεῖν to be the ardent longing which is prompted by Christian love to have a better personal acquaintance with other Christians, and hence the final aim of this benevolent contribution may have been, to bring these Jewish Christians to acknowledge the Gentile Christians as their brethren in the kingdom of God. We must, however, remember that in the present case the more complete fellowship and the more animated enjoyment of common spiritual blessings in the church were actually brought about by means of personal intercourse through deputies. This is hinted at in the reason which is immediately subjoined: διὰ τὴν ὑπερβάλλουσαν χάριν ἐφ' ὑμῖν. Ἐπὶ here designates them as the persons among whom Divine grace was active, and it is to be connected with ὑπερβάλλουσαν. The idea then would be: on account of the grace of God which superabounds towards you, *i. e.*, because the grace of God is superabundant among or upon you. The charitable contribution was only one out of many streams flowing from this riches of grace (Oslander). As the Apostle contemplated this abundant result of Divine grace in the Corinthian Church, there arose from his deepest soul an outburst of holy thankfulness, to which he now gives expression. **—Thanks be unto God for his unspeakable gift** (ver. 15).—in this exclamation we need not suppose that he was endeavoring to repress some feeling of self-gratulation which he apprehended might spring up in the hearts of the Corinthians on account of what he had just said. The "unspeakable gift of God" was not strictly or exclusively the fortunate result which God had brought about by means of the collection,

for the expression is rather too strong for such an application. The Apostle's mind was evidently upon the great gift of redemption with all its rich results; (especially) in the church where was found that simple spirit of benevolence, on which depended all the good results of which he had been speaking. But the entire spiritual blessing which he expected from God's grace included the particular effect of Divine grace or the especial blessing which God's love had conferred on them. (The difference between Meyer's and Osiauer's exposition on this point is not essential).

[STANLEY: "In these four last verses the Apostle throws himself forward into the time when at Jerusalem he should receive the thanks of the Jewish Christians for this contribution, and thereby witness the completion of the harmony between the Jewish and Gentile Churches. Hence the impassioned thanksgiving for what else seems an inadequate occasion. Compare the abrupt introduction of similar thanksgivings in Rom. ix. 5; xi. 33-36; 1 Cor. xv. 57; Gal. i. 5; Eph. iii. 20; 1 Tim. i. 17"].

DOCTRINAL AND ETHICAL.

1. As God looks upon the heart, the acceptableness of an act of benevolence in His sight depends upon the cheerfulness with which it is rendered, upon the degree in which those who are filled with Divine love find a real pleasure in relieving those who are in want. This inward delight will be shown in the pleasant manner with which the outward act is accompanied, and the receiver will thus be satisfied that the giver is glad to be called upon, and to be able to perform a duty which a God of goodness has committed to him. Where this spirit is wanting, and it is evident that the man gives with a painful reluctance, from a regard only to the expectations of others, from a vain ambition not to fall behind those of equal or less wealth, or from the urgent importunities of others, the gift will have no value in God's sight, however costly it may be. But a cheerful heart will always make an open hand; whatever the man has will be freely dispensed, with no close or anxious calculations of the amount, if he can only be sure of doing good, and of relieving or removing the necessities of his fellow-men. Accordingly God has declared that everything sown in this spirit shall bring forth a corresponding harvest, that those who give from necessity, sparingly, unwillingly, or half willingly, shall have a proportionate gain, and that those who give cheerfully and liberally shall have showered upon them an abundance not only of spiritual but of temporal blessings. As the result of both these kinds of blessing, the cheerful giver will acquire that noble and perfect simplicity which more completely surrenders everything to One who never fails to supply every want, and which is more and more unwearied in works of beneficence. And not only is he himself thus prospered, but (what is far more important) many hearts which are refreshed by his bounty will overflow with thankfulness, and will give glory to God; a loving fellowship will spring up between the giver and the receiver;

and the spiritual life of each will be quickened and strengthened.

[2. It has sometimes been questioned whether this promise, (vv. 8-10) is fully borne out by observation and experience. Not to dwell, however, upon the fact that the Apostle is in this place only laying down what might be expected from God's power, and leaves undecided the question whether that power will always be put forth in every specific case, we may suggest that the Apostle is merely giving the general tendency and result of righteousness (Hodge). It will be, however, time enough to show that our passage will admit of exceptions, when a case of failure has been produced.

3. *The power of all active beneficence in promoting the Church's unity and common life.*—Paul's earnestness in the matter of this collection was quite disproportionate to its importance as an isolated fact. He was evidently looking far beyond it to the kind feelings and fellowship which such a work was fitted to promote. There had been, and there still was, great danger of a rupture between the Jewish and Gentile Christians. Paul evidently anticipated much from this collection, in smoothing down any asperities which had already become apparent.

4. It is evident that a community of goods (whatever it may have been) did not preserve the Church at Jerusalem from poverty and want. Clearly it had never been compulsory nor absolutely universal, and was only for the occasion on which so many strangers were in Jerusalem. As a requirement, it seems only to have been that each one should hold all that he had subject to the call of necessity. (See on Acts iv. 34-37). Probably then, and certainly ever since, the apostolic rule was, "not an absolute uniformity, but a mutual coöperation and assistance." (STANLEY).

5. The community of love laid down in this section would preserve the whole Church from want. In the great body there would be "*always an all-sufficiency in all things*," and with such a spirit it would be faithfully applied.

6. *The Apostle clearly distinguishes between spiritual and temporal blessings.*—The Corinthians might sow the one and not reap the other. We may sow much love and self-sacrifice, and reap abundantly the reward of such a sowing in kind, i. e., in their spiritual results, but reap very little of pecuniary or temporal gain. "What Paul promised these Corinthians was: 1, the love of God (ver. 7); 2, a spirit abounding in every good work (ver. 8); thanksgiving on their behalf (vv. 11-18). A noble harvest! but all spiritual." (F. W. ROBERTSON). God might or might not give of His infinite sufficiency and ability (ver. 8), for their temporal wealth.]

HOMILETICAL AND PRACTICAL.

STARKE:—Ver. 1. Confidence and admonition may very properly exist together, the one in view of an honorable and upright character, and the other because many need a preparation for their duties.—Ver. 2. A good beginning is not always sure of a good ending; we must therefore admonish one another and pray that we may continue diligent in every good work (1 Thess. iii. 2).—HEDINGER:—Commendable soli-

citude to observe accuracy in all we say; and to fulfil all we engage to do; without this, our words are only vain boasting. Away with this!—Ver. 4. We should be careful to have good reasons when we praise another, otherwise both parties may only be brought to greater shame.—*Ibid*: Support of the poor, and support of pastors. Plead and pray for them! Oh, if all who are in comfortable circumstances would but remember how much their doing good has to do with God's blessing! Their ability to do good is His blessing, and they ought to be the hand by which He blesses others, only that they themselves may be more blessed (vers. 6, 9). The covetous man only betrays himself by pretending to give liberally; for he gives only a little according to his ability, and this with evident reluctance and low motives.—Ver. 6. Every thing we have is from God; the more we have, the more readily, abundantly and joyfully should we communicate for the relief of others, with no expectation of a reward. And yet it is not wrong to have an eye to those promises which are a token of God's great love and readiness to help us in our weakness (Heb. x. 35; xi. 26).—*Ibid*: Alms given merely by commandment are a kind of forced sins, transferred and deposited to our account. Gifts bestowed with curses bring no blessings or reward.—Ver. 7. A generous love of our neighbor is like ripe clusters of grapes, whose sweet juices flow forth by their own force. It can scarcely be appealed to before its cheerful response is ready. Without such a love men must be hard pressed before they yield any thing, and the little that comes forth is soured by complaints and murmurings.—Ver. 8. HEDINGER:—Nothing bestowed upon Christ's members is lost; and yet look well that no sighs adhere to your gifts! If it does not properly belong to you, it cannot be acceptable. To offer what rightfully belongs to another, is very fitly called, skinning your neighbor and hanging his hide up in the temple for God.—Christian virtues are joined together like the links of a chain. He is a perfect Christian who fails in no part of his duties. Ver. 9. SPENER:—Genuine love is careful to bestow its bounty upon such persons and in such a way that goodness shall not encourage wickedness; but the hand which freely scatters must not be fettered with too many scruples, if only the worthy are not overlooked. Blessed are the merciful whose care reaches to the soul as well as to the body, to eternity as well as to time (Matth. v. 7).—Ver. 10. HEDINGER:—The sower not unfrequently scatters on the soil what little seed he has, and with painful anxiety hopes for a plentiful harvest. Such a harvest God has promised to those who sow liberally (in well doing), and are moved by love to men and a desire to serve God.—Ver. 11. God is the true centre from which all lines of blessing diverge, and in which all benevolent actions again converge in grateful thanksgivings.—Ver. 12. How much good springs from love! It preserves the life of Christ's members, and turns their hearts into altars of incense where God is adored.—Ver. 13. The confession of a true faith and the overflowing of a genuine love are beautiful things, for which we have reason to rejoice and to praise the Lord.—Ver. 14. Those who receive kindness

should heartily thank God for the spirit bestowed upon the giver, and pray that he may receive an abundant blessing.—Ver. 15. Let us never see or hear of a charitable work without rejoicing in it and praising God for it.

BERLENE. BIBLE:—Ver. 2. Whoever leaves what he must do to the last hour, will find himself confused and his good work put to shame (the foolish virgins).—Ver. 8f. Satan endeavors to strangle our good purposes at the birth, and we should take care faithfully to finish what we have begun well. Every one is in danger during his religious course of becoming cold in heart; it is always well, therefore, when God sends some one to stimulate our zeal.—Ver. 5. If nothing in the heart is pleasing to God, we may be sure that the outward act will have no blessing.—Ver. 6. God delights in what flows liberally from a loving heart.—Ver. 7. The Christian knows no joy without faith, or which proceeds not from grace. It is by the delight which the liberal man finds in giving, that God steals his heart and forces upon him a grace far richer than what he gave.—Ver. 8. In proportion as we apply to the poor those gifts with which Divine love has favored us will be the grace which we shall receive in their stead; only the returning stream will be the most abundant, that goodness and faithfulness may meet together.—Ver. 9. In scattering his blessings, the Christian must recollect that though his heart should be open and unreserved, he should also proceed as carefully as possible, for the work of love should be wise. Even righteousness demands this. But it will be like a regular growth, in which there is no decay; for as it is in harmony with the Divine nature, it must be eternal.—Ver. 10. God gives the seed, and He must give the harvest, but not immediately, for then we could not distinguish His several footsteps. When we open our hearts to God (by our alms) the blessings always return upon us in a thirty, sixty or an hundred fold increase of Christian graces.—Ver. 12. It is said that, "Love is the fulfilling of the law;" and we here see that obedience to the second table reflects upon the better fulfilment of the first, inasmuch as it awakens a spirit of praise.—Ver. 15. Whoever recognizes and accepts of Christ as a gift, will be thankful and strive to live to the Divine glory. Each attribute of God has a tendency to produce in us something like itself; and as He freely gives to us, we also are led freely to give.

BENGEL:—Ver. 8. God gives us what we have, not so much that we may have it, but that we may do good. Every thing in life, even the best earned rewards, are seeds sown for a future harvest.

RIEGER:—Ver. 5. A gift will be a blessing, for the supply it affords, for the cheerful kindness it displays, and for the thanksgiving of which it is the occasion.—When it is a matter of covetousness, it will be done penuriously and unpleasantly, and will be received without pleasure or satisfaction.—Ver. 6. The figure of sowing and reaping is very appropriate to the work of charity. That which is scattered, is something which we look upon as needful for our support, but which will not be as profitable if it is hoarded up. We must not be anxious about wind and

weather, but trust rather to God's providence than to our own prudence. Much seed will doubtless fall by the wayside, but that on the good soil will abundantly reward us for all we sowed. Ver. 8. God can turn to our advantage not only the increase of our worldly wealth, but every blessing of His daily providence. In this way He may give us health, peace, pious husbands and wives, pious children and faithful domestics, and make them an advantage to us. We often see those who are reluctant to do kind acts for their neighbors lose more by extravagant children and unfaithful servants, than would have formed a handsome contribution for the poor.—Vers. 11ff. Where we have true simplicity of character, we are not particular in the enjoyment of what God gives us, but we are satisfied and hopeful, even where we seem to be in want.—Ver. 15. Christ is indeed an unspeakable gift, but in Him is included the gospel, with all its power in the heart, and those works of charity to which it prompts us, a supply for every want, an overcoming faith, a thankful spirit, the common fellowship of prayer which He creates, and the prospect of a harvest of blessings through all eternity.

HAUBNER.—VER. 1. An enlightened Christian needs no long exposition of his duties.—Ver. 2. Even for the sake of a good example, it may be a duty to give liberally.—Ver. 4. If a minister has done all within his power, and his people are without benevolence, theirs must be the reproach. Ver. 5. God's blessing depends not upon the amount, but upon the spirit with which we give. Ver. 6. The principles on which we shall be blessed are: the more active we are in doing good, the greater will be our blessing; the more we are emptied of earthly things, the more we are filled with God, and *vice versa*. Worldly prudence says: Do not make yourself a beggar! but Christian prudence says: Give all that thou hast! Ver. 7. The value of our charities depends upon their being given from a pure heart. God's great grace in the heart makes a glad heart.—Ver. 9. God can give abundantly, not only in earthly, but in spiritual things.—Ver. 12. The giving of alms is of an advantage even in the spiritual life; for it awakens and strengthens our faith in the reality of a Christian spirit in the church, and of course in the presence of God Himself, to help the poor through His children. When the heart of God's professed people are unmerciful and severe toward others, it becomes hard and bitter, inclined to unbelief, and a dishonor to our religion.—Ver. 14. A spirit of prayer is no slight recompense for doing good. Even those whom we never knew become interesting to us when we hear that Divine grace abounds in them.

W. F. BESSER.—VER. 5. It is better to give to-day than to-morrow, for no one knows how long he will be able to give. Reason, indeed, always gives reluctantly, from fear of some possible misfortune in the future; but the Bible says: "Give a portion to seven, and even to eight, for thou knowest not what evil shall be upon the earth" (Eccles. xi. 2, comp. Prov. iii. 27, 28). God always gives with a liberal hand; and if it is a blessing for us to give, let us not measure our alms with a penurious and covetous spirit. God

also cheerfully lets us have the best He has; and if our alms are a sacrifice of praise, let us not corrupt it with the leaven of covetousness, but accompany it with the sweet incense of a complete dedication of our own selves to God (Chap. viii. 5, Mal. i. 14).—Ver. 6. The giving of alms is itself a blessing, and of course the giver must be blessed. As the sun draws the water, and as the clouds give back in showers what they before received, (Eccles. xi. 3) so will God graciously return what we bestow (in His name and in His hand) although it sometimes may seem like crusting our bread upon the waters. A poor man gives only an insignificant mite, but it is a blessing, and he will have a harvest of blessings; blessings from God's children, and blessings from our heavenly Father in this world and in the next. He who sows in blessings (giving in the Lord and to the Lord), shall reap also in blessings: He will hear many exclaim, "God reward you!" and "Thank God!" and these shall rise up before God with his alms, and spring up in many full ears to form his harvest wreath in another, and even in the present world. If those who receive our gifts should be unthankful, and should have no share in our blessing, God is faithful to remember every seed sown, and to make it fruitful in blessings. Only see to it, therefore, that everything you sow is a bounty and not a covetousness, and then give over all care about the harvest, to the Lord who will not fail to make it exceedingly abundant!—Ver. 10. We have the same God in the kingdom of grace as in the kingdom of nature. In the latter our Lord once asked his disciples, "Lacked ye anything?" and they replied, "Nothing!" (Luke xxii. 35). In the former also we may be sure that all cheerful givers, when asked, "Have you ever been impoverished by your scattering?" will glorify that Lord who has taken upon Himself the debts of all His poor (Prov. xix. 17), by answering: "Never; we have always had the blessing Paul promised the Corinthians."—Just as a citizen shows his subjection to the civil law by a conscientious payment of all his legal assessments, so a Christian shows that his confession is subject to the gospel when he cheerfully assists in the collection of all church dues.—Ver. 14. The longing which God's people sometimes feel in every part of the general church on earth to enjoy each others' fellowship is not extinguished even if they have no prospect of meeting in the flesh, but we instinctively yearn for a fellowship face to face in the mansions of the eternal city.

[STANLEY:—The Apostle presses upon them, (1) speed, vv. 1-5; (2) readiness, vv. 6-7; (3) bounty, vv. 8-16. A CLARKE: "The Apostle enumerates the good effects which would be produced by their liberal alms-giving: 1. The wants of the saints would be supplied; 2. many thanksgivings would thereby be rendered unto God; 3. the Corinthians would thereby give proof of their subjection to the Gospel; and 4. the prayers of those relieved will ascend up to God in behalf of their benefactors." See a Sermon of Dr. Barrow on the passage from the Psalms. quoted in ver. 9, in which the subject of "Bounty to the Poor," would seem to be exhausted (Works Vol. I. Ser. 31)].

XV.—DEFENCE OF HIS APOSTOLIC ENERGY, POWERS AND ACTS AGAINST THE ASSAULTS OF HIS ARROGANT OPPONENTS.

CHAPTER X. 1-18.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [indeed] *am* base [lowly] among you, but being absent *am* bold toward you: 2 But I beseech [entreat] *you*, that I may not be bold when I *am* present with that confidence, wherewith I think to be bold against some, which think of us as if we 3 walked according to the flesh. For though we walk in the flesh, we do not war after 4 the flesh: (For the weapons of our warfare¹ *are* not carnal, but mighty through God 5 to the pulling down of strong holds:.) Casting down imaginations, [reasonings, λογισμοὺς] and every high thing that exalteth itself [is raised, ἐκαιρόμενον] against the knowledge of God, and bringing into captivity every thought [every thought into 6 captivity] to the obedience of Christ; And having in a readiness to revenge all disobedience, [every failure in obedience, παρανομίαν] when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to [in] himself that he is Christ's, let him of himself think [conclude, λογισέσθω] this again, that, 8 as he is Christ's, even so *are* we Christ's [om. Christ's].² For though [even if, ἔν τε]³ I should boast somewhat more [abundantly, περισσώτερόν] of our authority, which the Lord hath given us⁴ for edification, and not for your destruction, I 9 should not be ashamed: That I may not seem as if I would terrify you by letters: 10 For his letters, say they,⁵ *are* weighty and powerful; but his bodily presence is weak, 11 and his speech contemptible. Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* [are we] also in deed when we are 12 present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by [among, ἐν] themselves, and comparing themselves among [with] themselves, are not wise. But we⁶ will not boast⁷ of things without *our* measure, [boast without measure, εἰς τὰ ἄμετρα] but according to the measure of the rule which God hath distributed [apportioned] to 14 us, a measure to reach even unto you. For we stretch not ourselves beyond *our* measure, as though⁸ we reached not unto you: for we are come [came foremost, ἐπρόσθεν] 15 μὲν] as far as to you also in *preaching* the gospel of Christ. Not boasting of things without *our* measure [boasting without measure], that is, of other men's labors; but having hope, when your faith is increased, [that as your faith increases, ἀξιομένης] 16 having hope, when your faith is increased, that [as your faith increases, ἀξιομένης] that] we shall be enlarged by you [among you, ἐν ὑμῖν] according to our rule abund- 17 antly, To preach the gospel in the *regions* [as far as the parts, εἰς τὰ ὑπερέσταν] beyond 18 you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

¹ Ver. 4.—Rec. has *σπαραξίας*, but its authority is feeble. [Internal evidence would seem strong in favor of *σπαραξίας* both here and in 1 Tim. i. 18, for *ordinarily* (though by no means uniformly) it is used for military service or warfare, while *σπάρει* signifies rather an army: but they are often used interchangeably, and the external evidence against it is too strong to be forsaken (Tisch.). Lachm. however (sustained only by Cod. B.) adopts it.]

² Ver. 7.—Rec. has *χριστοῦ* after *ἡμεῖς*; but it is thrown out by the majority of the best MSS. [Tisch. after rejecting it in ed. 3d, restores it in ed. 7th with the remark: "at ut molestum omnino omnium videtur: addidisse quicquam vis credibile videtur." And yet the documentary evidence against it (B. C. D. (1st hand) F. G. Sin. many cursives, Vulg. Goth. Syr. Arm. with most of the ancient expositors) is very strong.]

³ Ver. 8.—The predominance of evidence is in favor of *τε* after *καὶ*; it is easier to conceive of its omission than of its insertion. On the other hand *καὶ* before *μετρώμενοι* has the weight of authority against it, and it is probably a supplementary addition. [Tisch. now restores it and thinks it more likely to have been omitted than added by a foreign hand.]

⁴ Ver. 8.—*ἡμῖν* after *ἐκρίθη* is uncertain. It might have seemed superfluous after *ἡμῖν*, and yet very appropriate after *δοκεῖν*. The best MSS. do not have it.

⁵ Ver. 10.—[ἐπιστολαὶ] is placed before *μὲν* by Lachm. after Codd. B. and Sin.]. *φρονῖν* is better sustained than *φρονῖν*; it is also the more difficult reading.

⁶ Ver. 12, 13.—*οὐ συνιστοῦν ἡμεῖς ὅτι* are thrown out by a number of critics, but on the sole authority of Occidental MSS., some of which have *ἡμεῖς ὅτι*, although these last words seem like an incomplete restoration when they stand alone. The transcriber's eye easily passed from *οὐ* before *συν* to *οὐχ* after *ἡμεῖς ὅτι*, and it was difficult to explain the passage without omitting these words. See critical remarks [and Stanley's extended discussion.]

⁷ Ver. 13.—*καυχώμεθα* has satisfactory evidence in its favor; and is neither to be left out nor exchanged for *καυχώμεθα* nor *καυχώμενοι*.

⁸ Ver. 14.—Lachm. has *ὡς γὰρ* instead of *ὅς γὰρ ὡς*, but his authorities are weak [only Cod. B. and two very recent cursives. As he places the mark of interrogation after *ἰσχυρόν*, the sense remains the same.]

EXEGETICAL AND CRITICAL.

In passing to a new section (*δέ*), the tone of the Apostle's discourse becomes much altered. ["The conciliatory and affectionate strain of entreaty which pervaded the first part, is exchanged for that of stern command, and almost menace: there is still the same expression of devotion to the Corinthian Church; but it is mixed with a language of sarcasm and irony which has parallels in the First Epistle, but none up to this point in the Second. With this change in the general tone agrees also the change in details. Instead of the almost constant use of the first person plural, he here almost invariably (and in some instances with unusual emphasis) employs the first person singular; the digressions no longer go off to general topics, but revolve more closely round himself; the Corinthians are no longer commended for their penitent zeal, but rebuked for their want both of love and penitence. The confident hopes which he had expressed for the future are exchanged for the most gloomy forebodings. This change is not to be accounted for by supposing this section to be a distinct fragment between his First and Second Epistles; for, after all, the differences between the different parts are no greater than those between other portions of his writings; nor by supposing that he is addressing a different portion of the Corinthian congregation, for no intimation of this is given; but it is possible that some considerable pause, either of time or thought, now took place, during which additional news or recollections of an unfavorable character came before him, and gave a new turn to his discourse. As the time drew near also in which he was to visit and test his apostolic power among them, he was perhaps haunted by the fear that he should have to visit them in anger and not in love. Such a feeling is the basis of this, as that of gratitude was the basis of the first portion of the Epistle. It is from this that he starts (x. 1-7), from this the digressions fly off (x. 12; xii. 10), and to this his conclusion returns (xii. 11; xiii. 13)."] STANLEY (abridged). His object now is to vindicate his Apostolic character and authority against those ill-disposed and arrogant opponents who had made light of them. The tendency of what he says is still to draw off the Church, with which he was anxious to deal tenderly, from those antagonists on whom he had determined to exert the Apostolic powers they had depreciated.

Vers. 1-4. Now I Paul myself, beseech you by the meekness and gentleness of Christ, who in presence, indeed, am lowly among you, but being absent am bold toward you (ver. 1).—[In no other part of his Epistles has he made his individuality so prominent. He usually says, "I Paul," (Gal. v. 2; Eph. iii. 1; Philem. 19), or uses simply the first person (singular or plural) of some verb]. Here *αὐτός* is added, and by way of emphasis is placed at the head of the sentence. It should be construed neither in the sense of *ultra* (of my own accord), nor in that of *idem* (always the same) in opposition to those who reproached him that he had been fickle or inconsis-

tent in his conduct, nor in contrast with those who had charge of the collection, with the poor saints who were to be relieved, with his calumniators, or with him who hitherto had been associated with him in the composition of the Epistle (chap. i. 1). With respect to this last suggestion, we have nothing in the remainder of the Epistle which indicates that the Apostle wished to make prominent that he was sustaining any new relation to them, or that he was now more than before addressing the Corinthians with his own hand or especially authenticating what he was about to write. The word has reference rather to the prayer in ver. 2, which is brought out in a somewhat gentler form by the exhortation in ver. 1, and it relates to what is said in the relative sentence in ver. 1, as if he would say: I myself admonish and pray you; even I, who in personal appearance am so mean among you, but when absent am so bold toward you; i. e., even I who, according to the disparaging insinuations of my opponents, (for these are evidently aimed at), am bold only when at a distance, and so submissive (cringing, faint-hearted) when personally present with you, now exhort and pray you, to save me by your conduct the necessity of being bold and overbearing when I shall be present with you. With the words *ἐν Παύλῳ*, on which the main emphasis should be placed, he meets them in that Apostolic and personal character which was so familiar to them, to which they owed so much, and on which his admonition now depended for all its power. He strengthens this, however, by the addition: by the meekness and gentleness (*πραότης καὶ ἐπιεικεία*) of Christ. This gentleness and benignity or mildness (Acts xxiv. 4) of Christ (comp. Matth. xi. 29f.; Isa. xlvii. 2f.), ought to move them to comply with his exhortation. As this was the ordinary spirit and manner of Christ, they ought to see that Christ's Apostles might also be gentle, and they should not make it necessary for him to proceed against them with severity. Ewald takes it as an admonition to the Corinthians, that they should not, like his opponents mistake for weakness that meekness and humility which he carefully copied in all his conduct from the example of Christ. Neither does the scope of the passage nor analogy require that we should construe *διὰ* in the sense of a solemn protestation (Osiander). *Διὰ* with a genit. often indicates the means or accompaniments; as if the action were passing through them, and receiving a peculiar coloring from the medium. Paul's entreaty is here supposed to acquire a special tenderness by being *διὰ τῆς πραότης καὶ ἐπιεικείας*. [JELF, § 905. 3 B. 1]. The distinction between *πραότης* and *ἐπιεικεία*, according to Melancthon, consists in this: the former means *non temere irasci*, and the latter *facile placari*. Bengel makes the former *virtus magis absoluta* (willingness to suffer and to forgive), and the latter *magis refertur ad alios*. According to Meyer the contrast is between what was actually experienced and what was strictly just. HUBNER: Meekness endures the pain, but gentleness corrects the faults of others with forbearance. [WEBSTER AND WILKINSON say that "πραότης is natural mildness of disposition; ἐπιεικεία a habit arising from consideration, exemplified by our

Lord in Luke ix. 56, and Matth. xvi. 41." Comp. TRENCH, *Synn.*, First Part, pp. 207-10]. The idea (of Rüdert) that Paul felt especially touched by the insinuation contained in the relative sentence, inasmuch as he was conscious that notwithstanding all his vehemence he was really deficient in personal courage, must have originated in a sad misapprehension of the Apostle's character as presented in his life and Epistles. Those opponents who urged this objection in order to weaken the impression which his severe reproofs had produced, had found a plausible reason for their assertion in the fact that, for fear of aggravating the evil, he had spoken of some things within the Church itself with a degree of hesitation. It is possible, too, that after his second visit to Corinth (and before our first Epistle) the state of things had become so much worse, that he had felt obliged to write with more severity than he had displayed when he was among them (Meyer). It would be hardly correct to go back as far as his first visit among them (1 Cor. ii. 8), for the observation of his opponents had probably been made at some later period. But the matter on which the Apostle exhorts his readers is contained in the prayer (*δέομαι*) which follows in ver. 2.—**But I pray that I may not when present have to be bold with that confidence with which I think to be bold against some.**—[By translating *παρὰ* of ver. 1, and *δέομαι* of ver. 2, by the same word (beseech) our common version fails to preserve the growing earnestness indicated by the latter word. For a similar interchange of these words see chap. v. 20, 21; vi. 1; viii. 4]. The *δέ* not only indicates that he was taking up again what had gone before, but it introduces a contrast to the sentence implied in the relative sentence. The prayer itself, as the context and the want of the accusative of the object shows, was directed not to God (for then *παπακαλῶ* in ver. 1 would have no significance) but to the Corinthians. ["The terms in which this is expressed are taken from the description which the detractors were accustomed to give of him (ver. 1), which, although apparently incidental, is the key note of all that follows, in which the ideas *ταπειν* and *θαῤῥ* in various turns of thought and phraseology continually and prominently recur." STANLEY.] The article *τό* serves to make the infinitive sentence especially prominent. *Παρόν* corresponds in signification with *εἰς πρόσωπον* in ver. 1. The thing prayed for is, that they would not allow it to become necessary for him to be bold among them. The *πεποιθώς* was that confidence in his official authority and rights which was connected with good conscience, and whose dependence was indeed upon God, but need not be understood here. *λογίζομαι* is not in the passive (I am reckoned) to express the way in which he was estimated by his opponents (Luther). Beza not only regards it as a passive, but takes *τολμήσαι* as a preterite, which, however, would have called for some additional word (*ἀπὸν*) to imply this (comp. Meyer). It denotes here, as it often does in Euripides and Herodotus, the intention, the design or determination of the mind. [Chrysostom thinks the word does not imply a full or settled purpose. Paul "said not 'where-with I am prepared,' but 'wherewith I think,'

for he had not yet resolved upon this, though his opponents had given him occasion enough." Bloomfield notices a paronomasia in *λογίζομαι* and *λογιζόμενος*, which if introduced into English might perhaps be best expressed by *reckon*]. As the case is different with *λογιζόμενος*, the word there has the meaning of, *to reckon for, or as something*. *Ἐπὶ τινας* should be connected not with *θαῤῥήσαι* but with *τολμήσαι*, which must here be taken absolutely and in the sense of, to have courage, to be resolute, to step forth boldly (as in Homer, Pindar, the tragic poets and Thucydides). [It has also something of the signification, to venture, to have the heart, as if the agent endured or suffered something, because he acted in spite of natural feeling, or under great difficulties. This idea may be traced in the use of the word here].—**namely, those who think of us as if we walked according to the flesh.** (ver. 2 b).—He does not name these persons, but he immediately characterizes them from the way in which they were in the habit of judging him. *Ὡς* is here used as in 1 Cor. iv. 1. [*Πεπατοῦντες* etymologically signifies, to walk about, hither and thither, and Stanley thinks that we have here a reference to this original meaning]. *Κατὰ σάρκα περιπατεῖν* here signifies, a course of conduct, characterized by the *σάρξ* (i. e., by the psychic-corporeal life), destitute of a spiritual character, and not merely dependent upon external influences, and of course feeble, but in positive antagonism to the spirit, and of course sinful; i. e., the organ and principle of sin (Beck, Christl., Lehrwiss., p. 278). The idea of weakness probably predominates, but the expression describes a course of conduct determined by the fear of men, or the desire of pleasing men, and hence a personal bearing disgraced by cowardice or servility (*ταπεινός*). The human nature referred to was therefore one enfeebled, not merely from the want of Divine support, but from sin (comp. on 1 Cor. xii. 17).—**For though we walk in the flesh, we do not make war according to the flesh** (ver. 3).—A reason is here given for the prayer in ver. 2, and at the same time he exonerates himself from what had been charged upon him by his opponents (*τοῖς λογί.*—*περιπατοῦντας*). I beg of you not to allow me to be placed in such circumstances that I shall be obliged to venture on an unpleasant part when I shall be present with you. For although we are walking in the flesh, we do not take the field, or carry on war according to the flesh, i. e., we are not determined by fleshly considerations as those persons imagine. *Στρατεύεσθαι* (1 Cor. ix. 7), understood in the more comprehensive sense implied by its contrast with *περιπατεῖν*, designates the Apostles' whole ministry in its numerous conflicts with hostile powers, under the figure of a warfare. Comp. ii. 14; 1 Tim. i. 18. The emphasis lies upon the two contrasted prepositions *ἐν* and *κατὰ*. The flesh (*σάρξ*) is indeed the sphere in which we move, i. e. the psychical and corporeal life with all its sinful infirmities is the instrument by which and the department in which we act (comp. *ὧ ἐν σαρπί* in Gal. ii. 20), but it is not the influence which determines our movements." The reason for this assertion is given in ver. 4.—**For the weapons of our warfare are not**

oarnal but mighty before God for the pulling down of strong holds.—The Apostle here describes the kind of weapons he used, i. e. the means by which he carried on his ministry (ἀπὸ chap. vi. 7) in contrast with those of his adversaries. As his weapons bore not the stamp of the flesh, there was no reason for saying that his action as a Christian warrior was under the direction of the flesh. W. F. Bessie: "The text must certainly give a strong testimony against the mingling of ecclesiastical authority with the civil power of the sword (comp. Augsb. Conf. p. 64, Art. of Smalc. p. 344)."—The Apostle brings into positive contrast with the carnal (σαρκικά, comp. i. 12) not the spiritual (πνευματικά) but the mighty in God's sight (δυνατά τῷ θεῷ). The fleshly is also that which is feeble, and especially when it is in conflict with the world for the cause of God, it is entirely powerless. Σαρκικός however is not precisely equivalent to, feeble, but the only thing which in this case is powerful is that which proceeds from, and bears the impress of the Spirit. For a notice of the spiritual panoply see Eph. vi. 11ff. Similar contrasts may be found in 2 Chron. xxxii. 8; Isa. xxxi. 3; Ps. lxxxviii. 39. Power is directly related to spirit also in 1 Cor. ii. 4; Luke i. 17. Δυνατά is more particularly defined by τῷ θεῷ to mean that which is powerful in God's esteem, before God. Comp. ἀσπίς τῷ θεῷ in Acts vii. 20, and also Jonah iii. 3. And yet the phrase is not intended to be simply a superlative, but to signify the truth or the reality (Oslander: acceptable to God) of the power. Neander: mighty, because God gave them, and overthrows strong holds by means of them. In opposition to the explanation which makes this phrase mean: through or for God, it may be said that the former would be superfluous, being self-evident; and although the latter might seem appropriate in the sense of: to the honor, or, for the use of God, (i. e. to show forth his power) there is nothing in the context to call for such a remark.*—The end which these weapons were to subserve, and to which they were adapted, is announced in πρὸς καθαίρειν ὀχυρώματων. They are the instrumentalities by which the κόσμος, or its ἀρχὴν, the god of this world (τοῦ αἰῶνος chap. iv. 4), endeavors to obstruct the progress of God's cause and the work of salvation. Ὀχυρώματα signifies castles or fortresses. [They are things intended to serve in the mind as strong holds do in warfare. Comp. Prov. xxi. 22. Stanley (p. 500) thinks that the peculiar imagery here used was suggested by the Mithridatic and Piratical wars which took place in Cilicia; the latter only 60 years before the Apostles' birth. One hundred and twenty such strong holds are said to have

been in existence and to have been taken in the war with these pirates. Each word here used strikingly carries out the metaphor]. The way in which this overthrow was effected is more particularly described in ver. 5.—Casting down reasonings and every lofty thing which is erected against the knowledge of God.—As the first and most prominent of these strong holds, he mentions λογισμοί, intellectual bulwarks which were probably not so much projects or hostile plans as unevangelical thoughts or fixed conclusions of human (Hellenistic or Judaistic) philosophy, in direct opposition to the Christian faith, 1 Cor. iii. 20. [Our English "imagination" is hardly the proper word here. The idea is rather "reasonings." It refers to theoretic subtleties or argumentations]. Comp. the contrasted γνώσις τοῦ θεοῦ. Καθαίροντες is anacoluthic; comp. chap. ix. 11. To connect it with ver. 3 so as to make ver. 4 a parenthesis, seems not only unnecessary but unallowable inasmuch as ver. 4 is essentially a continuation of the main thought, and καθαίροντες is most naturally referred back to καθαίρειν. [As all the prominent words of this passage are evidently military we must suppose the allusion in καθαίρω was to the use of the "crow" which pulled (not cast) down the walls or towers of an enemy. Stanley gives several instances of such a use of the word in classic writers. (See also Cobbin)]. In καὶ πᾶν ὑψωμα, etc., (every high thing, etc.) he reverts to the metaphor he had left in λογισμούς and which had been only hinted at in καθαίροντες. Ὑψωμα signifies an elevation, something made high, as a tower, wall or anything of the kind. In sense it is much the same as οχυρώματα in ver. 4 i. e. it is something by which the enemy strives to maintain his ground. By πᾶν it becomes a general term in which even the λογισμοί are included, and it then signifies every kind of human greatness which could be made use of in such a warfare; according to Oslander, wisdom, eloquence, power, righteousness, honor, wealth.—Agreeably to the metaphor, ἐπαρόμενον [opposite of καθαρ.] should be construed not in the middle but passive voice. That against which these high things were erected, and whose progress, and ascendancy was thus to be prevented, was the knowledge of God (γνώσις τοῦ θεοῦ); not (subjectively) as it existed in the minds of his opponents, and was opposed by the darkness of human wisdom, but objectively, something which met men in common life, and called forth their opposition: that revelation of the plan and work of salvation, in which Christ was proclaimed and God was manifested in Christ. In addition to the negative acts by which the fortresses obstructing the progress of Divine knowledge were overthrown, we have those which were positive, when the Apostle adds.—and bringing every thought into captivity to the obedience of Christ. (ver. 5b.)—When the enemy is thus captured, the victory must be complete. This enemy is πᾶν νόημα; which is here not the same as design, and then to be joined with εἰς τὴν ὑπακοήν, so as to mean every design in opposition to the obedience, etc., for even if we do not take into consideration the want of the article (τὸ), and the use of εἰς instead of the foregoing κατά, we should find that νόημα in this

[* This seems hardly conclusive, for the Apostle might very properly call attention to the agency of God through which his weapons were so powerful. Is there any greater call for his mere assertion that his weapons were powerful in God's sight (i. e. truly)? The ancient Greek Expositors (whose opinions on such a question are entitled to weight, favor the meaning given in our common version, as e. g. Chrys.: "Paul here refers the whole power to God—he says not we are mighty, but our weapons are mighty through God." So also Bloomfield, Conybeare and Stanley (in his translation). Wordsworth less appropriately renders the phrase, God-ward in contrast with man-ward or in the direction of, in respect to, men. He refers to Acts vii. 20. Comp. J. L. & 611, b.]

sense would be no proper object of captivity, and that a much better sense would be afforded by supposing τὴν ὑπακοήν the fortress to which they were carried. Thus obedience was as it were the place to which the captive enemy was brought and hence we have εἰς instead of a dative, as in Rom. vii. 23. As the intellectual element predominates in the whole context, we have no reason to take νόημα in the sense of intention [Alford] or disposition; and still less of the spiritual mind itself which exercises thought, i. e. the understanding; Luther: all human reason.* This obedience of Christ, in the sense of a subjection to Christ, is in other passages called the obedience of faith Rom. i. 5; xv. 18. The idea is: to bring every thought or understanding which is otherwise opposed to Christ, into subjection to Him. Παρακοή and ὑπακοή are contrasted in ver. 8. [The former signifies (strictly) a failing to hear or a hearing amiss, and so a want of obedience; the latter a listening to authority, and so a subjection to another. See WEBSTER, *Synn.* p. 225, also TRENCH, *Synn.* 2d Ser. p. 78.] Although the Apostle does not entirely forsake the line of thought which he had pursued in the preceding paragraph, i. e., of contention generally with hostile powers, he now returns more decidedly to the affairs of the Corinthian Church. And having in a readiness to punish every failure in obedience when your obedience shall have been fulfilled (ver. 6).—He evidently regarded that Church as specially subject to his Apostolical authority, and it was only in their return to him that he expected the completion (πληρωθῇ) of their obedience to Christ. Upon that obedience he made to depend the time in which he should exercise his disciplinary power upon those Judaistic corrupters who might persist in opposing his authority. For this he was even then ready (ἐν ῥοίμῳ ἔχειν = *in promptu habere*), and he was only waiting for the completion of the Church's obedience. Comp. chap. ii. 1; xiii. 10. A delicate hint seems here conveyed that he would make a distinction between these seducers and those who had been seduced; and an admonition is expressed that the latter would do well by their entire submission to his instructions, to escape the punishment he was about to inflict (perhaps excommunication, or at least something which would be a proof of his miraculous powers as an Apostle) on those who might continue disobedient. It would be incorrect to understand this fulfilment of their obedience as referring to the Apostle's call for a collection. He says that he was in readiness, in opposition to those who might suggest that he was not in earnest in the matter (comp. Osiander [also Jelf, § 622, 2]).

* This is one of those passages which became so important in the controversy with Rationalism. The etymological construction of the word is certainly in favor of the meaning: a *thought*, an intellectual perception as it is formed in the mind; and yet a very extensive usage in classic writers favors the meaning, the *faculty of the understanding*, or even the *mind itself*. The sense, too, if we adopt this meaning, would be highly appropriate; for while it is the λογισμοί, which were demolished, the mind itself which once entertained them, is here supposed to be taken captive to the obedience of Christ. We are compelled, however, by the connection which deals entirely with the products of human action against Divine knowledge, to adopt the etymological signification].

[Stanley's paraphrase well expresses the idea of this passage: "I conjure you not to compel me to break the bounds of the gentle and forgiving character of Christ. But be assured that, if I do exercise when I am present, the authority which some think I shall never venture to exercise but at a distance, it will be a real authority. I shall come against you like a mighty conqueror, though with weapons, not of earthly, but of heavenly warfare; and every alien thought and imagination shall fall before me, like fortresses before a victorious army, and shall be reduced to submission, like captive hands; and those who resist shall be punished like the last remnants of a defeated insurrection. To effect all this, I wait only till I am assured of your submission, that I may not confound the innocent with the guilty, the dupes with the deceivers." He speaks as if his opponents were not members of the Corinthian Church, but foreign to it; and hence as if they were not addressed in this epistle, and were only awaiting the obedience of the Corinthians that he might exercise his vengeance on them].

VERS. 7-11. In this passage the Apostle maintains that his relations to Christ were of an intimate nature, in opposition to his opponents, who professed that they alone stood in such relations; and he adds the assurance that when he should come to Corinth in person, and not merely by his letters, as they asserted, he would give them a proof of his Apostolical authority.—**Do ye look on things after the outward appearance?** (ver. 7a).—The way in which we interpret this sentence must depend upon the sense we give to τὰ κατὰ πρόσωπον. If it means things lying in sight before their eyes, from which the Corinthians might recognize, if they were disposed to do so, his Apostolical dignity, the idea would be that he was calling upon them to attend more carefully to things obviously before them. In this case βλέπετε would be construed in the imperative [Look at what is before your own eyes]. The analogy of other passages, however, would require that this verb should have stood at the head of the sentence, comp. 1 Cor. i. 26; x. 18; Phil. iii. 2. If that expression, however, means that which is merely apparent, it may refer to something in his opponents which gave them an external advantage; or to something external in the Apostle himself, which made the Corinthians postpone him to them. In this case, βλέπετε must be construed in the indicative, either as a direct assertion, and a severe reproach to them [Vulgate, Stanley], or as a question (with Theodoret, Erasmus, Meyer [Alford, Hodge, and our English A. V.]) in accordance with the lively and earnest spirit of the general passage. The context (vers. 1-10), is certainly in favor of referring the expression to the Apostle himself. [In this case, however, many think that βλέπετε would be quite as much required at the commencement of the sentence, and to be preceded by a *τι* or some similar word. The signification finally attained is much the same, whether the indicative is taken annunciatively or interrogatively. Adopting the latter as the most probable, the Apostle] intended to speak of his outward manner, which, when he was at Corinth, had not been bold or confident, and hence had afforded ill-disposed persons an occasion for

suspecting him of weakness and timidity. The question was directed not to his principal antagonists, but to the Church itself; at least, to that portion which had listened to the pretensions of these opponents. In the next verse, however, he changes his address and fixes his eye upon these opponents themselves.—If any man trusts in himself that he is Christ's, let him conclude this again of himself, that as he is Christ's, so also are we (ver. 7b). The word *ἐαυτῷ* makes the personal vanity and self-conceit of such a confidence very prominent, inasmuch as it is a confidence in one's own self. In *χριστοῦ εἶναι* we have the idea of belonging to Christ, but the context does not imply that this was in the sense of kindred (perhaps through James), or of a particular fellowship with Peter; nor does it refer merely to the general relationship of all believers, but to the special ownership implied in *δοῦλος* (which indeed a number of authorities add to the reading of this passage, though it is evidently a gloss), or *δούκωνος χριστοῦ* (chap. xi. 23). To this *ἐαυτῷ* corresponds *ἑφ'* (Lachmann *ἐφ'*=in, though the reading is not sufficiently authenticated) *ἐαυτοῦ*, which is made emphatic by *πάλιν*, again (not, on the other hand). But this phrase, of his own self, may mean either, proceeding from himself, i. e., referring to what he might see of himself, inasmuch as he would find the same evidences of this being Christ's in Paul as in himself; or by himself, without any suggestion or assistance from the Apostle; as if the meaning were: we should expect that those who assume such high grounds with respect to themselves, would need no suggestions from others, but that they would apply the same principles and come to a correct conclusion here. This last explanation seems the more probable. The first reminds us of the supposed Christ-party in Corinth which claimed a special relation to Christ on account of their Jewish descent (comp. chap. xi. 22), or on account of some intercourse with him by mysterious visions, such as are referred to in chap. xii. 1ff.; and according to it, the Apostle was maintaining that they would find the same marks of intimacy with Christ in him. But the alleged facts are altogether too uncertain to exercise any influence upon our exposition. There is no necessity of assuming that Paul had any where reference in *Χριστοῦ εἶναι* to such a party or its leaders, and the utmost that we can infer from what is here said is that he might possibly have some allusion to the name of that party. Neander thinks that Paul must have referred here to some opponents who claimed to belong exclusively to Christ on account of having received their Christianity directly from the Apostles of the original Church. The claim of these persons, whatever it might be, Paul met with the assertion that he also could speak of himself in the same terms in which those earliest Apostles said they were Christ's. The words, as he himself is, so also are we, are intended to be a conciliatory and a moderate presentation of his true claims. When he speaks unreservedly and tells the whole truth on this subject, he goes beyond what is implied in such a comparison (chap. xi. 23). *Εἰ τις* (delicately, instead of *ὅστις*) is not necessarily against the idea that his opponents were proba-

bly a number of persons. The equality or the title to an equality of position which he had claimed in ver. 7, he makes clear in ver. 8, by adding—For even if I should boast somewhat more abundantly of the power which the Lord gave us for edification and not for your destruction, I should not be put to shame.—He means to say, that if he should go much further in his claims of official authority, he would never be found an idle boaster. The particle *ἐάν* is not designed to concede that he was about to boast in this manner, and *τε γὰρ* has the sense of, for even as in Rom. i. 26; vii. 7. The object of *τε* is to indicate that some other member of a sentence stands in harmony with it or in a reciprocal relation to it. In the present case it points out such an agreement or correlation between *ἐάν*—*καυχῆσθαι* and *οὐκ αἰσχυνθήσονται* (PASSOW, Tr. A. B. I. 2 a. bb. B.). [On the use of *ἐάν* with the Aorist subjunctive when something objectively possible is thought of in the future, but not conceived of as exactly certain, see WINKER § 43, 3 b. We may here render *καυχῆσθαι* like the Latin *fut. exact.* and *αἰσχυνθήσονται* as the *fut. simpl.* as in our common English version. The word “*ἐξουσία* includes both the ideas of power and of right or authority.” HONAN]. *Περισσότερον* (accus.) should be taken in a comparative sense. According to some, the comparison has reference to what had been said in vv. 4-6; but according to others, it has reference to his opponents (*more than they boast*). It is most natural to suppose that he is putting himself on an equality with those opponents mentioned in ver. 7, and his meaning would then be: yet more than I just now did when I made myself the equal of such as claimed to be Christ's servants. In the words, for edification and not for destruction, the church is represented as if it were a house or a temple of God (1 Cor. iii. 16) [and Paul and his associates in the ministry are supposed to be artificers in the construction of the whole and of each part. It was no part of his mission to destroy, but only to save and put in order (a true conservatism). Howson calls attention to the fact that out of the twenty-two times in which the words edify, and edification are used figuratively in the New Testament, they are in every instance but one used by Paul; and the one exceptional instance (Acts ix. 81) is in a book composed probably under his superintendence, and by a writer of his school. It is possible that his predilection for the trope may have sprung from his craft as a Cilician tent-maker. But Howson is of the opinion that the word has always a social character, i. e., that it is always applied to the progress of a community, not of an individual. Hence believers are not severally a building, but only parts (living stones) of a common structure (Metaphors of St. Paul in *Sund. Mag.* for Jan., 1867, pp. 257-63)]. The expressions here used incidentally also suggest that his opponents had not edified but had rather pulled down (comp. 1 Cor. iii. 17), and that they had arrogated to themselves powers which Christ had not bestowed upon them. The *καταίεργος* of ver. 4 had been of a different nature from that which is here spoken of, for the object of that had been to destroy only what obstructed the Christian faith, and to animate and assist

such as were living a life of faith (*ἐκδομένη*) in 1 Cor. viii. 1). The communicative *ἡμῶν* indicates that there were others who shared in this power, and who were his genuine associates, and not unworthy intruders into this high office. The words *I shall not be ashamed*, are very concise and emphatic. They refer to what he was doing, or to the results of his labors as an Apostle, in consequence of which all his boasting on this subject would be proved to be the sober truth. With this is immediately connected a final sentence (ver. 9).—**That I may not seem as if I would terrify you by letters.**—This is introduced by no *οὐδὲ λέγω*, or anything of the kind. The aim which is implied in the *ἵνα* must be that of God who would not allow him to be put to shame. It was by an appeal to the results of his Apostolic power that he justified himself from the charge of using expressions in his Epistles which could never be carried into execution, and had been, therefore, thrown out for mere intimidation. There is no need, therefore, of commencing a new period with *ἵνα*, which, after a parenthesis in ver. 10, comes to a conclusion in ver. 11 (that I may not seem to terrify you by my Epistles, let such a one think, etc.). There would certainly be something abrupt in the way in which such a sentence would be introduced (and hence some manuscripts insert a *δὲ* after *ἵνα*), and the idea itself would be inappropriate (since nothing is, in fact, brought forward in ver. 11 to obviate the objection which ver. 9 supposes). [“A clause with *ἵνα*, as we have seen before in this Epistle (comp. also Gal. ii. 10), often depends on some word or words omitted, but easily supplied from the context. “This is the only instance in the New Testament where *ἵνα*, after a conjunction, is used with the infinitive. Winer (§ 43 6) resolves it into *ὥς ἂν ἐκφοβήσῃ ὑμᾶς*, as if *I might wish to terrify you*, which agrees with our translation.” HODGE]. In later usage *ὥς ἂν* has the sense of the simple *ὥς* with the *ἂν*, i. e., of *tanquam quasi* (as if), and it is here employed to modify the force of *ἐκφοβεῖν*, or to indicate that Paul was acting *like* one who terrifies. The plural seems to imply that Paul had already written to the Corinthians more than one Epistle. **NEANDER:** “We may reckon up, first, an Epistle now lost; secondly, that which we now call the first; thirdly, that upon which we are now commenting, and, perhaps, finally, the one which was sent by the hands of Titus.” [Barnes and Stanley think that the Corinthians might have seen some of Paul’s Epistles to other churches, and been so well acquainted with them as to make this general remark respecting them. Four large Epistles (two to the Thessalonians, one to the Galatians, and one to the Corinthians) among those now extant had been written (the two first in the city of Corinth) before this time. Alford also suggests that Paul may have included the letter he was then writing, by way of anticipation].—**For his letters, they say, are indeed weighty, and powerful, but his bodily presence is weak, and his speech contemptible** (ver. 10).—He here introduces his opponents, urging an objection founded on the objection which had been presented in ver. 9. The speakers who are the subject of *φασίν*, are his opponents, and this verb is equivalent to

the impersonal *φασίν* of later usage (*Passow*, II. 2, p. 2238). There is no reason for confining this to some single person. *Βαρύς* has the sense of, *gravis*, significant, important, impressive, inspiring respect, the opposite of *ἑξουθενήματος*. While his letters were important and forcible (mighty), his bodily presence was feeble (not weak on account of disease or smallness of size, but on account of a personal presence which lacked power, the opposite of *ισχυραί*), and his oral discourse (instructions of all kinds, exhortations) commanded no respect, and were received with contempt (comp. 1 Cor. ii. 8 f.). There is no intimation that he was destitute of those bodily organs which were needful to a good oral expression, or of Grecian refinement and culture. **Let such an one conclude this, that such as we are in word by Epistles when absent, such are we also in deed when present** (ver. 11).—Those who insinuated such things respecting him, might be assured that he would exhibit the same character in all his apostolical conduct as in his writings, and that no one would have reason to reproach him for acting the double part ascribed to him in ver. 10 (comp. ver. 1). The omission of the conjunction (*asyndeton*), and the position of *τοῦτο*, at the beginning of the sentence, are emphatic. *Δογίεσθαι* is here contrasted with the inconsiderate judgment mentioned in ver. 10, and it has the sense of, to weigh well. *Τοιούτοις τῷ ἔργῳ* we must supply *ἐσμέν*, not *ἐσόμεθα* as if he had intended to say that he would actually fulfil his threatenings (*λόγος*). What he meant was, that the influence which he exerted personally as an Apostle would seem to one who carefully observed it, and reflected upon it, quite as important and energetic as that which he exhibited in his writings.

[It cannot after all be denied, as Alford concedes, that *some* allusion is here made to a deficiency in the apostle’s personal appearance and delivery. It does not seem that his opponents’ objection was founded *wholly* on his reserve in the use of his apostolical powers. Without conceding that he was precisely *ὁ τρίτην ἡλικίαν ἀνδρῶν καὶ τῶν ὀφθαλμῶν ἀπτόμενος*, and even if we receive the descriptions given in Pseudo-Lucian, Malalas, Nicephorus and the Apocraphal Acts of Paul and Thecla as either caricatures or exaggerated traditions of a modern date, we are yet compelled to yield something to the almost universal agreement of antiquity. The general notion which the whole ancient church appears to have preserved of our Apostle was, that he was of a short stature, and that his body was disfigured by some lameness or distortion; that his head was long and bald, his complexion transparent, his forehead high, his nose aquiline, his eyes sparkling, and his eyebrows close and prominent. And yet that there was nothing in his person which amounted to a very unsightly deformity, we have a right to conclude from Acts xiv. 12, from his public influence before his conversion, from the power he often exhibited as an orator, and from the impression he appears everywhere to have produced. It is not improbable, however, from such passages as 1 Cor. ii. 8, 2 Cor. ii. 13, and others in the epistles to the Corinthians and Galatians, that his temperament was more than

commonly liable to nervous agitations; and it would not be strange if his enemies had seen something when he was at Corinth, which they could pervert to his disadvantage. See Conybeare and Howson, chap. vii. p. 224. SMITH'S *Dict. Art. Paul*; Ad. Clarke, and Stanley.]

VERS. 12-18. To show that his personal influence was as energetic as his epistolary discourses and exhortations, he now appeals to what he had actually done as an Apostle. He calls attention to the fact that, unlike his arrogant opponents, he had confined himself to those limits which were appointed to his calling, and within which the church of Corinth properly fell, *etc.*—**For we venture not to number ourselves among, or compare ourselves with, some who commend themselves** (ver. 12).—The words *οὐ τολμῶν* signify either, *not to have a heart for something*, from a moral repugnance to such a proceeding (1 Cor. vi. 1); or, better, ironically, *not to venture*; [in this matter we are indeed timid], with a severe implication that his opponents were vain enough to do so. A paronomasia may be noticed in *ἐγκρίναι*, signifying, *to place in a line with*, and *συγκρίναι*, *to liken*, to place by the side, *to make equal*. The words *τιοὶ τῶν συνιαστῶν* signify *with certain persons* (comp. ver. 2) of the class that commend themselves. **But they, measuring themselves among themselves and comparing themselves with themselves are not wise** [*understand it not.*] In this sentence *αὐτοὶ* with all its subsequent qualifications, appears to apply most appropriately to the Apostle himself (comp. Gal. vi. 4). It then appears to be the regular positive expression, corresponding to the subsequent negative in ver. 13, [*they measuring themselves, etc.*, but *we* will not boast ourselves of things without measure,] and finds its further development in the assertion (*ἀλλὰ κατὰ τὸ μέτρον κ. τ. λ.*) but *we* will boast according to the measure, *etc.* It was for this reason that *we* are able to account for a reading of the text which arose in the earliest times, according to which *οὐ συνιαστῶν ἡμεῖς δὲ* was left out. It seemed difficult to apply what was said in connection with *αὐτοὶ* to Paul's opponents, and *οὐ συνιαστῶν* would make no good sense if *αὐτοὶ* were applied to Paul himself (they commend themselves; but *we*, measuring ourselves by ourselves—i. e., "by what we really find ourselves to be—and comparing ourselves with ourselves, not with those wise men, those pretended knowing ones; or, "comparing ourselves with ourselves, who are so unwise, in the opinion of our opponents"!"). They also found that on this interpretation the words *ἡμεῖς δὲ* not only seemed superfluous, but injurious to the sense of the passage, and that on the other hand the sentence read smoothly and with an appropriate meaning if *οὐ συνιαστῶν ἡμεῖς δὲ* were left out ("they commend themselves; but *we* measuring ourselves by ourselves, *etc.*, will not boast as to things beyond our measure"). It is evident, therefore, that the reading of the *Receptus* which has those words is the most difficult reading, and hence was most likely to have been the true one and altered to get rid of the difficulty. This also accounts for the fact that the abbreviated reading is sustained only by Occidental manuscripts, and that even these are by no means in agreement, since some of

them have *ἡμεῖς δὲ*. But even the reading of the *Receptus* which is much better sustained is capable of a very appropriate sense. Let *αὐτοὶ* be applied to Paul's opponents. Then the measuring themselves among themselves, is not the correct estimate which people form of themselves and their performances in contrast with a more uncertain one from a comparison with others, but a proud self-conceit springing from a constant fixing of the thoughts upon themselves and their fancied excellences and performances, and from never observing those who are superior to them, and who have distinguished themselves by more exalted achievements; in other words, it is an idle self-satisfaction and self-admiration. Nor is *συνιαστῶν* to be construed as a participle in the dative plur. (anacoluthic), but a verb in the 3d pers. plur. Ind. of *συνίετα*, like *συνιάσιν*, the more common Attic form (adopted by Lachmann on the authority of B. and some other MSS.). The word stands here in an absolute sense: (they not understanding, not reaching a clear discernment, being deficient in understanding;) like the participle of *συνιέντες*—those who understand, and *δὲ συνιῶν* Rom. iii. 11, and *συνῆκαν* Mark vi. 52. It implies either that the course they take is the reason for their want of intelligence, or that it is the way in which they exhibit this want. Others explain it: they do not observe or perceive that they are measuring themselves by their own selves; or they do so without being aware of it; but such a sense is agreeable neither to the order of the words, nor to the general sense of the passage. For the Apostle is speaking not of the way in which they were blinding themselves, but of the folly of their proceeding, in contrast with his own course. With that measuring of themselves by themselves which is sure to lead off into unbounded self-laudation, (inasmuch as no objective limits can be assigned to a man's exaltation of himself), the Apostle contrasts that boasting of one's self which is confined to the limits assigned him by God. *Ἀλλὰ* is to be taken in the sense of *but*, either like the Germ. *sondern*, completely reversing or giving the negative to the previous clause, or like the Germ. *aber*, only partially doing so. The former is preferable on account of the preceding *οὐ*. As he now wishes to carry out the contrast of *persons* which had been given already in *ἐαυτοῖς τισι*, he brings up in strong light the kind of conduct which is most opposed to the pretensions of which he had been speaking. But *οὐ συνιαστῶν* offers an obvious explanation of *οὐ τολμῶμεν* (Meyer.) [It must be confessed that there is on this interpretation an appearance of defect in that sharp contrast which seems demanded by the *ἀλλὰ* at the commencement of the passage. That particle seems to require that what he was about to say should be in direct opposition to the self-commendation of those of whom he had just spoken. By referring *αὐτοὶ* to the Apostle, this would be clear, since he would oppose his way of proceeding to theirs; but if that word is referred to his opponents, we have the conduct of the same persons shown in contrast]. Oslander endeavors to avoid this difficulty, by making *αὐτοὶ* especially emphatic [giving it an exclusive power] equivalent to *σολι* [they alone, by themselves, separate from all other men. KUEHNER, *Gram. Am. ed.* § 302, 6; JELP. § 656, 3. a.]. This

would make the Apostle say, that he would not venture to put himself among or even by the side of such persons, but that he would leave them to themselves and to their own folly. In this case a severe and bitter irony would be expressed: "but *they*, for their own special part, since they measure themselves, *etc.*, are not wise; but we," *etc.* Something of this kind was undoubtedly intended by the Apostle in whatever way his language is construed; but it is questionable whether it is implied in *αὐτοί*. [The contrast implied in referring *αὐτοί* to Paul's opponents is in the very spirit of this section, and seems demanded by the argument. The very object he had in view was to put himself personally in opposition to them. The complete meaning developed by such a construction may be expressed thus: "we confess we have not the boldness which some have shown; and hence we shrink from numbering ourselves, or even comparing ourselves with them. On the other hand, we think that they are far from showing wisdom when they resort to self-commendations, and seek for credit by comparing themselves not with true Apostles, but with one another, and with their own selves at different periods. Their self-love is sure to flatter them when they look solely at their own and others' accomplishments, instead of comparing themselves with the standard which God has given us."—See a sermon on this text by Dr. Chalmers].—**Nay, neither will we boast without measure**—[as far as to things which have no limit] (ver. 13). The authorities are here in favor of *καυχῆσθαι* (Rec.) and are sufficiently strong to prove it genuine. The future [*absolute*, looking to indefinite time and to an ethical impossibility, WEBSTER, chap. vi. p. 84; WINEY, § 41, 6] implies that such a boasting could never by any possibility take place (comp. Rom. x. 14). If we leave the word out of the text, we must suppose that the Apostle in ver. 15, by an anacoluthon (*καυχώμενοι*) turned back in his thoughts to *εἰς τὰ ἄμετρα*. Fritzsche, who prefers the shorter reading of the text in ver. 12, and who concludes that *οὐ συνίσταν* originated in some marginal gloss, and then created a necessity for inserting *ἡμεῖς δὲ*, is in favor of such an explanation. But the Receptus has been triumphantly defended by Reiche (Commentar. I.) and Meyer.—**But we boast according to the measure of the rule which God apportioned to us**.—Opposed to *εἰς τὰ ἄμετρα* (on to the unmeasured, *εἰς* implying the extent or boundaries toward which the boasting tended, and which formed its measure or limit), stands here *κατὰ τὸ μέτρον* (according to the measure). This latter measure is more particularly defined by the additional *τοῦ κανόνος*, which signifies [properly, a reed, rod or staff, to keep anything erect, firm or upright, and then] the measure of the line, or the space determined by the measuring line [Robinson's *Greek and Eng. Lex. to the N. T.*]. We prefer the latter signification in the sense of a measured space accurately defined; and hence, in this place, in accordance with what follows, the department of influence, or of official duty, assigned him by God.*—A

* There is no evidence beyond the vaguest tradition that before their separation at Jerusalem the Apostles portioned out the different provinces of the world to one another, and

measure reaching even unto you.—In the words *ὁ ἐπίσταται ἡμῖν ὁ θεὸς μέτρον* w. have an instance of a bold attraction in the sense of *τοῦ μέτρον* (in apposition with *τοῦ κανόνος*) δ. The reason it is joined thus with *τοῦ κανόνος* probably was, because the Apostle wished to give prominence to the thought that the measure was precisely determined, inasmuch as the field of his activity had been marked out for him by God, as if by a surveyor's chain, when the Spirit within him, as well as external providential circumstances, had shown him in what direction and how far he should go (comp. Acts xvi. 6ff.). In *ἐκτεταταὶ ἄχρι καὶ ὑμῶν* (*to extend even unto you*) he meant to say, that in this distribution of parts (1 Cor. vii. 17), God had made his measure extend even to Corinth. The infinitive is connected with *ἐπίσταται*, in which is contained the idea of an intention. "*Ἀχρι, etc., i. e., to Corinth*, which was then the extreme limit of Paul's preaching in the West. He proceeds, in ver. 14, to show that he might, without presumption, regard them as within the sphere of his influence, and to confirm what he had said in ver. 13.—**For we stretch (over-extend) not ourselves beyond our measure, as though we reached not unto you**.—The phrase *ὑπερεκτείνεν ἑαυτὸν* properly signifies to stretch one's self over or beyond the measure which had been assigned him (by the measuring instrument); and in thus using it, the Apostle's object was to meet the objection that he had arrogated to himself in Corinth something which did not belong to him. We must not construe *ὡς μὴ ἐκτενόμενοι* (the readings *ἐκτενόμενοι* or *ἀφικόμενοι* have very feeble authority in their favor), as if it were in the preterite, but take it as a designation of those who do not come, *i. e., do not reach to you*. The *μὴ* denies the idea supposed, and implies that it was only an ideal case which he was supposing, *viz.* that he had not in fact reached to the Corinthians. He informs them what the real fact was, and confirms what he had before asserted, when he adds—**For even as far as you did we come foremost in preaching the gospel of Christ**.—*Ἐφθάσαμεν* suggests that the priority of influence in Corinth properly belonged to him, and that he had been before his opponents in preaching the Gospel and in establishing a Church there. Even if it were proved that *ἐφθάειν* in Rom. ix. 31; Phil. iii. 16; Dan. iv. 8, should have the meaning simply of *to come to* a place generally, we think its more fundamental meaning [in the aorist: we have already come, or have come beforehand] should be re-

yet there was doubtless an understanding, perhaps silently acquiesced in by them all, that only one Apostle, or supreme authority, was needful on any one field. In some special sense, "the gospel of the uncircumcision was committed to Paul and that of the circumcision to Peter" (Gal. ii. 7); and in consequence of this, James, Cephas and John went unto the circumcision, and Paul and Barnabas unto the Gentiles (Gal. ii. 9). Paul appears also to have adopted the rule that he would leave the minor details of labor to inferior hands, when the Gospel had once been planted in a place, while he pressed forward to new countries. Hence he proposed to visit even Rome, where a Church had been formed by others, only by the way (Rom. xv. 20, 24). If, then, any persons came to Corinth in the character of Apostles, or professing to act under the authority of other Apostles, while Paul was still alive and active on that field, and especially if they resisted his authority, it was a decided infringement of this express or implied arrangement, or a plain denial of his right to the name of an Apostle. Comp. Stanley.]

tained in this passage. *Ἐν τῷ εὐαγγελίῳ* implies that the announcement of salvation was the element in which he moved in all his apostolic journeys; or it simply means, *while we were preaching Christ*.—**Not boasting without measure in other men's labors** (ver. 15a).—These words must be joined to ver. 18, so as to make ver. 14 not merely the second half of ver. 14, but a parenthesis. He resumes the subject contained in *οὐκ εἰς τὰ ἄμετρα καυχᾶσθαι*, and grammatically connects what he here says with *καυχῶμεθα*, which had to be understood in *ἀλλὰ κατὰ τὸ μέτρον*, etc., in ver. 13. The participial sentence must therefore be joined with *καυχῶμεθα* and not with *ἐφθάσαμεν* (Rückert).—**But having a hope that as your faith increases we shall be enlarged among you according to our rule abundantly** (ver. 15b).—We have here a further development of the Apostle's discourse. In the first place an object is given to the *καυχᾶσθαι*, which he had disclaimed for himself when he says: *ἐν ἀλλοτρίοις κόποις*. This contains an indirect allusion to his opponents, who in fact boasted of other men's labors, and arrogated as their own what had been done by others (*κόπος*, Jno. iv. 38; 1 Cor. iii. 8). With this negative he goes on to connect the prospect of an extension of his sphere of labor beyond Corinth, in consequence of an anticipated increase of their faith; *αὐξανομένης τῆς πίστεως ὑμῶν*. [*Ἐλπὶδα ἔχοντες* is a more forcible expression than the simple participle *ἐλπίζοντες* would have been, and it signifies a firm, habitual confidence. The present *αὐξανομένης* indicates not only that their faith would be increased (Engl. A. V.), but that it was then actually increasing. He had an assurance that their faith would have a steady, pure and vigorous progress, and hence that he would not much longer be contracted and held back by his care for them. On this assurance he entertained a confident hope in a short time, *ἐν ὅρῳ μεγαλυνθῆναι*, etc. *Ἐν ὅρῳ* does not belong especially to that which had just been said, as if the Apostle had intended to say that he hoped their faith would be increased either in their hearts (in distinction from their outward growth among the people) or in the common fellowship of believers; for in either case *ὅρῳ* would be superfluous. He hoped that when their faith had been increased, he would be magnified among them, and would be assisted by their growing congregations to accomplish further and more important results. There is evidently nothing in the language used to imply that the Apostle was thinking of the geographical position of Corinth or of the favorable opportunities which would be presented there for more extensive enterprises (*ἐν* is in the sense of *per*). [And yet, as Grotius and Rosenmueller suggest, such an idea would have been peculiarly appropriate to the Corinthians, who were great navigators, and had peculiar facilities for assisting him on his journey to countries farther West and South. Not unreasonably, Osiander concludes from this passage that no Apostle had before this been further West]. Even the metaphor of a man of extraordinary stature, who could therefore reach further without going beyond his measure (Meyer), is probably foreign to the passage. Still less appropriate is the explanation of *μεγαλύνειν*, which makes it signify:

celebrari (to be praised, although in other places the word may have that meaning), or rather: to be glorified among you. The context, however, favors the idea that the Apostle was thinking of an enlargement or exaltation of his power to perform his duties, in consequence of which he would be able to press further on, and enlarge the sphere of his labors. That this increase of his greatness would only be in conformity with his calling as an Apostle, he indicates by the words, *according to our rule* (*κατὰ τὸν κανὼνα ἡμῶν*). This rule has no reference to the general principle expressed in Rom. xv. 20, for the connection (ver. 18) required him simply to say that he was confining himself to the limits God had assigned him (according to our measuring line, i. e., never to go beyond the space God has distinctly marked off for me). He is careful, however, to inform his readers that these limits did not abridge his free action and did not make his very great enlargement impossible. This he lets us know in *εἰς περισσείαν*. He was well aware that he had been ordained to an Apostleship which was universal in its object (comp. Rom. i. 18ff; xv. 28f., 28), and which called for an extraordinary energy. Rückert's idea, that *αὐξαν*—*εἰς περισσείαν* has a tincture of irony about it, appears to be without foundation (comp. Meyer).—**To preach the Gospel as far as the parts beyond you** (ver. 16a). He here informs us more definitely what would be the result of the enlargement of which he had just spoken, and what he would become capable of. *Εὐαγγελίσασθαι* is here the infinitive either of the design or of the result to be accomplished by the enlargement; it is not simply exegetical of what that enlargement was to be (*q. d.*, *that is, to make known the Gospel*), but to tell us what would follow that enlargement, or why he hoped for it (*in order that*). As in 1 Pet. i. 25; 1. Thess. ii. 9; John viii. 26, *εἰς* is here used to imply the making known to, and bringing the Gospel into, those countries. *ὑπερέκεινα* is a word used in a corrupted Greek style for *ἐπέκεινα*. In the next clause he proceeds to give us the negative description of the same result or design—not to **boast ourselves of things prepared for our hands in another's line** (ver. 16b). In this additional qualification of what he had said, he intended to signify that in such an extension of his Apostolical influence he did not mean to boast like his opponents of something already prepared for him in the sphere of other men's labors, i. e., to appropriate to himself the fruits of other persons' labors, and thus to acquire a false reputation for greatness. [In our common English version a comma should be placed after the word "line," so that no one should read the passage as if it were, "another man's line of things"]. The words *ὁ κανὼν* have here the sense of, *what is marked off by a measuring line*; properly, the extent of space intended for another and assigned to him by the measuring line. The meaning of the word is not changed here, though the general idea it conveys is affected by the context. In contrast with this false and censurable self-glorification, he now presents in a general sentence the glorying which is proper and commendable. The general rule with respect to this he announces thus—**But he that glorieth let him glory in the Lord** (ver. 17).

Comp. 1 Cor. i. 31. The reason for this glorying which is mentioned in ver. 18 makes it evident that *κρείς* (God) is here represented to be not so much the object of the glorying as the reason on account of which one glories. To a selfish and arbitrary self-commendation, to a false boasting, stands opposed a glorying in a fellowship with the Lord, as the true source of all ability, or on account of that approbation which God bestows upon us and which is revealed in the blessing attending our labors. Such a glorying is shown in the confession that whatever success we have comes from God (comp. chap. iii. 3).—For not he that commendeth himself is approved, but whom the Lord commendeth (ver. 18). With respect to this commendation of ourselves, comp. ver. 12. The person who presumes to commend himself thus is brought before us with a special emphasis in *ἐκείνος*. *Δόκιμος*, in this connection, where the Apostle is speaking of Christ's ministers, signifies one who is approved or authenticated as a faithful minister of the Lord (2 Tim. ii. 15). Meyer draws from the whole passage a somewhat different sense; for in his view *καυχᾶσθαι ἐν κυρίῳ* is a glorying in God as the Being through whose grace and power he has and does every thing (comp. xii. 9ff.; 1 Cor. xv. 10). The opposite of this is the commendation of our own selves: "for not he who acts differently from this, and instead of glorying in the Lord, commends himself, is approved (tried experimentally by Christian tests), but he whom the Lord commends (by His blessing, and not by any literal or direct praise). NEANDER: "Only that which the Lord accomplished by the instrumentality of a man is really his commendation, not his own commendations of himself, or dead letters of commendation like those which the Judaizing teachers carried." [Comp. chap. iii. 1, and above ver. 12].

DOCTRINAL AND ETHICAL.

[1. The Christian and especially the Christian pastor, should be a man of combined strength and gentleness. The one quality without the other produces a distorted character. Without strength there can be no real gentleness, to the very idea of which the conception of a reserved force is necessary, an energy which on occasion forbears to exert its appropriate qualities. The Apostle had been gentle and meek in the former part of this Epistle, but it was not from feebleness of character. He could be, like his Lord, a lion or a lamb, as circumstances called for such qualities. The Church needs heroes as well as martyrs; to contend sometimes for truth and rights, as well as sometimes to surrender themselves to the smiter. There may be more danger that God's people should fail in benignity or meekness, but there have been seasons where they have shown an equally painful lack of a magnanimity which sympathizes with great enterprises and with oppressed humanity, and a fervent zeal which cannot bear them that are evil (Rev. ii. 2; Judg. v. 23)].

2. The minister of Christ is a spiritual warrior, in arms against every thing which is in the way of the progress of Christ's kingdom, of the truth and of the knowledge of God; or which

tends to impede or impair their exclusive and complete authority. He is often compelled to experience that his natural powers are weak and sinful, but his sinful infirmities and afflictions are never allowed to control his method of warfare. The Spirit of that God, in whose cause he maintains the conflict, supplies him with weapons of Almighty power, which pierce every covering, overcome all opposition, and overthrow the strongest holds. This sword of the Spirit, the enlightening and quickening word, cuts through the most ingeniously contrived knots which the mind of man, however aided by Satanic art has been able to form, and batters down and destroys the most powerful defences which the reason of man has been able to construct against God. This is the light which penetrates the darkness of the human understanding, awakens in men a consciousness of their weakness and their errors in Divine things, convinces them of the infallible and exclusive certainty of the revelation God has made of Himself in Christ and so completely subjects their mental powers to Christ that that revelation becomes their only authority in matters of faith. In opposition to an enemy whose equipment is "great power and much craft," the spiritual combatant or commander has not only a Divine energy but a wisdom which is superior to all human craftiness. But before punishing the refractory, he distinguishes accurately between the seducers and the seduced, and he is careful kindly and thoroughly to win the latter and to draw them away from their dangerous associates. In such a work his love will be quite as prominent as his wisdom, for he will remember that his official power was intrusted to him by God not to destroy but to save and benefit his fellowmen.

2. The true minister of Christ can easily be distinguished from all arrogant intruders into the sacred office, in the first place, by his abstaining from all self-laudation, and by his leaving it entirely to God to justify him and to authenticate him as a servant of the Lord; so that if he ever boasts it will be a glorying in the Lord by whose grace he is qualified for his work, and without which he is and can do nothing; and in the second place, by his confining himself strictly to the sphere to which his Lord has called him, in which he makes all he does subservient to the Divine glory, and beyond which he never attempts to pass into new fields until he has performed all that had been previously required of him and is led and strengthened by the Divine hand.

[3. The conflict of truth with error, of sin and holiness, can never cease until all sin and error are exterminated from the earth. While true benevolence will allow of no such intolerance as resorts to carnal weapons against the life, reputation or outward prosperity of ungodly men, it can never be wanting in inclination, wisdom or power to pursue its conquests while any degree of sin or error remains in the world. This conflict is therefore truly "irrepressible" until the kingdom of darkness shall be utterly destroyed].

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 1. Christ's faithful ministers will endeavor to deal with souls as Jesus Himself dealt with them (Matth. xii. 17-20).—It is right

to meet all evil reports, but let it be always with becoming modesty.—Ver. 2. **HEDINOR:** Gentleness may and ought sometimes to be followed by sharpness and severity. In a world which is filled with wrong and outrage, who would be perpetually administering consolation (1 Tim. v. 20)?—Ver. 3. God's people and servants are spiritual soldiers who must war a good warfare (1 Tim. i. 18), and for this God alone can provide adequate weapons.—Ver. 4. **IBID:** A fortress is what makes resistance and is not easily taken. In the unsanctified heart it is: wilfulness, a proud spirit, inveterate wickedness, habitual sins, the old Adam with all his defences, subterfuges and pretended rights; or it is: everything which Satan and the world sets up in opposition to the kingdom of Christ, such as power, great names, craft, fraud, calumny, wealth, great numbers, philosophy and eloquence.—**CRYSOSTOM:** Carnal weapons are wealth, fame, worldly power, fluency of speech, severity, circumventive arts, flatteries and hypocrisies.—Ver. 5. **IBID:** That which is lofty is also proud, established. Here it stands for all opposition to the word of God, to Christ, to repentance and to faith; inasmuch as men are ashamed of the humble requirements and the cross of Christ, ridicule the duties of self-denial, and resist the progress of Christ's kingdom with all their subtlety and power.—Reason is one of the noblest of God's gifts, but when it is abused, when it sets itself against God's word, and claims to be the supreme judge and arbiter in matters of faith, *etc.*, it must be rejected.—Ver. 6. The revenge which springs from a carnal and embittered spirit should always be repressed, but that which comes from a spiritual desire to rebuke and faithfully punish wickedness is commendable and desirable.—A faithful minister should endeavor to unite, edify and strengthen his people before he attempts to scatter and punish those who are opposed to him.—Ver. 7. Teachers and preachers should not be directed by the mere outward semblance of things, but act honestly, faithfully and suitably to their calling.—Ver. 8. A good Christian will always be grateful to those who faithfully tell him the truth and never flatter him.—Spiritual power should be exercised with no other desire than to edify and benefit God's people (chap. xii. 19).—Ver. 9. An upright servant of God will be especially careful to avoid every appearance of that which has been laid to his charge (1 Pet. ii. 12).—Ver. 11. We should strive never to make an improper use of the gentle dealings of pious people, lest we compel them to exchange gentleness for severity.—It is a great thing for a preacher never to contradict his words by his works, and to be always the same, present or absent, *etc.*—Ver. 12. No man can judge himself correctly, if he looks only at himself. He must compare himself with those who possess more excellent gifts, that he may learn to think moderately of himself.—Ver. 13. God has measured out to every faithful preacher, the precise limits of his official duty, and he should strive to occupy these with all fidelity, and to leave nothing undone within his measure!—Ver. 14. A grandiloquent style of speaking however common and favored by worldly people, is peculiarly offensive to the servants and the children of God.—

Ver. 15. Blessed is that congregation which, for a long time, has a faithful pastor, and has grown and strengthened under his ministrations.—But the minister who has been successful in saving and building up the people of his charge, may be convinced on right principles, that God has called him to go further, and enlarge his field.—The great business of Christianity is to have faith. This is the true bond by which our souls are spiritually united with God, and through which we become and continue branches of Christ, derive spiritual nourishment from Him, and so are able to advance in goodness.—Ver. 17. Everything without Christ is nothing; and nothing with Christ is everything.—Ver. 18. **SPEER:** To praise one's self is to derogate just so much from God's glory, and is an insolence which God will assuredly resist. Great indeed is the commendation which God bestows; by showing to an assembled universe, that He is pleased with our works, by the testimony of a good conscience in our own hearts, and by the successful result of what we have done.

BERLEB. BIBLE:—Ver. 3. Christians live in the flesh among their fellowmen, not to obey, but to overcome their fleshly inclinations.—Ver. 4. Before anything can be built up in the kingdom of God, whatever is opposed to it, as pride and false prejudices must be discovered and removed.—Ver. 5. Carnal wisdom, vain thoughts, and the conclusions of unassisted reason, are the principal obstacles with which the gospel has to contend. They can never be subdued by external force, nor by counter opinions of men, but by the sword of the Spirit. Our great work is to learn to wield this sword with faithfulness and skill.—The right knowledge of God will always lead to a subjugation of ourselves to Him, for it will show what are our true relations to Him. Whoever follows not the Lord Jesus, as a little child, but proudly adheres to the conceited maxims of human wisdom, will certainly fall into darkness. It must be our constant care to humble every high thing and bring it into subjection to the simplicity of Christ. It will be easy to do this if we allow the Holy Spirit to work freely in our hearts.—Ver. 7. Whoever sees only what the outward eye naturally rests upon, will never observe the Spirit, and the footsteps of Christ.—Ver. 8. If the appointed overseers in the Church would use their power in the wisest manner, they should insist upon nothing but what will promote the growth of real piety, and they should exclude from visible fellowship none whom Christ has thought worthy of an invisible fellowship with Himself and His people.—If each one would give his attention to the measure which God hath measured to him, and be faithful in that without disturbing others in their proper spheres, the peace and unity of the Christian world would never be broken.—Ver. 15. Our first business is to learn what is the peculiar work to which God calls us.—Ver. 17. As long as you imagine you have something to boast of, you know neither God nor yourself, and you are making a god of yourself.—Ver. 18. We have here a little text of great importance. Great and small, strong and feeble, come within its range, that the one may not be discouraged, and that the other may not be presumptuous.

RIEGER:—**VERS. 1, 2.** Nothing is more difficult than for a man to speak much of himself. If, however, circumstances demand it, let him show that a good conscience is not necessarily a feeble or timid one.—Our Lord always endeavored to make the way of repentance and amendment as easy as possible, and He never threw needless impediments in the path of those who were seeking for truth.—**Ver. 5.** We should never hesitate to break in pieces all carnal weapons, but we should strive to bring those who once used them, to accept of the easy yoke of Christ, and to learn of Him that they may find that rest which their souls never knew while contending against God.—**Ver. 7ff.** We are very liable falsely to suspect others, when our judgments are guided by wrong principles, and are formed according to appearances. How cruel have been the imputations under which the most excellent of the earth have sometimes been obliged to live! Wicked men have not been afraid to trample under foot those whom God has prepared to sit with His Son on the throne of His glory. Teach us, O God, so to use Thy grace, that we may meekly submit to ignominy, and yet hope for glory!—**Ver. 12ff.** Where God helps, there only can the believer find a path to walk.—**Ver. 17f.** Something we must have to support us while all around us are judging and despising us. But if thou wilt glory, glory only in the Lord who has accepted of thee, and counted thee worthy of His high calling, with whose pounds thou art trading, and for whom thou art to live and die.—Even in the judgment of common sense it is a contemptible thing for a man to praise himself. But there are many arts by which it is consistent with good manners and intelligence to draw upon ourselves the observation of those around us.—The Lord can praise us, sometimes by opening doors which no art or power of man could previously open, and sometimes by quieting those who before had thought unfavorably of us (**Rev. iii. 9**). But in general our cause must be reserved for that great day when the Lord will judge every secret thing.

HEUBNER:—**VER. 1.** The good qualities of those who act as spiritual shepherds are sure to be misrepresented. Their gentleness will be called weakness, and their earnestness, arrogance and rashness. Even those who commonly appear retiring and diffident, when necessity calls for it, sometimes put forth great energy.—**Ver. 3.** The Christian must always be at war with the world, but his weapons must be spiritual and very different from those of worldly prudence.—**Ver. 4.** Only the pure in heart have courage to attack sins which are rooted deeply in the spirit of the world, and sustained by public laws and usages (wicked maxims, established customs and erroneous opinions).—**Ver. 5.** Man's pride rebels against the Gospel, but those who are enlightened and strengthened by the Spirit of God can get the victory over it.—That reason which exalts itself against Christianity and will learn nothing from Christ, is false (Luther: Satan's harlot).—**Ver. 6.** All who are in favor of right and order in the Church must ordinarily rally around their ministers.—**Ver. 7.** There are other and perhaps better Christians than yourself (against exclusiveness).—**Ver. 8.** There is a

salutary power which belongs to the pastoral office, which is not for condemnation, but for edification, and which ought always to be cheerfully acknowledged by the people. Ministers should never attempt to drive their people by slavish fears.—**Ver. 10.** Extraordinary talents or merits are not always connected with an imposing presence or a remarkable eloquence.—**Ver. 11.** The truest respect of our fellowmen is acquired by showing them that we have been called of God and are led by His Spirit; not by exhibitions and a consciousness of our own powers, which too often engender pride.—**Ver. 12.** Great as thou mayest be, there are probably some much greater! Nothing can be more idle than for a man to make himself his standard and then measure himself by it.—**Ver. 13.** God gives to every man the sphere of action in which his talents may be best employed; this he should strive to occupy, and never break into that of his neighbor and arrogate to himself something which is not his.—**Ver. 15.** Those who occupy well a small sphere will be very sure to be Divinely called to a larger (**Luke xix. 17**).—**Ver. 17.** No garment is so beautiful and no honor so illustrious as humility.—**Ver. 18.** What if you are commended by yourself and by all men? One word from your final Judge may turn it all to shame. How different will be His estimate of all human merit!

W. F. BESSER:—**VER. 3.** The Spirit of Christ enables us not only to mortify the deeds of the body (**Rom. viii. 13**), but to subject the flesh in which we live and walk (**Gal. ii. 20**) so completely under the seal of the Spirit, that our tongue, eyes, ears and all our members, our reason, and all our minds and hearts, shall be consecrated to the service of God (**Rom. vi. 13**). But whoever serves God in this life must be a warrior. If this is true of all Christians (**Eph. vi. 10**), it is in a double sense true of ministers. But he wars a good warfare if, while walking in the flesh, he wars not after the flesh, with passion, vindictiveness, pusillanimity, unworthy artifices and vain ambition.—**Ver. 4.** In the eye of the world, carnal weapons are mighty, and the spiritual weapons of the Church (the word of God, preaching, faith, confessions, patience and spiritual gifts) are of no consequence; but in God's sight, carnal weapons are powerless and vain, and those which come from the holy armory, where David obtained his equipments (**Ps. xviii. 35, 36**), are mighty. What bulwarks has the god of this world erected to keep men in their wicked ways! The idolatrous systems of heathen nations, the self-righteous prejudices of the Jew, the philosophic arrogance of the Greek, the civil grandeur of the Roman, the haughty power of the world, the whole manner of life sanctioned by ancestral usages and deeply rooted popular prejudices, strongly fortified errors of heretics,—these are the strongholds which the Church has had to storm, with no other weapons than the trumpet of the Gospel and the sword of the Spirit.—**Ver. 5.** As a beleaguered enemy builds up one wall behind another, and erects many towers in his defence, so rises up from the carnal institutions assailed by the Gospel, one high thing after another to maintain their life, their purposes, their honor, and their

loves and pleasures against the word of God, which demands an unconditional surrender. What was it that subdued me and made me renounce myself, die to myself, and thus become my own enemy; made me depend entirely upon Jesus, lose myself in Him, and find my all in Him? Nothing but the word of God, whose power is so wonderful. This it was which destroyed every high thing which my imagination erected, and behind which I had intrenched myself. As long as reason, with its power of thought and will, remained in the service of the flesh (Eph. ii. 3), she was God's enemy and "Satan's harlot" (Luther); but no sooner was she taken captive to the obedience of Christ, than she became a submissive handmaid, performing precisely the opposite service for, not against, the knowledge of God. For faith is in its essential nature obedience to Christ (Rom. i. 5; xvi. 26).—Ver. 8. This text appeals to all ministers: For edification and not for destruction! This admonishes us that we should make such a use of the power which the Lord has committed to us that we may be commended as faithful stewards.

[The Christian Church is engaged in a conflict,

and every Christian is a warrior. I. For what? 1. For the knowledge of God; and 2. for the obedience of Christ (ver. 5). This conflict can never cease while a hurtful error, or a disobedient person, remains on earth. Strongholds must be demolished (ver. 4); rational powers taken captive (ver. 5); and incorrigible ones cast out (ver. 6). II. Some principles according to which it must be conducted. 1. Christ must be over all, all must be His, and exclusive Christ-parties among such as belong to Him are schismatic (ver. 7); 2. Christ's Spirit must animate all; (a) his meekness and gentleness (ver. 1), or (b) his severity (ver. 2) according to the occasion; 3. Spiritual weapons alone must be used: every man's freedom and external position must be respected, but whatever truth and love can do must be done (ver. 4); 4. Nothing but the good of individual men and of society must be sought (ver. 8, 9); 5. Men must be valued not by their own or other's estimate of them, but by the standard of Divine truth (vv. 12, 17, 18); 6. Each one must be confined to the sphere to which Providence assigns him, and yet this should be continually enlarging (vv. 15, 16).

XIV.—HIS OWN BOASTING IN CONTRAST WITH THAT OF HIS OPPONENTS. REASONABLE DEMANDS UPON THEIR FORBEARANCE. SEVERE DESCRIPTION OF HIS OPPONENTS. PREÉMINENCE OF THE APOSTLE.

CHAPTER XI. 1-33.

WOULD to God [Would that] ye could bear¹ with me a little in *my* folly [a little
2 folly in me]:² and indeed [ye do] bear with me. For [me; for] I am jealous over
you with godly jealousy: for I have espoused you to one husband, that I may present
3 *you* as a chaste virgin to Christ. But I fear, lest by any means, as the serpent be-
guiled Eve through his subtilty, so³ your minds should be corrupted from the simpli-
4 city⁴ that is in Christ. For if he that cometh preacheth another Jesus, whom we
have not preached [a Jesus whom we preached not], or *if* ye receive another spirit,
which ye have not received [received not, λαμβάνετε], or another gospel, which ye
5 have not accepted [accepted not, ἐλάβετε], ye might well bear with *him*⁵. For⁶ I sup-
pose I was not a whit [in any respect] behind the very chiefest [these super-eminent,
6 ἐπεφύκει] apostles. But though *I* be rude in speech, yet not in knowledge; but we have
7 been thoroughly [in every respect] made manifest⁷ among you in all things. Have
[among all with respect to you. Or have, ἤ] I committed an offence in abasing myself
8 that ye might be exalted, because I have preached to you the gospel of God freely? I
9 robbed other churches, taking wages *of them*, to do you service. And when I was
present with you, and wanted, I was chargeable to no man: for that which was lack-
ing to me the brethren which came from Macedonia supplied: and in all *things* I have
10 kept myself from being burdensome unto you, and *so* will I keep *myself*. As the
truth of Christ is in me, no man shall stop me of this boasting [this boasting shall not
11 be closed against me, ἡ καύχησις αὐτῇ οὐ φραγήσεται] in the regions of Achaia. Where-
12 fore? because I love you not? God knoweth. But what I do, that will I [also] do,
that I may cut off occasion from them which desire occasion; that wherein they glory,

13 they may be found even as we. For such *are* false apostles, deceitful workers, trans-
 14 forming themselves into the [*om.* the] apostles of Christ. And no marvel;⁸ for Satan
 himself is transformed [*transforms himself*; μετασχηματίζεται] into an angel of light.
 15 Therefore *it* is no great thing if his ministers also be transformed [*and become*] as the
 16 ministers of righteousness; whose end shall be according to their works. I say again,
 Let no man think me a fool [*foolish*, ἄφρονα]; if otherwise [*but if it cannot be so, et*
 17 δὲ μή γε], yet as a fool receive me, that I [*too, κἀγὼ*] may boast myself a little.⁹ That
 which I speak, I speak *it* not after [*the manner of, κατὰ*] the Lord, but as it were
 18 foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I
 19 will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise.
 20 For ye suffer [*it patiently*], if a man bring you into bondage, if a man devour *you*, if
 a man take of *you* [*in snares you, λαμβάνει*], if a man exalt himself, if a man smite
 21 you on the face. I speak as concerning reproach [*By way of disparagement, I speak*]
 as though we had been [*were*] weak.¹⁰ Howbeit [*but*], whereinsoever any is bold, (*I*
 22 speak foolishly,) I am bold also. Are they Hebrews? so *am* I. Are they Israelites?
 23 so *am* I. Are they the seed of Abraham? so *am* I. Are they ministers of Christ?
 (*I speak as a fool [as though beside myself, παραφρονῶν]*), I *am* more; in [*by, ἐν*] la-
 bours more abundant, in [*by*] stripes above measure, in [*by*] prisons more frequent,¹¹
 24 in [*by*] deaths oft. Of the Jews five times received I forty stripes save one.
 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night
 26 and a day have I been in the deep; *In* [*by*] journeyings often, in [*by*] perils of
 waters [*rivers*], in [*by*] perils of robbers, in [*by*] perils by [*from*] mine own country-
 men, in [*by*] perils by [*from*] the heathen, in [*by*] perils in the city, in [*by*] perils in
 27 the wilderness, in [*by*] perils in the sea, in [*by*] perils among false brethren; In [*by*]
 weariness¹² and painfulness; in [*by*] watchings often, in [*by*] hunger and thirst, in [*by*]
 28 fastings often, in [*by*] cold and nakedness. Beside those things that are without [*Beside*
 other things which take place, χωρὶς τῶν παρεχόντων], that which cometh¹³ upon me¹⁴
 29 daily [*day by day*], the care of all the churches. Who is weak, and I am not weak?
 30 who is offended, and I burn not? If I must needs glory, I will glory of the things which
 31 concern mine infirmities. The God and Father of our Lord Jesus Christ, which [*God,*
 the Father of the Lord Jesus,¹⁵ who] is blessed for evermore, knoweth that I lie not.
 32 In Damascus the governor under Aretas the king, kept [*guarded, ἐφρούρει*] the city
 of the Damascenes with a garrison [*om.* with a garrison, desirous¹⁶] to apprehend me:
 33 And through a window [*a small opening, διὰ θυρίδος*] in a basket was I let down by
 [*through, διὰ*] the wall, and escaped his hands.

¹ Ver. 1.—The best attested reading is τὸ ἀποστόλεως. Several MSS. have τὸ τῆς ἀποστολῆς [and this was the reading which our A. V. adopted], to which some [Ital. Vulg. and Lat. Fathers] add ποσ. The var. τῆς ἀποστολῆς [which Stephens adopted from some less important MSS. and Chrys. Theodt.] and ἀποστολῆς are probably corrections with the view of restoring the regular construction.

² Ver. 1.—The Rec. ἀνέχεσθαι is but feebly sustained [only a few cursives of no great authority, one MS. of Theophyl.]. The var. ἀνέχεσθαι [which is a little better sustained, f. e., by B. (Birch) K., a number of cursives, Theodt., and one MS. of Chrys.], originated in the same word near the close of the verse. [Cod. Sin. gives ἀνέχεσθαι instead of ἀνέχ., as a var. lect.]

³ Ver. 3.—Οὐτως before φάσκει is probably not genuine; it is wanting in the best authorities. [B. D. (1st hand), F. G. Sin. Copt. Arm. and some Greek Fathers, Tisch. Bloomf. and Words. with the Rec. retain it, but Griesb. Lachm. Alf. Stanley and Meyer omit it].

⁴ Ver. 3.—καὶ τῆς ἀνέχουσας is a gloss which is to be accounted for by ἀνέχ. in ver. 2; it was placed either before or after τῆς ἀνέχουσας. [It is inserted by B. F. G. Sin. (3d hand brackets it) and several versions. Alfird suggests that it would naturally arise from its ending being so similar to that of ἀνέχ., while Tisch. and Bloomf. reject it as a gloss to explain ἀνέχ. Epiphani. p. 275 adds: καὶ ἀνέχουσας καὶ δικαιοσύνης, which, perhaps, confirms the conjecture of a gloss.]

⁵ Ver. 4.—Lachm. has ἀνέχεσθαι, but on inferior authority. It appears to be a correction [on account of the apparent necessity of the present tense in the apostle to correspond with the pres. of the potestas; but comp. ver. 1. and Kreg. obs.].

⁶ Ver. 6.—Lachm. has ἔδ instead of γὰρ, but on the sole authority of a reading in B., which appears to have originated in an attempt to lighten the severity of the expression.

⁷ Ver. 6.—Lachm. and Tisch. have φανερώσας; it probably originated in the attempt to explain φανερώσας by φανερώσας δαυρῶν, which words some copies actually have, [and they were regarded as especially appropriate to τῆς γυναικός, of which, however, the reading involves a very harsh ellipse]. The var. φανερώσας, found in some copies, is also in favor of the Receptus. [Lachmann's reading, however, is sustained by B. F. G. and the later Sin., though the 3d hand has φανερώσας. Alfird thinks it much more likely that the harsh φανερώσας should have been changed into the easy φανερώσας, than that the contrary should have occurred, especially as the latter word could so naturally be suggested by chap. v. 11. It probably became φαν. δαυρῶν and then φανερώσας.]

⁸ Ver. 14.—Rec. has ἐμπαροῦν, but it has less authority than παύσα, and it is probably a gloss.

⁹ Ver. 16.—Rec. has μικρόν τι καὶ; but καὶ μικρόν τι is much better sustained.

¹⁰ Ver. 21.—Lachm. has ἡδονήσας, but it has the authority of only B. and 80. [also more recently of Sinait. and a Vat. MS. of a recent date].

¹¹ Ver. 23.—Lachm. has ἐν δυν. sup. before ἐν πλεον. υπερεπ. on the authority of B. D. (1st hand) E., the Vulg. Gothic and Bohem. Versions, and many Latin Fathers. Sinait. has ἐν πλεον. περισσεύουσας, ἐν φυλακαῖς υπεραβιβάσας; the 3d hand, however, agrees with the Receptus.]

¹² Ver. 27.—Rec. has ἐν before κόπον, but in opposition to the best authorities, and confirmed apparently to the following.

¹² Ver. 28.—Rec. has *ἐκταράσεις*; Lachm. and Meyer, with some excellent authorities [with B. D. F. Sin., *et al.*, and 4 cursives], have *ἐκταρασίς*. The former was probably derived from Acts xxiv. 12, [and yet the same variation of reading is found there. The two words are often used in the same sense, but *ἐκταράσθαι* can be taken only in a hostile sense, which the connection certainly seems to require, [so Chrysost.: *οἱ θόρυβοι, αἱ ταραχαί, αἱ πολέμους τῶν ἀδελφῶν καὶ τῶν πόλεων ἐφόδοι*: the tumults, the disturbances, the assaults of mobs, the onsets of cities. So also the Greek expositors generally. This word, too, as Tisch. suggests, seems much less likely to have been changed for *ἐκταράσθαι* than the contrary].

¹⁴ Ver. 28.—Instead of *μοι* some MSS. have *μου* (Rec.); but it was probably an emendation.

¹⁵ Ver. 31.—The *ἡμῶν* after *ἐκείνων*, and *χριστοῦ* after *ἰσοῦ* are probably both additions to the original. [B. F. Sin. omit both; and others omit one of them].

¹⁶ Ver. 32.—After *σῶσαί με*, some MSS. add *ἐθέλω*. It is probably an exeget. addition [and yet Sin., *et al.*, and some Greek Fathers have it, while B. the Vulg. Syr. and Arm. versions, and a few of the Lat. writers omit it, and some MSS. and versions place it before *σῶσαί με*].

EXEGETICAL AND CRITICAL.

VERS. 1-4. Would that ye could bear a little folly from me. Nay, indeed, ye do bear with me; for I am jealous of you with a godly jealousy.—The Apostle now felt compelled, in order to recover the respect he had once enjoyed in Corinth, and to destroy those influences which were utterly inconsistent with it, to maintain that his position in the Church was not only equal but far superior to that of those who disparaged him. This commendation of himself, to which he stooped in condescension to them and as a matter of duty to himself and the cause of truth he ironically calls a “folly,” because it seemed to give undue importance to that which was insignificant and connected only with outward appearances. He therefore entreats them to bear with him, although he might seem for a while to contradict the principle he had just laid down.—*Ὁφελον* 1 Cor. iv. 8. [The word is a shortened form of the Imperfect for *ὀφελον* (which some MSS. have instead), and in the later Greek it was used as an interjection like *εἶθε*, to express a wish. Its tense implies an incomplete action still in its course and not yet come to its perfection (WEBSTER, p. 88, WINEY, § 42, n. 2). It is connected with verbs in the Indicative, here with the Imperfect]. *Ἀνείχεσθε* is the Hellenistic, and *ἡνείχεσθε* the classical form.—The imperfect (not equivalent to the pluperfect) is an ironical intimation of the boldness of the desire expressed, and implies that he could hardly expect its realization.—If we read (with de Wette, Fritzsche) *τῇ ἀφροσύνῃ, μου* would have to be governed by *ἡνείχεσθε*, a construction common in the New Testament, though unusual in the classic writers. *Μικρόν* has the sense of: a little, and the dative *τῇ ἀφροσύνῃ* signifies: in respect to foolishness. But according to the best supported reading *μου* is not dependent upon *ἡνείχεσθε* but upon *μικρόν τι ἀφροσύνης*, before which it is placed that it may become emphatic [my small degree of folly]. Such an emphasis makes the insertion of an “also” unnecessary. In *μου μικρόν τι* there is probably a slight reference to the great folly of those boastful opponents which they had already endured. [ἀδρῶν is one who does not rightly use his powers. Hence Bengel says that it is a milder word than *μωρία* which implies a folly of a perverse or wicked kind. The fault of the ἀδρῶν (ἀφροσύνη) is imprudence or rashness (Mark vii. 22)].—The doubt which after all is apparent in *ἡνείχεσθε* (that ye could or would bear) supplies an occasion for the expression of confidence when he adds, “but indeed ye do bear with me.” The object of ἀλλὰ is to correct the impression, which the wish he had just expressed might have produced, as if there were any doubt on the point: I need have no such desire, for you are already doing

this very thing. Καί has an intensive force: even, in fact. *Ἀνείχεσθε* is not in the Imperative [but in the Indicative: but you are in fact bearing, *etc.*] for as a request it would be feeble, and as a command unsuitable to the spirit of the context.—In ver. 2 a reason is given for the expectation he had just expressed in ver. 1. They had good reasons for the *ἡνείχεσθε*, inasmuch as the folly alluded to, had its origin not in a regard for his own interest or in pride, but in a Divine zeal for their welfare and for Christ's honor. (Bengel: [*amantes videntur amantes*, lovers usually seem out of their wits]; comp. chap. v. 13). The word *ζῆλον* refers here to the jealousy of love, the object of which is in the accusative (*γυναῖκα*, Numb. v. 14: Eccles. ix. 1). He was jealous of the Church in behalf of Christ (to whom he, as the one who had made the match, had espoused it), lest it should prove unfaithful, and be drawn off by seducing teachers from the simple dependence on Christ which his gospel had awakened in their hearts. He calls this feeling a zeal of God (*θεοῦ ζῆλος*), which signifies here, not as in Rom. x. 2, a zeal in behalf of God (gen. obj.), for the feeling was properly in behalf of Christ; not merely one which came from or was produced by God; and still less qualitatively, a very great or holy zeal; but such a zeal as God has (gen. subj.). This zeal was felt by God, inasmuch as He was exceedingly desirous that the bride, whom He had provided for the Son, who acts in His name, should remain constant in her attachment; and it was of course felt also by those ministers through whose instrumentality this Divine work had been accomplished. With respect to this zeal of God (among men, jealousy) as the Husband of His people, comp. Isa. liv. 5; Isai. 6; Jer. iii. 1, *etc.*; Ezek. xvi. 8, *etc.*; xxiii. 1, *etc.*; Hos. ii. 19.—The reason for his use of this expression he now proceeds to give when he adds (ver. 2)—For I have espoused you to one Husband, that I might present you as a chaste virgin to Christ.—The word *ἀρμύεν* when applied to the conjugal relation signifies, to betroth, to marry.—The middle voice in other places signifies, to betroth one's self; but among the more recent writers it has the same meaning as the active, and especially denotes the act of him who was instrumental in forming the engagement and who among the Jews always continued the medium of intercourse between the contracting parties. Comp. John iii. 29 [and “Chrysostom's epithet on the Apostle: *νηφάγωγός τῆς ἀκατομήνης* (Stanley)], (not the guardian who had the charge of the education of the maiden, as if *ἀρμύεν* were equivalent to *præparare, ornare*; nor the father who made the contract for her);—The words to one husband, are emphatic, in contrast with their dependence upon their party leaders. The design which the espousal was intended to accomplish was to present to Christ a chaste virgin.

He here gives the name of the one husband. The idea of virginal purity is especially prominent in the epithet *chaste*, on which the emphasis must be placed. The presentation refers to the period of the second advent (*parousia*), when the union of the Church with Christ will be completely realized (the marriage Supper of the Lamb). It is one part of this exclusive devotion of the Bride to her Lord, that she should remain chaste (*ἀνύμφης*). [The ancient Fathers had much to say of the virgin purity of the Church, and of the duty of each Christian as a part of Christ's betrothed Church to maintain "*virginitas mentis*," which Augustine defines to be "*integra fides, solida spes, sincera charitas*." Such views were striking in distinction from the spiritual polygamy and pollutions of heathenism and ancient heresy. Comp. Wordsworth]. In contrast with this endeavor on the part of the Apostle, he now mentions the danger which had awakened his fears:—**but I fear lest, peradventure, as the serpent completely beguiled Eve by his many arts, so your minds might be led away from the simplicity which is in Christ** (ver. 8). *Nohpara* occurred also in chap. iii. 14; x. 6, and here signifies the mind itself, especially those faculties by which we think and will; for in the present case the reference is evidently to an impurity both in the intellect and in the will—a departure from the pure Gospel and a disturbance of their entire surrender of themselves to Christ. Beck (*Seelenl.* 52 f.) makes it the corruption of all the spiritual powers of the soul, inasmuch as the thoughts and purposes are drawn away from the simplicity of truth by deluding the understanding with sophistries and the heart with vain hopes. The words *φθαρῇ ἀπὸ* are a *constructio prægans*, and signify, to be led astray, i. e., to be brought off from any thing. The verb *φθίρεισθαι* is significant, for it was not unfrequently appropriated to the destruction of virginal chastity (*vitiare*). In the present instance this spiritual chastity is called a simplicity in respect to Christ (*εἰς χριστόν*) because it implied a simple dependence upon Christ. He illustrates this by a comparison with the temptation of Eve by the Serpent; in which the points of comparison are: 1, the feminine character of the Church (*παρθένος*), and 2, the influence of Satan in both instances. He presumes that his readers were well acquainted with, and believed in, the seductive influence of Satan through the Serpent upon the woman, Gen. iii.; comp. John viii. 44; Rev. xii. 9, 14–17; xx. 2; 1 John iii. 8. [Wordsworth finds in ver. 8 "a clear assertion of the reality of the appearance of Satan in the form of a Serpent to Eve in Paradise," and we may add that we have the Apostle's sanction to the historical nature and accuracy of the history in Gen. iii. 1ff. In *ἐξαπατάω*, which the Apostle uses both here and in 1 Tim. ii. 14, the *ἐκ* strengthens the idea of the deception. He thus expresses the *thorough* deception which passed upon the woman, and which he feared might take place among the Corinthians. Comp. Elliott on 1 Tim. ii. 14]. But those who had seduced the Corinthian Church are expressly called the ministers of Satan in ver. 15. *Παρουσίαν* suggests the various arts of deception and the false shows made use of by the Judaistic

teachers, when they substituted their doctrine of the law for the pure Gospel Paul had preached. (Whether a Gnostic element was mingled with their instructions, and whether rhetorical and dialectic arts were employed in enforcing them, may be left undecided.—For if indeed he who is coming were preaching another Jesus whom we preached not, or ye were receiving another Spirit which ye accepted not, ye might well bear with him (ver. 4). This verse presents more than common difficulties, especially with reference to its connection with what precedes and what follows it. Some contend that the Apostle is here ironically giving the reasons for the solicitude he had expressed in ver. 3. "For if my opponents teach and work among you things which are entirely new, you might well be pleased with them." The idea expressed in plain terms would then be: "ye would, in fact, have reason to be much displeased with such novelties." By his ironical reproach he would thus show what reason he had for anxiety on account of their complaisance toward those false Apostles. His reason for reproving them for such a complaisance he presents in ver. 5. Thus Meyer. In like manner, Oslander, though he explains *καλῶς* to mean: "you endure them finely: you find much delight in them, imagining perhaps that you will acquire some honor from them;" and he makes the Apostle give in ver. 5 the reason for the ironical reproach in ver. 4, by directly denying there the hypothesis on which they had claimed superiority over him, viz., because they had first preached the true Jesus and brought among the Corinthians the true Spirit and the true Gospel: "If, therefore, my opponents could claim superiority over me on this account, you might well be pleased with them. But such a claim is an empty assumption; for," etc. On this interpretation, *καλῶς* has a more appropriate meaning, and the connection with the preceding context is more obvious, but the idea of denying what had been supposed in ver. 4, has something artificial in it. If no such irony is allowed in ver. 4, its connection with ver. 5, is still more difficult: "if he who presents himself preaches another, i. e., a better Jesus, etc., you may very properly be pleased with him; but this is not so." In this case the connection with ver. 8 is not plain, unless we add yet further: "such an endurance is not well and I have good reason for my solicitude." The reason for his implied assertion that this was not so, would then be given more fully in ver. 5.—In *καλῶς ἀνείχεσθε* we have an apparent reference to the *ἀνείχεσθε* of ver. 1. In the first place he tells them what reason they had for bearing with him: (ver. 2, *ζηλω γὰρ*—his reason for this he then gives further: *ἡρμοσάμεν—φοβούμεαι δὲ*.)—Now he says that after seeing how they had acted toward others, he surely had reason to expect such a forbearance from them. If the man who had come to them (among them) was preaching another Jesus, altogether different from the one he had preached, etc., they might well find the greatest delight in him, i. e., they might find the utmost conceivable pleasure in his adversaries. But if this were so, he surely had reason to expect that they would tolerate him and a little folly on his part; since he was

in no respect inferior to these super-eminent Apostles (ver. 5). In this case we only need to retain a constant recollection of what had been said in the leading sentence (ver. 1), to gain a consistent connection for the whole passage. No actual occurrence would be introduced by *εἰ*, but only a supposable though extreme case: an alteration of the fundamental principles of Christianity. In the apodosis or conclusion, he introduces a sentence of a different construction (*ἀνείχεσθε*), but one which not unfrequently is found in classic writers. In such an apodosis the *ἀν* falls away, if the object is to imply that there was something surer and necessary, unless some circumstances to prevent it should take place, or if nothing is spoken of except what must have taken place according to the supposition (Passow, *ἀν*, D. 1.). [WINEB, § 43. 2.] Had he said in the protasis: *ἐκίρυσσεν*, etc., he would have implied that the whole supposition was an impossibility, and this is an assertion which he does not wish to make. The idea is: in the case supposed, you would indeed have been well pleased. He thus intimates that such a case was not an actual reality.—The present tense in the protasis does not compel us to take *ἀνείχεσθε* as a simple præterite: “you made yourselves well pleased,” thus expressing a real displeasure or only a compulsory satisfaction; nor as a question (“have you reason to be pleased with him?”) [The leading verbs in the conditional clauses (*κρίσσει*, *λαμβάνετε*) were each in the present, and we should naturally have expected that in the conclusion (apodosis) the verb would have been in the present also: (*ἀνείχεσθε*, ye bear with him). But instead of this the Apostle designedly softens the expression by saying (*ἀνείχεσθε*): “ye might well bear with him.” In this way he avoids saying directly that they had actually borne with the assumptions of their false teachers.] *Ὁ ἐρχόμενος* in this connection does not signify that he who comes first must of course be the best, but simply that he who comes makes his appearance; the presence of his opponents is conceived of as the coming forward of a single person (Meyer). [Wordsworth: “*ὁ ἐρχ.* is, he who cometh, i. e., he who is not sent with a regular ordination and mission. This is the true character of an unauthorized teacher. This one sends himself, in contrast with the Apostle who is sent by another, viz. by Christ.”] *Ἄλλον* as applied to Jesus, is a mere denial of identity and the meaning therefore is: if he so preaches that the Jesus preached does not seem the same as the one before preached. (Not: *χριστὸν*, for then he would imply that some other one than Jesus was the true Messiah.)—*Ἐτερον* on the other hand, as applied to the gospel, signifies something different in nature or kind, comp. Acts iv. 12, Gal. i. 6, 7.—*Ἐδέξασθε* has not the same meaning with *ἐλάβετε* (to receive), but it signifies to accept, and refers to the time when they were converted. [Bengel says that this change of verbs was because “man is passive in receiving the Spirit but active in accepting the gospel.”]—As in the relative sentence the emphasis lies upon the negation, there is no *ἡμεῖς* or *ὑμεῖς*.—In the words *ἄλλον*, and *ἕτερον* it is implied that the subjects compared are entirely different from one another, and not that the thing

spoken of was more excellent in the estimation of the Apostle's opponents. By *ἕτερον πνεῦμα* we are also not to understand the spirit produced in the heart by the preaching of the law, viz., the spirit of fear (Rom. viii. 15), or the spirit of the world (1 Cor. ii. 12), or more definitely, the earthly spirit of a party; and by *ἕτερον εὐαγγ.* (scil. *λαμβάνετε*), those institutions or instructions which came wholly from men, etc.—[He had given two reasons for bearing with him, viz., the jealousy which he, as the friend of Christ (the paronymph) might reasonably be expected to feel for them, and their easy toleration of those who were preaching something like another gospel; and] he now proceeds in ver. 5 to show that if they could take such extreme pleasure in his opponents, they had some good reason for enduring him (comp. above), since he was in no respect inferior to them. He now specifies some particulars.

VERS. 5, 6. For I think that in no respect have I been behind these very superior apostles.—The word *λογίζομαι* denotes the result of careful reflection and probably has in this place still a delicate ironical tinge (Oslander).—In the negative *μηδὲν ὑστερεῖν* (the perfect reaching forward into the present) there is a modest reserve, inasmuch as he really had reason to boast of a positive superiority. But the *μηδὲν* forbids a limitation of the expression to anything of a partial nature. The words *ὑπερλίαν ἀπόστολοι*, however, both in this place and in chap. xii. 11, must apply to his opponents, previously designated by *ἐρχόμενος* and afterwards more particularly characterised in vers. 12-15. According to Neander the Apostle intended by this compound word (*ὑπερλίαν*) to designate the extravagant importance which was attributed to or assumed by these false teachers, comp. ver. 13. The whole connection is inconsistent with the interpretation prevalent in the ancient church, which applied the phrase to the principal Apostles, Peter, James and John (Gal. ii. 9), and which the Protestants very generally accepted in their controversy with the Romanists on the subject of Peter's primacy. Even if the expression contained nothing but praise rather than a bitter reproach, it would be entirely out of place in the argument.—But though I be perhaps rude in speech, I am not so in knowledge; but in every respect in regard to you we have been thoroughly made manifest among all men (ver. 6).—The Apostle here introduces a detailed explanation of what he had said in ver. 5, with a concession that in one respect there might be an exception to what he had just said, inasmuch as his opponents might pride themselves on a kind of eloquence gained in the schools. This concession, however, he would not extend beyond the manner of discourse subordinate to that which ought to be the main point with an Apostle, viz., the γνώσις, the knowledge or perception of Divine truth (chap. x. 5; ii. 14). The word *ἰδιώτης*, 1 Cor. xiv. 16, signifies a beginner, a bungler, an uneducated one who has no skill for the work in hand. [It does not deny any amount of education or skill on other or general matters. It signifies rather a man not professionally acquainted with that which he undertakes (Alford). Such a one might possibly perform the part as-

signed him even better than those who were trained to it, but he would do it in ways not taught in the regular schools. Paul was in reality a powerful speaker (Acts xix. 12; xxii. 1; xxiv. 10; xxvi. 2; xvii. 22), but he did not speak in the methods usually practised by professional orators. WEBSTER'S *Synn.* p. 215, and TRENCH, *Synn.* 2d Part, p. 152]. The occasion for such a reproach may be seen (comp. chap. x. 10) in 1 Cor. i. 17; ii. 1, 4. The Apostle was an impressive but not an artificial orator. When he says, *we have been thoroughly made manifest, etc.*, he passes as he often does in this epistle and in his other writings (e. g. chap. v. 11; x. 11; 1 Thessa. iii. 4, 5) from the use of the singular to that of the plural (*φανερωθέντες*); from the individual to the collective or collegial form of expression. If *φανερώσαντες* be adopted as the true reading *αὐτῶν* (*γνώσωιν*) must be understood. [The recent addition of the authority of the Sinaiticus to that which before was so strong in favor of this reading almost compels us to adopt it. Alford accepts of it and renders the clause thus: *But in every matter we made things manifest, i. e., he made the things of the Gospel (not as our author suggests, his knowledge itself) known among all men*].—The connection with ver. 7 will not permit us to refer *φανερωθέντες* to *γνώσωιν* for what is there presupposed as well as what is implied in *ἐν παντί* (in the sense of: in every respect, not: at all times) requires a more general assertion. We see no need of supplying: "as an Apostle and an upright man," or anything of a similar kind to define more particularly what he meant by *φανερωθέντες*; for the specification of what he intended was very obvious. In every respect, so far as you are concerned, we have been quite manifest among (with) all men; i. e. what we are to you, and what advantage you have derived from us is well known to every one (Meyer). [The phrase *εἰς ὑμῖν* cannot mean *among you*, as in the A. V., for that would have required *ἐν ὑμῖν* (Hodge)].—The second *ἀλλ'* introduces not a second conclusion or apodosis, but something contrasted with *οὐ τῇ γνώσει*, and it is called for by the transition to a more general assertion which includes the possession of the *γνώσις*.—Mistaking this, some have connected it with ver. 5, in such a way as to include *εἰ—γνώσει* in a parenthesis. This is not only unnecessary, but it deprives what is asserted in the parenthesis of all appropriate signification. After *φανερωθέντες*, we may supply *ἐσμέν* from the context, so that the general meaning will be: "not however with respect to knowledge, for in every respect are we manifest; or, we are plainly known," etc.—*Ἐν πᾶσιν* after *ἐν παντί* is in the masculine and not in the neuter: [i. e. in all things among all men].—From the *ἐν παντί* he now proceeds to select and give special prominence and vividness to one point, *viz.*, the unselfishness of his whole life while he was at Corinth, ver. 7ff. [It would have been natural for him now to have gone on to speak of his knowledge, by means of Divine revelations, etc., but the use of *φανερωθέντες* had suggested to him one of the charges made against him at Corinth, and he now proceeds immediately to answer this, leaving his "boast" of knowledge in spiritual things to be pursued afterwards (chap. xii.). This charge was that he had taken

no money from the Corinthians but had supported himself by his own labors; and from this his enemies had insinuated: 1, that if he had been a real Apostle he would have claimed a support as his right; 2, that it indicated a want of confidence in his brethren there; and 3, that he was now making his former disinterestedness a cover for large collections under Titus, ostensibly for the poor, but really for himself. The first two of these objections, as they bore on his affection and open dealing with the Corinthians, he answers immediately, but the third he does not notice till further on, chap. xii. 15–18. See Stanley].

VERS. 7–12. Or have I committed an offence in abasing myself that ye might be exalted, because I preached unto you the gospel of God without charge?—[The particle *ἢ* is not rendered in our Eng. versions, and yet it is expressive as marking a transition to a new objection by his opponents (Hodge)]. The Corinthians would necessarily understand the Apostle, when he asserted that he had been made manifest among them, as in every respect maintaining that he had behaved himself honorably among them. This induces him to raise the question given in ver. 7. As the object of this question is to ward off from himself a very foul reproach, it implies a very painful and bitter reproof. His opponents probably represented his gratuitous labors and his earning of his own support by his daily toil, as a letting down of his apostolic dignity, not merely a defect and a violation of decency, but as an *ἀμαρτία* [a transgression of established law], as a refusal of the dignity and position which God had assigned him, and perhaps also as a contempt for the Corinthians themselves by scorning to receive any thing from them. The relation of the following sentences to the principal proposition and to one another has been variously explained. The two sentences, *ταπεινῶν ἑαυτὸν, etc.*, and *δτι—ὑμῖν*, may be coördinated [so as to be two forms of expressing the same thought] and may be thus regarded as a misrepresentation: 1, of the Apostle's humility; and 2, of his disinterestedness. On the other hand, the first sentence may be taken as the essential part of his offence, and the second as an epexegetis of the first. Or, finally, *δτι—ὑμῖν* may be regarded as the proper substance of the objection, and *ταπεινῶν, etc.*, as describing, in a parenthesis, or in a transposed or hyperbatic sentence, the character of the act of preaching the Gospel without support (as if he had said: because humbling myself, I preached the Gospel without charge). The correct way undoubtedly is to make the one sentence subordinate to and not coördinate with the other; and then the best, and probably the easiest, way is to take the participial sentence as a parenthesis [: Have I committed an offence in abasing myself, because I preached, etc.]. It is, however, not to be resolved into: while I was abasing myself (Meyer). By the words *abasing myself that ye might be exalted*, which he brings forward to the earlier part of the sentence, he shows how he thought his gratuitous preaching might be and ought to be regarded. His opponents looked upon it as an act of self-degradation, whereas it deserved to be esteemed an act of affectionate self-renunciation, an abstaining from the asser-

tion of an acknowledged right (1 Cor. ix. 4), and a supporting himself by the work of his own hands (Acts xviii. 3), to which he submitted for their good (*ἵνα ὑμεῖς ἐνωσθῆτε*). The exaltation at which he aimed was not merely that of general prosperity, but a spiritual elevation from the depths of a sinful corruption to the heights of a Christian salvation. In the words, preaching the Gospel without charge, we have a refined contrast between what is gratuitous and what is of the utmost possible cost and value (*τοῦ θεοῦ* is here the *gen. auctoris*). [MAYER: "observe the collocation of the words *δωρ. τ. τ. θεοῦ εὐαγγ.*: the Divine or most precious Gospel for nothing."]—I spoiled other churches, receiving wages from them, that I might minister to you (ver. 8). The idea contained in *δωρεάν* he here more fully carries out; and he places in contrast with the Corinthian Church some churches (the Macedonian, comp. ver. 9), on whom he had made demands, in order that he might serve them (officially, *εὐαγγελιζόμενος*). *Ἐούλασα* is a strong expression and calculated to awaken shame in the hearts of those to whom he wrote, inasmuch as it implies that others in straitened circumstances had been reduced to want in order to do them a favor (comp. viii. 2). The word is more particularly explained when he comes to say *ὀψώνιον λαβόν* (1 Cor. ix. 7), which signifies wages for service performed for a livelihood. This he received while he was doing service for the Corinthians; it was contributed, not for the poor, like that mentioned in chap. viii. 4; ix. 1, but for the promotion of their spiritual welfare. [CHRYSTOSTOM: "he did not say *took*, but *robbed*, i. e., I stripped them bare and made them poor. And, what is surely greater, it was not for superfluities, but for the supply of his necessities; for when he says wages he means necessary subsistence. And, what is more grievous yet, to do you service"]. He first speaks of what was needful during his journey to Corinth, and while establishing himself there. Immediately afterwards he speaks of his condition while residing there.—And when I was present with you and was in want, I was chargeable to no man (ver. 9 a). When I also suffered want (*καὶ ὑστερήεις*), when I became destitute (*ὑστερεῖσθαι* in Luke xv. 14, *καὶ concessive*), when, particularly, what I had brought with me was exhausted, and what I could earn was not sufficient. *Καταναρκῆν τινος* (*I was chargeable to no one*) occurs also in chap. xii. 13, 14). [WORDSWORTH: "The metaphor is from the fish, *νάρκη*, or *torpedo*, which attaches itself to other creatures and produces torpor in that to which it attaches itself, and then endeavors to derive nourishment from it. 'I was not,' says Paul, 'like a torpedo to any among you'"]. According to Hesychius, the word has the sense of *βαρύνειν*, properly to grow torpid, and so to press down upon any one. Jerome speaks of it as a Cilician expression, meaning *gravare*; in this place to be a burden to any one by relying upon him for support. Others regard it as meaning here: to be inactive in my duties. *Οὐδένος* in the sense of: to no one's disadvantage [i. e., not enough to injure any one], would not be appropriate in this passage (comp. ver. 9), nor in chap. xii. 13, 14.—For that which was lacking to me the brethren which

came from Macedonia supplied. (ver. 9 b.)—This was the way in which he avoided being burdensome. The words need not be regarded as a parenthesis [as in Alford and Stanley]. *Προσαναπληροῦν ὑστερήει* occurs also in chap. ix. 12. As in all this connection no allusion is made to the Apostle's supporting himself by his own earnings, we may reasonably doubt whether the *πρός* in this compound verb contains any hint of the kind, as if it implied an addition to what he earned. We rather understand by it an addition to the small amount which he perhaps yet possessed, or that which was necessary to complete what he lacked. The brethren here mentioned were possibly Silas and Timotheus, who we know actually came to him from Macedonia (Acts xviii. 5), and may have brought with them additional means for his support. The Corinthians knew very well whom he meant. Phil. iv. 15 has no reference to this transaction. It is very likely that he had some reference to such means of support when he goes on—in every thing I have kept myself from being burdensome to you, and so will I keep myself. (ver. 9 c.)—That is, he had always kept from being burdensome to them in any way, and he now announces that this would be his principle of action for the future (*καὶ τέρψω*). This was said that they might not think he was reminding them of these things in order to induce them afterwards to contribute to his support, or to establish some claim upon them for another time. This assurance he further confirms by a solemn affirmation—As the truth of Christ is in me, this boasting shall not be closed against me in the regions of Achaia (ver. 10). A similar expression is found in chapter i. 18 and Rom. ix. 1. He pledges the truth of Christ which dwelt within him and which was pure truthfulness, in opposition to all hypocrisy or falsehood, as the security or warrant for what he was asserting, viz. that this boast (about keeping himself free in future, *καὶ τέρψω*, should never be suppressed; i. e., that he would always so conduct himself that no one would be able to contradict him when he confidently maintained that his life had been and should be unselfish. [Alford (with whom Dr. Hodge agrees) maintains that there is no oath or even solemn affirmation here, but that the expression is exactly analogous to that in Rom. ix. 1, and signifies: "the truth of Christ is in me, that, etc.; i. e., I speak according to that truth of which Christ Himself was our example, when I say that," etc.]. The metaphor in *παρηγγεῖται* is essentially neither that of a road hedged in, nor of a stream dammed up, but a *φράσσειν στόμα*, i. e., a stopping of the mouth, inasmuch as *καύχησις* is talking in a loud tone (comp. Rom. iii. 17; Heb. xi. 33; Ps. cvii. 42; Job. v. 16; 2 Macc. xiv. 36). The *καύχησις* is personified. Its mouth shall not be stopped, it shall never be put to silence. *Εἰς ἐμὲ* is here simply, in respect to me, not adversatively, as if he had meant, for my injury or in spite of me. In *ἐμὲ* also may be perceived a silent contrast to those with whom it would be very different. "The truth of Christ is in me," contains nearly the same idea with that which asserted that the life of Christ was in him, and other expressions of a like nature Gal. ii. 20; 1

Cor. ii. 16; Rom. viii. 9-12) Olshausen's interpretation: "as truly as I am a Christian," is not in accordance with the spirit of the words. Rückert's explanation, on the other hand: "This assertion, that my boasting shall never be taken from me, is the truth of Christ in me, i. e., is as surely true as if Christ Himself asserted it," is rather forced. Instead of saying *ἐν ὑμῖν*, he more solemnly and beautifully says, in the regions of Achaia (*ἐν τοῖς κλίμασιν τῆς Ἀχαΐας*, MEYER). *Κλίμα* means a district or a region of country, and it occurs also in Rom. xv. 23; Gal. i. 21. It was very possible for Paul's readers to explain this assertion so as to make it an indication of his aversion to them and estrangement from them, inasmuch as love usually receives with readiness what is offered by a beloved one, and even what is done from a different motive. He guards against such a construction when he subjoins—**Wherefore? Because I love you not? God knoweth** (ver. 11).—He calls God to witness that his resolution to receive nothing from them, sprung not from any defect of love toward them. He then proceeds (in ver. 12a) to explain positively the object he had in view, and the reasons which moved him in this whole affair.—**But what I thus am doing, I will also continue to do, that I may cut off the occasion from those who desire an occasion.**—He refers once more to this matter in *ὁ δὲ ποιῶ, καὶ ποιῶ*, which is not a single proposition, corresponding to *ἐτήρησα* and *τηρήσω* in ver. 9, for in that case *διὰ τοῦτο ποιῶ* or *ποιῶ καὶ ποιῶ* would have to be understood. The assurance refers to his future course, and this makes it necessary that *καὶ ποιῶ* should be the concluding proposition of the sentence (MEYER). A *τοῦτο* before it can very well be dispensed with. He thus testifies that he had had his eye upon his opponents in this affair, and that his object had been that no one should be able to allege that he thus showed that he had no affection for the Church. This he expresses in a final sentence: *that I may cut off the occasion, etc.* By *ἀφορμὴν* he designates the particular matter with respect to which his adversaries wished to assail him; the occasion for making an attack upon him. According to the context this must refer to his disinterestedness. When he took nothing from the Corinthian Church, his object had been to deprive his opponents of all power to disparage him for his want of this disinterestedness. In *τὴν ἀφορμὴν* the article implies, this precise occasion. The last *ἀφορμὴν*, without the article, signifies, any occasion in general.—**that wherein they glory, they may be found even as we** (ver. 12b).—Some connect this second final sentence with the first, and regard *ἐν ᾧ καυχῶνται* as a parenthesis, referring to *ἐνεδίδωμι καθὼς καὶ ἡμεῖς*. [This goes on the supposition that they themselves took money of the Corinthians, and desired that the Apostles should do so "in order that (in this matter on which they boasted) we might be found even as they"]. In opposition to this it must be recollected, that they pretended to be superior to Paul. It may, however, be said that his opponents regarded the reception of money as an apostolic prerogative, and hence that this was the object of their *καυχᾶσθαι* (1 Cor. ix. 7 ff.) ["from those who desire occasion that

in this apostolic right of which they boast, they might be found even as we," i. e., they desired that we should receive money as an apostolic right, that thus they and we might stand before the people on the same level of apostolical authority in the matter of receiving a maintenance (STANLEY). But in whatever way this second final clause is made dependent upon the first, and thus expressive of the desires of Paul's antagonists], the whole passage assumes an ironical tinge, and implies that, although they would willingly allow him to participate in their boast, it was only that they might thus conceal their own shame, and deprive him of his just fame (OLSHAUSEN). But such a view of the passage is justified neither by what is said in 1 Cor. ix. 7 ff. (where no allusion is made to any such assertions of his opponents), nor by our context. In such a case also the words ought to have been *εἰπεῖσθαι αἱροί*. The correct construction would seem to be to coördinate the second final sentence with the first [i. e., regard both as expressive of the Apostle's design in keeping himself as he was], and yet this seems to imply that these opponents actually received nothing from the people, and prided themselves upon that fact, and endeavored to make it a ground for triumphing over the Apostle. Paul, in this case, says that he had given such a direction to his conduct that in this respect they should be found like himself, i. e., that they should have no reason for preference to himself. Such an explanation, however, is opposed to what is contained in ver. 20, 1 Cor. ix. 12, and to our context (ver. 18), even if we pass over the necessity of giving to *καθὼς* the strange meaning of, no better than. Besides, how could he urge upon their consideration his own gratuitous services among them, if his opponents were in the same position. [Alford proposes another interpretation. He finds the clue to it in ver. 18 ff., where he thinks this *καυχῶνται* is again taken up and described as being *κατὰ σάρκα*, and the *καθὼς καὶ ἡμεῖς* is taken up by *ἑβραῖοι εἰσιν; κἀγὼ, etc.* From this he thinks it manifest that the meaning of the present clause is: that in the matters of which they boast they may be found even as we, i. e., that we may be on a fair and equal footing. This, he thinks, affords a natural connection with the next verse, since the Apostle implies by the *γὰρ* there that this would end in their discomfiture; for realities they had none, no weapons but misrepresentation, they being false apostles, etc. The objection to this is, that before and after this verse the Apostle is not speaking of general apostolic claims, but only of the specific point—that he had received no support from the Corinthians, and that he had declined to receive it that he might cut off occasion, etc.]. The correct presumption is, that they boasted of their own disinterestedness without reason, and that Paul was determined by a course of actual disinterestedness, not only to cut off all occasion for imputing to him mercenary motives, but to compel them to assume a position in actual practice like his own (MEYER). The sordid spirit which is ascribed to them in ver. 18 shows that they had no good ground for boasting of their disinterestedness, and we need not, therefore, with de Wette, assume that the point on which they

made their boast was their performances as apostles, for such a claim would have been too vague (comp. Meyer). He now shows (in vv. 13-15) by his representation of their true character, that he had had good reasons for such precautions with respect to them.

Vers. 18-15. For such persons are false apostles, deceitful workers transforming themselves into Apostles of Christ.—In a very arbitrary manner some who interpret *iva*—*καθὼς καὶ ἡμεῖς* in ver. 12 to mean “no better than we,” interpolate in this place the thought: “but rather worse, for” *etc.* (Rückert.). The same must be said of the interpolation of the sentence: I doubt not that they employ such artifices (as pretending that they receive no remuneration), for” *etc.* (Billroth). Probably also the connection with *iva εἰρησώσω* which Meyer proposes: “not without reason do I make it my object that they may be found even as we in those things on which they make their boast: for the part these persons are acting is that of falsehood and deceit,” is rather too intimate.—The words *οἱ τοιοῦτοι* (such persons) form the subject, and *ψευδαπόστολοι* (false apostles) the predicate of the sentence. It is only in this way that they receive their proper force as a discovery of the true character of these teachers, and they thus form a harmonious whole with the remaining predicates. If *ψευδαν.* be taken as the subject of the sentence, the object of *οἱ τοιοῦτοι* would be, what the course of the argument does not call for, to distinguish them from other false apostles, and the subject would be brought into too close contact with the predicates (Osiander). By *such persons* the Apostle intended the same as those who in ver. 12, are said to desire occasion and to boast. The false apostles were such as wished to be regarded as apostles, as men who had been commissioned perhaps as Paul was, by Christ Himself, and who therefore assumed the name and claimed to be called apostles. Whether they claimed to have seen Christ, or only to have been the true founders of the church at Corinth, is uncertain. In either case their claim was without foundation and contrary to actual facts, since they were obviously contending for their own interests and not for Christ's cause (comp. Osiander).—The second designation, *deceitful workers*, (not *workers of deceit*, or such as busied themselves with deceit), has reference to their influence upon the people, leading them astray by deceptive arts, having no care for the *welfare* of their hearers but pursuing their own selfish ends, and organizing parties in opposition to the Apostle, and to the true interests of the congregation (perhaps also corrupting the doctrines of the gospel, comp. chap. ii. 17, iv. 2). *Ἐργάται κακοί* occurs in Phil. iii. 2, and the opposite *ἐργάτην ἀνεπαίσχυντον* in 2 Tim. ii. 15.—[The middle part. *μετασχηματίζομενοι*, signifies, changing for themselves their form into (as far as to) Apostles of Christ. Rev. ii. 2.] In saying that these pretended apostles did this, he intimates that their proper form was a very different one, and rather that of messengers of Satan, comp. vers. 14-15, (Osiander says: emissaries of men and of human factions—in opposition to the context), and of course that their representation of themselves as the messengers of

Christ was a mere pretence assumed for the occasion.—W. F. Besser says: They disguised themselves *a.* in respect to doctrine, inasmuch as they retained many words and names which belonged to Christianity, but which were only like empty husks wrapped around some seeds which belonged not there; *b.* in respect to conduct, inasmuch as they outwardly imitated the works which Christ's Apostles wrought, but they were destitute of that benevolence which constituted the perfection of a Christian's doings (chap. v. 12).—**And no marvel; for Satan himself transforms himself into an angel of light.** (ver. 14a).—The Apostle finds it altogether natural (*οὐ θαῦμα*) that they should thus disguise themselves, inasmuch as it was a matter of notoriety that their Master was wont to assume a garb altogether opposed to his proper character. [Milton has made use of the hint here given in *Par. Lost*. B. III. vv. 634-44.] The relative *αὐτός* is in contrast with *οἱ δάκνοὶ αὐτοῦ* of ver. 15.—Good angels are called angels of light, because their purity is a participation in God's light (1 John i. 5). This light has sometimes become perceptible to men, when such angels have made their appearance on earth (Matt. xxviii. 3, Acts xii. 7, *et. al.*). Satan, on the other hand is a dark power (comp. Eph. vi. 12, Acts xxvi. 18). We have no reason to maintain that the Apostle had his eye at this time upon any particular event like the temptation of the first man or of Christ: much less that he was thinking (like the later Rabbins and others) of magical appearances of angels in radiant forms. The only explanation which is probable is that which refers it to certain moral and spiritual influences of a seductive character, under some splendid semblance of truth and goodness.—**It is no great thing therefore if his ministers also should transform themselves, so as to seem to be ministers of righteousness** (ver. 15).—In this way, he draws a conclusion from the greater to the less: if such is the conduct of the prince of darkness, it is no great matter (*μὲγα* 1 Cor. ix. 11), and therefore, nothing remarkable or extraordinary (therefore *οὐ θαῦμα* ver. 14), if his ministers undertake to do a similar thing. *His ministers* are those who prove to be his agents by their efforts to corrupt the work of God, and to disturb the churches.—*μετασχηματίζονται ὡς* is equivalent to: *εἰς τὸ εἶναι ὡς*. Righteousness represents in this passage a power in opposition to Satan, and his dark and unholy influence (comp. chap. vi. 7, 14).—**Whose end shall be according to their works** (ver. 15 b).—He thus finally, refers solemnly to the doom which such sinners must ultimately meet, inasmuch as the end of such servants of Satan must be according to their works, comp. Phil. iii. 19, Rom. vi. 21, 1 Pet. iv. 17. The saintly form they have here assumed will hereafter be removed and they will suffer the doom of those hypocrites who, under a fair exterior, are opposed to every good cause and are in harmony only with Satan's designs.

Vers. 16-20. I say again let no man think me foolish, but if it cannot be so, yet as a foolish man receive me that I may boast myself a little (ver 16).—The Apostle here commences a more extended comparison with his opponents. In the first

place he demands that they would not regard what he was saying upon this subject as foolish (*ἄφρονα*); but in case they could not grant this request he entreats them to extend to his foolish boasting that indulgence which they had learned so willingly to yield to the more extravagant demands his opponents had made upon it. The *πάλιν* (again) in connection with what immediately follows, awakens some surprise, and hence some have been disposed to refer it entirely to his request to be received as a fool (*ὡς ἄφρονα δεξασθῆ*), comp. ver. 1. But there is no necessity for passing over such an interval, inasmuch as the word has reference to both these expressions. It must have been evident from the whole tenor of his discourse that he had spoken in ver. 1 quite ironically of his *ἄφροσύνη*, and of course that he really did not regard his boasting as a folly.—[*Εἰ μὴ* signifies by an ellipse of *εἴ*: *if it be not*; and thence by the addition of *δε* it takes a force adversative to the preceding context: 'but if otherwise' (JELF § 860, 5. c.). The *μὴ* indicates that the whole is in the mind, *μὴ τις* implying a wish, and a will, and *εἰ μὴ* an opposition in the mind alone]. *Εἰ δὲ μήγε* (Matth. vi. 1) even in the classic writers sometimes follows a negative proposition, where it is intended that a positive wish is not to be gratified. The idea here is: I desire that no one should think me a fool, but if this wish is not complied with, then, *etc.* The *γε* makes the negation more striking and is equivalent to, *even if not, truly if not.* *Κἄν* (also in Mark vi. 56; Acts v. 15) is an elliptical mode of expression, equivalent to, receive me, *even though* you receive me as a fool; provided you extend to me the forbearance usually allowed to a fool. In *δέξασθῆ* he refers back to *ἀνέχεσθαι* in ver. 1, as if he would say, receive me, give me a hearing; and his object is to obtain from them what is needful for that which he immediately afterwards declares that he intended to do, *viz.*, that I also may boast myself a little. The phrase *I also* (*καὶ γὰρ*) has reference to the boasting of his opponents, comp. ver. 12 and 18.—But under a clear conviction of what became an Apostle of Christ, he wished them to understand that this boasting in which he put himself on a level with his opponents, was not a style of address to which he had been led by the Lord (Christ) or by the Divine Spirit. It was not a way conformed to our Lord's pattern, in His spirit (Matth. xi. 39; Luke xvii. 10), or as His servant might be expected to do, but it was an expression of Paul's own feelings as a man.—**What I am speaking, I am speaking not after the Lord, but as if in foolishness** (ver. 17).—In *ὁ λαλῶ* he has in mind; in this confidence of boasting; what he had already arranged in thought, and what he had already begun to express in some introductory words. [Stanley draws attention to Paul's use of *ὁ λαλῶ*, 'my language,' 'my general strain,' in distinction from *ὁ φημί* or *λέγω* 'my words.' In classical usage *λαλῶ* appears to have had the sense of a continuous flow of talk, comp. Lat., *lallo*, Germ., *lallen*, and Eng. *lull*. EURIP. Dem. 8: *λαλεῖν ἄριστος ἀδυνατώτατος λέγειν*. PLUT. 2. 909 A.: *λαλοῖσι μὲν οἱ τοι. φράζονται δὲ οὐ*. The word is in the future present because the Apostle was already thrown forward into the discussion (Osiander)]. With respect to *κατὰ*

κύριον comp. *κατὰ* in chap. vii. 9; Rom. xv. 5, and analogous expressions in 1 Cor. vii. 10, 25, 40; comp. Bengel, Meyer, Osiander.*—*Ὡς ἐν ἄφροσύνῃ*, as if in folly, as one who is in a foolish state of mind.—The concluding words; **in this confidence of boasting.** (*ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχῆσεως*),—must be joined with the *λαλῶ* which must be supplied to *ἀλλ' ὡς ἐν ἄφροσύνῃ*, *but I speak as if in folly*, in the confidence of boasting. Meyer connects them with *οὐ κατὰ—ἄφροσύνη*. I speak this not according to the Lord but as a fool with this confidence, *etc.* Such a construction seems rather constrained and harsh. *Υπόστασις*, has here the same meaning as in chap. ix. 4, *i. e.* confidence, not matter, object (in this matter, *etc.*) still less circumstance (since we have come to boasting). [STANLEY: "The whole phrase" refers to the boasting not of himself but of his opponents, or at least of himself and his opponents conjointly; and it is intended to limit the justification of his boasting to this particular occasion].—**Inasmuch as many boast after the flesh I will boast also** (ver. 18).—He here more fully develops what he meant by the *καὶ γὰρ* of ver. 16, and puts himself in direct contrast with his opponents, whose boasting according to the flesh he implies had led him to these self-laudations. *According to the flesh*, is in contrast with *according to the Lord* (*κατὰ κύριον*) in ver. 17, and corresponds with *as if in foolishness* (*ὡς ἐν ἄφροσύνῃ*). It designates here either (1) the object of these self-commendations (external advantages) such as are in other places (esp. Phil. iii. 8, *etc.*) declared to be *ἐν σαρκί*; or (2) the objective rule according to which one judges; or finally (3) the subjective turn or determination of the mind under the influence of such sensual and selfish motives as pride, vanity, *etc.* Our explanation of the phrase will depend upon the answer to the question whether in the succeeding clause the Apostle carried forward the same idea, as seems to be intimated by the *καὶ γὰρ* and by the connection with vers. 17 and 19.

* As the phrase *κατὰ κύριον* in our passage has been generally brought into discussions respecting the Apostle's inspiration, we should carefully notice its meaning. Literally it signifies, "according to the Lord." Of course, here as every where else in Paul's own writing, the Lord means the Lord Jesus. But was it, (1) according to the example of the Lord who was lowly and never boasted; or (2) according to the Lord's command or direction (for sometimes; as in 1 Cor. vii. 8, 10, 12. Paul refused to lay a Divine command on his brethren and only gave them human advice which they were at liberty to follow or decline); or (3) according to the Lord's inspiring Spirit? Evidently it was not the last, for Paul claimed always to be under the Spirit's influence, and the preposition would not have been *κατὰ* with an accusative, but *ἐν*, *ἐκ* or *ἀπὸ* (Winer § 51. 5. k. 3). The analogy of 1 Cor. vii. 40, would favor the second method. In this case it would be no denial of his general *θεοσεβεία*, but rather an assertion of it; for his present exception would prove the general rule. Indeed we are under no necessity of supposing an exception in this particular instance, for even the inspiring Spirit might direct Paul to leave men unfettered by authority in matters of social expediency as in marrying or boasting. But the contrast implied by *ἀλλὰ* between the matter here spoken of in *ἄφροσύνῃ* and *κατὰ τὴν σάρκα*, shows almost conclusively that the Apostle was here speaking of something *κατὰ κύριον* which was not according to a boastful manner. So Chrysostom; who thinks that Paul here condemns boasting in form and in general as not after the Lord, and yet goes on to boast because the good intention which led him to do so made it right in the present case. We are led therefore by the preposition here used and the connection to adopt the first method of interpretation mentioned above. (Comp. Hodge, Stanley, and especially Lee on Inspiration, Lec. VI. pp. 237-8.)

The third method, however, seems unsuitable, if we are obliged to conclude that the Apostle was determined by sinful and selfish motives. The best way is probably to unite the third and the first in such a way that the self-commendation intended was one which sprung from his higher spiritual nature, and yet took the direction of the flesh, because it was concerned with such external advantages, as genealogical descent (ver. 22), and individual position (ver. 23). Paul had done and experienced many things which might incline him to speak of such things (vers. 24, etc.). Such carnal boastings are here represented, though perhaps in an ironical manner, and confessed to be, on the part of the Apostle, foolishness (*ἀφροσύνη*). [*As κατὰ τ. σάρκα* (the article much strengthens the expression and makes it mean according, to *their* flesh) cannot be made to signify, in carnal things, and as it can be made to mean nothing but, according to *unsanctified human nature* (as opposed to *κατὰ κύριον* of the preceding verse), we see not how we can adopt any interpretation which makes Paul declare his determination, *καυχᾶσθαι κ. τ. σάρκα*. It would not be possible to make it consistent with Paul's character or a Christian spirit. Nor does the language strictly require it. *Ἠὸς*: "There is no necessity of supplying *κατὰ σάρκα* after the last clause. What Paul says is, 'As many boast from unworthy motives, I also will boast.' If they did it from bad motives (*κατὰ σάρκα*), he might well do it from good ones"]. — *For ye who are wise suffer fools with pleasure* (ver. 20). He here tells them what it was that strengthened or at least encouraged him in this purpose. It was their toleration of such persons, and, in fact, their pleasure in fools. [People usually tolerate the chatter of fools, as they do the petulance of children]. The reason for this he assigns in a sudden turn of his discourse, ironically reminding them that they must be wise men (comp. 1 Cor. iv. 10). *Ὅτις* is not here by way of concession, in order that the force of the reproach might be increased and their guilt aggravated; but its object is to suggest the reason for their indulgence, though in a way to inflict a severe reproof in connection with the irony. As intelligent people can have no pleasure in the vaunting talk of fools, they should not by their indulgence encourage others in their folly. — *For ye suffer it, if one brings you into bondage, if one devours you, if one enslaves you, if one exalts himself, if one smites you in the face* (ver. 20). He here illustrates further what he had said by reminding them of the extraordinary degree to which they had carried their indulgence, when they had taken pleasure in even the most unworthy treatment, yea, abuse of themselves (how much more, therefore, might he expect them to endure his *ἀφροσύνη*?). In the first place, he recalls to their recollection the complete subversion of their freedom under the arrogant exercise of power which these false Apostles had put forth among them (*εἰ τις καταδουλοῖ*). In this we must understand not so much the imposition of the yoke of the law and the loss of evangelical freedom, as a tyrannical assertion of authority, a sacerdotal guardianship of their consciences, and a requirement of

a blind obedience. In the next place, he reminds them of the selfish, avaricious practices to which they had submitted: *εἰ τις κατασθίει*, if a man consumes you, and wrests from you all you have, comp. Ps. liii. 5; Matth. xxiii. 13. The word has the sense of *devour* (not, to destroy by grief, nor, to disturb the Church by breaking it up into parties). There is no necessity of introducing here the idea of an inordinate fondness for luxurious food and good living, in order to distinguish *κατασθίει* from *λαμβάνει*, for this latter word means not simply to take (as when one receives a present or reward, or secretly conveys something away; for this would require something like *ὑμῖν* after it, and as a feebler expression would not be needed after the preceding verb), but to catch, as in chap. xii. 16, by craft, by sly contrivances to get one in his power (as in hunting), by such means as would readily be supplied by ambition or avarice. [*Ἠὸς*: "Our version, by supplying: *of you*, alters the sense and makes this clause express less than the preceding; devouring is a stronger expression for rapacity than *taking of you*. As after *κατασθίει* in the preceding clause, *ὑμῶς* must be supplied after *λαμβάνει*: 'if any takes you,' i. e., capture you or ensnare you"]. He closes this account by mentioning some insolent (*ἐπαίπεται*) and disgraceful treatment they had received. Whether by *ἐπαίπεται* (sc. *ὑμῖν*) we are to understand the assertion of some advantage which these Jews pretended to have over the Gentile Christians (Oslander), must be considered uncertain. *Εἰς πρόσωπον δέπειν* indicates that their rule over the Church was characterized by violence, intimidation, and even insolence. [The ancient interpreters agree that this expression refers not to a literal blow with the fist, but only to those abusive reproaches which one heaps upon another to his face (Jerome: "*Si quis etiam praesentes objurgat*"). The immediately following words were supposed to call for this modification of meaning (Theodoret). The highest possible insolence is implied; for in Oriental countries such a blow was intended for the utmost contempt (1 Kings xxii. 24; Matth. v. 39; Acts xxiii. 2). Stanley suggests that ecclesiastical rulers must sometimes have resorted even to corporeal buffetting, since even the Apostle found it needful to forbid such a thing (1 Tim. iii. 3; Tit. i. 7), and the Council of Braga (A. D. 675) orders "that no bishop at his will and pleasure shall strike his clergy." WORDSWORTH: perhaps fanatically, with a pretence of Divine enthusiasm and prophetic zeal, comp. 1 Kings xxii. 24; Neh. xiii. 25; Isa. lviii. 4]. EWALD: "*e. g.*, by the reproach, as among the Galatians, that those who had been converted and instructed by Paul were not, in fact, Christians."

VERS. 21-27. *I say it with shame, that we have been weak.* (ver. 21 a).—The Apostle here passes on to his commendation of himself; and he here compares his own preëminent endowments and sufferings with the pretensions of the boastful false apostles. He first draws attention to the fact that when he was in Corinth he had been weak in comparison with these powerful men (comp. 1 Cor. ii. 2). This is said in words of forcible irony (*κατὰ ἀντιμίαν λέγω*): I confess it with shame, for if it were true, it must be

a deep dishonor, and much disgraces me (*κατὰ* with an abstract noun, I say it with shame, i. e., as though it were a circumlocution for an adverb). [Winer, *Gram.* § 58, WENSTER, p. 169]. In strong contrast with this ironical concession respecting his earlier weakness, we have immediately after it an assertion of his right to be as bold as any one in his claims. By means of the *ὡς* before *ὅτι* he implies that what he had just conceded as a shameful thing, was a circumstance conceived of only in the mind as in 2 Thess. ii. 2 (Meyer). In the sentence *λέγω—ἡμεῖς* we have the same change of persons as in ver. 6. Osiander: he puts himself and his companions in direct contrast with their whole company. In this way we obtain a good and consistent meaning in accordance with the signification of the words and the connection. This, however, would not be the case if we regarded *κατὰ ἀτιμίαν λέγω* as referring to the preceding verse: I say this to your shame (because ye are pleased with such things); or I say this with reference to the disgraceful manner in which you have been treated, for both of these remarks would be entirely foreign to his discourse. We may add that on this construction not only would the ironical character of the whole passage be interrupted, but the words ought to have been: *κατὰ τὴν ἀτιμίαν ὑμῶν*. Without some such more particular definition, it would be most naturally referred to the subject of *λέγω* and of *ἠσθενήσαμεν*, especially as the latter verb includes within itself the notion of an *ἀτιμία*. Moreover there would be a harshness in taking *ὡς ὅτι* in the sense of *ὥσπερ*, as if we had been weak. The indefiniteness of the phrase *κατὰ ἀτιμίαν* is opposed to an explanation of the words, which should make them signify: To your shame I say that we were not as strong as they were, and that we never attained as much respect among you; and also to that advocated by Rieckert: on this point, indeed, I must concede to your disgrace, that I was weak.—But in whatsoever respect any one is bold (I speak it foolishly) I am bold also (ver. 21 b).—He here begins his boasting in the proper sense. The idea is: I confess it with shame, that I have been weak in comparison with them, but now when the occasion calls for boldness (boasting), I put myself on a level with any of them in every respect. *Τολμῶν* occurs in chap. x. 2, and *πειθαῖναι* in Phil. iii. 8.—*Ἐν ἀπορίᾳ λέγω* is an ironical concession (Meyer) to what he knew would be the judgment of his opponents respecting these claims (comp. *μη τις*, etc., in ver. 16), or (Osiander) an expression of his feeling of humiliation on account of this self-commendation, with an implied reproach of his opponents for compelling him thus to speak. The first point on which he would match his opponents in this self-commendation, is brought forward in ver. 22, and had reference to genealogical descent.—Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.—This was a matter of especial boast with those Judaizing teachers, in whose eyes Christianity was nothing but a continued Judaism, which should give to the Jewish people a decided preference above all nations, comp. Phil. iii. 5. The three following sentences should

probably be read, in accordance with the ardent feelings of the Apostle at this time, interrogatively, and we may notice in them an ascending climax. The first honorable appellation, *Ἑβραῖαι*, may be looked upon as the designation by which foreign nations usually distinguished the ancient and venerable nationality which derived its name either from Eber, Abraham's ancestor (Gen. xi. 16), or from its migration from the other side of the Euphrates.* Some, however, have contended that this name designated a Palestinian in distinction from a Hellenistic Jew; and they explain the *κατὰ* by attempting to show that Paul was born at Giscala in Galilee (according to Jerome, but in opposition to Acts xxii. 3) or by supposing that his parents resided there before his birth, or that they removed to Jerusalem at an early period, and gave him there a purely Hebrew education. The first explanation is certainly to be preferred, since even if the facts on which the opinion is based were completely proved, the Apostle would hardly say of himself, without any further explanation, that he was no Hellenist, but a Hebrew, and hence a Jew of the purest stamp. The second appellation, *Ἰσραηλῖται*, designates a higher position, inasmuch as it indicates a participation in the honor of the sacred and important name of Israel, or a membership of the theocratic nation. Finally, *σπέρμα Ἀβραάμ* designates the highest external distinction, inasmuch as it signifies a participation in the exalted promises given to that ancestor.—Are they ministers of Christ? (I speak as one beside himself) I am more (ver. 23 a).—The second point on which his opponents prided themselves, was, that they were ministers of Christ. To the question whether they were such ministers, he does not return a directly negative answer, but he declares that on this important matter he was superior to them, and he proceeds to produce a catalogue of sufferings and conflicts, in the endurance of which he was far in advance of them. The words *παραφρονῶν λαλῶ* (I speak as one quite beside himself), which are placed before *ἐπὶ ἐγώ*, are much stronger than those he had used in ver. 21, and yet they are of a similar import. They may be supposed to express an opinion which he anticipated his opponents would form respecting what he was saying (Meyer), or [more probably, Alford] as the protest which his own humble consciousness of unworthiness urged him to make against these high self-commendations (Osiander). In the latter case the reference is, not to what he had just said, as if it were a sign of madness to call such people by the name of Christ's ministers (Rieckert), but to the words, I am more (*ὑπὲρ ἐγώ*), and the

* Robinson's Heb. Lex., Kitto's Encyc., and Smith's Dict. of the Bible. Art. *Hebrews*. The name *עבראי* is now generally regarded not as a Patronymic, but as an appellative noun from *עבר*, one from the other side (Gen. xiv. 13).

Sept., *μεταφρονῶν*—transitor). It seems to have been originally a Ciss-Euphratian word applied to Trans-Euphratian immigrants, but afterwards used by the Israelites themselves as the name best known to foreigners. There is no evidence that the Israelites attached any special value to their descent from Eber, which, indeed, they shared with a number of Oriental nations (Gen. x. 21, probably means simply: "the Father of the nations beyond the river.")]

further development of the idea which he was about to make, and in which he felt that there was a more than common boasting. The *ὑπὲρ* may refer to the idea contained in *διάκονοι Χριστοῦ*, as if he would have said, 'I am more than that; if they are such servants, I am more.' This would be a withdrawal of the apparent concession that they were such servants, and would be inconsistent with what he had said in vv. 13-15 (Meyer). The words may also be referred to his opponents, and be made equivalent to *ὑπὲρ αὐτοῦς*: I am such a minister in a higher degree than they are. The latter seems the simpler construction, and more correspondent with the particulars afterwards mentioned and the spirit (not ironical) which pervades the passage. We must also remember that he had not intended to decide whether they were in fact servants of Christ, and the sense would therefore seem to be: granted that they are such servants, I am more, etc. (*ὑπὲρ* is used as an adverb only here). And yet he proceeds to mention (in ver. 23 b) as the reason for his preëminence, no illustrious achievements or wonderful results he had accomplished, but difficulties, troubles, conflicts, perils.—By labors more abundant, by stripes above measure, by imprisonments more abundant, by deaths frequently.—The word *ἐν* introduces us to the state in which he actually was, and in consequence of which he should be reckoned a servant of Christ in a much more eminent sense than they. The adverbs, *περισσότερος*, etc., should be construed as adjectives belonging to the nouns with which they are connected, though they are placed after those nouns (comp. Phil. i. 26; Gal. i. 13). In opposition to the construction which explains them as adverbs [qualifying *ὑπὲρ ἐγὼ εἰμι*, which is to be understood before each member of the sentence], we have *πολλάκις*, before which we could not continue to understand the phrase. I am more than they a servant of Christ. Even if we might supply there some such phrase as: "I have been, or I have experienced the fortune of, a servant of Christ;" or I have been found by actual experience to be one, the relation of the several expressions to *ὑπὲρ ἐγὼ* would be destroyed, and yet would be required again in ver. 28. *Κόποι* are the labors he had performed as an Apostle, while preaching the Gospel, saving souls and contending for the truth (comp. Acts xx. 19-20, 31). In such labors he well knew that he had far surpassed his opponents, even though he might concede that they were not deficient in an active zeal from impure motives. It was not perhaps easy to say anything of the stripes and imprisonments they had suffered, unless possibly their fanatical proceedings had involved them at some time in such sufferings. *Ἑπτάβληδόνως*, more exceeding, an interruption of the use of the comparative, as in the next clause by *πολλάκις*. *Φυλακαίς*, Clemens Rom. in his first Ep. ad. Cor. chap. v. says that Paul suffered bonds seven times. By *θανάτοις* is signified every kind of peril of death. Comp. chap. iv. 11, and 1 Cor. xv. 31. To show in what way he had experienced these stripes and deadly perils, he here introduces a parenthetical passage (vv. 24-26).—Of the Jews five times I received forty stripes, save one.—In the first place he mentions the

abuse he had endured from his own countrymen, the Jews. *Πεντάκις—ἔλαβον*. These five times were the repetitions of this kind of punishment at different times. This must have been the scourging which was inflicted for minor offences in the synagogues, and which was never to exceed forty stripes (Deut. xx. 8). [The manner in which this punishment was inflicted is thus described in the *Mishna*: The hands of the criminal are bound to a post, his clothes are then removed till at least his breast and shoulders are bare. With a scourge made of leather in four strands he is then scourged in a stooping posture, one-third of the stripes on his breast, another third on the right shoulder, and another third on the left shoulder (CLARKE). Paul doubtless remembered, under these inflictions, how he had subjected Christians to the same treatment when he was himself a persecutor. Acts xxii. 19]. The probability is (though others explain the reason otherwise) that the number of these blows was limited to thirty-nine, lest by any wrong numbering the precept should be violated. *Παρά* designates an approximation toward an extreme point; until to, until upon (Passow, *παρά* iii. 1. c.) This whipping was so terrible that many died under its infliction, and it is therefore numbered among the *θανάτοις*.—Thrice was I beaten with rods.—*Ἑρβασθῆν* signifies, a Roman kind of punishment by scourging with rods (slender staves), Acts xvi. 22. But although in the previous case he had designated the authors of his punishment by the phrase *ὑπὸ Ἰουδαίων* and had placed this designation by way of emphasis at the commencement of the sentence as if it were especially grievous to him (perhaps also as peculiarly disgraceful to his Judaizing countrymen), he here says nothing expressly of the persons by whom the punishment was inflicted. Indeed no specification was necessary.—Once was I stoned; thrice I suffered shipwreck; a night and a day have I spent in the deep. (ver. 25).—On *ἐλθάσθην* consult Acts xiv. 19.—With respect to the three shipwrecks nothing is said in the Acts (that mentioned in Acts xxvii, was at a later period).—The *νυχθήμερον* (24 hours) *ἐν τῷ βυθῷ πεποιήκα* must have been the consequence of some shipwreck. Not that he had been preserved that length of time in some wonderful manner under the water, but that he had been driven about upon some board or piece of timber or wreck in the midst of the sea, and probably been overwhelmed by the waves. *Βυθός* here signifies, not a pit or a deep prison, but the depth of the sea, as in Ps. cvii. 24, et. al.—*Ποτεῖν* here signifies to pass away time, as in Acts xv. 33 et. al. The perfect indicates a lively representation of the past in the mind of the writer [WINER, § 41, 4. p. 214].—In vv. 26, 27 he resumes his proof that he was a servant of Christ in a higher sense than his opponents, and mentions first his frequent journeys and the manifold dangers through which they led him, and then the hardships and privations of all kinds he had been obliged to encounter.—By journeyings often, by perils of rivers, by perils of robbers, (ver. 26).—*Ἐν* is not to be supplied in these several clauses, for the dat. instrum. is here made use of. [HODGES: "Our translators have throughout this

passage supplied the preposition *in*. But as *ἐν* in the preceding verse is used instrumentally, so here we have the instrumental dative, *by* journeyings, *by* perils, *etc.* It was by voluntarily exposing himself to these dangers, and by the endurance of these sufferings that the Apostle proved his superior claim to be regarded as a devoted minister of Christ." After the parenthesis of vv. 24, 25, there is a return to the former construction (ver. 28). Rivers (*ποταμῶν*) perils which proceeded from streams of various kinds (according to the classical usage of language). He had in his mind those inundations and difficult fordings, *etc.*, [common, especially on the road frequently travelled by Paul, between Jerusalem and Antioch, comp. Alford].—Robbers (*λῃστῶν*) were very common in those regions which were the scene of most of his journeys.—**By perils from my own countrymen by perils from the heathen.** (ver. 26 *δ*).—The words *ἐκ γένους*, from the Jews who not only themselves laid snares for him, but at Corinth and in other places stirred up the Gentiles (*ἐκ ἐθνῶν*) against him; *γένους μονοκούσ* otherwise in Gal. i. 14.—He now proceeds to mention the scenes in which these perils had been encountered.—**By perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren.** (ver. 26 *ε*).—The words *ἐν πόλει* are contrasted with *ἐν ἐρήμῳ*, as we sometimes say: city and country. He had before his eye such cities as Jerusalem, Damascus (vv. 32, 38) Thessalonica, Philippi and Ephesus.—In desert, uninhabited countries (*ἐρήμῳ*) he was in danger from robbers, from wild beasts, from losing his way, *etc.*—The words *ἐν θαλάσῃ* are closely connected with *ἐν ἐρήμῳ*, for the perils of the sea were not merely those extreme cases mentioned in ver. 25.—He finally notices that which was the most painful of all, *among false brethren*, (*ἐν ψευδοδιδάσκαλοις*, comp. Gal. ii. 4). He has reference to those hostile Judaizers, whose fanatical hatred impelled them so far as to threaten the life of the Apostle to the Gentiles, and thus made it evident that the name of brethren had no proper application to them. (Others think that these were not really Christians, but only such as pretended to be, that they might more easily lay their hands upon him and remove him out of the way!).—After this enumeration of various kinds of peril, he now proceeds to mention first his hardships:—**By labor and weariness, by frequent watchings, by hunger and thirst, by frequent fastings, by cold and nakedness.** (ver. 27).—The word *μόχθῳ* is an advance in signification upon *κόρῳ*. Very probably he had in mind here the manual labor he went through when he was at Corinth, and which not unlikely consumed some of his nights (1 Thess. ii. 9, 2 Thess. iii. 8), and so gave occasion for watchings (*ἀγρυπνίας*) in immediate connection with his official duties.—The word *νηστείας* in distinction from *λιμῷ καὶ δίψει* must signify voluntary fastings, comp. chap. vi. 5, 1 Cor. ix. 27. On hunger, thirst, nakedness, consult 1 Cor. iv. 11.—We thus have before us on the one hand such voluntary self-denials as were required for his official duties that he might have time to devote himself more unreservedly to prayer and intercession; and on the other the want of those ab-

solute necessities of life which could not always be obtained during the hasty journeys which his work and his safety sometimes required. The thirst (*δίψῳ*) also could not always be avoided in seasons of extreme heat in desert lands.

Vers. 28–30. Besides the things not enumerated, the business which comes upon me day by day the anxiety for all the churches.—The Apostle now turns from a particular recital of the various perils, pains, *etc.*, which he had been obliged to endure, to those more general burdens and cares which came upon him every day in his official duty. *Τὰ παρεκτός* signifies the things besides, *i. e.*, those which take place beside (not, what are to be met with from without, outside of the church, or, what occurs out of the regular order; for both these expressions would be inconsistent with the usages of demonstrative discourse). He had reference to further details, in addition to those he had just given, but which he was about to leave unmentioned. *Χωρίς* therefore has the sense of: without, irrespective of.—It would seem an unnecessary harshness to regard the following nominatives as in irregular apposition with *τῶν παρεκτός* so that the sense would be: all that I have thus mentioned come upon me only in the regular course of things, in addition to, or irrespective of, that which is beyond that course, *vis.*, the daily matters of attention, *etc.* The same may be said of the attempt to connect *χωρίς τῶν παρεκτός* with that which precedes, according to which *ἡ ἐπιστολαὶς* would be a very abrupt commencement of a new sentence. Nothing need be understood but *ἔστιν* in the sense of: takes place. If the reading, *ἡ ἐπιστολαὶς μου*, which has considerable authority in its favor, be adopted, the meaning of the words must be either: an insurrection, a collecting together in troops against me (comp. Acts xxiv 12); in which case the fact mentioned would belong rather to the *κινδύνους* and certainly could not be a daily occurrence; or the burden which came upon him in consequence of the perverted doctrines and disorderly practices of those around him (Bengel). The idea of a concourse, a great crowd of people or even of importunities every day, is not altogether sustained by the meaning of the word (even in Numb. xxvi. 9, *ἐπιστοάντες* has the hostile sense of rising in opposition to one).—*Ἐπιστολαὶς* which is sustained by better authority gives us a signification which is appropriate to the context, for we may take it either in the sense of delay (hinderance), that which causes me delay every day; or in the sense of attention, having the care of something, an intense straining of the thoughts to determine what is to be done or how a thing is to be arranged. The latter sense seems most consistent with what follows. If we adopt the reading *ποι*, sustained by B. F. G. [and Sin.] instead of *μου*, it will not be difficult to bring it into agreement with the *ἔστιν* which we have supplied, in the sense of, *takes place for me*. With this also may be closely connected the immediately following sentence, *the care of all the churches*; though in that case we must not make that the subject of *ἡ ἐπιστολαὶς μου* (*ποι*) *etc.* [my daily care is anxiety *etc.*] (Meyer). By *all the churches* are probably to be understood those which had been founded by the Apostle and his school or which had come

under his influence, i. e. those beyond the limits of Palestine. The care he exercised over them, was for the preservation of Christian usages and order, in doctrine and practice.—The trouble which this involved, he describes (ver. 29), with reference to the particular department of his pastoral work (comp. Acts xx. 18, 19, 31):—**Who is weak and I am not weak? Who is offended and I do not burn?**—*Ἀσθενεῖ* refers here not to physical infirmities but to moral imperfections, defects of judgment and of faith, intellectual and moral weakness.—A climax is reached in *σκανδαλίζεσθαι* (1 Cor. viii. 13), which signifies, to be perplexed or led astray. *Ὁὐκ ἀσθενῶ* does not imply that he condescended to enter into all the infirmities and prejudices of his brethren (like 1 Cor. ix. 22), but that he so sincerely sympathized with others, that he made their weakness his own, and to a great extent became one with those who were feeble. [CHRYSOSTOM: "He says not, 'And I share not in his sorrow,' but 'I am thrown into the tumult and agitation which I should have if I were under the same trouble or infirmity.'"] This is the reason that no *ἐγώ* is expressed before *ἀσθενῶ*, although it is subsequently used, because he feels himself not so intimately connected with those who were offended (*σκανδαλίζομενος*). [He so identified himself with those who were weak, that he spoke as one with them, as though he were himself the church throughout the world; but when he came to speak of those who had been stumbled or led astray he separates himself from them in their wanderings, but is fired with indignation for their sake and speaks for them]. Thus Osiander; but otherwise Meyer, who observes that the negation in the former case had reference to the verb itself, '*who is feeble without occasioning a weakness also in me?*' whereas in the latter the negation had reference rather to the person: '*who is stumbled, and I do not burn?*'" [He sympathized with the weak, he glowed with the strong]. *Πυροῦσθαι* has a different meaning here from that which it had in 1 Cor. vii. 9, for the idea here is either that he was violently displeased with the one who had misled his brother, or (more probably) that he was deeply and acutely pained for the brother who had been offended and misled. Of course it would have been inappropriate for him to have written *σκανδαλίζομαι*, and we should altogether miss the Apostle's thought if we took *πυροῦσθαι* in the sense it bears in 1 Cor. vii. 9 (in relation to incontinence). But very feeble and quite aside from the sense of the passage would it be to explain the verse so as to make it signify: who suffers if I do not suffer? i. e. I suffer more than any other one (this would call for an *ἐγώ* also before *ἀσθενῶ*).—If I must boast, I will boast of the things which concern my infirmities (ver. 30).—He here finally draws a conclusion from what he had been saying, with respect to the nature of the boasting to which his opponents had driven him (*δεῖ*); and he reminds his readers how unlike it was to that of his opponents, inasmuch as it referred entirely to matters connected with his infirmity, and it made him appear rather like a feeble man subject to ordinary passions (sufferings and afflictions of every kind).—He was about to mention some additional particulars of a similar kind, as

matters of which he might boast (*καυχῆσθαι*).—In *ἀσθενεῖας* he has no allusion to *ἀσθενῶ* in ver. 29, since the word there indicated merely a feeling which identified him with others, and *καυχῆσθαι* shows that he had reference here to that which was to follow, [not *exclusively*, however, for he had already been boasting of such things, and was now only continuing the recital. Such futures in a narrative or in an argument often signify the purposed continuance of an action].

VERS. 31-33. — **God, the Father of the Lord Jesus, who is blessed forevermore, knoweth that I lie not.**—The affirmation here given is rendered peculiarly solemn by the unusually full and Christian designation it gives to God (comp. chap. i. 3) and the ascription of praise it contains (*ὡν—αἰῶνας*). It must not be connected with the enumeration commenced in ver. 23, for ver. 30 stands between the two sections. We should rather refer it to the purpose which he had announced in ver. 30, inasmuch as it might seem incredible to many that he would boast of his suffering condition rather than of his achievements, his manifestations of power, and the results of his actions. The main fact mentioned in the two next verses appears of too small importance to call for such an asseveration. It seems only a poor evasion of the difficulty to suggest that the fact was not generally known and that it could not then be proved without great difficulty; or that it seemed hardly credible that the Jews would be guilty of such an atrocity; or finally that his escape must have seemed very wonderful, and hence that the Apostle might feel called upon to make the assertion especially solemn. We must either conclude that he here commenced a historical account of his personal sufferings, which was immediately interrupted and never completed (Meyer), or we must connect it with chap. xii. 7, 8, where he begins again to speak of his *ἀσθένεια* (Osiander, who is inclined to make it refer to both the preceding and the following verses). What he mentions in vers. 32, 33, took place when he first commenced his work, and it had therefore made a deep impression upon his mind as his first deliverance from imminent danger. It does not seem likely that this circumstance is mentioned merely to authenticate what he had said in vers. 23, *etc.*, because it came first in the order of his deliverances, nor as a supplementary account of a persecution which had come upon him out of the ordinary course of what he had been recounting, and separated, far back in the very commencement of his course. According to Osiander, this incident was mentioned with so much prominence because in time and character it was closely connected with chap. xii. 2. Ewald suggests that there can be no doubt that Paul throughout this whole picture had his eye especially upon those calamities and afflictions which had their origin in the hatred of those Jews and Jewish Christians from among whom his Corinthian opponents had arisen, and that this will explain why he could not refrain from heightening the colors of that picture by this account of a special danger into which that deadly hatred had brought him soon after his conversion.—In Damascus, the governor under Aretas the king guarded

the city of the Damascenes that he might apprehend me (ver. 32). We have here either a pleonasm or an anacoluthon. Perhaps he had intended at first to write *ἐπορεύει τὰς πόδας* (comp. Acts ix. 24), and afterwards did not notice that he had already written *ἐν Δαμασκῷ*. [BARNES: "Our translation implies that there was a body of men stationed (a garrison), in order to guard the city. The true idea is that there were men (perhaps a guard of hostile Jews gathered for this purpose only) to keep watch of the gates, lest he should escape them." The word *ἐπορεύει* signifies to *sentinel*, to *keep guard over*. Wordsworth thinks that the phrase "the city of the Damascenes" implies that the city was not altogether subject to Aretas, but had some independent jurisdiction left at the same time that Aretas had an Ethnarch there. It may have been nominally free, but under the protection of a superior power." As the Jews in some cities had a special ruler under the title of Ethnarch, it has been suggested by some that this governor was in a special sense over them]. The *Ethnarch* (*ἐθνάρχης*) was the same as a prefect or governor, though this precise title was used but little, and only in the Septuagint and among the Byzantines. Aretas was a king of Arabia Petraea, and the father-in-law of Herod Antipas. After the death of Tiberias, he must have taken advantage of the circumstances of the moment for gaining power in the city of Damascus. The incident here related took place during the period of this brief ascendancy there. What is here ascribed to the governor is in Acts ix. 24 ascribed to the Jews; but this apparent discrepancy is explained by the supposition that the governor acted under the instigation and possibly through the instrumentality of the numerous and influential Jews who are known to have resided there. Comp. Meyer, Osiander, Winer, Zeller (Aretas). On ver. 33 comp. Acts ix. 25.—**And through a window I was let down in a basket through the wall, and escaped his hands.** (ver. 33).—The word *θυρίς* [is a diminutive form of *θύρα*], and signifies, probably, a small opening overhead in the wall of the city, perhaps in the house of some Christian. [Hesychius tells us that *σαργάνη* was defined by some to be a rope twisted of rushes; by others, any thing woven together of rushes; but Suidas makes it the same thing as *στυρίς* in Acts ix. 25, i. e., a basket. From this incident Paul was ridiculed by infidels of a later period, as *ὁ ἀπόστολος σαργανοφόρος*. He was, however, so far from being ashamed of it, that he gloried in it. In Acts and in our passage the phrase is *διὰ τοῦ τεύχους*, which our English A. V. translates "by the wall," but which should probably be, "through the wall," as more consistent with the radical meaning of the preposition. As the aperture, however, was probably from some such building as is even now seen overhanging the walls of Damascus (see a representation of such a house in Conybeare and Howson, Vol. 1, p. 100), either expression may be consistent with the actual fact. Smith's *Dict. Art. Window*; also Stanley. Comp. Josh. ii. 15, and 1 Sam. xix. 12. On the chronological relations of this incident see Alford on Acts ix. 25].

DOCTRINAL AND ETHICAL.

A minister of Christ should meet the spirit of sect and of faction with all the resistance of which he is capable. For by that spirit Satan often succeeds in drawing the Church away from her Bridgroom, and in causing her to prove unfaithful. Gradually he brings her under the tyranny of men, who assume to be ministers of Christ while they are in truth the servants of Satan, arrogate to themselves every kind of power, and by every art and outrage enslave the souls of men. Their object is by such means to make God's people dependent entirely upon them, and to get complete possession of all persons and property in the Church, under the pretence that "it is needful for the good cause and for the salvation of souls." A hierarchy which has usurped the name of the Catholic Church, or any other name which promised to serve its corrupt purpose, whether of prophets, messengers of Christ, men of the Spirit or restorers of the true Church, has been practising such arts in every age, but always openly or covertly depreciating the system of faith and order which the true Prophets and Apostles once established, and now, as the great apostasy draws near, threatening to become more insolent. Every true servant of Christ is sacredly bound, for his Master's sake, to contend against such practices by every means within his reach, that the purity of the Church may be secured or maintained, that her dependence upon her only Head may be sincere, and that her devotion to Christ may be unreserved and pure. While he freely rebukes wickedness and calls it by its true names, he must denounce with severity, and, if advisable, with gentle or keen irony, the weaknesses and follies of those who have allowed themselves to be led astray. In extreme cases he must cheerfully endure for the cause of his Lord all those sacrifices, self-denials, sufferings and conflicts which that Lord Himself endured. Though he thus humbles himself in the presence of a meek and lowly Master, and feels that he can never do too much, he should not hesitate to make use of what he has done and suffered to confound those who assume the credit of what others have done, or by fancied or pretended merits seek to obtain influence at the expense of more deserving persons. In such circumstances he must bring to notice things which he would rather have concealed, and make his own virtues the means of saving those who have been wickedly seduced from the way of truth. In this way the esteem in which Christ's ministers are held may be used to preserve these weaker brethren from becoming the slaves of Satan's ministers.

[2. Our Lord's relation to the Church is not only most endearing, but most permanent and secure. Whatever his relations to angels and other beings may be, his connection with his church is like that of a monarch with his queen. Until her number and her graces are completed, she remains only espoused and in a state of preparation. God's ministers are now, as it were, filling His place, as His ambassadors, proxies, or paronyms (Isa. lxii. 4, 5), but it is only to

bring her into a true conjugal relation to him (comp. a sermon of Pres. Edwards on "*The Church's Marriage*;" Works, vol. vi. p. 192). But when this preparation is completed, "Christ will invite His Spouse to enter with Him into the palace of His glory, prepared for her from the foundation of the world, and will lead her in with Him; and this glorious Bridegroom and Bride shall ascend together, with all their shining ornaments, into the heaven of heavens, the whole multitude of angels waiting upon them; and this Son and daughter of God shall, in their united glory and joy, present themselves together before the Father; and they both shall, in that relation and union together, receive the Father's blessing: and shall thenceforward rejoice together in consummate, uninterrupted, immutable and everlasting glory, in the love and embraces of each other, and joint enjoyment of the love of the Father." EDWARDS: vol. VI: p. 205.

8. "Our religion has cost much suffering. We have here a detail of extraordinary trials and sorrows in establishing it. It has always advanced, amidst sufferings, persecutions and martyrdoms. How many such men as Brainard and Martyn have sacrificed their lives to extend it round the world. All that *we* enjoy is the fruit of such toils and sacrifices, and we have not one Christian privilege which has not cost the life of many a martyr."

4. "We may infer the sincerity of such men and the truth of the cause in which they are engaged. They had nothing to gain by such sufferings, if they did not believe the facts on which their religion was founded. And as they could not be mistaken with respect to such palpable facts, their religion must be true." BARNES, [abridged].

HOMILETICAL AND PRACTICAL.

STARKE:—VER. 1 HEDINGER:—The commendation of ourselves solely for the honor of God, to confound blasphemers or to defend truth and innocence, is in fact wisdom, although envious and uninformed persons may not so regard it or so represent it. When we see one boast of his person and of his merits from a spirit of pride, covetousness, or selfishness, and another only of his office, of the grace which has been shown to an unworthy sinner, or of what he has done entirely through grace, we cannot but see that the latter is a very different act from the former; for Satan has obtained no small advantage when he has deprived a Christian of his credit.—HEDINGER:—Never be grieved, if your doings and your zeal are evil spoken of. Know you not that most men carry a pope within themselves, i. e., wilfulness, prejudice, passions? What hope can there be before such judges? Pray earnestly that God would rule in your heart, and keep you from all corrupt affections and views, and then go forward (1 Thess. ii. 4).—VER. 2. As the high-priest under the Old Testament was forbidden to marry any one but a chaste virgin (Levit. xxi. 13), so Jesus will have only those who are pure and who will not play the harlot with the world (chap. vii. 1; 1 Pet. i. 22; Eph. v. 26-27). True ministers are Christ's paronyms, to bring men to Christ, and to confirm

them in spiritual wedlock.—VER. 3. When we see men turn away from God's Word, wrest it from its true meaning, or disbelieve its promises or its threatenings, we may be sure that Satan is at work among them, and corrupting them (Luke viii. 12).—VER. 4. Wo to such as teach their fellowmen, to come to God by any other way than that of faith in Christ, for they are preaching a new and a false gospel.—VER. 5. HEDINGER:—When God's honor and the welfare of your neighbor is suffering, do not hesitate to check the vile devil, and defy him, however lofty his pretensions.—VER. 17. Better be poor and unknown than to harm the church and its work. The more humble, the more likely to be sincere!—VER. 8. Churches should assist one another, as members of the same great body.—VER. 9. Preachers should be ashamed to beg, but not to be poor.—VER. 11. One of the best marks of a spiritual shepherd, is a fatherly love to his people. "God knoweth," is a real oath, and we need not be afraid to use it in attestation of the truth, but only when the cause is important, and nearly connected with God's honor.—VER. 12. How many sins would never be committed, if we were more careful to remove all occasions for sin.—Vv. 13-15. HEDINGER:—Satan can put on the face of an angel, and hypocrites can prate smoothly of righteousness. To speak, to teach, and to preach fluently are no great things; but to work faithfully and zealously, and to have a right spirit, are of the utmost importance. Try the spirits! (1 Jno. iv. 1). Trust nothing to mere appearances, though angelic. Be satisfied with nothing but God's own Word, for that contains all you need for salvation. The damnation of heretics and of factions never slumbers (2 Pet. ii. 3).—VER. 16. Preachers have the best of reasons for defending the honor of their office and their personal character against all who vilify them, for in this way good men are much aided, and bad men are effectually thwarted.—VER. 19. HEDINGER:—We often bear more from those who deceive and seduce us, than from those who are faithful to us, and it is in this way that God punishes us for our sins (Amos v. 13).—VER. 20. People are often obliged to yield to the devil a thousand fold, what they have withheld from Christ and His faithful ministers (Hos. ii. 8).—VER. 21. If those who preach the Gospel, faithfully perform their duties, they will often be obliged to speak unwelcome truth, and expose errors, that those who oppose themselves may be put to shame.—VER. 22. It is a great mercy, for which we cannot be too thankful, to belong to a good family.—VER. 23. The highest glory of a minister and of every Christian, is to suffer and to be afflicted much for righteousness' sake (Rom. v. 8).—VER. 25. Let us never cast away our confidence in God!—VER. 26. You can never get away from perils; therefore, fear God and pray! God's best servants must not unfrequently experience severe trials from their own countrymen, and even from those of kindred faith.—VER. 27. The more neglected a congregation has been, the severer the labor it will need for its spiritual cultivation. But let the servant of God be faithful, and the Lord will be his portion and his reward. The cares of a faithful minister will doubtless give him many a sleepless night; but

groaning and weeping before the Lord will at last restore him to rest and sleep—Ver. 28. God's true servants have frequently not an hour which is not occupied with preaching, instructing, counselling, visiting, comforting, praying, studying, etc.—Ver. 29. Those who have themselves acquired strength, skill, and experience, should sympathize with and strengthen those who are still weak in faith and practice. An earnest minister will have his righteous indignation and holy zeal enkindled when his people are made to stumble before his eyes.—Ver. 30. HEDINGER:—We should never boast of our sins, but if we have endured afflictions, and experienced Divine consolations, let these be our glory.—Ver. 31. A solemn affirmation or an oath, is in truth a prayer. If, therefore, it is right to pray, it is right to take an oath, if the honor of God, the good of our neighbor, and the cause of truth and righteousness demand it.—Vers. 32, 33. Even in extreme perils, and when every way and opening seems closed against us, God knows how to deliver us. But we should never rely upon extraordinary methods, as long as a way of escape, however singular, is possible to our own efforts.

BERLENS. BIBLE.—VER. 1. God has such a zeal for souls, that He will have them entirely to Himself. Christ has purchased them with His own blood and now He sends His servants to bring them to Him.—Ver. 3. There is no better preservative of our virginal simplicity and innocence, than a perpetual consciousness of our great perils. The devil, having crept like a serpent, into the inmost soul and poisoned it with corrupt imaginations, throws out from that central point, over every object some deceitful excitement to evil. He always has free access to our minds as long as our wills and inclinations are not in subjection to Christ. He can corrupt us only by turning us from our *simplicity with respect to Christ; i. e.,* from looking with a steady eye upon Him alone, as to our true and only Husband. This is that genuine chastity of the soul which depends upon Him alone, and allows nothing in the world to rival Him.—Ver. 12. It is no small part of our religion to guard against the assaults of the devil.—Ver. 13. Honesty and simplicity are characteristics of a genuine laborer. Those who fear no danger never try the spirits, for they have never proved their own selves.—Ver. 14. Had not Satan succeeded in concealing his own wickedness under forms of a self-imposed devotion and a worship adorned with every thing to flatter the human heart, he would never have kept the people for so long a time in fancied security and false peace. The light of God he has often withheld from the people under the pretence of some good intention or of communicating some higher knowledge.—Ver. 15. When godless men preach, and are heard and tolerated perhaps with delight, the devil has none to hinder him, and he comes as an angel of light and in the name of Christ, to destroy souls by the thousand.—No man can be a minister of Christ who is not himself a righteous man and who does not utter with his life what he speaks with his lips.—Ver. 19. Cunning men love most those who are like themselves.—Men are so blind that they would rather have bondage and a galling yoke of their fellowmen,

than the sweet liberty of Christ. Those who enslave them to some human system, acquire more importance, authority and power than those who commend the easy yoke of Jesus.—Ver. 23. God brings out how much His saints endure, that men may see the difference between such sufferings, and those of which many boast, no small part of which were brought upon themselves by their own fault, and others were only imaginary.—Ver. 25. In Jesus Christ shame has been made honorable, pain awakens joy, and toils refresh us.—Ver. 26. The more an instrument is used in God's hands, the more polished it becomes, and when it needs repair He sharpens it by sufferings.—(Spiritual hints:) Ver. 26. Perils of murderers: the world, the flesh, and the devil, who endeavor to rob us of grace; in the city: from intercourse with every kind of men; in the wilderness: temptations of solitude.—Ver. 27. Troubles, for the sake of wisdom; hunger and thirst after God and his righteousness; fastings (Mark ii. 20), want of comfort; cold, the warmth of the Divine presence gone; nakedness, (with-in).—Ver. 28: It is a vain excuse when any allege that they cannot give themselves to prayer because they have so much to do.—Ver. 29. It should grieve me to hear of another's distress, and in his afflictions I should be afflicted.—When God is dishonored by prevailing wickedness and sins, it should be a fire in our hearts to consume us.—Ver. 30. The world is so much given to lying, that even an Apostle feared he would not be believed, unless he called God for a witness.

RIEGER:—VER. 8. We may see in the fall of our first parents, as in a glass, how much our souls are in danger of being seduced by lies. Without a direct intention to do wrong, one may be so utterly crazed that in the first place his understanding and then his heart is taken as it were by storm, his entire dependence upon Christ, and the supply of his fruitful energy from Christ is interrupted, and he imagines that he can make more rapid progress in some other way than by a simple dependence upon Christ.—Ver. 4. We always make a very different thing from the gospel when we attempt to improve what Christ has given us.—Ver. 7ff. The gospel of the heavenly kingdom can never be preached without a heavenly mind and a low estimate of earthly things.—Vv. 10, 11. The heart can be judged only by Him who searches the heart.—Ver. 12ff. The world never gives a good name to those who zealously oppose prevailing errors. The only virtue it sees in a minister is a moderation which is generally nothing but lukewarmness which is loathsome to our ascended Lord! But even if no one acknowledges the propriety of his course, he will consider it an honor that he cannot endure them that are evil, and that he is allowed to expose deceitful workers and to show that they are liars.—ver. 18ff. It is very difficult for a Christian to understand how he is bound by the spirit of Christ to esteem others better than himself, when he finds that he is abused by deceitful and arrogant persons, for this very lowliness of spirit, and is obliged to separate himself from them.

NEANDER:—VER. 30. The mental elevation of a Christian has its origin not like that of the Stoics in self-confidence but in the consciousness of human infirmity.—EWALD: A Christian is

more inclined to glory in his infirmities than in his strength.—W. HOFACKER: Vv. 23-30. The picture here given of the Apostle's life, is full of instruction, for the direction of our own hearts and lives: 1. In our own calm and peaceful times for the church of Christ, we should thankfully remember, the hard struggles, the bloody conflicts and the faithful constancy which others had to maintain, to secure for us this costly possession. 2. What an amount of painful privation and distressing experience was brought within the narrow limits and the feeble capacity of a single life. In such a light how pitiable and contemptible do we appear in our effeminate horror at suffering and our perpetual recoil from every cross. 3. The disciple of Christ can accomplish great and glorious things, if he will only make good use of his day of grace, and be thoroughly what he professes to be;—very appropriately our motto might be: No rest for the flesh! 4. In the outer man the Apostle was feeble and frail, and yet through this very weakness Christ's power was wonderfully glorified; on the same principle Christ now dispenses His Spirit and His gifts.

HEUBNER:—VER. 1. It is indeed foolish to boast. No wise and humble man will condescend to it, but from necessity, for the cause of God and for the welfare of others.—VER. 2. The holy zeal a pastor feels for his people, has its source in a pure love to God and not in personal vanity, *etc.*—None but the pure, deserve the bridal honor, and the figure of a "virgin," beautifully expresses the idea of a soul which loves none but Christ.—VER. 3. Men listen with far greater pleasure to those corruptors who befool them and flatter their selfish passions, than to those who honestly tell them the truth. The simplicity which is in Christ, is that disposition which desires and believes in nothing but what Christ teaches and which gives no heed to any professed improvements upon this.—VER. 4. Let no one wrest from thee a pure Christianity, for what better system can you have in its place?—VER. 6. Fine words are not wisdom and are never enough to make a preacher. We must have something deeper for that.—VER. 7. There is no surer way to mortify the pride of some persons than to make sacrifices in their behalf.—VER. 13. Christianity has suffered more from unworthy professors, erroneous teachers, and hypocrites, than from open enemies. But by the side of every teacher of the truth, we shall always find some teacher of falsehood under the semblance of truth.—VER. 14. If the evil spirit presented himself to men in his true form, they would be struck with horror. He therefore assumes some brilliant form that he may be received as an angel of light. His vilest ministers put on the face of saints, base pleasures assume the mask of love, eclipses of faith take the name of enlightenment, and an antipathy to the atonement puts on the semblance of a regard for strict morality. God permits the evil spirit in this manner to conceal his real form that his children may be trained to watchfulness and conflict.—Those who propagate error are Satan's real though often unconscious ministers.—VER. 15. Satan's servants make use of the same tricks as their master; and as in the end their mask must be torn from them and they must be judged by God Himself, we may be sure that their pun-

ishment will be terrible.—VER. 19. An honest and profound love feels its keenest torture when it sees its objects unconscious of their own corruption.—VER. 20. False preachers leave to others the hard part of their work and then claim the credit and the benefit of its performance. They flatter and amuse men with the pretence of a better Christianity, and then wish to rule over and make a gain of God's people. But their object is the fleece and not the flock. And yet many are greatly pleased with just such preachers, because their selfish passions are gratified, and they are displeased with those who are in earnest and present the truth with earnestness. Accordingly those who mislead and deceive men find ready listeners while genuine preachers lose their power and influence, and true friends are easily mistaken and sacrificed for false.—VER. 22. Those who esteem all things but loss for Christ, may yet when circumstances call for it, without inconsistency make use of every advantage of birth or fortune.—VER. 23. In the performance of our duties there are various degrees with respect to the amount of service, the abundance of the labors, and the completeness of the performance. Some are satisfied when they do what is customary, indispensably necessary, or essential to their office; while others do that which is extraordinary. There are both phlegmatic and sanguine temperaments; and yet there can be in the sight of God no works of supererogation (Luke xvii. 10). It is one of the best marks of a faithful minister to be always in earnest and attentive to his duties.

W. F. BESSER:—VER. 2. The church consists of not many brides, but she is herself the only bride of Christ. The churches to which the Spirit spoke (Rev. ii. 7), were the Bride which, immediately after the Spirit, said, Come (Rev. xxii. 17)! Individual Christians and individual churches are allowed to remain together in the bridal chamber where Christ graciously dwells by the dispensation of his word and sacraments; and there they are all organized as distinct members into one great body, to be nourished and cherished by him as a wife by her husband and head (Eph. v. 29). Every division, whether among Christians of the same congregation, or among different congregations, is a division in this great body (1 Cor. xii. 25) and impairs the bridal purity of the virgin to be presented to Christ.—VER. 13. Those who wickedly resolve to see nothing in the world but black, shall have their reward in seeking nothing but black. The slanderous disposition of the enemies of truth, is a sure sign that their damnation slumbers not.—VER. 14. Tertullian called Satan "God's ape." All the mysterious names which the god of this world (Eph. ii. 2) has written upon his forehead, such as enlightenment, progress, freedom, equality, education, *etc.*, are only new forms of the old serpent's words.—VER. 15. The only security against wandering into unrighteousness and a godless life, is a faithful adherence to the righteousness which is by faith in Christ Jesus.—The voice of the Spirit, through our Epistle, speaks not to the Corinthian Church alone but to every church and to every age of Christendom. It is a perpetual call upon the Bride to be ever on her guard against the plausible insinuations of the

old serpent, lest her mind should be corrupted from the simplicity into which Christ has called us by His Gospel. Oh happy he who yields himself unreservedly to Christ and follows Him with all the heart!—Ver. 20. In every instance where men have been led away from the church and from Christ its head, God has visited upon the apostate people the evils which are mentioned in this passage. In every age, just as in Corinth, false teachers endeavor to alienate the people from God's true ministers, by accusing these of crimes which are calculated to destroy their influence. But no sooner do they succeed in making their dupes completely dependent upon them, than they are themselves guilty of the very crimes which they had falsely charged upon others.—Vv. 23–27. Drones are seldom seen where the working bees are collecting honey.

[Paul's personal vindication of himself. Introduction: apology for pursuing the subject, vv. 1–4. 1. His love for them, and his jealousy—he had brought them to Christ, ver. 2, and he had grounds for apprehension, ver. 3. 2. He had no reason to expect they would gain by the change, ver. 4. I. *His claim*, vv. 5, 6.

1. Equality with the best, ver. 5. 2. Especially in knowledge of Divine things, ver. 6 a. 8. In those practical proofs which demonstrated his Apostleship, ver. 6 b. 11. *His proofs*, vv. 7–33. Not in great dignities and shining qualities, ver. 7, but in, 1. His disinterested love to the Church, vv. 7–21, (1) he had given up his rights to a support, (and to supply their defect, had (a) exhausted himself, Acts xviii. 3, and (b) robbed others, ver. 8; (2) he had been actuated by a sincere love to them, not by indifference nor pride, vv. 11, 12, and (3) his course was in favorable contrast with that of his opponents, vv. 13–22 (for notwithstanding their outward show, they were no better (much less) than he, ver. 12, and they were as bad as they accused him of being, vv. 20, 21). 2. His relations to the covenant people of God, ver. 22. 3. His conduct as a minister of Christ, vv. 23–33; here he was superior to them, not in things of which men usually boast, but in labors, ver. 23, in sufferings, vv. 23–27, in cares, ver. 28, in zeal for those in peril, ver. 29, and in the humble use of means for his deliverance, vv. 31–33].

XV.—HIS REVELATIONS AS A GROUND FOR BOASTING (1f.). HOW HE HAD BEEN KEPT FROM SELF-EXALTATION, AND BEEN LED TO GLORY IN HIS INFIRMITIES (7f.). HOW HE OUGHT TO HAVE BEEN SAVED THE NECESSITY OF SUCH SELF-COMMENDATION BY THE CORINTHIANS THEMSELVES (11f.).

CHAPTER XII. 1–18.

It is not expedient for me doubtless to glory, [I must needs¹ boast: it is not expedient for me, for²] I will come to visions and revelations of the Lord. I knew [know, *οἶδα*] a man in Christ above [*om.* above] fourteen years ago, (whether in the body, I cannot tell [know not, *οἶδα*], or whether out of the body, I cannot tell [know not]; God knoweth): such an one caught up to [even unto, *ἕως*] the third heaven. 3 And I knew [know] such a man, (whether in the body, or out of [apart from, *χωρίς*]³ 4 the body, I cannot tell [know not⁴]; God knoweth: How [*om.* how] that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a 5 [*om.* a, *ἀνθρώπῳ*] man to utter. Of such a one will I glory: yet of myself I will not 6 glory, but in mine⁵ infirmities. For though I would [should] desire to glory, I shall not be a fool; for I will say the truth: but now [*om.* now] I forbear, lest any man should think of me above that which he seeth me to be, or⁶ that he heareth of [from, 7 *ἐξ*] me. And lest⁷ I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger [an angel, 8 *ἄγγελος*] of Satan to buffet me, lest I should be exalted above measure.⁸ For [concerning, *ὅτι*] this thing [angel] I besought the Lord thrice, that it [he] might depart from me. And He [hath, *εἰρησέν*] said unto me, My grace is sufficient for thee: for my [*om.* my⁹] strength is made perfect⁹ in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest [abide] upon me. 10 Therefore I take pleasure [am well contented, *εὐδοκῶ*] in infirmities, in reproaches, in necessities, in persecutions, in¹¹ distresses for Christ's sake: for when I am weak, then 11 am I strong. I am become a fool in glorying [*om.* in glorying¹¹]; ye have compelled me: for I ought to have been commended of you: for in nothing am [was, *ὁστέρησα*] I

behind the very chiefest [these overmuch, *ὑπερλίαν*] apostles, though I be nothing.
12 Truly the signs of an Apostle were wrought among you in all patience, in [by]¹² signs
13 and wonders and mighty deeds. For what is it wherein ye were inferior¹³ to other
churches, except *it be* that I myself was not burdensome to you? forgive me this
14 wrong. Behold, the¹⁴ third time I am ready to come to you; and I will not be bur-
densome to you [*om.* to you¹⁴]: for I seek not yours, but you: for the children ought
15 not to lay up for the parents, but the parents for the children. And I will very
gladly spend and be spent for you [your souls, *τῶν ψυχῶν*]; though [if, *ἐῖ*]¹⁵ the more
16 abundantly I love you, the less I be loved. But be it so, I did not burden you:
17 nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any
18 of them whom I sent unto you? I desired [besought, *παρεχάλεσα*] Titus [to go to
you] and with *him* I sent a [the] brother. Did Titus make a gain of you? walked
we not in the same spirit? *walked we not in the same steps?*

¹ Ver. 1.—Rec. and Tisch. have $\delta\alpha$, others $\delta\epsilon$. The best authorities are in favor of $\delta\epsilon$. The apparent want of connection gave occasion for changing it into $\delta\alpha$, $\delta\epsilon$, ϵ — $\delta\epsilon$ ($\delta\epsilon$ was not transferred from chap. xl. 30). [Authorities now seem evenly balanced between the three. $\Delta\eta$ has in its favor K. M., most of the cursives, the Arm. vers., and (on such a point) the powerful testimony of all the Greek Fathers: $\delta\alpha$ has D. (1st hand) Sin. 114, Copt. Slav. and Latin versions, and Theophylact: and $\delta\epsilon$ has B. D. (3d hand) E. F. G. L. Sin. (3d hand), many cursives, the Syr. Arm. Vulg. Ital. vers., and Ambr. Hieron. and the Vulg. Lat. (2d hand).] $\delta\epsilon$ is the most likely to be the original reading, and $\delta\alpha$ is the most likely to be derived from $\delta\epsilon$, and as the most difficult reading, and the one most consistent with the ironical style of this section, the latter has much the best internal evidence. It is adopted by Bloomf., de Wette, Reiche, Alford, Wordsworth, Conybeare, and Hodge, while Lachmann, Meyer, Osiander, and Stanley adopt $\delta\epsilon$].

* Ver. 1.—*Ἰαχμάνη* has *ὁ συμφορέων μὲν, ἐλευσόμεναι δὲ* (B. *δὲ* *καί*), on authorities by no means the highest. [B. F. G. Sin. some: *curse*; and *verses*. (the Copt. Latin Fathers, *Damasc.* and *Vulg.*, add *καί* with B.)]. The Rec. *ὁ συμφορέων ποῦ ἐλευσόμεναι* is the more difficult reading on account of *ῥα*, and *μὲν-δὲ* are evidently corrections to make the *sense* clearer. [The reading *συμφορέων* can only be retained with *μὲν-δὲ*. The variations are very considerable here, but the Rec. is sustained by most of the uncials and cursives, and especially by the *verses*. (except the *Lat.* and *Vulg.*) and the Greek Fathers; and if original it most easily accounts for the variations].

² Ver. 3.—Rec. has *ἐκέρξ*, but it was probably taken from ver. 2; for *χωρίς* is most sustained. [Sin. D. (2d and 3d hand) E. (2d hand) F. G. K. L. M. have *ἐκέρξ*; but B. D. (1st hand), E. (1st hand) and Method. have *χωρίς*.]

⁴ Ver. 3.—Lachmann leaves out *ὁκ οὐδα*, but without sufficient authority [only that of the Vatican and Methodius].
⁵ Ver. 5.—Lachm. throws out *μὲν*, but on insufficient evidence. [The only important MSS. for the omission are B. D. (1st hand), with the Copt. Syr. (both) and Arm. versions; while D. (3d hand) E. F. G. K. L. M. Sin. Vulg. and the Fathers insert it.]

¶ Ver. 6.—It is wanting in many, and even in some of the better MSS. [B. D. (3d hand) E. (2d hand) F. G. Sin. Vulg.]; but it probably was omitted because it disturbed the sense of the passage, or at least seemed superfluous.

¹ Ver. 7.—Before the first *iva* Lachmann inserts *ὅτι* after A. B. F. G. [and Sin.], *et al.* But “it was probably an interpolation, to disconnect this sentence with the preceding.” The words *καὶ τὴν ἁπλοῖαν* were unlit in sense with *αὐτὴ ἐν ταῖς ἀσθεῖ* (ver. 5), making *ἐὰν—γὰρ* εἰς *ἐμὴν* a parenthesis, and then *διὰ ἰσὺν τῆς ἁπλοῖας* (ver. 7) began a new sentence. It must be conceded that the documentary evidence for this word is now very strong, and Stanley has adopted it. If it is accepted, the punctuation which is mentioned above must also be adopted, *viz.*: “I will not glory except in my infirmities, and in the abundance of my revelations. Wherefore, also, lest I should be exalted above measure, there was given” *etc.*]

⁸ Ver. 7. Some important MSS. [A. D. E. F. G. Sin. 17, and many versions and fathers] leave out *iva mē vnepaipōmat*, from not recognizing the emphasis which the Apostle meant to give by the repetition of these words (Meyer).

⁹ Ver. 9.—Rec. after *δυναμις* inserts *μου*, which deserves to be retained, though left out by important MSS., on account of its necessity to the sense. It might easily have been overlooked after *-ρις-μυς*. [And yet B. D. F. G. Sin. and many vers. and fathers (Tisch., Bengel, Lachm., Stanley) omit it].

¹⁰ Ver. 9.—*Teleitai* is well authenticated [with A. B. D. F. Sin.]. Rec. *teleioutai* was doubtless a gloss [with D. (3d hand) K. L. Sin. (3d hand) Orig. and Athan.].

¹¹ Ver. 10.—Both B. and Sin. leave out *εἰ* before *στενοχωρίας*.
¹² Ver. 11.—Roc. has *καυχόμενος* after *ἀπορῶν*; an exegetical addition, and feebly sustained [with only L., many cursives, the Goth. and Syr. (both) versions, and some Greek Fathers].

18 Ver. 12.—*Rec.* has *ev* before *σμελούς*, but according to the preponderance of evidence [A. B. D. F. Sin., *et al.*] it should be erased: it was a repetition from the preceding clause.

¹⁴ Ver. 13.—Instead of ἡρῶσθε Lachm. has ἡρῶσθε; but the latter was evidently an error of the transcribers. [B. D. Sin. 17 (Alford) have ἡρῶσθ. Tisch. with A. D. (2d and 3d hand) K. L. and the Greek Fathers have ἡρῶθ.].

Ver. 14.—We are not certain about *rotrō*. [Rec. omits it, but it is given in A. B. F. G. Sin. Ital. Vulg. Goth. Syr. Arm. Eth. and most of the fathers]. It has different positions, being sometimes before, and sometimes after *ῥιπτορ*. Perhaps taken from chap. xiii. 1.

¹⁶ Ver. 14.—Rec. after *καταραξας*, has *ἐν ὕμῳ*. Some MSS. have *ἐν ὕμῳ*. Neither were original [A. B. Sin., *et al.* omit both].

explanations.

EXEGETICAL AND CRITICAL.

VERS. 1-6.—It is necessary to boast; it is not for my advantage, for I will come to visions and revelations of the Lord. —Although we should not regard the Apostle as precisely breaking off from a special history commenced in the last two verses (Meyer), he certainly passes now to a new subject of boasting (*καυχῆσθαι*). In a preface composed of short sentences grammatically unconnected (asyndeton) but logically arranged, he declares that under the circumstances he could not avoid self-commendation, but that in a moral respect it was not expedient, inasmuch as it exposed him to the

temptation to exalt himself (comp. vers. 7ff.). *Δεῖ* must be taken in an absolute sense, equivalent to, *it must be so*. It is not necessary to connect *μου* with it. The *γάρ* introduces the reason why he once more speaks in self-commendation. It is that he was about to relate something which might incline him to an unprofitable self-exaltation (comp. ver. 7). With less simplicity, Meyer thinks that because boasting was unprofitable, Paul was anxious to pass on to something in which there was no self-commendation (ver. 5), and he thinks that *οὐ συνεβέβη μοι* is thus accounted for and justified, although he himself notices what the Apostle says in ver. 7 of self-exaltation on account of the abundance of the revelations. If we adopt the reading of the Receptus, the idea of

the Apostle would be: Truly it is not expedient for me to glory (comp. chap. xi. 1, 17, 30). The reason for this he would assign by pointing to the elevating character of his subsequent glorying, for it is implied that the danger would be more imminent, the more exalted the boast and its object was. Thus Osiander, who adheres to the Receptus, explains it, but essentially concedes that the original clause with *dei* would have seemed so very abrupt, and the asyndeton so unusually harsh, that a plausible reason was presented for a change. It will not do to lay the emphasis upon *moi*, as if Paul had meant that it was not for his own, but for their good that he boasted himself (i. e., to correct their judgment respecting himself, Reiche), for this would have required *οὐκ ἐμοί*, or *ἐμαυτοῦ*, or at least *ἐμοί*, instead of *μοι*.* The things of which he now begins to speak are visions and revelations of the Lord (*ὀπτασίαι καὶ ἀποκαλύψεις κυρίου*). *Κύριον* is the genitive, not of the object, but of the subject [i. e., not *respecting*, but *from*, the Lord]. Nothing is said in the context which implies that the transaction here spoken of was a vision of Christ, in which the Lord was revealed to him (the way of speaking is different in 1 Cor. ix. 1; Gal. i. 16). Christ had given him disclosures and revelations of himself (1 Cor. xiv. 6). The visions (*ὀπτασίαι*), however, describe the form in

which he had received them. No further nor profounder disclosures are intended by the revelations (*ἀποκαλύψεις*) than by the visions (*ὀπτασίαι*). Osiander thinks that the words describe two ways in which supersensual objects are presented: one by a figurative apparition for the eye, and the other by means of sound for the ear. The *Berleb. Bible* makes *visions* refer to those representations of heavenly forms which the Holy Ghost makes to the inward spirit of man, in a Divine light and in a spiritual manner; and *revelations* (the higher manifestation) to that thorough enlightenment of the mind and heart by the Holy Ghost in which we learn the true mind of the Spirit. W. F. Besser: From the very commencement of his Christian experience, the Lord had allowed Paul to see in visions and to hear in revelations those mysteries which belonged to a world invisible and imperceptible to the external sense. By Christ's own appearance to him at first (Acts xxii. 15; xxvi. 16), his want of outward evidence through the eye and ear had been made up to him in an extraordinary manner, and his authority had been made equal to that of the twelve Apostles. The visions (*ὀπτασίαι*) may designate the general form in which the revelation was made, but in addition to them an explanation of the visible objects was given by words addressed to the ear (as in the prophetic visions). We feel obliged, with Meyer, to maintain that we have no evidence that Paul had in view here some pretensions of his opponents with respect to which he wishes to show that he had the advantage of them, for nothing in the context seems to imply that his object was to show that an external acquaintance with Christ was unnecessary to the Apostolical character (Baur), nor to show that he was quite equal to the Christ-party who boasted largely of visions. I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knows), such a one was rapt as far as the third heaven (ver. 2). The Apostle here affords a specimen of what he had just given only an intimation. It is certainly inconsistent with the context and with the general aim of the writer to maintain that he was here giving an account of some other person than himself.* It was perfectly accordant with the nature of the occurrence

* Wordsworth still thinks that *μοι* is emphatic in contrast with *ὁρασεις καὶ ἀποκαλύψεις*, and with *κυρίου* (hence each of these words are contrasted in position at the end of their respective sentences): to glory is not proper or expedient for one like me: I will now, therefore proceed to such things as have been vouchsafed to me by the Lord. Alford thinks that Paul did actually desist from all boasting here, and that he now proceeds to give a vision and revelation which was intended to show the folly of it (*παρ*); Stanley, that Paul intended here to cease all boasting of himself, but that the necessities of his position repeatedly overcame his reluctance, and betrayed him into boasting again, though more and more of things which really humbled him. Dr. Hodge also thinks that Paul did actually desist at this point, and came to such things as involved no real boasting, but rather a personal humiliation and a recital of God's goodness. Indeed, most of the interpretations, though resting upon different readings and explanations of the words and connection, come finally to the same thought in only different shades. There are contrasted, what was necessary to his position with what was proper and useful to his person; what related to him as a carnal man with what related to his infirmities as a spiritual man; and what was done by him with what was done by the Lord. He therefore says: I know that boasting of myself is not calculated to benefit me in the higher sense as an individual, but I am compelled by the circumstances in which you Corinthians are, to do something which would ordinarily be so called,—and yet what I have to say will only be humiliating to me as a man, while it tells what wonderful things God has done for me, and proves conclusively my claims as one of the highest Apostles. W. F. Besser: "The 'High Apostles' at Corinth could lay no claim to such things as had been mentioned in the preceding chapter, but they spoke much of their numerous visions and revelations. What had the Apostle to set off against these? He would have told the truth if he had spoken of many of his glorious revelations, but he would allude only to one, of which he had hitherto been silent, at least among the Corinthians; and of this he would speak only in a way to show the evident difference between a modest discourse and a carnal prating of personal distinctions. He had experienced a holy joy when his faith in the invisible realities of the Christian hope had been strengthened by a holy trance, but he was not inclined to describe in a wordy style what he had then seen and heard. He was rather disposed to bring forward an humbling incident connected with it, in which he became painfully conscious of his sinful infirmity,—a thorn in the flesh, an angel of Satan, and an earnest prayer,—when he had been favored with a promise of inexpressible consolation, and was led to boast that when he was weak in himself, he was strong in the Lord." He thus shows that a spiritual grace obtained even by a painful experience was of far greater value than the most exalted outward privilege].

* And yet J. E. C. Schmidt, of Giessen, in his *Clavis* on the N. T., has maintained this opinion with no little degree of plausibility. His main points are, the repeated declaration of the Apostle that he was not boasting of himself, his use of the third person, the strong contrast between *τοῦ τοσοῦτου* and *ἐμαυτοῦ* in ver. 5, and his assertion that he would spare his readers (*φιλομαί*) this very thing. According to him, the course of thought is: 'It is not expedient for me to boast: I will come to those visions and revelations of which my opponents make so much. I am reminded of a man whom I knew long since (and who perhaps was claimed by Paul's opponents to be of their party). Of such a thing (neuter), or of such a man (masculine), I am prepared to boast, as of an incident or person in which is shown the extent of the grace I preach. I also might personally boast of such things without vanity, for I should say the truth,—but of myself I will not, except of my infirmities, lest any one should think of me above what he sees me to be. And lest I should be exalted above measure for these revelations (from the detail of which I forbear), there was given to me a thorn,' etc. This view would avoid the appearance of inconsistency in the Apostle i. e., of refusing to boast, and yet appearing continually to do so, but it seems altogether too constrained, especially in its explanation of *ὅτι τ. τοσοῦτου καὶ ἐμαυτοῦ* in ver. 5].

for him to speak of such an occurrence in the third person, inasmuch as the individual spoken of was in a passive state, and might seem in his normal state of activity as another person (Meyer). Osiander suggests that his own proper person had become estranged to him in his ecstatic state, and was here conceived of as still remaining with the Lord. [*Olda* should be translated, not: *I knew*, but: *I know*]. It may be doubted whether the word has any special emphasis, as if the Apostle intended to give prominence to his complete certainty about a fact which might be questioned by many on account of its extraordinary character (Osiander). *A man in Christ* signifies a Christian, and not a minister of Christ. He is not, indeed, expressly speaking of himself. NEANDER: "It is an expression in which Paul distinguishes between that which he had become by the grace of God and that which was merely human in himself." There is, however, no very obvious contrast between the humble '*man*' and the exalted character of the revelation. *In Christ* indicates that the man was in the great general fellowship of the common faith. The words imply nothing connected with the ecstasy, and still less do they have a special bearing against the suspicion of a demoniac ecstasy. The precise statement of the time belongs to ἀπαγέντα (from which it is separated only by a parenthesis: ἔτε—οἰδεν), and not to ἀνθρ. ἐν χριστῷ, as if he had intended to say, a man who has been serving Christ fourteen years. The reason he so accurately specifies it was, that the occurrence was particularly important to him, and peculiarly appropriate to his representation of what pertained to a third person. There can be no reference here to events attending his conversion, which must have taken place from seventeen to eighteen or even twenty years before the composition of this Epistle. Even if chronology were not against supposing that he here referred to the appearance in the Temple mentioned in Acts xxii. 17-21, the facts related in the two visions are essentially so different that we cannot suppose them the same. The only way to meet this is (with Osiander) to suppose that there were different elements in this ecstasy, and that what is here mentioned was only the culminating point. With this view it would be chronologically connected with chap. xi. 32-33. [ALFORD: "The date probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 80 and xi. 25." WORDSWORTH says: "Fourteen years, reckoned inclusively, carry us back to the time of St. Paul's ordination to the Apostleship of the Gentiles, which must not be confounded with the time of his conversion to Christianity." "Probably this vision and revelation were vouchsafed to him *then*, because he was going forth for the first time to incur shame and suffering," and they were not communicated to *the world* until fourteen years afterwards, and even then only as facts and not in detail, because they were designed only for *him*, and for such a purpose. On this use of πρὸ, Webster says: "The primary idea of πρὸ is, *in sight*, and it is applied to what is *before one*, in some place opposite, *in view*. From this meaning it passes on to denote priority in time, and so with a trajectory in its use it signifies here, *before*, in time." *Syntax and*

Synn. p. 150]. We have no other account of what is here related. With respect to the manner in which it took place, the Apostle was entirely uncertain. He was not sure that the soul retained any connection with the body. The latter may have been raised by the Spirit's power along with Paul's spirit into heavenly regions, or this connection may have been for the time dissolved, and his spirit rapt away from its earthly tenement. In a word, the whole person, composed of his soul and his body together, or his soul alone, separate from his body (or at least without any of its external functions) was lifted up into a celestial world. Ἀπαγέντα signifies much more than the different varieties of subjective mental vision, whether accompanied by bodily mental perceptions or not. The uncertainty here expressed does not refer to the question, whether this was a mere vision (ἐν), or an actual trance of the spirit (ἐκτός). Any doubt on such a point would have seriously impaired the importance of the occurrence itself (comp. Meyer, Osiander). We have no means of determining to which of these suppositions, the ἐν or the ἐκτός the Apostle was most inclined. But the whole representation which he gives makes it probable that the ascent was real and in actual space, and not merely ideal.* Ἐτε, εἰτε have here the sense of: whether, or whether. Ἀπαγέναι, is spoken of sudden, involuntary removals from one place to another (comp. Acts viii. 39; Rev. xii. 5; 1 Thess. iv. 17), [and it here implies great celerity and the power of some external force].—**And I know such a man (whether in the body or out of the body I know not, God knows); that he was caught up into Paradise** (vv. 3, 4 a.).—In the words, *such a man* (τὸν τοιοῦτον) the Apostle recurs to the subject of the ecstasy, the one he had before described as the man in Christ. Osiander, thinks that the phrase, *such a man*, contains an allusion to the fact, that he is now endowed with qualities which fitted him for such an exaltation. The point reached in the course of his ecstasy under the influence of the higher power (the Spirit of God) which had taken possession of him, he calls the third heaven (τρίτος οὐρανός). This is not to be interpreted spiritually of the utmost degree of Divine knowledge, etc. (the number three being taken simply as a symbol of perfection), for the Apostle had un-

* "We may conceive the soul to receive a supernatural vision, either while it remaineth still in the body, or by its departing from the body for a season. The latter may not be called a death, because either the sensitive, or at least the vegetative, soul or faculty continues meanwhile in the body, either naturally or miraculously vivifying it. Again, we may conceive a man's spirit remaining in the body, to receive such visions, two several ways: either by a real rapture of both body and spirit into that place, whereof the soul or spirit hath such a vision; or else by a representation of such things really absent to the spirit, neither the body nor it changing at all their place; yet, as in dreams, the spirit apprehending a change of place, and a presence of the whole person to those persons and things, which it spiritually and supernaturally, and by the power of God, not by any operation of nature or fancy, beholds. This last, if not only, most commonly happeneth: and thus St. Paul's rapture will be most agreeable with other Scripture-raptures. Rev. i. 10; xvii. 3; xxi. 10; Acts xii. 11; 2 Esdr. viii. 3."—Old Paraphrase and Annot. on Paul's Epistles, published by the Oxford Angl. Society. "The infusion of spiritual influences suspends at the same time the usual succession of ideas and the ordinary current of thought; the power of imagination alone remaining active, and the sense of spiritual vision being excited to the highest degree of intensity."—*Lex on Inspiration.*]

questionably in his mind a higher sphere of the heavenly world. A plurality of heavens is not inconsistent with Scriptural doctrine, for something of the kind is implied even in the plural (heavens, οὐρανοί) here used, and in the description (Heb. iv. 14) of Christ's ascension, in which He is said to have passed into the heavens διελθὼν εἰς τοὺς οὐρανοὺς, the termination of which is described (Heb. ix. 24) as an entrance into heaven itself (εἰσελθεῖν εἰς αὐτὸν τὸν οὐρανόν), i. e., into the dwelling place of the Divine Majesty, to which the heavens he had passed through were related, just as the sanctuary in the tabernacle was related to the holy of holies. Jewish tradition generally speaks of seven heavens (Rabbi Judah alone speaks of two). To such common views and forms of speech the Apostle doubtless had some reference, but the original idea must be distinguished from the arbitrary and monstrous details of the Rabbinical writers. As neither here nor elsewhere (except in some later ecclesiastical writers, who probably derived their views from the passage before us) is it necessarily implied that there were no more than three heavens, this third need not, of course, be regarded as the highest heaven. Neither here nor in Heb. iv. 14 must we suppose the allusion to be to some region of the visible heavens (the clouds, etc.), but to some supersensuous space between the stellar and the highest heaven, the true holy of holies (comp. RIEM, *d. Lehrbegr. des Hebr. Br.* p. 512). And yet we must unquestionably make a distinction between this higher region called the third heaven, and the place called Paradise although it does not follow that the former must of course be a lower region than the latter). It does not seem probable that what is said in vv. 8 and 4, should be a mere repetition of what had been said in ver. 2.* On the other hand the Apostle

[*The reasons for this opinion are not given by our author, and seem to us not quite sufficient. The apparent repetition in the text is partially accounted for by the intervention of the parenthesis, and partially by the peculiarly abrupt and animated style which the recollection of the event occasioned. If the transaction mentioned in vv. 3, 4 was different from that mentioned in ver. 2, then Paradise must be a different place from the third heaven, as is contended for by Grotius and many Lutheran and English divines. The question then must arise, why was the visit to Paradise mentioned last, as if this were a higher sphere than that of the third heaven? If Paradise is (as all agree, and as Luke xxiii. 43 and Rev. ii. 7, compel us to believe), the abode of departed saints immediately after death, and if the third heaven is a different locality (as usually held by those who make this distinction, the abode of saints after the resurrection), we naturally inquire why was the visit to the lower sphere made after that to the higher? If we answer with Bp. Taylor (*Pun. Sermon* on Sir. G. Dalston Vol. II. p. 135), Bp. Bull (*Works*, Vol. I. Ser. III. p. 89), and Wordsworth, that "the vision of the heavenly glory would not have satisfied Paul since it was to be attained only at the distant period of the resurrection, and hence that he was shown something to be entered upon immediately after death;" not to insist on the fact that the prospect of the Parousia was not so very distant to the mind of Paul, we may suggest that this only shows that he needed to see Paradise at some time, but not necessarily to see it last. The view of Augustine, Thomas, Estius and Calvin seems to us more strictly conformed to our passage, viz., that the third heaven included the whole world of the blessed, (the Father's house with its many mansions) in some part (not necessarily some more interior part) of which was Paradise where the ascended Jesus abides with His saints. (Beugel: some inner recess in the third heaven, rather than the third heaven itself; an opinion very generally held by the ancients. See Greg. Obs. c. 18.) Whether the latter is different from the home which the saints are to possess after thiz; resurrection is not determined by ver. 4, in which we recognize simply a more specific designation of the place than in ver. 2.]

probably speaks in vv. 3 and 4 of a higher degree of ecstasy than that which he had mentioned in the other. And yet the Paradise was not exactly some interior department of the third heaven, but some higher region, that which is called in Rev. ii. 7 the Paradise of God (the lower department in Sheol, Luke xxiii. 43, comp. Luke xvi. 28). OSIANDER: "The abode in which the highest peace and joy are enjoyed, where fellowship with God and the God-man is most intimate, and where the world of spirits has its most delightful and most perfect development." NIXANDER: "Paul here describes a higher degree of life in God, a foretaste of that which the soul will reach at a later period, no illusion of the imagination or product of Jewish superstition, but a certain and actual exaltation of the soul. And yet we may here distinguish between the supernatural and the divine on the one hand and the human on the other, and we may concede that the representation here given to the Apostle was in that form which was most familiar to him in his actual state of mind at the time."—And heard unspeakable words which it is not lawful for man to utter (ver. 4 δ).—It is evident from the use of the word ἤκουσεν that ῥῆμα cannot here be equivalent to things, but that it must mean a word. But ὁράητον signifies, not what cannot be expressed, for then the words could not have been perceived, but as the relative sentence immediately following shows, words of such mysterious import as ought not to be uttered or to be generally known. In this sense the word is used in Herod. and other writers. Ἐξόν is equivalent not to δυνατόν but to *fas est*.—The substance of the communication was so exalted that it would have been a profanation to give it in human language. W. F. BESSER: "It is likely that the substance of the heavenly words was taken up by the Apostle as he heard them, but he felt that no man after receiving such a communication in successive details, could find language adequately and worthily to express what he had heard in that sacred presence. And even if God had given him power to express on earth what he had heard in heaven, there were no earthly ears which could intelligently receive the communication." We cannot accept of Ewald's explanation, that the reason Paul determined to keep these revelations to himself (revelations, as he thinks likely, of the final victory of Christ over Rome and heathenism, and also over Jerusalem and the Jews), was because he saw that other men might easily be led to pervert them in many ways and then to obtain credit on his authority. [These words were "unspeakable," (not only to him but to men) perhaps on account of their nature, but as Paul tells us that it was not "lawful to utter" them, we must suppose that he was restrained from uttering them principally by a moral reason. The whole vision appears to have been intended for the Apostle alone, to prepare him personally for his work, and for this reason alone he had no occasion to speak of it for fourteen years, and never to speak of its contents. The apocryphal literature of subsequent times, shows what follies the minds of men are inclined to, on such mysteries. (See the ἀναβάτικον Παύλου used by the sect of Caiani, mentioned by Epiphanius, Haeres: 18,

38). But nothing in this passage implies that the Apostle possessed any arcana or mysteries on the general subject of salvation, which are to be withheld as dangerous matters, from common inspection, and yet capable of investigation to more philosophical and learned persons.] 'Ανθρώπων is not the object of λαλεῖν but is governed by ἐξόν. There are no means of determining whether Paul was brought to this conclusion by an express command with regard to it, or whether he saw its propriety without such a command. The speaker, however, must have been the Lord, comp. ver. 1, ἀποκ. κυρίου. What was said must have been very significant and eminently strengthening to the Apostle's mind (comp. Oslander).—Instead of proceeding to say now: ἐν τούτῳ (of such a thing) καυχῆσθαι, as must have been in his mind, he says, in accordance with the mode of representation commenced in ver. 2. **Of such a one will I glory** (ver. 5).—Τοῦ τούτου is not neuter but masculine. This is proved not only by ἵπέρ which has relation to a person in whose behalf the boasting must take place (chap. vii. 14, v. 12, viii. 24), but by the contrasted ἑαυτοῦ, and the unmistakable reference to τὸν τούτον in vers. 2 and 3.—The principle which lies at the basis of the whole passage is, that he was not to boast of such revelations, as though they argued anything in his own favor, but only as an incident connected with a man in Christ, who had been at this period completely lifted out of his own individuality and had been thought worthy of such grace merely on account of his being in Christ. His only object in condescending to this boasting of such a one, was that he might bear witness that such glorious things had been granted to such a one.—**But of myself I will not boast, save in my infirmities** (ver. 5 b).—In behalf of himself, (regarded simply as himself), he would boast only with reference to his infirmities (comp. chap. xi. 30). He alluded here to those many manifestations of human weakness, which had occasioned so much humiliation to him, which had completely extirpated all vanity from his bosom, and which had finally compelled him to boast only of that divine power which evinced its greatness through his infirmities, (comp. vv. 9, 10).—**For if I shall desire to boast, I shall not be foolish, for I will speak the truth** (ver. 6 a).—There is some difficulty here in determining the connection which the γὰρ implies with ver. 5. To make it refer back to the first half of that verse, and thus to make the Apostle begin to reveal his identity with the man in Christ (Oslander) does not seem after all very probable. And yet to supply something to οὐ καυχῆσθαι (ver. 5) by which it shall mean: I will not boast of these great revelations, and to make εἰ μὴ signify *but only*, and then in this ver. 6 to make if I should desire to boast refer to the same things with the additional thought: although I could thus boast (De Wette), seems very harsh. We would prefer, without any such completion of the sense, to understand before the words οὐ καυχ. εἰ μὴ, etc., in ver. 5, simply: I could thus boast concerning myself if I wished to do so (i. e., of my worth and merits), and to suppose that when he continues, if I should desire, etc., he is giving the reason for this thought

which had sprung from what is obviously implied in the sentence itself (Meyer). But, perhaps after all it would be simpler to make the γὰρ refer to the whole of ver. 6, so that the writer would have already in view the subsequent φειδομαι, and the sentence connected with it: I will not boast of myself except of my infirmities; for although I should not be a fool even if I were to boast myself, inasmuch as I should tell the truth, yet I forbear, lest, etc. Or: not because I should be a fool, if I were inclined to boast myself, etc., but because I would guard against, etc. In this case there would be no need of adding anything to the thought expressed.—The boasting (καυχῆσθαι) has reference to something the reverse of weakness, and hence to deeds (comp. 1. Cor. xv. 10) in which power was exhibited. In ἀφρων (senseless, without reason) he alludes probably to the empty boasting of his opponents, in which there was no basis of truth like that in his self-commendations—but I forbear, lest any one should reckon of me above what he sees me to be or hears from me (ver. 6 b).—There is no need here of supplying ἑμὸν to φειδομαι; along with μὴ (or in the infinitive) this verb has the sense of: to shrink back or to act with reserve, i. e. to deal sparingly with his self-commendation. In μὴ we have certainly the idea of mental care (ΜΕΤΕΡ: of guarding against something). This anxiety, however, was well founded, so far as it referred to the inclination to boast in men then so strong among the Corinthians, and the Apostle did not wish to encourage in any way a disposition against which he had so earnestly contended. Τίς has reference to no particular individual, for we have no reason to suppose that he is here aiming at some Pauline party at Corinth. The over-valuation of his person which he here deprecates, he expresses in the words *beyond what he sees me, or hears something from me* (ὑπὲρ ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ) i. e., beyond the immediate impression which my personal presence would make. There is no necessity of supplying either εἶναι or ποιεῖν, after ὃ βλέπει με, which has reference to his whole appearance, his bearing and behavior. Ἀκούει refers to his performances in oral discourse. Ἐξ ἐμοῦ (ex me) from myself, in contrast with that which might be heard of him through others. Τι is a brachylogical or concise form of expression equivalent to εἰ τι ἀκούει. Notwithstanding the unfriendly opinions which had been expressed of him (chap. x. 1. 10), he desired to have no other standard laid down for judging of him than a strict conformity to what all might perceive in him.

VERS. 7-10. **And lest I should be exalted above measure through the abundance of the revelations** (ver. 7a).—[Stanley, adopting Lachmann's reading of διδ before ἴνα, is obliged also with him, to connect καὶ τῇ ὑπερβ. τῶν ἀποκ. with ἀσθενείας in ver. 5 and to make the whole of ver. 6 a parenthesis. Even Alford concedes that if διδ forms a part of the text, it must be the commencement of a sentence, and that we must adopt Lachmann's punctuation. But he thinks that "a very strange sense would thus be given," for then the Apostle would refuse to glory in himself, *except* in his infirmities and in the exceeding abundance of his revelations; thus making

his glorying in his revelations a part of his glorying in himself. But rejecting *δὲ*, for which we have hardly sufficient authority, the sentence reads smoothly. Osiander remarks that everything in *κ. τῇ ὑπερβ. τῶν ἀποκ.* is remarkable: the expression itself, the way in which the words are joined together, and the position of the words in the sentence. For emphasis the words are placed first (comp. chap. ii. 4), the revelations are represented as multifarious, and for additional force a substantive is used with an adjectival signification.] Having said (vv. 5, 6), that he now abstained from further boasting, not because he lacked in good grounds for it, but from a regard to them, that they might not overvalue his person, he now returns to the revelations he had spoken of in ver. 1, *etc.*, and shows how he had been kept from a possible self-exaltation on account of these revelations, by means of a peculiarly severe affliction. *Καί* here signifies not: *even*, but: *and*, merely connecting with the former sentence.—*ὑπερβολή* occurs also in chap. iv. 7. It is difficult to decide whether the dative is that of the instrument (: by means of), or of the cause (: on account of) like *ἐπαίρεσθαι τι*. The meaning is much the same in either case. We have *ὑπεραίρεσθαι* in 2 Thess. ii. 4, in the sense of *to exalt himself*.—**There was given to me a thorn in the flesh, an angel of Satan to buffet me**—There can be no doubt that a Divine intention or design is implied [by *ἐν*], whether God or Satan is looked upon as the giver in *ἐδόθη*. It is possible to interpret it of either, but it seems rather more appropriate to refer it to God, inasmuch as the object to be accomplished by it was under the Divine direction. We must not, however, conclude from thence that *ἐδόθη* implies merely a Divine permission, for it includes the idea of disposing, and ordaining. God gives even what is afflictive for the attainment of some higher and benevolent end; i. e. as the means of trial and humiliation. *Σκόλοψ* is a sharpened piece of wood, a stake, or a thorn (as in Numb. xxxiii. 55). The first of these meanings is not altogether inappropriate. [Stanley adheres to this, and contends that *σκόλοψ* is not a thorn (from which he finds it sometimes distinguished, esp. Hos. ii. 6; Sept. Artemid. iii. 33) but generally a pointed stake or palisade (Numb. xxx. 55; Ezek. xxviii. 24). It must be conceded that this is the usual meaning. Hence Luther and many understand by it a stake, for the execution of criminals. Stanley finds *ἀνασκολοπιζῶ* in the Sept. of Est. vii. 10 explained by Phavorinus and Hesychius as equivalent to *ἀνασταυρίζω*, and he hence infers that *σκόλοψ* was equivalent to *σταυρός*, the cross, or the stake. In Lucian, too (De morte Per. 11), *ἀνασκολοπιζῶ* is used for the crucifixion of Christ. As in describing his state of constant torture the Apostle draws his image from crucifixion, so here he draws it from impalement. The angel of Satan like Death in 1 Cor. xv. 55, is armed with the impaling stake; or the Apostle was himself already impaled or crucified. The phrase *τῇ σαρκί* is certainly unsuitable to this interpretation]. *In the flesh* (*τῇ σαρκί*) is not in apposition with *ἐν* (*μοι*) and dependent upon *was given* (*ἐδόθη*), but it is to be connected with *σκόλοψ* (*a thorn*) as a dative of appropriation. But *σάρξ* is not hu-

man nature in general, unregenerate and sinful, but man's corporeal nature with the sinful disposition connected with it. In this place it has reference especially to the sensitive horror which that nature feels at pain, or its recoil from the suffering which God had decreed for it. *Σκόλοψ* is undoubtedly the subject of *ἐδόθη*, and *ἄγγελος σατάν* is in apposition to *σκόλοψ*, though the converse of this may not be true (as if *σκόλοψ* were an *ἄγγελος*). These words in apposition, however, are the subject of *ἐν*—*κολαφίζη*, which involves a metaphor no longer quite suitable to *σκόλοψ*. But such an apparent irregularity of construction may be found in other places. And yet there is no inversion of the words, as if he would say: *that the angel of Satan might buffet me*. *Κολαφίζη* expresses continued action and it is therefore in the subj. præs. not in the aorist. *Ἄγγελος σατάν* does not signify merely a hostile angel, for *σατάν* never is to be found precisely as an adjective, and in the New Testament it never has the sense of *adversarius* (an angel, an adversary). Nor can it mean Satan himself [the angel Satan] who is never designated an *ἄγγελος*; but an angel of Satan like *ἄγγελοι τοῦ διαβόλου* in Matt. xxv. 41. *Σατάν* therefore is in the genitive (the var. *σατανᾶ* has less authority for it, is a correction of the indeclinable noun, which is *ἀπᾶς λεγόμενον*). An exceedingly painful suffering is indicated by *σκόλοψ*, and is described by the phrase an angel of Satan. It is not merely a suffering sent upon the Apostle by Satan, (for Satan's angel in the estimation of the Apostle was a real malignant power) by means of which God had ordained for him a humiliating torment (comp. 1 Cor. v. 5, Job ii. 6), with the exalted purpose which he afterwards brings forward in an emphatic manner when he says:—**lest I should be exalted above measure** (ver. 7b).—The idea conveyed therefore is, that in accordance with the divine decree the Apostle was abased in a humiliating manner by an angel of Satan, and that in consequence of this tormenting influence sent on him from the kingdom of darkness, he was kept from unduly exalting himself on account of the glorious revelations vouchsafed him from the kingdom of light. But of what nature were these sufferings? Of course we are not to think of literal and real blows or buffetings. The idea of an internal assault of Satan by means of blasphemous thoughts, or by remorse of conscience on account of his earlier persecution of the followers of Christ, or by means of temptations to lust, must be regarded (irrespective of the last mentioned suggestion, which was an improbable product of the ascetic exegesis of the monks, comp. Osiander p. 473 and chap. iv. 7), as directly in opposition to *τῇ σαρκί* (according to Meyer also in opposition to *σκόλοψ* and *κολαφίζη* in which are described an acute and continuous pain). Still more improbable is the idea of external assaults on the part of hostile opponents, called here ministers of Satan (chap. xi. 15), and designated collectively an angel of Satan, inasmuch as one of them (sing.) may have distinguished himself above the rest; or the idea of a great pressure of apostolic duties in general. The context leads us to think of a definite and special form of suffering. (Meyer) in contrast with the abundance of the

revelations, and of something for whose cessation he could properly and earnestly pray (ver. 8), as he could hardly do with respect to his official duties.—The most probable supposition is that he had in view some very severe and painful bodily suffering, which however did not prevent his undergoing exhausting labors and his persisting in numerous hardships. But it is utterly out of our power to determine precisely what this suffering consisted in (hemorrhoids, hypochondria and melancholy, epilepsy, stone, violent head-ache, etc.). EWALD: "When this disease came upon him, it was like a terrific blow upon the head (*κολαπίς*) without a previous warning." It was something personal, not affecting him simply as a minister of Christ, and an *ἀσθενεία* (ver. 9), although of a peculiar kind, reminding him of his human frailty and hence having a tendency to keep him from undue self-exaltation on account of his remarkable experiences of divine favor. We are very naturally reminded of Luther's disease of the stone which in like manner was ascribed to the devil.—Osiander unites together the ideas of bodily and spiritual assaults, and his explanation is favored by the fact that there is usually a reciprocal action between the two, but the general impression of our passage is rather in favor of a long-continued evil rather than of a temporary darkening and disturbance of mind.—In vv. 8, 9, he tells us how he prayed that this evil and its consequences might be removed from him.—Concerning this, I besought the Lord thrice, that he might depart from me (ver. 8).—*Υπέρ*, since Demosthenes, has frequently had the sense of *περί*: in consideration of, in respect to. *Τούτου* is not neuter but masculine, as is shown by *ἀποσθῆναι* (might depart). He had in his mind the angel of Satan. *Τρίς* is not equivalent to *πολλάκις*, nor is it a number for perfection. There may have been long intervals of time between each prayer, and perhaps he only prayed when under extreme paroxysms of suffering. That he was under this affliction when he wrote however, is not necessarily implied. He received no answer from the Lord until the third petition, when, of course, he ceased. The Lord (*κύριος*) is Christ who has obtained the victory over every kind of Satanic power. *Παρακαλεῖν* is a word which in the New Testament is never used with reference to God and only with reference to Christ. It has the sense of, to call for help, and in the classic writers is used to designate a call on the gods. *Ἀποσθῆναι* (to depart) as in Luke iv. 18 is used with regard to Satan, but in Acts v. 88, and xxii. 29, it is applied to human assailants.—And he has said unto me, My grace is sufficient for thee, for power is made perfect in weakness (ver. 9).—In this place *ἐπῆκε* express a continued action [the perfect of a continued past action], but we have no means of determining how it was said, whether in a vision, or merely by some internal encouragement. (OSIANDER: "probably a testimony of the Holy Spirit in the exercise of the highest spiritual functions, by means of which the Apostle's heart was thoroughly tranquilized, assured of his gracious state and enlightened with respect to this special case. It was thus a distinct revelation of the mind of Christ, by special inspiration, and confirmed,

perhaps, by the application of some passage of Scripture." The answer was an apparent refusal, with such a promise as was a virtual granting of his request. The *ἀρκεῖ*, which stands for emphasis at the head of the sentence, is not equivalent to: *will protect* (a poetical usage), or *will assist* (Xenophon and others), but it means simply, *will be sufficient for, will satisfy*; it will be enough that I am gracious to thee, and that I love thee, and will take pleasure in thee. There is no reference to miraculous gifts. To show that he would need nothing else, the Lord adds: *for my strength, etc.* The *ποῦ* has only a few authorities in its favor, but they are of the highest importance; and even if it is not supplied in the text, it must be understood. The fact that *ἐν ἀσθενείᾳ* has no *οὐ* after it may have had some influence in inducing transcribers to leave it out. The meaning is: with one who is in this weak state, my power comes into more perfect activity (comp. chap. iv. 7; 1 Cor. ii. 8, 4). But this power of the Lord dwells only in those who share also in His grace; i. e., it is put forth in its full strength and activity only where there is nothing but helplessness and painful weakness; for where a consciousness of power is, it is rather impeded in its action. (*Τελεῖται* has not the sense of: *proves itself to be perfect*).—Most gladly, therefore, will I rather glory in my infirmities, that Christ's power may abide upon me—(ver. 9).—The Apostle here describes the effect of this promise. He gave up all expectation of being freed from his trouble, and he was satisfied with the prospect of enjoying the grace whose work was to be completed in his weakness. Grammatical usage will not permit us to refer *μᾶλλον* to *ἡδίστα*. Nor should we supply after it: than before, when I prayed thus (ver. 8), or: than any thing, or: than in my own power, or: than in the revelations which I had. It belongs rather, as its position necessarily shows, to *καυχῆσθαι*. Instead of complaining and praying that the suffering might cease, I will rather glory in my infirmities. This, however, would lead to the accomplishment and experience of the promise given him when the Lord visited him, i. e., that Christ's power might dwell (permanently abide) upon him. The word *ἐπακροῦν* signifies to enter, to turn into, a tent or dwelling. *Ἐπ' ἐμῇ*, in other places, has reference to the direction generally; and here, where the Apostle is speaking of the power of Christ, who was then in heaven, it means, to come down upon me and to abide with me (the figure is that of a permanent connection). Whether any thing of unusual solemnity attaches to the expression, as if it had reference to the Shekinah, as if the power of Christ were as a pavilion extended over him for his protection, or as if he himself were the space in which it was to be manifested, is uncertain.—Wherefore I am well contented in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake (ver. 10). From what he had just described as the object of all this proceeding, and of course from the promise of Christ which had been accomplished by his glorying in his infirmities (ver. 9), the Apostle now makes a practical inference, viz.: inasmuch as this glorying in my infirmities has brought

Christ's power to take possession of me, I take pleasure in infirmities, etc. *Ἐυδοκῶ ἐν* signifies here a voluntary endurance, a patient satisfaction with these sufferings. [Our English A. V.: *take pleasure in*, is too strong; the Greek is: *I am well contented in* (Fausset)]. The *ἀσθενείας*, the suffering condition in which these infirmities become perceptible, are particularized in *ὀβρεῶν*, insulting abuses, *ἀνύκτας*, etc., comp. chap. vi. 4 (external afflictions proceeding from those around him). *ὑπὲρ χριστοῦ*, which belongs to and qualifies all these preceding nouns, signifies here: for the sake (or, in behalf) of Christ.—**For when I am weak, then am I strong** (ver. 10 b.). The reason for his good courage while enduring these sufferings for Christ's sake, was that he had felt strengthened under all his infirmities by the power of Christ dwelling continually in him (comp. Phil. iv. 18). In these words we have the fulfilment of the promise in ver. 9. *Τότε* is emphatic, and shows how triumphant were the Apostle's feelings, comp. 1 Cor. xv. 54; Col. iii. 4.

[STANLEY: "The long burst of passionate self-vindication, has now, at last expended itself, and the Apostle returns to the point from whence he diverged at chap. x. 7, where he was asserting his intention to repress the disobedience of those who still resisted his authority at Corinth. Before, however, he enters again upon this, he looks back over the long digression, and resumes here and there a thought which needed explanation or expansion. Hence, although this concluding section stands apart from the interruption of chap. x. 10—xii. 10, and is truly the winding up of the main argument begun in chap. x. 1-7, it is filled with traces of the torrent which has passed through his mind in the interval. His 'folly,' chap. xi. 1-10; the 'commendatory epistles' (chap. iii. 1; v. 12); the 'apostolical' pretensions of his opponents (chap. xi. 12, 18) are resumed in ver. 11; his miracles and sufferings (chap. xi. 23-28), in ver. 12; the question of self-support (chap. xi. 12) in vv. 13-18; the strength and weakness united in Christ (chap. xii. 19), in chap. xiii. 3, 4, 9"].

VERS. 11-15.—I am become a fool; ye have compelled me: for I ought to have been commended by you; for in nothing was I behind these overmuch apostles, although I am nothing (ver. 11).—He here makes an ironical concession (for the words should not be regarded as a question) with reference to the many things he had said in commendation of himself in the course of the last two chapters: *I am become a fool*. [The verb *ἔγωνα* indicates that he had become what he was not originally]. And yet he follows this immediately with a justification of himself; for he throws upon them the responsibility of all: ye have forced me thus foolishly to boast myself, for I ought to have been commended by you, instead of being obliged to commend myself. [The ironical nature of the passage explains the concession without taking this verse interrogatively, as Wordsworth, after some Greek scholiasts, suggests]. In emphatic correspondence with one another are arranged the words: *ὑμεῖς, ἐγώ, ὑμῶν*. By *ἐγώ* he does not put himself in special contrast with those opponents who were so highly commended by

the Corinthians. He merely censures here the want of attention which these Corinthians had shown to his claims. Their positive injustice toward him he exposes when he comes to say, that he had been in no respect behind those much-lauded apostles (comp. xi. 5). *Ἰστέον* limits the time of the comparison to the period of his residence at Corinth. With humility, however, he adds (comp. 1 Cor. xv. 8, etc.), that he was after all nothing, i. e., I am absolutely powerless in myself (1 Cor. i. 28). This is a sincere assertion, though it contains a severe allusion to the pride of his opponents (Oslander). He shows that he was in no respect behind these supereminent apostles, by referring to those proofs of his Apostleship which he had given among them.—**Truly the signs of an Apostle were wrought among you in all patience by signs and wonders and miracles** (ver. 12). The signs of an Apostle here signify those things by means of which the Apostles showed that they were Apostles, and were recognized as such among their fellow men. The article makes the idea of an Apostle especially prominent (BENGE: *εἰς, qui sit apostolus*); the reality and not merely the ideal of one. The first *σημεῖα* is here to be taken in the more comprehensive sense [of general evidences], whereas the second should be explained in the narrower signification [of special tokens of a Divine power]. NEANDER: "Our faith in the reality of the Apostle's performance of miracles need not therefore be founded solely upon tradition, for Paul here asserts that he wrought them, and he thus comes in direct opposition to all mythical views of the narratives of New Testament miracles." The passive *κατεργάσθη* (were wrought) or *κατεργάσθη* is a modest form of expression for: I wrought. Even if we are not influenced by the inappropriateness of such an idea *ἐν πᾶσι ὑπομονῇ* cannot be taken as the first in the series of *σημεῖα*, etc., for the *ἐν* is not really a part of the original text. The phrase designates the ethical element in which these signs were wrought in Corinth (*ἐν ὑμῖν*), and which had a tendency to confirm believers there. It shows his perseverance, with all steadfastness in the midst of the opposition and sufferings he had to meet as an Apostle (comp. chap. vi. 4). *ὑπομονῇ* has reference here not to an outward objective tolerance of all kinds of evils (for it has no genitive of the object in connection with it, as in chap. i. 6), but it refers to the feelings with which he persevered under his trials. *Πᾶσι* implies the degree, the completeness of his patience, for if we refer it to the extent to which it was carried in respect to the variety of its exercises, it would more properly apply to the objective interpretation. These proofs of his Apostleship (*κατεργ.* is said of that which is a *res ardua*) he calls *σημεῖα, τέρατα, δυνάμεις*. The words designate the same thing under various aspects; we have: 1, their significance, with reference to the Divine legation; 2, their impression, on account of their extraordinary and wonderful appearance; 3, their causality, as expressions of Divine power. [*σημεῖα* are "signs," and have an ethical purpose beyond themselves as credentials of a Divine mission; *τέρατα* are "wonders," regarded simply as supernatural prodigies to excite surprise, and are never spoken

of except in connection with some of the other names; and *δυναμεις* are "mighty works," looked upon simply as putting forth of Divine power. See ΤΑΚΗΟΝ, part 2, p. 198ff.; WISSTEN, 283f. It is much to be regretted that each of these words in the original is not rendered in our English version uniformly by the same word]. The same words are used in 2 Thess. ii. 9 (of Satanic miracles), but in Heb. ii. 4 and in Rom. xv. 19, they are referred to for the same purpose as in our passage, i. e., to legitimate Apostolical authority. The accumulation of such words brings into more distinct prominence the magnitude and variety of the miracles. Some have attempted, rather arbitrarily, to refer the first to the cure of diseases which were curable by ordinary means; the second, to the cure of diseases beyond the reach of human art; and the third, to exercises of Apostolical power in punishing crimes, or to spiritual powers. The force of the passage is entirely lost by those who explain it of the extraordinary effects produced by his preaching and character. The *μέν* gives a hint of a contrast, on which the Apostle is otherwise silent, i. e., the want of acknowledgment which these signs had suffered. MEYER: the proofs were indeed (truly) wrought, but they have failed to produce the corresponding conviction among you. There is no *γάρ* in the sentence, and the omission is in accordance with the abrupt and lively style of the general passage. It is, however, supplied in ver. 13, where he corroborates by a touching question what he had said in ver. 12.—**For what is there in which ye were inferior to the rest of the churches?** (ver. 13a).—The proofs of an Apostleship had been wrought among them, for in nothing were they inferior to the other churches where he had labored. *Ἐπὲρ* signifies generally *over, beyond*; but here on account of *ἡττώσθαι, downwards, below*. In other places we have *ἡττώσθαι τινός τινι* (but with the accus. of the "wherein"). Rückert, very incorrectly and contrary to the connection with ver. 12, gives the meaning: ye have suffered no more injury than, etc. It seems also an arbitrary limitation of the thought, to make it refer exclusively to the gifts of the Spirit.—The Apostle, however, allows that there was one respect in which they might be considered inferior:—**except that I myself was not burdensome to you** (ver. 13b); i. e. had labored among them without compensation. This was a delicate though painful irony, which amounted to bitterness when he added the prayer which follows. *Εἰ μὴ ὅτι*: i. e. except perhaps; or: except this, that, etc. The great distance of ver. 16, etc., renders it improper to explain *αὐτὸς ἐγὼ* by a reference to it. [*Αὐτός* is very emphatic especially before *ἐγὼ*]. He places his own person in contrast with those Apostolic works to which his question had just alluded. *Ὁ κατενέγκοντα* is explained on chap. xi. 7, 8.—This fact that he had received no personal maintenance from them as he had done from other churches, made them inferior to those churches and was an injustice to them, for which he craved their pardon:—**for-give me this wrong** (ver. 13c).—Such a request was a severe censure, as if they had been so ungrateful and had so completely failed to appreciate his conduct, that they had become

grossly prejudiced against him through the influence of his contemptuous and suspicious opponents.—Chrysostom and some others contend that the Apostle was not here speaking ironically, but that he was endeavoring to mitigate the wounded feeling he had produced by his allusion to his self-denying course among them (as if it were a sign of a defect in his regard for them). But the irony of the preceding question compels us to regard the prayer as a continuation of the same strain.—Not until he comes to ver. 14, does he come back to his ordinary tone:—**Behold, I am ready to come unto you the third time, and I will not be burdensome to you.**—In this verse *τρίτον* does not belong to *ἐτοιμός ἐχω* but to *ἐλθεῖν πρὸς ὑμᾶς*, for it is not with reference to his readiness, but to his actual coming among them that he could say he was resolved not to be burdensome to them. He intended to say that on two occasions when he had been among them [see on chap. xiii. 1], he had not been a burden to them and he was equally resolved not to be a burden to them on this third visit for which he was now prepared. On *ἰδοὺ* comp. chap. vi. 2, 9; vii. 11.—His reason for this purpose he says was to be found in his disinterested love for them (comp. Phil. iv. 17); they were of importance to him, not because of what they possessed, and hence not for any advantage they would be to him, but for their own sakes; since if they were won to Christ and advanced in the work of salvation, he would gain by them as much as he desired (Rückert reverses this: the Apostle would gain them for himself, and in this way for Christ; but such a view is not as much according to the spirit of the passage, comp. Osiander).—This idea he traces back to the natural relation between parents and children; by virtue of which children were not bound to make provision for the parents, but the parents for the children:—**For the children are not bound to lay up for the parents, but the parents for the children** (ver. 14b).—This applied to him as their spiritual father (1 Cor. iv. 15), and it was therefore his part not to seek for their possessions, but to care for them and to collect spiritual treasures for them (as the duty of providing for children by the investment of property is not abolished but brought within the proper limits of a confidence in God and a heavenly mind by what is said in Matth. vi. 19, so here the duty of children to support their parents is not excluded, Osiander). After *οἱ γονεῖς* understand *ὀφείλουσι θησαυρίζειν*.—He applies this rule to himself in ver. 15, but he implies that his love was strong enough to go far beyond the limits usually reached by parental duty:—**And I will most gladly spend and be spent for you.**—The gradual rise in the discourse or the climax indicated by *δέ* is clearly brought out even in *ἡδίστα*, which goes far beyond *ὀφείλει*, but it is carried far beyond both in *ἐκδοπανθήσομαι*. Instead of collecting something for himself at their expense, he was determined not merely to expend with hearty good will, all that he had acquired or possessed, for their benefit, but so to use all his powers as to wear them out in the interest of their souls, i. e., to sacrifice his life and his whole self, if he could thereby promote their supreme good. The compound verb *ἐκδοπανάζ-*

θαυ is much stronger than the original simple verb, and signifies to be utterly consumed (comp. Osiander's admirable remarks). The Apostle adds:—although the more abundantly I love you, the less I am loved. (ver. 16b) —If we accept *εἰ καὶ* according to the Receptus, the sense would be: although I shall be loved the less, the more I love you. Rückert and Osiander preserve this idea, even if *καὶ* is rejected (making *εἰ* concessive), but such an interpretation is very doubtful. Meyer takes *εἰ* in the sense of: if, equivalent to *ἐπεὶ*, as if the Apostle hesitated to make the direct and confident assertion, but declared that he was willing to go to the utmost in overcoming their hostile spirit toward him. This willingness he would still express if the condition were set forth as an actual and known fact: though I, as is now evident, shall be loved the less, etc. If this is presented by the Apostle as the motive of his conduct the language certainly is very severe, but on any other view the idea comes out in a very awkward and feeble manner. It is better probably to take it in a concessive sense, but then it becomes necessary with Tischendorf to retain the *καὶ*, which has many and good authorities in its favor.—Περὶ πολλοτέρως—ἤντων is an abbreviated expression for *δοῶ—τοιαύτως*.—Nothing needs to be understood in addition to the comparative (as: more than other churches, or: less than my opponents).

VERS. 16–18. He here meets the attempt to throw on him the suspicion that under the pretence of personal disinterestedness he had sent deputies, and through them had imposed burdens upon the Corinthians. He comes upon his readers boldly and confidently with the question whether these deputies had not exhibited a disinterestedness similar to his own.—But be it so, I was not burdensome to you; nevertheless, being crafty, I caught you with guile (ver. 16). In *ἔστω*, etc., he puts himself in the position of an objector. Such a one must concede that the Corinthians had not been burdened with any selfish claims on his part, but it might be insinuated that this had been only to play a deeper game of craft to get them into his power, and to overreach them by means of his emissaries. *Ἐστω* is found with a similar use in Plato, as in the Latin: *esto! sit ita sane!* *Ἐγώ* is here emphatic in contrast with those intermediate agents mentioned in vers. 17–18. With *ἀλλά* he introduces the precise objection (in contrast with *ἔστω—ὅμως*): he had caught them by a crafty method gaining them over by an appearance of disinterestedness (*ἐλαβον* is found in chap. xi. 20). Πανούργος signifies adroit, sly, subtle (chap. iv. 2; xi. 8). Paul's real prudence and skill was here represented in an unfavorable light (comp. Osiander). *Ἐπάρχων* is used in a similar manner in 1 Cor. xi. 7.—Did I make a gain of you by any of them whom I sent unto you (ver. 17). This verse is an anacoluthon; where *τινὰ* is in an emphatic position at the commencement of the sentence, and as an accusative absolute. He was probably about to write: ἀπέσταλκα εἰς τὸ πλεονεκτῆσαι ὑμᾶς, but with an impressive abbreviation, he leaves this second ἀπέσταλκα out, and, losing sight of the accus.: *τινὰ*, writes: *οἱ αὐτοὶ*

ἐπλεονεκτῆσα. The *ὧν* is here an instance of attraction for *τοῦτων οἷς*.—I besought Titus to go on this mission, and with Him I sent the brother (ver. 18 a). He here names these deputies, and especially Titus, whom he had sent last, and the brother [not a brother, as in our English A. V.] accompanying Titus, unnamed, but well known to his readers. It is impossible for us to determine who this brother was. We conclude from the word *συναπέσπειλα*, and from the fact that only Titus is afterwards named, that he was subordinate to Titus. The sending is the one mentioned in chap. vii. [soon after the writing of the first Epistle of our canon] and not that spoken of in chap. viii. On *παρεκάλεισα* comp. chap. viii. 6, 17. [Osiander draws attention to the fact that in each of the three passages (chap. vii. 18; viii. 6) in which Paul's agency in inducing Titus to enter upon this mission, the same word (*παρακαλέω*) is used. The word appears to convey an idea intermediate between that of a command and that of a prayer, i. e., a friendly requirement, a reminding of what ought to be done].—Did Titus make a gain of you? Walked we not in the same spirit and in the same steps? (ver. 18). *Τῷ αὐτῷ πνεύματι* is the dative of the mode and manner (Rom. xiii. 18), or of the rule or law. The meaning is: did not the same Holy Spirit control us all in our conduct, and keep us from all selfish conduct, from every thing like making a gain of any one? The dative *οὐ τοῖς αὐτοῖς ἰχμαῖν* is probably the local dative, as in Acts xiv. 16, and the words here signify an agreement in external conduct, as the preceding clause refers to an agreement in internal purpose and feeling. The Apostle is not here speaking directly of Christ's footsteps (1 Pet. ii. 21), but we must conclude that they walked in the same steps, because Titus followed those of Paul (Meyer).

DOCTRINAL AND ETHICAL.

1. When a Christian is distinguished for remarkable degrees of Divine grace, he is very apt to become elevated in his own estimation. A faithful God not unfrequently prevents this by bringing him into circumstances of deep humiliation, that by such painful methods he may become conscious of his own inability, and that he may not claim those glorious distinctions which are given him for Christ's sake, as if they were his own and were intended for his personal honor. In all such afflictions, whether bodily or spiritual, or both combined, there is an influence of Satan designed to torment and worry him, but God will use them to drive him to the throne of grace. And though his ardent request to be freed from the distress may not be granted, he will surely receive that Divine grace which will enable him to bear the heaviest burden. Divine power will find its best sphere of activity in his weakness, and the result will be that he will be strong in his weakness. Instead, therefore, of complaining and fretting about his various infirmities and those sufferings which make him conscious of them, he will experience and exhibit to the world no small degree of satisfaction in them.

2. A faithful member of Christ will be inclined

to keep his own person in the background, wherever he is. He seeks no honor for himself, and least of all will he boast himself when he gains esteem and influence in consequence of some special impartations of grace from on high. Every attempt to give him an undue importance on account of such things will be offensive to him, because it will seem like giving him an honor which belongs only to God. He desires to be esteemed only for what he has actually done and spoken. The important thing with him is not the fleece, but the sheep, that those souls which Christ has purchased may be brought to Him and be saved. For such an object he is willing to make any sacrifice, to bring to the altar all that he is and has, even his life. What if men do not appreciate his love and fidelity, make him no suitable return, and even show themselves ungrateful? His love will only become more ardent, and his devotion to their welfare more intense.

8. W. F. BESSER:—Ever since God stationed before Eden the cherub with his naked, flaming sword, man must look for no Paradise on earth. There is, however, one beyond this sinful world in the third heaven. Its treasures and its jewels were enjoyed by the Apostle when in holy ecstasy he was allowed to have direct communion with God in Christ, that true tree of life which was lost in Adam but regained in Christ. Our Lord promised it to the thief on the cross (Luke xxiii. 43), and now offers it to all sinners. When the tabernacle of God shall be pitched upon the new earth, then shall the New Jerusalem be revealed in Paradisaic glory (Rev. xxi. 2, 3).

[3. "Paul evidently supposed that his soul *might* be taken to heaven without the body, and that it might have a separate consciousness and a separate existence. He was not therefore a materialist, and he did not believe that the existence and consciousness of the soul was dependent on the body" (BARNES). Doddridge says that he has "yet to learn what the presence of an *immaterial* soul in a body can be (for this also seems supposed by the Apostle to be a possibility), distinct from the capacity of perceiving by it, and acting upon it." And yet the Apostle makes both suppositions and evidently regarded them as credible.

4. All prayer is answered in heaven—though sometimes not until it becomes importunate, and the petitioner has come by continued prayerful fellowship with God to a consciousness of his real want. Paul (like his Master) prayed and held communion with his Lord, until he came to know what was possible and best for him. The subject matter of his prayer, as it existed in the heart, was for *relief*, rather than for that specific mode of relief which the outward words asked for. *That* prayer in the heart was answered when his thorn ceased to be a thorn to him.

5. It is lawful to address Christ in prayer. Though the verb *παράκαλέω* is never used in classic Greek, nor in any other passage of the N. T., as equivalent to *δέχομαι*, and in an address to God, the reason for its preference here was probably simply because of the familiar and personal relation in which Paul supposes himself to his Lord. The distinction between *invocatio* and *advocatio* seems here inappropriate,

since Christ is evidently not addressed as an advocate with the Father, as if He were subordinate, but as a supreme and ultimate Disposer of affairs.

6. We have here (ver. 12) one of the few allusions which the Apostles make in their Epistles to the evidence of miracles. Only in seven out of all their Epistles is any thing said of this kind of evidence, and the reason is that most of those Epistles are hortatory and not apologetical. Here, however, the importance, if not the indispensable necessity of miracles, as *σημεία τ. ἀποστόλου* is clearly asserted. And yet here, as every where else, they are spoken of in an unobtrusive manner as of universally acknowledged facts. They had been performed, as Christ wrought them, not *merely* as credentials of a Divine mission, but from benevolence also, and from a fulness of power to relieve human woe. And yet in another aspect they were, and might properly be, appealed to as the seals of the Apostleship. Comp. Fausset, *Port. Com.*]

HOMILETICAL AND PRACTICAL.

CHRYSOSTOM:—VER. 10. Where there is suffering there is consolation, and where there is consolation there is grace. And yet before the reward which God bestows, we derive much benefit from the very exercises of affliction itself; for our arrogance is repressed, our littleness is taken away, the use we can make of many human instruments is discovered, and we are, as it were, anointed for the conflicts before us.—BASIL:—VER. 18. The left hand is not more indispensable to the right, than unanimity and concord to the ministers of the church.

STARKE:—VER. 1. Never boast of yourself; it is always useless and vain. But if you so conduct yourself that others praise you, it is honorable and useful to you (Prov. xxvii. 2).—VER. 2ff. SPENER:—While under such Divine influences, ecstasies and revelations, the external man cannot pay attention to itself, and frequently it has no conception of what is passing within itself; all power and intelligence is taken up with what is taking place within the soul itself. While the eternal God is at work within him, the man knows nothing of time, and while God's power occupies his thoughts, he has no remembrance of such a thing as himself or the world. HEDINGER:—During the present life, heavenly things are much too high and difficult, and it is enough if we can be gradually prepared for them by a few fortresses of them.—VER. 5. Our highest boast now is, to know what weak, poor and miserable creatures we are. Whatever good we are and have, is entirely the result of God's grace and mercy.—VER. 6. HEDINGER:—A faithful pastor will be careful that his people think of him no more highly than they ought to think. VER. 7. Where much is given, much also shall we be tempted; but great also shall be our consolation and sure our final victory.—Let no one pride himself on anything he has received from God, for as sure as he does so, all enjoyment of it will be taken away from his flesh by some keen thorn, which Satan knows how to sharpen so ingeniously that he will be compelled to feel it whether he is willing or unwilling.—VER. 8.

Affliction drives us to God, and teaches us to call on him day and night, Isa. xxvi. 16. But very probably God will make us wait, Ps. cxxx. 6. Christians gain their victories by patience and prayer. Prayer makes the heart light and merry. If you cannot pray, then groan, and if you cannot groan and even this distresses you, that very distress is a prayer, Rom. viii. 26.—**VER. 9. LUTHER:**—Christ cannot make known His full strength in us, until we are weak and suffering. God knows best what is for our good; and no one is more ignorant on this point than those who are enduring the anguish of the cross. Our prayers, therefore, should always be conditional. Think not that it is a sign of God's displeasure, when you are not heard according to your desire, even though you have prayed aright, for it is rather a token of grace. Happy the man who is so satisfied with Divine grace, that it is easy for him to depend wholly upon God; for he who is thus satisfied with grace actually enjoys it. Our weakness need never trouble us. The weaker we are in ourselves, the stronger in Christ, Ps. xviii. 36. It is the weak tendrill which unites the branch with the vine. Christ is our vine. We who are truly in Christ shall never fall, whatever storms may beat upon us. If we have much grace, we must have much suffering; if great suffering, great power; and if great power, great victory. All these hang together in one undivided chain.—**VER. 10. HENNINGER:**—The more humbled by afflictions, the more exalted by grace. Faith increases under conflicts.—**VER. 11.** Pious Christians should never remain silent when men venture by falsehoods to cast suspicion upon their spiritual teachers. Such is the duty of every Christian in behalf of his fellow men, how much more of spiritual children in behalf of their parents. Humility forbids us not to allow others to commend us, but only to love the praise of men. The more thou humblest thyself, the more exalted thou art, and the more God will be gracious to thee, Eccles. iii. 20.—**VER. 12.** The signs of a true servant of Christ are seen not merely in his passive suffering, but in his active doings.—**VER. 13. SPENER:**—Without keeping back what they owe to God and their fellow men, parents should economize what God has kindly bestowed upon them, that their children may have something after their death; but let them be careful to lay up no treasures from mere covetousness, from a distrust of Providence, to the prejudice of the claims of justice, and to the withholding of what is due to the honor of God, their neighbor's necessity, or the proper education of their children. By not attending to these latter considerations, many live to experience much anguish of heart, and drown themselves and their children in everlasting destruction (comp. Matth. vi. 19; 1 Tim. vi. 9). Happy the church in which many are serving the Lord, and all are faithful!—**VER. 18.** It is a great blessing, where God's servants are ruled and animated by the Spirit of Christ alone, and where they all walk in the same steps.

BERLENE BIBLE:—**VER. 1.** What is there higher for a poor creature, than for him to come into direct communion with God and heavenly beings? And yet even this would be an injury if it be-

came a ground of self-glorification.—**VER. 2.** Who could keep to himself a matter like this for fourteen years? Those who have great gifts must be most watchful over themselves.—**VER. 3.** In circumstances like these it is God's way to have men say: "I cannot tell;" for they are thus kept from being puffed with pride. Many lessons God reserves to the higher school of heaven.—**VER. 4.** Not unfrequently God gives His people some foretaste of their future blessedness; but such things are not indispensable to our happiness. Our highest excellencies are best shown in the modesty with which they are enjoyed. Those who have seen most of God's majesty, know not how to humble themselves enough, Isa. vi. 5.—**VER. 5.** Ineffable grace it is when the Lord graciously vouchsafes to turn the heart of his servant to his native home, and to let him know what no mortal eye, ear or sense could perceive. Even if we have done all things, what have we to boast of? Luke xvii. 10. Only of our infirmities, and yet these should afford us no excuse for indolence and wickedness.—**VER. 6.** Anti-Christianity has sometimes had its origin in an excessive veneration for the eminent gifts which God has sometimes bestowed upon His people.—**VER. 7.** Those who have carefully observed the mysterious ways of Divine wisdom, have remarked that without giving any explanation of his dealings God has deeply humbled His own people as well as other men. To say nothing of external afflictions, this is particularly the case with inward trials. God will gradually consume and exhaust even the most secret influences which might injure or destroy the highest gifts of His grace. It is His secret counsel that many a Christian who seems a favorite of heaven, should be encumbered with some sore trouble, and taste, perhaps, even the powers of hell, until the ends of grace are accomplished, and he is in no danger of self-exaltation.—**VER. 8.** Why thrice? was not once enough? How long has the Lord been obliged to wait upon thee! Besides, if He lets thee struggle awhile in thy distress, it may wake thee up to more faith, hope and patience at last. A Christian may have wonderful revelations of God, and yet not know much of the secret ways of God with Himself. God often seems severe, when He is really aiming at our highest good. His help consists not so much in ridding us of the evil, as in preserving us under it. Here is the error which makes many prayers seem unanswered. But is it not help when God keeps us from being consumed in the flames?—**VER. 9.** Let us not be afraid of temptations, but see to it that we lose not our hold upon grace by turning aside to evil. We need never fear to meet trials if we only maintain a vigorous resolution in harmony with the inward action of grace, and thus proceed from one degree of attainment to another. To keep us humble we must never lose sight of our miserable condition; and yet we may go so far in this direction, that we may make shipwreck of hope and despair of God's love and mercy. The best state we can attain in this world is, a happy assurance by God's Spirit, that we always have in heaven a gracious God and Father. Our whole safety depends upon this, for then our hearts rest upon God Himself. "Lord, give me Thy-

self, and it is enough!" Ps. lxxiii. 25, 26. God's power seems mightiest when we are conscious of our own wretchedness, and in the midst of such travail of soul it comes to its perfection. The Saviour is obliged frequently to let His people know that they can do nothing of themselves, that thus they may be driven to a reliance upon grace alone. If they truly boast of their infirmities, they will take pleasure not in their sins, but in being humble. Not so with those who make an excuse of their infirmities. They have no desire, and hence they have no ability to do anything. Let them resolve in a proper manner, and they will soon accomplish something by Divine grace; for they will soon cast away all confidence in their own powers, and make such a use of God's, that they will triumph over all evil, and begin and complete every good work.—Ver. 10. The Spirit's power increases as that of the flesh decreases. As I lose my own power I am clothed with Christ's. God makes the creature see its own nothingness, that it may become something in Christ to the praise of His glory. God was robbed of His glory when man fell, and it can be restored to Him only when man is shown in his weakness and nothingness, that God may become all in all. Whoever strives in his self-sufficiency to live according to his own pleasure, acknowledges no subjection to God, and will derive no power from him.—Ver. 11. It is quite possible to be at the same time something and nothing. All are striving hard to be something, but none like to learn that they are nothing. If thou art something, esteem thyself as nothing, and then thou wilt remain something, and become something more.

RIGOR:—VER. 1, *etc.* Men think at the present day they can gain much attention by some wonderful accounts of the invisible world. But whoever has not given himself up thoroughly to obey the word of the Cross, will find that the word from the third heaven and from Paradise will be only a manacle of unbelief, and a temptation to forsake the faith.—Ver. 4. In Divine things it is better to have more in store than is given out.—Ver. 6. How much honor a man may gain before God, by not seeking and not accepting of the honor which comes from his fellow men. Indeed, God's love goes beyond this, and provides against the self-exaltation of His children when they have received what is of real value and pleasure to them.—Ver. 7. Mighty grace! which can provide that neither height nor depth can do us an injury!—Ver. 9, 10. Let nothing overwhelm thee; even in utter weakness be strong, and assured that Christ's power will accomplish some gracious purpose thereby. In sorrow's night, when troubles distress thee, His power will defend thee until the sure morning comes.—Ver. 14, *etc.* In preaching the Gospel of the kingdom, we cannot be too careful to avoid not only the reality, but even the slightest appearance of a worldly spirit. To aid a soul in escaping from death and in the work of salvation, will be a greater joy to your own soul in the day of the Lord Jesus than to have won a world. Love generally goes downward (*i. e.*, from parents to children), in greater strength than it returns; and what must be said of the great love of that God who is nothing but love and from whom

all good comes, as compared with our feeble love!

HEUBNER:—VER. 1. Boasting, to please ourselves, always lowers us in the esteem of others, and is usually punished by some great humiliation.—Vers. 2, *etc.* Extraordinary revelations have been sometimes given to those who are distinguished for piety to strengthen them for their duties, by a foretaste of future blessedness. No one, however, should long for such revelations, and much less make a parade of them when they are vouchsafed; for they are not needful to a believing and godly life, and in seeking them we run great peril of self-deception, of gross errors, and above all, of spiritual pride. For every spark of pride which accompanies them, our fall will have to be so much the deeper.—Ver. 5. When we glory in our infirmities and confess that we can do nothing of ourselves, we give glory to God.—Ver. 6. The pious man makes it his aim not to appear better than he is, but to be better than he appears.—Ver. 7. The example of Paul is most instructive to all who are called to endure severe but unavoidable evils. God does not always appear for their help; for though He is able, He knows it unwise to do so. He knows what is best for us, and He intends to try our faith, to purify our hearts, and to suppress that pride which is the greatest foe to eminence.—Ver. 9. The only consolation which can satisfy us in affliction is that which springs from an assurance of the Divine favor, and an unrepenting conscience. If we long for nothing else, we can triumph over all things.—Ver. 10. The more we let go all confidence in ourselves and leave ourselves entirely and unreservedly in the Lord's hands, the more strength we shall receive from Him. Such is the true weakness of a Christian. That which is only spurious makes excuses for sin, shrinks from conflicts, and has no desires for growth in grace.—Ver. 14. Genuine love says: "I seek not yours, but you;" that which is false seeks for external and adventitious advantages, such as power, honor, rank, *etc.* A rare thing it is to find those who love us solely for what we are!—Ver. 15. The highest degrees of love are seldom fully reciprocated. The Christian must not expect it.

W. F. BESSER:—VER. 9. In the weakness of the instrument, the power of him who uses it has an opportunity to show how completely it can triumph over difficulties (chap. iv. 7). "It is God's way," says Luther, "to manifest His power and majesty by means of nothingness and feebleness." Give up praying away thy thorn, O Christian, and take to heart the promise of all-sufficient grace; then shalt thou begin with Paul to boast of thy weakness and shelter thyself in Christ's own power! Thou mighty God and merciful Saviour, in covenant with the falling leaves and withered grass of human weakness, dost permit us to witness miracles of Almighty power precisely where our power completely fails us! Teach us to understand an arrangement in which Thy glory is in harmony with our joy, and we become satisfied for Thy sake with every cross and with manifold infirmities; since like a magnet they bring down Thy power to us.—Ver. 14. If it is indeed reasonable and just that children should support those parents who need their care;

surely it is the duty of churches to sustain their spiritual fathers by a return not only of intercessions in their behalf, at the throne of grace, but of such honor as is required in 1 Cor. ix. 11.

GERLACH:—Ver. 9. The greatest peril to a sinful man is pride and self-exaltation. When his powers and his gifts seem greatest, and all that he attempts succeeds and thrives, great will be his temptation to be proud and self-sufficient; and it will be hard to feel continually that all he has is of grace. Though our own hearts and outward appearances may suggest the contrary, never are we better prepared to have God's power work within us and around us, than when we are enduring outward and inward afflictions.

CHAP. XI. 19—XII. 9. Gospel for Sexag. Sunday. HEUENER:—*The Apostles as the most eminent of the followers of Jesus.* How they—1, preached and were faithful in all their duties, from mere love to the Church, and notwithstanding the envy and opposition of false teachers; 2, suffered the greatest hardships in their work without wavering from their steadfastness; 3, were vouchsafed more exalted revelations; 4, were nevertheless more deeply humbled.—*How Christian love suffers*—1, First, it can bring us into deep afflictions; 2, God will thus purify us, and assimilate us to Jesus; 3, His grace is an abundant consolation. The Christian's commendation of himself: 1) Its proper occasion: urgent reasons (vers. 19–26); 2) Its object: excellences which have a spiritual value, labors, sufferings, etc. (vv. 28–33), gracious tokens which God vouchsafes to us; 3) Its limitations (to boast of

these things only as gifts of God, and to induce others to trust in him).—Comp. Oetinger, *Epistelpredigten*, S. 151ff., Kap. xii. 1–9; Albertini, *Predigten*, S. 49ff., Kap. xii. 1–10; L. Hofacker, S. 199ff., 757ff.; *Zeugnisse Evang. Wahrheit*, I. S. 389ff., Kap. xii. 9; Hossbach, 2 Samml. S. 45ff.; Schmidt, *Vorhalle des Predigtstegens*, 1864, S. 384.

[VERS. 1–5. The wonderful incident here related, and Paul's appreciation of it. I. *The fact itself.* 1. The manner in which he speaks of himself as the subject of this experience (with reluctance and embarrassment vv. 2, 3). 2. The time in which it took place (at the commencement of his religious life, ver. 2). 3. The place in which it occurred (in a local heaven, vv. 2, 4). 4. The state in which the Apostle was (so taken up with heavenly things as to be unconscious of his sentient life, vv. 2, 3). 5. The things he saw and heard (were not thought useful to our knowledge, and so were withheld ver. 4). II. *The Apostle's estimate of it.* 1. He clearly distinguished between an exalted privilege and a gracious attainment. 2. Regarded it as very liable to become a snare. 3. Esteemed his infirmities and afflictions as more useful to him. 4. And yet he evidently highly appreciated what he had here seen and heard.—Vers. 7–10. I. *Prayer.*—1. Its appropriate objects; 2. Its encouragements; 3. The importunity allowed; 4. The limitation finally given. II. *Its Answer.*—1. At the best time, however delayed; 2. With transcendent wisdom, and 3. With a view to spiritual results alone.]

XVI.—REPROOF OF SOME MORAL IMPERFECTIONS NOT YET REMOVED, AND AD- MONITION TO SPARE HIM THE NECESSITY OF APOSTOLIC DISCIPLINE. CON- CLUDING ENCOURAGEMENTS AND BENEDICTION.

CHAPTER XII. 19–21. XIII. 1–14.

- 19 Again, think ye that we excuse ourselves unto you? [For a long time¹ ye are thinking that it is to you that we are excusing ourselves *πάλαι δοκείτε; ὅτι ὑμῖν ἀπολογούμεθα*]; we speak before² God in Christ: but we do all things, dearly beloved, [but
20 all, beloved,] for your edifying. For I fear, lest, [haply *μήπως*] when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest [haply] there be debates [discord]³, envyings [emulation, *ζῆλος*], wraths,
21 strifes, backbitings, whisperings, swellings, tumults: And lest, when I come⁴ again, my God will humble⁵ me among [with respect to, *πρὸς*] you, and that I shall bewail many which have sinned already, [before, *προημαρτηκότων*], and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time⁷ I am coming to you. In the mouth of two or three
2 witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write [I have said before, and now say beforehand, as I did when I was present the second time, so now also in my absence, *om.* I write]⁸ to them which heretofore have sinned, and to all others,
3 that, if I come again, I will not spare: Since ye seek a proof of Christ speaking in
4 me, which [who] to you-ward is not weak, but is mighty in you. For though⁹ he

[For He also, καὶ γὰρ] was crucified through weakness, yet he liveth by the power of God. For we also [om. also]¹⁰ are weak in him,¹¹ but we shall live¹² with him¹¹ by the power of God toward you.¹³ Examine yourselves, whether ye be in the faith; prove your own selves. Know [Or, know] ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? [to some extent unapproved, τὶ ἀδόκιμοι?] But I trust that ye shall know that we are not reprobates [unapproved]. Now I pray to [yet we pray, εὐχόμεθα δὲ]¹⁴ God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, [excellent], though we be as reprobates [as if unapproved]. For we can do nothing against the truth, but [we can do something] for the truth. For we are glad, [rejoice, χαίρομεν], when we are weak, and ye are strong: and this also¹⁵ we wish, [pray for, εὐχόμεθα] even your perfection [perfect restoration, καρπώσιον]. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to [for, εἰς] edification, and not to [for] destruction. Finally, brethren, farewell, [rejoice, χαίρετε]. Be perfect [be restored to order, καταρτίζεσθε], be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. [om. Amen].¹⁶

¹ Ver. 19.—Rec. has ἡδὲν [with D. E. K. L. Sin. (3d hand), many cursives, versions, and Greek Fathers], but the preponderating evidence is in favor of ἡδὲν [with A. B. F. G. Sin. the Vulg. and several ancient Lat. versions. The latter word standing at the beginning of a sentence is without an example in the N. T., and is in itself so difficult a reading as to seem improbable; inasmuch as it makes the whole sentence refer to past instead of present time (Heb. i. 1); but this only makes it more likely to have been altered. Bloomfield and Wordsworth and Conybeare still adhere decidedly to ἡδὲν, but Tisch., Lachm., Alford, Stanley, and most recent editors are equally decided in behalf of ἡδὲν, and are disposed to regard ἡδὲν either as the mistake of transcribers, or as a conjectural emendation and reminiscence of the parallel chap. iii. 1.]

² Ver. 19.—Rec. has κατενώπιον for κατέναντι, as it had also in chap. ii. 17.

³ Ver. 20.—Lachmann has ἐπεὶ for ἵνα, but it has no sufficient authority. [That of Sin. has since been added to that of A. a number of cursives, Syr. Arm. vers., and Chrys. and Theophyl. in favor of Lachmann's reading. B. D. E. F. G. K. L. et al., the Ital. Syr. (lat.) Copt. Goth. versions, Theodt. Damasc. Tert. Ambrosiast. have ἐπεὶ.]

⁴ Ver. 20.—Rec. has ἡδὲν, but ἡδὲν has better evidence in its favor. [The plural never occurs in classical nor Septuagint Greek. This, as well as the preceding ἐπεὶ may have been a correction to conform to the other plurals in the verse and to usage. Bloomf. thinks they were a provincialism, and probably genuine. Tisch. has ἡδὲν with ἐπεὶ, while Sin. has ἡδὲν with ἐπεὶ.]

⁵ Ver. 21.—Rec. has ἐλθέτω με.; but it is the *lectio facilior*, and it has the least authority. [Ἐλθέτω μου has A. B. F. G. Sin. and many Fathers in its favor. Most MSS. which have the accus. omit also the subsequent με before ὁ θεός. This suggests that both must have been attempted corrections.]

⁶ Ver. 21.—Rec. has ταπεινώσθι, but ταπεινώσει is better authenticated. The former was an attempt to make the word conform to the preceding subjunctive; [and yet it has A. K. Sin. and many Fathers. It may have been as Alford suggests, an itacism. The latter word has been adopted by Lachm. and Tisch.]

⁷ Chap. XIII. 1.—Cod. A. reads Ἰδοὺ τῶν. τοῦ. ἱεροῦς ἐκ τοῦ ἰδού. Ἰδοὺ has in its behalf also Sin. (3d hand), many cursives (some omit τοῦ), the Vulg. and Ethiop. vers., and Damasc. Theophyl. and Aug.; but it was doubtless borrowed from ch. xii. 14. The ἱεροῦς ἐκ τοῦ ἰδού has also for it the Syr. and Copt. vers., but it was probably taken from the same passage. Sin. also has ἵνα before ἐν with some less important authorities, and ἡ instead of καί, with the Vulg. and Arm. versions. Such authority, however, is hardly sufficient for either.]

⁸ Ver. 2.—Rec. has ἡδὲν after εὐν. It appears to have been an addition to conform to ver. 10. The best MSS. [A. B. D. F. Sin.] are against it.

⁹ Ver. 4.—After the first καὶ γὰρ the Rec. has εἰ, but it is not found in the best MSS. [B. D. F. G. K. Sin. (3d hand inserts εἰ, as do also the Syr. Vulg. Goth. and several Greek Fathers). It appears to have been a correction on account of the doctrinal offense which the text without it gave]. See Exeget. notes.

¹⁰ Ver. 4.—The second καὶ of the Rec. [after καὶ γὰρ and before ἡμεῖς], has only feeble authority.

¹¹ Ver. 4.—For ἐν before αὐτῶν A. F. Sin. have ἐν, and for ἐν before the last αὐτῶν some less important MSS. have ἐν, by an obvious interchange.

¹² Ver. 4.—Much better authority [A. B. D. F. Sin. Damasc.] is found for ζήσομεν than for ζητούμεθα of the Rec. [D. (3d hand) E. K. L. Chrys. Theodt].

¹³ Ver. 4.—Lachmann puts εἰς ἡμᾶς in brackets, but it has ample authority in its favor. [The only important authorities for its omission are B. and Chrysostom.]

¹⁴ Ver. 7.—Rec. has εὐχόμεναι so as to conform to ἐλπίς. Εὐχόμεθα has decidedly better evidence.

¹⁵ Ver. 9.—Rec. has δὲ καί. The best MSS. leave out the δὲ.

¹⁶ Ver. 14.—The ἀμήν is not critically well established. It is wanting in the best MSS. [A. B. F. L. Sin. et al].

EXEGETICAL AND CRITICAL.

VERS. 19-21.—For a long time ye are thinking that we are excusing ourselves unto you (ver. 1).—Paul here guards against the erroneous impression which he anticipated some might receive from his self-defence, that he was standing in judgment before them; he assures them that his only object was to do them good. Nothing was then of more importance to him than their amendment, unless he was willing to have their whole conduct come before him in his judicial capacity. The interrogative form

of the sentence would become necessary if we adopt the word ἡδὲν of the Receptus (a reading perhaps occasioned by chap. iii. 1.); but it would be quite unsuitable if ἡδὲν be adopted. With this latter reading Paul must be understood to refer to what would take place, when his Epistle should be read or heard at Corinth, especially that part which was of an apologetical character. Ὑμῖν stands at the commencement of the sentence for the sake of emphasis. It is the dative of direction or tendency (with, or before you) as in Acts xix. 38. He was about to set before them the positive bearing of his self-defence upon them, i. e., to show them that its true object

was to promote their spiritual life (*οικοδομή*). This required that all obstructions to his Apostolic influence, and all prejudices and wrong thoughts against him and his conduct among them, should be removed, and that all dependence upon their false teachers should be broken off. But before he presented this it was of consequence to assure them that he was standing with his apology at the bar of God, to whom alone he was responsible.—**we speak before God in Christ, but all things, beloved, for your edification** (ver. 19 b).—In these words (comp. chap. ii. 7) his object was not to affirm the sincerity of his purpose, but to let them know that it was to God that he was accountable, and from God that he expected an acquittal. The words in *Christ* (*ἐν Χριστῷ*) point out the sphere in which he was speaking, one far above every human tribunal, as a Christian and an Apostle, conscious of his fellowship with Christ. In connection with the last clause (*τὰ δὲ πάντα*) we must supply *λαλοῦμεν* (we speak) from the preceding sentence. Some would join the sentence with the preceding [and unite *τὰ* and *δὲ* together] so as to read: *λαλοῦμεν ταδε πάντα, etc.*; but *ταδε* usually refers to that which follows it, and never is made use of by Paul in any other passage. [It refers here to something definite, and not to all things in general, for it is confined to those matters of which he had been speaking, and especially his apology for himself]. In this last clause also, he makes, by way of conciliation, a direct appeal to them as his beloved ones (*ἀγαπητοί*), before entering upon a more severe remonstrance. The reason for this is apparent in vv. 20-21.—**For I fear that haply when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not** (ver. 20 a).—He here notices the unhappy condition he had reason to fear they were in, and which called for these efforts on his part for their benefit. His first reference to this condition is very tender. He merely mentions the impression which such a state of things would necessarily make upon him when he should come among them, and he alludes to the proceedings which such a state would necessarily call forth from him. Even when he says, *I fear lest, etc.*, he expresses the solicitude of a father, and his earnest desire that his intercourse with them might be free from annoyance; but in *μήπως* we have something likewise of a conciliatory nature. [The word is used in two successive clauses (anaphora), but in the third (ver. 21) it is exchanged for *μή*, inasmuch as the hesitation to express his thought in decisive terms wears away as he proceeds. The expressions: “such as ye would not,” and “such as I would,” are euphemistic, to avoid a more disagreeable phrase. The use of the verb *θέλω* for *βούλομαι* was not uncommon, and yet we may recognize something of the specific meaning of *θέλω* here, inasmuch as the Apostle meant perhaps to express some determination of the will in the case]. In *κἀγώ—οὖν* *ὄφελε* he shows that he was painfully conscious of an Apostolic power of discipline which he would be obliged to exert; and he now reappears in that triumphant attitude of authority which he had formerly assumed (comp. Meyer).

Ἰμὴν has not the sense of: *by you*, but *to you*, or *for you*, as in Rom. vii. 10. The position of the second *οὖν* before the *ὄφελε* is especially emphatic.* What he meant by *such as he would not*, he shows in greater detail in the second part of ver. 20 and in ver. 21.—**lest I shall find, perchance, among you debate, emulation, passions, contentions, slanderings, whisperings, insolences, tumults** (ver. 20).—The unpleasant things which he found are arranged under two different relations, according to the two different kinds of moral defect he knew to be in the Church. [BENGEL: “That which was *not such as he would*, is treated of to the end of the chapter, then what was *such as they would not*, is treated of from chap. xiii. 1 and onwards.” Such vices indicate how great were the difficulties to be met with in churches just emerged from heathenism, but we are not to suppose them prevalent among that portion which Paul had described in chap. vii. as penitent and obedient]. Not, however, until the commencement of the next chapter does he come to speak of the exercise of his Apostolic power to punish offenders (for in the next verse he brings before us another kind of offences). To *μήπως* *ἐρις*, etc., must be supplied *εἰρεθίζουσιν* (or *ὄσιν*) *ἐν ἑμῇ*. We have *ἐρις* and *ζηλος* in 1 Cor. iii. 8, and *ἐρις* in 1 Cor. i. 11; on *ἐρίδες* comp. Winer, § 9 [p. 59, Philad. ed.]. *Θυμοί* occurs also in Gal. v. 20, and signifies vehement passion, boiling emotion. *Θυμός* signifies the heart as the seat of passionate emotion, and then this emotion itself—passion, wrath, rage; the plural is found also in the classic writers. *Επίθετα* signifies hired work, mercenariness, love of intrigue, a disposition to foment parties. See Rom. ii. 8; Gal. v. 20; Phil. i. 17; ii. 8; James iii. 14, 16 (not of *ἐρις*.) Com. Meyer and Fritzsche on Rom. ii. 8. *Καταλαλῶν* signifies, evil reports in general; *ψευδοῦντοί*, secret slanderings. The original verb of *φυσιώσεις* is used with reference to the insolence of faction, an arrogant conceit of knowledge, and arrogance with respect to gifts in general, in 1 Cor. iv. 6; viii. 1; xiii. 4. *Ἀκαταστασία* occurs in chap. vi. 5; 1 Cor. xiv. 33. In addition to these moral defects, which had

* The whole comment of Chrysostom on this verse is so characteristic a specimen of his discrimination and acuteness, that I cannot resist the inclination to transcribe it:—“It was not here out of arrogance, nor the authority of a teacher, but out of a father’s tender concern, when he is more fearful and trembling than the sinners are themselves at that which is likely to reform them. And not even so does he run them down (*κατατρέχει*), nor make an absolute assertion, but says doubtfully (*ἐνδοιάσας*): ‘lest perchance when I come,’ etc. Nor does he call them not virtuous or wicked (*ἀναγροῦς*), but: ‘I shall not find you such as I would,’ everywhere employing terms of affection. And the words: ‘I shall find,’ are those of one who would express what is out of natural expectation (*τὸ κατὰ προσδοκίαν ἐπαισιν*), as are also those: ‘I shall be found by you.’ For the thing is not of deliberate choice, but of a necessity originating with you. Wherefore he says: ‘I shall be found such as ye would not.’ He said not here: *such as I would not*, but with more severity: ‘such as ye wish not,’ for it would in that case become his own will, not indeed what he would first have willed, but his will nevertheless. For he might indeed have said again, ‘such as I would not,’ and so have shown his love; but he wishes not to relax (*ἐκλίσσειν*) his hearer. Yea, rather, his words would in that case have been even harsher (*σφαλερώτερος*), but now he has at once dealt them a smarter blow, and showed himself more gentle. For this is the characteristic of his wisdom (*τὸ βαθυρότερον τέμνοντα, ἡμερώτερον ἐλάττειν*), cutting more deeply, to strike more gently”].

their origin in the factious spirit prevailing at Corinth, and hence called for decisive measures, the Apostle now proceeds (ver. 21) to mention some manifestations of that sensuality for which their city was noted.—**Lest again when I come, my God shall humble me with respect to you** (ver. 21 a).—There is no need of commencing a new period here, and so of giving this whole verse an interrogative form. The reading *ταπεινώσει* does not require this, for this word, like the *μή* (previously *μήπως*), indicates simply an increased anxiety that such a sad calamity should not come upon him. We may also notice that a question calling for a negative answer (comp. vers. 17, 18) would not be appropriate in this connection (ver. 20). The *πάν* qualifies the whole phrase: *ἐλθόντος μου ταπεινώσει με* (comp. chap. ii. 1), and not merely either *ἐλθόντος μου* or *ταπεινώσει*. He does not intend to say that he had experienced a similar mortification during some former visit [and yet comp. chap. ii. 1. We see not how *πάν* can have its force without supposing some reference to a former visit, even if it should be made to qualify *ἐλθόντος* alone. And yet this could not have been his first visit when he had great success and general joy in spite of his persecutions, but certainly no such humiliations. We are obliged to think of a second unrecorded visit between his first and second Epistle. See on ver. 1 of the next chapter]. The genitive absolute here is remarkable, and hence the reading in the Receptus. The *ταπεινῶν* has reference not to the exercise of discipline among them, as if this would produce a feeling of humiliation on account of his love to the Church and to the Lord, and would be traceable to God because it would take place according to the Divine will, but rather to the mortification the Apostle would experience if he were compelled to see the fruit of his labors among them utterly destroyed, and thus to find all his boasting either much abated or completely wrested from him. Should such a humiliation come upon him, he would trace it to the hand of God, and receive it as a wholesome discipline. He would therefore humbly submit himself to it, and find consolation in the reflection that the God who did it was his God (Rom. i. 8; 1 Cor. i. 4), the God whom he served, and with whom he was in such intimate fellowship that the interests of one were the interests of both. If we give the word the sense of: to trouble, or to grieve, it will have precisely the same signification with *πενθῶ*. *Πρὸς ὑμᾶς* has here the sense, not of: with or among you, for with such a meaning it would be superfluous, but of: in respect to you.—**And I shall bewail many of those who have sinned before and have not repented of the uncleanness and fornication and lasciviousness which they have committed** (ver. 21 b). The word *πενθεῖν* signifies, to mourn, to lament, *lugere*, especially for the dead, etc. It expresses the genuine feeling of a spiritual pastor (comp. Calvin), and perhaps it alludes to the idea of a spiritual death. It expresses either the sorrow he would feel on account of their impenitence (Meyer), or the grief he would feel in denouncing punishment or in excommunicating them (De Wette, et al.). [In ancient times sentence of condemnation in the Church was

pronounced with outward signs of sorrow and mourning; see 1 Cor. v. 2; 2 Cor. vii. 7, 9 (Old Paraphrase). Perhaps the customs attending excommunication were derived from an extreme interpretation of such passages]. The objects of this sorrow are mentioned when he says: *πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων*, etc. This is not an inexact form for designating a general class, instead of saying *τοὺς μὴ μετανοήσαντας*; many, i. e., who have not repented. But the Apostle had not in mind all unconverted sinners, in every congregation, among whom he gave especial prominence to those in Corinth by using the word *πολλοὺς* (Lücke), for nothing in the context warrants us in giving such an extension to the idea. He unquestionably had his eye upon sinners in Corinth alone, when he used the phrase *προημαρτηκότες*, etc. But our further explanation must depend upon the answer to the question, whether *ἐπὶ τῇ ἀκαθαρσίᾳ*, etc., should be connected with *μετανοησάντων* or with *πενθῶ*. The first method would be without analogy, so far as the New Testament is concerned, for in every instance there, *μεταν.* is construed with *ἀπὸ* or *ἐκ* (with *ἐπὶ* only in the Old Testament, in Joel ii. 18, and Amos vii. 3, where the *μετανοεῖν* in both cases is the act of God). And yet it is probably admissible, even if the idea of a mere change of mind without that of sorrow for sin, be connected with the word. It would then signify, a change of mind in respect to, or on account of, etc. [Osiander draws attention to the contrast of *προ:* and *μετα:*] The connection of the words with *πενθῶ* seems rather unusual and strange, inasmuch as in other places we meet with *πενθεῖν ἐπὶ τινι* in the sense of: to lament over something, but not with *πενθεῖν τινα ἐπὶ τινι*. It is, however, not altogether unallowable on this account. If we adopt the first mode of connecting the words, we must understand by *πολλοὺς* the worst among the class of persons mentioned (De Wette, Osiander), i. e., those whom he would be obliged to punish by excluding them from the Church (*πενθεῖν* would then be: to mourn for them as dead persons; and it is used with respect to such an act in 1 Cor. v. 2). If we adopt the other mode, *προημαρτηκότες*, etc., would signify those who had in any manner sinned, etc., and we should make the Apostle say that he feared he should have to mourn over many of these on account of the sins of the flesh, of which they were guilty; and he designs to mention here the other class of sins which were most prevalent at Corinth (i. e., besides those mentioned in ver. 20). We prefer the second of the methods, because the reference to the excommunication of the worst contains something unnatural, and 1 Cor. v. 2 by no means justifies us in referring *πενθῶ* to such a transaction. Against this second method no objection should be urged on account of the position of *πενθῶ*, nor of the thought itself, to mourn for one on account of such things. *Πενθῶ* stands at the commencement of the clause for the sake of emphasis, and *ἐπὶ* stands not at a very extraordinary distance from it. The Apostle might very reasonably be understood to mourn over such impenitent persons on account of their sins, even though he does not in this place, as in other places (comp. 1 Cor. vi. 9, 10), bring pro-

minently before us the consequences of those sins. The *προ*, however, refers not to the period before their conversion, but to the time preceding his second visit, when misunderstandings had begun to prevail, and when he had admonished them to repent (comp. chap. xiii. 2), though with so little success that he found the peculiar faults mentioned in vers. 20 and 21 were still prevalent among them. *Ἀκαθάρσια* signifies sins of a sensual nature generally, such as defiled both soul and body, Rom. i. 24; Gal. v. 19; Eph. iv. 19. *Πορνεία* (1 Cor. v. 1), and *ἀσέλγεια* (wantonness, shamelessness, volupuousness, Rom. xiii. 13; Gal. v. 19, *et al.*), are particular exhibitions of *ἀκαθάρσια*. *Ἰπδόσεν* signifies, to bring about, achieve (comp. Passow). We do not (with Meyer and Oslander) make *μὴ μετανοήσαντων* refer to those who should be impenitent at the anticipated coming of the Apostle at Corinth: "and shall not have repented," but to the fruitlessness of his admonitions when he was among them the second time. [The perfect in *προημ.* has here a special force and significance, implying that the sins were continued, and were not overcome by a true repentance. The aorist of *μὴ μεταν.* is in contrast with this, and we see no reason why it may not be taken in the sense of a futur. exact, *i. e.*, those who will not have repented when I shall be with you].

Chap. xiii. 1-4. **This is the third time I am coming to you** (ver. 1a).—Now follows the Apostle's announcement of his determination to proceed with an unsparing judicial severity, in accordance with what he had said in chap. xii. 20: *καὶ ἐπεὶ ἔρχομαι ὑμῖν, ὅλον οὐ θέλωτε. Τρίτον τοῦτο* signifies here: this is the third time, as in John xxi. 14, *et al.* *Ἐρχομαι* speaks of his actual coming, and presupposes that he had been at Corinth twice before this (it cannot refer to a mere purpose or plan of such a journey, nor to a coming by letters).

[General note on Paul's visits to Corinth. It seems to us impossible to interpret 2 Cor. xiii. 1, on any other view than that Paul had previously been twice at Corinth. It cannot be made to mean simply, *this is the second time I have been ready*, and if it could it would have been a most unfortunate reference, in which he would rather remind his readers of his failure actually to come. The usual appeal to chap. xii. 14, is unsatisfactory, not only because our passage should not be a repetition of that, but because the proper idea of that is, *I am ready to come the third time*. The word *διέρχουμαι* in 1 Cor. xvi. 5, is not quite to the point (Wordsworth), since it would only show how the will was taken for the fact, but would not account for his expected coming, being the third of a series of the same kind. Certainly no one, reading 2 Cor. xiii. 1, without a previous bias, would ever think of anything but a third actual visit. In 2 Cor. ii. 1, Paul also implies that he had once visited them "in heaviness," evidently on account of the misconduct of Christians there; in 2 Cor. xii. 21 he intimates that God had then humbled him; and in 2 Cor. xiii. 2 (rightly rendered) he implies that he had then given them warning that if he came again he would not spare them. Now when could that visit have been paid? The whole idea is unsuitable to the first visit when the church was formed. Nor could it have been

after that which we now call the First Epistle, when he announced his intention to remain at Corinth until Pentecost (1 Cor. xvi. 8), and after "the Epistle" in which he had written to them "not to keep company with fornicators" (1 Cor. v. 9), and answered the inquiries the Corinthians had made of him (1 Cor. vii. 1). See Intro. § 6. But we know that Paul resided at Ephesus during the whole time between his first visit to Corinth and his journey through Macedonia, during which he wrote our present Second Epistle. There must, however, have been time enough after his departure from Corinth for the springing up of the disorders which were censured in that unrecorded visit, and the subsequent lost Epistle, and for the sending of a letter and perhaps a deputation from the Corinthian Church to Paul (1 Cor. vii. 1; i. 11; xvi. 17). On the supposition that Paul came to Ephesus late in the year 54, Alford ventures to place the unrecorded journey in the Spring of 55, and the lost Epistle in the Spring of 57, or at least early in the same year in which he left Ephesus for Macedonia (1 Cor. xvi. 8). As Ephesus and Corinth were the usual points of transit between Asia and Europe, Paul might easily have made a brief visit of the kind supposed, but as it was attended with no special results, it was not mentioned in the Acts. The shipwrecks and disasters at sea mentioned in 2 Cor. xi. 23-28, indicate that Paul must have made several voyages during his missionary life, which are not recorded. Comp. Alford, Intro. to Cor. § 5., and Essay on *How to use the Epistles in Sun. Mag.* for 1867. J. L. DAVIES, *Art. Paul in Smith's Dict. of the Bible*].

In the mouth of two witnesses and of three shall every word be established (ver. 1b).—By a citation from the very letter of the Law in Deut. xix. 15, the Apostle lets them see how rigid and precise were to be his disciplinary proceedings when he should come to them this third time. He would so arrange the proceedings that the witnesses should be heard in the presence of the congregation (comp. 1 Cor. v. 12, 13, 8, *etc.*), for in the trial of notorious offences, it would be necessary to adhere strictly to all legal forms, that he might avoid any appearance of partiality. *ῥῆμα* [the word, after the Hebrew manner] stands here for the matter, cause, conduct or charge in dispute. *Ἐσθῆταται*, signifies: shall be established, determined or brought to a decision. *Ἐπὶ ὀρθοτατος*, *i. e.*, on account of what is spoken. The *καὶ* instead of *ἢ* before *τρίων* was designed to imply, and by three, if there are so many; or, also by three, as if he had said, *from two to three*. The free application which some have made of this citation from the law, (either to his repeated warnings and their certainty and validity; or to those repeated announcements of his coming with the accompanying warnings and threatenings which were equally sure to prove true; or to the various occasions on which he had been or was about to be present among them, as if these were distinct personal witnesses to establish the truth of the matter) seems to us by no means ingenious or plausible, even if we accept the more delicate and profound explanation which Oslander proposes, *viz.*, that his apostolic visits among them were, in consequence of their repetition, not

merely means by which he directly saw them, but distinct practical attestations of his faithful testimony among them, deposing against those who should continue impenitent (comp. Matth. viii. 4; x. 18).^{*}—Whether any relation was intended between *τρίτον* and *τρίων* is very uncertain. Inasmuch as he was about to announce in ver. 2, that he was now determined to proceed in an unsparing manner against them, it is difficult to perceive in what way he can imply that he was especially patient in delaying and in repeatedly warning them.—What is said in 1 Tim. v. 19 shows that the law in such matters was not looked upon as abrogated. [Its validity, however, depended upon its general reasonableness and upon Christ's recognition and re-institution (Matth. xviii. 15) and not upon the perpetual obligation of the Mosaic precept].—**I have said already and now say beforehand, as when I was present the second time so now also in my absence, to them which heretofore have sinned and to all the rest** (ver. 2a).—The verb *προείρηκα* (I have said before) has reference to previous announcements which still remained in force (perfect tense), and *προλέγω* (I foretell) to what he was then writing [in which he probably used precisely the same words, viz.: "If I come again," etc.] With respect to the former, he says: that he had said when present the second time, i. e., as I did when I was present the second time; and with respect to the latter he says, I say beforehand, now when I am absent (*καὶ ἄπὸν νῦν*, comp. ver. 10). There is a correspondence between the two clauses *προείρηκα* and *προλέγω* on the one hand, and *τὸ δεύτερον* and *νῦν* on the other, and hence the *τὸ δεύτερον* should not be separated from *παρὸν* and connected with *προλέγω*. It is evident from ver. 1 (*τρίτον τοῦτο ἔρχομαι*) and other passages, that the Apostle had already been twice at Corinth, and hence there is no need of the interpretation here: "as if I were present the second time, although I am now absent." The

[* Stanley (with whom Wordsworth agrees) thinks it unlikely that Paul would express himself so formally and yet so imperfectly if he merely intended to speak of the usual legal process. He therefore contends that "the journeys of the Apostle, accomplished or intended, occupy throughout the Epistle a prominent place in his mind; and now they seem to him to assume almost a distinct personal existence, as though each constituted a separate attestation to his assertion. He, as it were, appears to himself, a different person, and, therefore, a different witness in each journey accomplished or proposed. The first witness was that which he had delivered during his first visit, or in his first Epistle (iv. 20); to which he refers in the words: 'I have said before' (*προείρηκα*). The second witness was that which he now bore on his present journey and through his present Epistle, which was intended to supply the place of the journey once intended (chap. i. 15; 1 Cor. xvi. 7) but now abandoned by him. To this he refers in the word *πάλαι* 'I speak beforehand,' i. e., before my next visit, and he strengthens this witness by representing himself as in a manner present on that second visit which had really been postponed (*ὡς παρὸν τὸ δεύτερον*). It is by thus reckoning his second Epistle as being virtually a second visit, or at least a second witness, that he was enabled in the first verse, to call the visit which was now about to be actually accomplished, his third visit. And this third visit would be reckoned as the third witness, if it were necessary that the words quoted from Deut. were to be literally complied with." We have thought it fair that this view (which had so general a support in ancient, and until recent times), should be thus fairly presented, but we agree with Barnes when he says, that "with all respect due to such great names, it seems to us that this is trifling and childish in the extreme." HENRICH: "Three visits are not the testimony of three witnesses."]

προημαρτηκότες were those in general who had previously sinned (and even then [open perfect] continued to do so), whether before his second visit (*ὡς παρὸν τὸ δεύτερον*), or until his present writing (*ἀπὸν νῦν*). The *λοιποὶ* were not those who had become impure after those just mentioned, as if *προημαρτ.* were related to *προείρηκα* and *οἱ λοιποὶ* to *προλέγω*, for such an expression would be not only forced but indistinct. It means rather the remaining members of the congregation, either such as witnessed his threatenings, or (better) such as should be brought by his warnings and their own reflection to a reformation, and hence such as would not fall under discipline. The substance of what he had thus told them, and now foretold them, was:—**that if I come again I will not spare** (ver. 2b).—In the words *εἰς τὸ πάλιν*, the *πάλιν* which had been used as a noun, is converted by the *εἰς* back again into an adverb. Why it was that he had been so lenient on his second visit is not told us; it may have been because he had hoped that they would themselves come to a better mind by reflection, or because he had feared that he would only make matters worse, etc. With *οὐ φείσομαι* is intimately connected what is said in ver. 8.—**Since ye seek a proof of Christ speaking in me, who toward you is not weak, but is strong among you** (ver. 8).—The reason he would not spare them, is introduced by *ἐπεὶ*: "I will not spare, since now ye seek, and indeed challenge by your conduct a proof," etc. Others make *ἐπεὶ ζητεῖτε* the protasis or conditional proposition to ver. 5, and regard the words, "Who is not weak toward you—by the power of God toward you," or at least the whole of ver. 4, as a parenthesis. Such a construction, however, seems unnecessary and awkward. *Δοκιμήν*, which stands for emphasis at the commencement of the sentence, signifies: proof, trial, verification by experiment [see on 2 Cor. ii. 9]. The genitive, however, may be either of the object: the proof of the fact, etc., i. e., the proof that Christ is speaking in me; or of the subject: that Christ may give proof that He is in me. That which follows, *who is not weak toward you, etc.*, is rather in favor of the latter interpretation. In the words, *Christ speaking in me*, he had reference not merely to Christ's speaking through him (*ἐν—διὰ*), but to Christ's being and acting in him. By their impenitent conduct they were putting Him to the proof whether he could carry out what He had threatened against them, and so they challenged Him to make a demonstration of His power to punish them. What is said in the relative sentence, was intended to make them consider how dangerous such a challenge was: "who is not weak with respect to you [*εἰς*], but is mighty among [*ἐν*] you." In this he refers not to earlier manifestations of his power among them by means of spiritual gifts and miracles, etc., but to such an exercise of it among them as would become indispensable to punish them if they continued impenitent. The word *δυνατεῖ* occurs nowhere else except here and in Rom. xiv. 4, though it is analogous to *ἀδυνατεῖ*, and was perhaps occasioned by the use of *ἀσθενεῖ*. The reason for the assertion that Christ was not weak but mighty, he now proceeds to give in ver. 4:—**For he also was**

crucified on account of weakness, but he lives on account of the power of God (ver. 4 a). The Apostle here reminds them that Christ was once reduced to an extremity of weakness, but that he now lived by the power of God. That extremity was when He endured crucifixion in consequence of the human infirmity which He had experienced in the season of His (voluntary) humiliation and privation (Phil. ii. 7-11). 'Ex here designates the cause or origin. The *ζῆν* refers to the life of absolute power (energy) which began with Christ's resurrection, was derived from God, and was afterwards proved by influences among men (comp. Rom. vi. 4; Acts ii. 33; Eph. i. 20-23; Phil. ii. 9). If we accept the reading: *καὶ γὰρ εἰ* (which Osiander with Tischendorf adopts as the *lect. diff.*), *εἰ* must be taken as concessive, and by itself it seems not inconsistent with the *ἀλλὰ* which follows. But *καὶ γὰρ* does not correspond with *ἀλλὰ* very well, inasmuch as it signifies not merely: *for*, but: *for even*. *Καὶ γὰρ εἰ* would then signify: *for even* (although) *if*. But *καὶ εἰ* indicates that the condition must be looked upon as an extreme one, and not to be expected. On the other hand *εἰ καὶ* would have implied that this condition was probable or certain, but that for the argument in hand it was a matter of indifference. We are obliged in this case to suppose that there has been an exchanging of *καὶ εἰ* for *εἰ καὶ*, which must be ascribed to some transcriber having interpolated the *εἰ*, rather than to Paul. A concessive protasis appears appropriate on account of the *ἀλλὰ*. The solution of the difficulty which Osiander proposes, *viz.*, that the *καὶ* implies that the case of Christ was similar to that of his ministers, does not seem clear to us, and indeed appears unintelligible. The best way would seem to be, to leave out the *εἰ*, as it may easily have been inserted. It is evident that the Apostle looked upon this as the actual condition in which Christ was, for he now proceeds to show that he himself was in the same condition of weakness and life through the power of God: **—for we also are weak in him, but we shall live together with him through the power of God toward you** (ver. 4 b).—It is evident, therefore, that he leaves us to infer what must be the condition of Christ from that of one who stood in fellowship with Christ (*ἐν—σὺν αὐτῷ*); inasmuch as the condition of the former was reflected or was repeated in that of his followers, or was the consequence of it. 'Ασθενούμεν refers not to the Apostle's sufferings, but to his appearing to lack power when he spared the Corinthians. It must be regarded, therefore, as something which was like Christ's own weakness, voluntarily assumed. He describes it also by the words *ἐν αὐτῷ* as something which was the consequence of his fellowship with Christ [WINER'S *Idioms*, § 52, p. 311 note], and therefore like Christ's own weakness transient and temporary, inasmuch as the Divine power which made Christ alive would necessarily and in that very act make alive all who were connected with him (*σὺν αὐτῷ*). And indeed, *εἰς ὑμᾶς* indicates that his being alive would be manifested in the energy by which they would be directed. There is no reference in the word *ζῆν*, as here used, to the future resurrection, but it means simply to

be vigorous, to be full of life. NEANDER: "In the discharge of our Apostolic authority among you will be manifested the Divine power of a risen and glorified Christ." [The Apostle, in this passage, surely claims that Christ spoke and acted in him, and we reasonably infer that his Apostolic words, Epistles and acts were those of an infallible Christ within him. It has been said that he never advanced such a claim. Not only in the *ἀλλὰ*, which occurs in both clauses of ver. 4, but in the use of the present (*ζῆσθε*) and the future (*ζήσομεν*) in opposition to (*ἐστανρώθη*). We have a strong contrast with the resurrection and all its endless and perpetual influences through Christ and His people].

VERS. 5-10.—**Examine your own selves whether ye are in the faith, prove your own selves** (ver. 5 a).—In opposition to the thought represented in ver. 3, according to which they desired a proof of Christ in him, the Apostle presents the demand that they should direct their examination to their own selves. For the sake of emphasis *ἐαυτοὺς* is put first. *Πειράζετε* signifies, to make proof or trial of one, to tempt (1 Cor. x. 9, *ἐκπειράζειν Χριστόν*, which is here the same as *δοκιμῇν ζητεῖν*, etc.). [On the ordinary distinction to be observed between these expressions, see TRENCH, *Synn.* 2d Part, p. 119ff]. He then more particularly defines the point to which that self-examination should be directed, *i. e.*, whether they were in the faith; thus probably intimating that their *δοκιμῇν ζητεῖν* betrayed a serious defect in that respect, inasmuch as they would hardly have needed any proof of Christ in him if they had been in the faith. *To be in the faith*, or, to esteem themselves standing in the faith, were phrases which designated a living Christianity, the original principle of which is a faith laying hold of Christ, surrendering the whole heart to Him, and in this way bringing us into fellowship with Him (not: *fides quæ creditur*, in contrast with erroneous doctrines; and also not the faith of miracles). The *δοκιμάζειν* also is not in this passage equivalent to *δοκιμον ποιεῖν*, but as in 1 Cor. xi. 28, it signifies, to try, to inquire into the worthiness of a thing, with the view of accurately distinguishing between what is and what is not genuine. The word here properly refers back to their seeking a proof of Christ (*δοκιμῇν ζητεῖν*). The essential nature of the faith is further pointed out in the succeeding clause.—**Or know ye not your own selves, that Jesus Christ is in you, except ye are to some extent unapproved** (ver. 5 b)?—(Comp. Eph. iii. 17; Gal. ii. 20). The use of the entire name 'Ιησοῦς Χριστός indicates more than usual solemnity, and implies that the presence of Christ's spirit, by faith, in the Church and in the hearts of its members, produces a practical fellowship with the whole person of Christ (comp. vi. 16; 1 Cor. iii. 16; Eph. ii. 21-22). In *ἐαυτοὺς, ὅτι—ἐν ὑμῖν* we have an attraction of a peculiar kind (where the attracted word is not the subject of the succeeding sentence). [WINER'S *Idioms*, § 68, 8. a. p. 396]. *Yourselves* (*ἐαυτοὺς*) in this connection is emphatic, since it is contrasted with *Christ speaking in you*, in ver. 8. [Our English version entirely overlooks the *ἡ* at the head of the clause.] There

are two ways by which ἡ οὐκ ἐπὶ γιν. etc., may be connected in sense with that which precedes it; according to the first, the spiritual relation which Christ sustained toward them, and of which indeed they must be conscious if they were Christians, imposed on them the obligation to examine more carefully into their relation to Him and their conduct toward Him, and of course into their faith, in order to ascertain whether it was not wavering (Osiander). According to the second, he appeals to their sense of honor, and implies that for this reason they should not shrink from self-examination; i. e., they surely ought not to be so entirely destitute of a Christian spirit as not to know their own selves (Meyer, deWette). In either case there was a motive for self-examination; but the ἡ οὐκ argues in favor of the latter method. In εἰ μὴτι ἀδόκιμοι ἔσθε, he intended to say, that they would find this to be the case with themselves, unless they should prove to be unworthy, spurious Christians (OSIANDER: He throws out a doubt of that gracious state to which they laid claim, in the same proportion in which they were ignorant of their relation to Christ and did not examine themselves). 'Εἰ μὴτι is used in 1 Cor. vii. 5; and the τι has the effect rather to soften the force of the expression [unless ye are "somewhat reprobates," or "to some extent abide not the proof"]. Ἀδόκιμοι has reference to δοκιμάζετε and δοκιμῇ, which he had previously used.—**But I trust ye shall know that we are not unapproved** (ver. 6).—This verse is intimately connected with the latter part of ver. 5. Ἀδόκιμοι, in this verse, has reference to Paul's power as an Apostle to punish offenders, and he expresses the hope that (in case he should be compelled to exercise it) they would find him [if they ventured to put him to the proof] (in this respect) not unapproved, i. e., as one who throws out empty threatenings, but is too feeble to execute them; but rather one who would make those who perseveringly resisted him feel his power (comp. vv. 7 and 9). This was the δοκιμῇ which they sought (ver. 8). His hope, however, was not fixed exclusively upon the punishment in itself, but upon the proper authentication of his office, the maintenance of his Apostolic authority by such means. The interpretation which maintains that γινώσκειτε (ye shall know) is to be understood, not of an experimental knowledge, but of a knowledge gained by their reformation in consequence of his warning, or by an observation of his life and works as an Apostle [i. e., if you put our Apostolic power to the test by appealing to our clemency], is not quite consistent with the general scope of the passage. The same may be said of the view which aims to mediate between the different explanations, and maintains that the knowledge was to be obtained partly by an examination of themselves and partly by their experience of ecclesiastical discipline.—But in ver. 7 he shows that he would gladly be spared such an authentication of his power:—**But we pray God that ye do no evil** (ver. 7a);—His desire is expressed in the form of a prayer. The explanation which makes ὑμᾶς the object and the Apostle himself the subject of ποιεῖν [that I may do you no evil], is unsatisfactory: 1, because he could not apply

such a designation to the punishment he inflicted; 2, because κακὸν ποιεῖν μὴδὲν has an evident reference to τὸ καλὸν ποιεῖν [the one being what is morally bad or worse, and the other what is morally honorable, beautiful and right].—**not that we should appear approved, but that ye should do what is good, though we be as unapproved** (ver. 7b).—He here expresses what was more particularly the purport of his prayer. (We should observe the change which here takes place in the construction: the infinitive and ἵνα, comp. προσέχεσθαι ἵνα Col. i. 9; 2 Thess. i. 11). The prayer was not (I pray or I desire), that he might appear approved (in consequence of the infliction of punishment, or the accomplishment of his threatenings) but that the Corinthians might do well (that which is right), though he should be unapproved (inasmuch as his threatenings would remain unfulfilled, or seem needless and uncalled for). [In this case he would use the word ἀδόκιμος in two different senses: in the one sense he would not be unapproved, since the reformation of the Corinthians would be the best proof of his Apostolic power, but in another sense he would be unapproved, because he would fail in the fulfilment of his threatenings, on account of their reformation. He meant to say that he cared not for being unapproved in the latter sense, since they would be saved and edified. Comp. Stanley]. Another explanation is given by Meyer, who takes ἵνα in the sense of, *that, in order that*, and understands δοκιμοι of the approbation which would be awarded to him as their spiritual father, if they should conduct themselves well; but he makes ἀδόκιμοι refer to his failure in exercising and applying his power as an Apostle to inflict punishment. It must be conceded that the idea advanced in this first explanation lies not within the range of thought pursued by the context, and yet it would not be inconsistent with Paul's manner, to say that the good conduct of his readers might make him seem in one aspect δοκιμος and in another ἀδόκιμος. He certainly gives reason in ver. 8 for saying that if they did well he would have no occasion for exercising his power as an Apostle to punish them, and therefore would in that same degree appear unapproved, inasmuch as he had laid down the rule by which he would be governed in his course with them:—**For we can do nothing against the truth, but for the truth** (ver. 8).—The truth here may be explained either as equivalent to moral truth (comp. 1 Cor. v. 8) or righteousness (a sense which is not allowable unless it is made necessary by the context); or as signifying that he could do nothing which did not accord with the facts of the case, a meaning very appropriate to a judicial proceeding, but entirely unsuitable when we come to the phrase *for the truth*. Meyer makes the word mean the truth κατ' ἐξοχήν, i. e., the gospel: "If their good conduct had not been his object (ἀλλ' ἵνα) he would have been working against the Gospel; since that was a system designed to promote morality on Christian principles." Osiander's explanation is preferable: "The Divine law was the truth from which we deduce all our rules of discipline; and in Paul's Apostolic work he could do nothing against this, but every thing he did would finally result in the

advancement of that Divine truth which was dispensed in the Gospel." Κατὰ against—ἐνέρ, for its interests. In the latter sentence *δυνάμενά τι* should be supplied.—For we rejoice when we are weak and ye are strong: this also we pray for, even your restoration to complete order (ver. 9).—His object here was to confirm what he had said in ver. 8, by assuring them that he would rejoice, even if he were weak, i. e., powerless, so far as relates to the exercise of discipline among them (from want of occasion); and they were strong, i. e., should conduct themselves so wisely as to disarm him of all judicial authority against them. If this were so, how could he do anything in opposition to the truth, and to those rules of action which the truth prescribed? He furthermore assures them that it was the object of his constant prayer, that they might in this way be made strong. As in ver. 7 *ἐλθεσθαι* signifies not merely to wish, for it is an advance beyond the thought expressed in *χαίρομεν*. *τὴν κατάρτισιν ὑμῶν* is added after *τοῦτο* epexegetically, and signifies your restoration to complete order, i. e., perfection. The verb is used in ver. 11 and in 1 Cor. i. 10, and *καταρτισμός* in Eph. iv. 12. It contains a reserved hint that their condition at that time was disorderly.—For this cause being absent I write these things, lest being present I should use sharpness according to the power which the Lord gave me for edification and not for destruction (ver. 10).—In this he adds an explanation of his design in writing this Epistle: "I have written because my joy and my great anxiety before God is, that ye may be strong and restored to your proper state." In this expression he had reference to the whole Epistle, but especially to the latter part of it.—He here uses the singular number, because he begins to treat of conduct and purposes which belonged only to himself. *Ἀποτόμως* (Tit. i. 13, the noun is in Rom. xi. 22) signifies roughly, rigorously, with strict severity (from a verb signifying to cut or tear off). *Κρίσθαι* is here used absolutely, and signifies to proceed, to act; in other places it is used with the dative of the mode of proceeding or acting, but here, with an adverb, there is no need of supplying *ὑμῖν*. The reason for his wishing not to act thus, he gives when he says that his power was given him for edification and not for destruction (comp. chap. x. 8). [He had no power or authority for the injury of men: it was all for their edification. Except for the latter purpose therefore it was not only null and void as to authority, but it was actually powerless in result. By a beautiful figure he conceives himself as a builder intrusted with no right or means to do anything except for the welfare of his fellow-men, to advance the true interests of humanity. Such were the Apostle's views of the limits of ecclesiastical power with respect to *οικοδομῆν*. Comp. on 2 Cor. v. 1 and x. 8. Also J. S. Howson, on *Paul's use of Metaphore in Sund. Mag.*, 1867].

VERS. 11-13. Finally, brethren, rejoice. Be perfectly joined together, be comforted, be of one mind, be at peace (ver. 11 a).—Having in the previous verses resumed his original mildness of manner, he now concludes with some friendly admonitions, though without re-

laxing anything in the earnestness of his purpose. [The word *ἀδελφοί*, which he so often uses in his other Epistles and especially in his First Epistle but so seldom (only four times) in his Second Epistle to the Corinthians, indicates here the importance of what he was about to say, and his transition to a new section, in which his affectionate spirit breathes forth with especial power.] In ver. 11, *λοιπόν* does not signify: for the future, henceforth, but it is a concluding particle in the sense of, *as for the rest (ceterum)*, as in the Eph. vi. 10 etc.; 2 Thess. iii. 1. OSIAENDER: "His object was to say, that he had something of importance to them, still upon his heart." This was addressed not exclusively to those whose minds were best disposed toward him, but like the preceding verses, to the whole congregation. *Χαίrete* is not here a parting salutation, for that is given afterwards in ver. 13; but an exhortation to rejoice in the Lord (Phil. iii. 1, iv. 4), very appropriately pressed upon them after all that he had said in this Epistle to grieve them. But this *χαίρειν* could take place only on condition of the *καταρτίζεσθαι* and the *τέλειον γίνεσθαι*, i. e., on condition of their complete restoration to order and to their perfection. These are here urged upon them as acts which they must themselves perform [middle voice and reflexive] under the power of the *χαίρειν*, which again is conditioned by the *καταρτίζεσθαι*. W. F. BESSER: "In the alarm cry: Be perfect, (prepare yourselves)! hear the call of your commander, to form into rank and file, and to get into order of battle" (Col. ii. 5). But both the *χαίρειν* and the *καταρτίζεσθαι* were the conditions on which the *παρακαλεῖσθαι* was dependent. This *παρακαλεῖσθε* is here not an admonition or an exhortation that they should make progress in spiritual things (give attention to it among you), but that they should be comforted (comp. i. 4-7; vii. 7-13) with respect to all those things which had grieved them. An exhortation to mutual comfort (to comfort one another) would have been differently expressed: *παρακαλεῖτε ἑαυτοὺς* or *ἀλλήλους* (1 Thess. iv. 18; v. 11; Heb. iii. 13). Finally he calls upon them to be of one mind (*τὸ αὐτὸ φρονεῖτε*), which may be regarded as implying an humble estimate of each one's own self, a love for one another, and a tender interest in each other's welfare, on the ground that they had a community of interests in the Christian life (Phil. iii. 15-16; iv. 2; Rom. xii. 16; xv. 5; *Beck's Sentent.* p. 61), and to live in peace, i. e., to maintain unity of action in the outer life (Mark ix. 50; Rom. xii. 18; 1 Thess. v. 13). To these admonitions he attaches yet further a promise:—And the God of love and peace shall be with you (ver. 11 b)—i. e., if ye do these things, the God who is the author of love (*τὸ αὐτὸ φρονεῖν*) and of peace (comp. 1 Cor. xiv. 33; Rom. xv. 33; xvi. 20; Phil. iv. 9; 1 Thess. v. 28; Heb. xiii. 20) will be with you, will be near you to bless you, and to grant you the enjoyment of His gracious communion. That God from whom love and peace proceeds, makes those who yield to His influences in these respects, and are faithful in such things, experience how rich is His grace, and how abundant are His blessings.—Salute one another with a holy kiss (ver. 12).—On this verse comp. 1 Cor. xvi. 20.

[With respect to the *φιλημα* dy. see on 1 Thess. v. 26; Rom. xvi. 16, and 1 Cor. xvi. 20. Among the Greeks the kiss had only an erotic significance, but among the Jews and Oriental nations it was generally a token of affection among kindred and friends. The Jews refused it to all except the holy seed of Israel. Thence it passed into the Christian community, and Justin says, (*Apol.* II. p. 87), "After the prayers are ended (in the church), we greet one another with a kiss." Cyril (Hier.) says that before the '*sursum corda*,' a deacon proclaimed to the communicants in the words of this verse: "Salute" etc. In the Eastern churches it was given before, and in the Western after the consecration of the sacramental emblems, and before their distribution, as a sign of reconciliation and love. In the *Apost. Const.* it is said: "Let the men salute one another, and the women also one another, with a holy kiss in the Lord." Paul anticipated that his Epistle would be read before the whole Church, and he, therefore, connected with it this ecclesiastical or hieratic usage, as a sign of the common covenant by which they were all members one of another and the body of Christ. BINGHAM, *Chr. Ant.* B. XII. Ch. IV. § 5. SMITH'S *Dict. of the Bible*, OSIANDER and WORDSWORTH, on 1 Thess. V. 26].—All the saints salute you (ver. 13).—The words of *ἀγιοι πάντες* refer to those saints who lived in the region from which he was writing (Macedonia), but a more comprehensive sense of the words is not excluded (comp. Oslander, who very thoroughly discusses the meaning of this whole verse). In place of his own salutation, he gives us finally that precious Benediction which has acquired such a liturgical importance in every age and in every part of the Christian world:—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all (ver. 14).—[It is the most formal and solemn of all Paul's forms of benediction, and accordingly has been universally selected as the one to be used by the Church in its worship. It ascribes to each Person of the Trinity a special but not an exclusive part in the work of redemption. Each of those Persons share in the work of grace and love and communion, but each of them is distinguished for a peculiar prominence in one of these departments. Each of them are mentioned with equal, but with a distinct honor and efficiency. They are presented, not according to their ontologic or metaphysical nature, but to their economic relation to sinful men in the work of salvation. That salvation comes to us "from (*ἐκ*) God the Father, through (*διὰ*) God the Son, and by God the Holy Ghost."] The Benediction itself is divided into three parts in accordance with the relations of the sacred Trinity. We have first, the grace of the Lord Jesus Christ (comp. chap. viii. 9; Rom. v. 15), that grace which is continually bestowed upon, intercedes for (Rom. viii. 34), and strengthens (chap. xii. 9) those whom he has redeemed, and by means of which they come into the possession and enjoyment of the love of God. The communion of the Holy Ghost, the participation in Him and in His gracious influences, is the product of that grace and this love, and is His continual direction and application of

them to believers (comp. Rom. viii. 9-26, 27; vii. 6; viii. 11; Gal. iv. 6; vi. 8. *Κοινωνία*, as in Phil. ii. 1, and 1 Cor. i. 9, signifies not communication merely, for *τοῦ πνεύματος* is the gen. subj.). He thus desires that the whole Church [even that portion which he had been obliged in some respects to censure] may enjoy all the blessings of God's salvation, as they are shed forth by the Lord of the Church, including that Spirit which is the bond of its fellowship and the source of its organic life. NEANDER: "We have in this passage the practical doctrine of the Trinity, the Father revealing His love in Christ; Christ, in and through whom he reveals Himself, and by whom the work of redemption (grace) is accomplished; and the fellowship of Divine life, which proceeds from Christ."—EWALD: "We cannot but feel an intense interest in knowing what was the effect of a letter containing such an unusual amount of severity. Fortunately we have some reason to conclude from Rom. xv. 25-27, and Acts xx. 2, that the result was all that could be wished. Paul actually returned to Corinth soon after sending this Epistle, and remained there for some time in peace, as he certainly could not have done, if this letter had not smoothed the way for him there, and enabled him to return to his beloved Church in triumph."

DOCTRINAL AND ETHICAL.

1. Where an impenitent spirit which disregards all warning and admonition becomes manifest in a congregation, there is no other way than to administer discipline with severity. And yet the minister of Christ should always be careful to produce the impression that he is by no means proud of his official authority, but that he rather feels humbled under the hand of God when he finds that he is compelled to administer discipline with severity. He must indeed never spare, when he is called to act in behalf of Christ's authority, if it is evident that his forbearance will be imputed to a want of power in that Lord whom he represents, and whose organ he is known to be. Every one should be made to see not only that a minister, in imitation of his Divine Master, may for awhile lay aside his power and even appear feeble as he bears and forbears with his brethren, but that through the same Divine power which raised his Lord from the weakness of the cross to the might of an absolute and all-sufficient life, he possesses a living power for the accomplishment of those objects which are essential to the office he has received, and to his triumph over all who oppose him in his lawful work. But the same love which, on suitable occasions, refrains from all assertions of authority, will also incline him to make every exertion to avoid any necessity for its exercise. He will admonish, entreat and implore God that every thing which insolently puts Christ in him to the proof whether His threatenings are seriously intended, and whether He will venture to execute them, may disappear; that all who have been refractory and disorderly may have their attention turned rather to themselves to see whether they are in the faith and whether Christ is in them, and that so they may be reestablished in Christian fellowship, may do that which is

good, and may be saved from the necessity of discipline. It will be a pleasure to him when he is able to exchange severity for gentleness, even though he may thus have the appearance of weakness. His only care will be so to conduct himself that Divine truth may be vindicated, that complete order may be secured, and that practical religion may be promoted.

2. Where Jesus Christ causes His grace to abound, and abundantly forgives, blesses and saves men, the love of God is revealed, and God Himself is freely and powerfully communicated to our souls. When this is the case and our souls are sealed by His grace, this love will be shed abroad in the heart by the Holy Ghost, we shall be of one mind, we shall seek for the things that make for peace, we shall rejoice in the Lord, we shall earnestly aspire after perfection, and never want consolation when we are in trouble. In this manner the Church will be built up; and it is a blessed work to co-operate in the production of such a result by praising this grace and love, by bringing men into the communion of the Holy Ghost and by confirming them in it. No one, however, can perform such a work unless he knows by experience what it is to rejoice in this grace, love and communion, and regards it as his highest privilege to continue to do so.

HOMILETICAL AND PRACTICAL.

STARKE:—CHAP. x. 19. That no impediments may be thrown in the way of our work, we must, though with humble diffidence, repel those assaults which may be made upon it; but we must be especially careful lest we use such means of defence as will only make matters worse. Those who truly serve God, speak as though they were conscious of being ever before God in Christ, as though they were in communion with Him, and were under His direction.—Ver. 20. Where love is wanting, hatred will be found, and will break forth into every kind of discord, though all its forms will show a family likeness to one another.—HEDINGER:—Ver. 21. How distressing to look upon such disorders! Those whose hearts are still bleeding from the wounds which former sins, especially those of lewdness and impurity, have left upon the conscience, should be careful that those wounds be properly healed, and that the old sore is not liable to break out afresh. Isa. xxxviii. 15.—SPENER:—Chap. xiii. 1f. Even when we conclude that spiritual discipline does not call for a public judicial process, it should not be entered upon without reflection. If sinners have no fear of punishment, they will flatter themselves with the hope of impunity in sin.—HEDINGER:—To bear long is not necessarily to bear always. Even Elisha finally called for the bears, Samuel grasped the sword, and Elijah invoked fire from heaven, when time and patience were exhausted. Scoff not at God, who will surely give testimony in behalf of His servants.—Ver. 8. Let us see to it, that we do not so conduct ourselves that Christ is obliged to put forth His hand to punish rather than to assist us. The threatenings of God's faithful ministers will not be found empty words.—HEDINGER:—Ver. 4. Rejoice, for the Lord is King, and reigns in the

midst of His enemies! Let no one be intimidated when the powers of darkness seem to prevail! If we would be exalted, we must humble ourselves and cheerfully bear Christ's cross.—SPENER:—Ver. 5. Many know not their own selves; for while some think too well of their own goodness, others are faint-hearted. A faithful self-examination would rectify all such errors. Most of us by nature have the bad habit of trying our neighbors and seeking a proof of what is in them, but of neglecting the same thing with respect to ourselves, Matth. vii. 1-3.—HEDINGER:—“Thou sayest: I am a Christian, a child of glory!” But hast thou proved this? Art thou really sure of it? Is it not possible that thou hast taken up with a vain conceit and received base coin for gold? Let every one search his own heart diligently, and if he finds Christ and the graces of Christ's Spirit there, if Christian love and a fraternal spirit reigns there, all is well.—SPENER:—While we examine ourselves, we almost invariably are led to pray that the Lord also would search and make us know our hearts, Ps. cxxxix. 23, 24.—If we have a faith which works by love, we have good evidence of our gracious state and of our salvation. Such an examination of ourselves is of great importance: 1, because our hearts are naturally so corrupt and our self-love is so inordinate that we never discover evil in ourselves without great difficulty; 2, because in the midst of so many cares and so much intercourse with our fellow-men, we are in danger of neglecting to watch over our thoughts, words, *etc.*; 3, because of the injury which is sure to follow the omission of this duty, in our continuance under delusive fancies, or our relapse into them; 4, because of the benefits which a frequent self-examination must bring, in the increase of faith, in assurance of salvation, in our security against apostasy, in our growing union and intimacy with God, in our better acquaintance with our faults, and in our purification from them by Divine grace. But the object of this trial is, to ascertain: 1, whether we have been truly converted, believe in Christ, and are united to Him, and whether we have the comforts and put forth the fruits of faith, such as the love of God and of our neighbor, delight in spiritual things, an inclination to every form of obedience, earnestness in prayer, lively hope, patience, *etc.*; 2, how successful we have been in following Jesus. The result will be, that we shall recognize what is good in ourselves with humility and thankfulness to God, and what is wrong with contrition, and prayer for forgiveness; we shall lay hold upon Divine grace with greater eagerness; and we shall arouse ourselves to walk before God with increased earnestness. It should be a special object of such an examination to discover what sins most easily beset us, and to what extent we have succeeded in laying them aside.—Ver. 7. Preachers will find it better to use their staff of office with gentleness, than to put forth the power given them so as to give pain.—Ver. 10. Think it not for thy injury that thy spiritual guide has touched thee rather roughly, for proud flesh needs a corrosive plaster.—Ver. 11. We must not be surprised that believers should not unfrequently be depressed with internal as well as external afflic-

tions, notwithstanding the seeds of spiritual joy they always possess. The admonition therefore can never come amiss, that they should be of good cheer and be joyful in the Lord.—Many heads, many minds! Look therefore continually to Christ or thou canst never come to Him. God dwells in souls exercised to good works through faith in Christ.—Ver. 13. Every minister should reflect whether such a salutation could go forth from him to his hearers in the spirit of the Apostle, with an earnest desire for their salvation and with a sincere faith in God; but it equally becomes these hearers to consider carefully whether they are prepared to appropriate such a salutation to themselves, and to confirm it with an earnest prayer and a hearty amen before God.—There are many who are unreasonable enough to long for the grace of Jesus Christ and the love of the Father, but are unwilling to be directed and sanctified by the Holy Ghost.—Let every one who reads and desires a part in the blessings promised in God's word, unite in applying this benediction to all, and add his hearty amen!

BERLENS. BIBLE, CHAP. XII. 20:—Such are the disorders which follow a removal from the simplicity of the Gospel.—How much reason has a sincere child of God for sorrow and humiliation when he thinks of the abomination of desolation in the holy places of the Church at the present time, and when he finds that everything there is disordered, that self-conceit, false wisdom, and confusion so generally prevails, and that almost every man's hand is turned against his brother!—Chap. xiii. 2: We must never connive at wickedness. But if it is willing to come to the light it should be freely forgiven.—Ver. 4. It is God's way sometimes to seem very small in His servants, but if they are despised, He manifests Himself in His greatness.—Ver. 5. There is no point on which men are so liable to be deceived as with reference to their own faith. On no point therefore should they be more careful to examine themselves. Unconverted men and hypocrites never prove their own selves. And yet no one can enjoy communion with God without it, for such a communion requires us to give up self-love for God's love, and to pass an impartial judgment upon ourselves.—Those who pay no attention to their condition, and never reflect whether they are prepared for another world, will surely be unable to abide the fiery trial of God's justice and will be cast away and dashed in pieces as worthless vessels.—The human heart is a fathomless abyss; we only need closely and properly to observe it to find in it every day some new thing to humble us before God and to make us willing to be judged by God and man. We must not, however, be insensible of the good which God has wrought in our hearts, for we shall never have courage to fight against our sins, if we know not our interest in Christ.—Especially should we examine whether we have that peace with God through Jesus Christ, which excites us to pray, to strive against sin, to praise God, to walk before Him, and to hunger and thirst after righteousness: and whether all our hope is built upon a consciousness of faith in Christ and love to God. Nor should we be satisfied unless we find these evidences during the whole course of our

lives.—No one will become free from sin unless he is willing truly to know himself.—Ver. 11. Where love and peace reign, the heart becomes a temple in which God is adored and praised in spirit and in truth.—Ver. 13. Such is the order in which God conveys His blessings to men. Christ and His grace must precede everything else, or our evil consciences will prevent us from trusting to the love of God. Both are united together in our hearts by the fellowship of the Holy Ghost. This three-fold band encircles all who are willing to be the Lord's, and makes them children of the Father, members of the Son, and temples of the Holy Ghost. Amen!

RIEGER:—CHAP. xii. 20f. We are sometimes too careful to conceal those sins which take place in our own hearts and in our Christian community, and the consequence is they are not thoroughly removed. Where we do not bring what has been done in former times with sufficient honesty into the light of Divine truth, and to the forgiving and sanctifying grace of God, great mischief will afterwards spring from them.—Chap. xiii. 1. In matters of conscience we should hold ourselves to the strictest method of proceeding. Even those remarks and judgments which Christians pass upon one another, should be so thoroughly considered that they will bear an examination like that which is given to the most suspected witness in a judicial process.—Ver. 4. From His advent into the world until the close of His earthly career, Christ made Himself so weak that sinners thought they could do with Him as they pleased. But He now possesses through Divine power a life, in which He not only has life in Himself, but He gives life to the world, and sends His Spirit to make even the word of His cross the power of God unto salvation. A life of faith in the Son of God is even now a life of Divine power. Those who are troubled about their infirmities, will find that in losing life they receive a life eternal.—Ver. 5. A faith which does not bring us into communion with God, nor bring Christ and His Spirit into the heart, will never abide the test.—Ver. 7. Our threatenings and punishments must have the unction of prayer, or they will accomplish no good results. We not unfrequently find that we can get no access to men until we have found access to God.—Ver. 11. Even where considerable faults are known to exist among brethren, we must come back to the common relation in which we all stand to one another, that by its means all may be awakened to joy without giving up their faith.—Ver. 13. Every good thing we have or hope for from God, must come to us through the grace of our Lord Jesus Christ. The love of God can be exercised only toward those who find pardon and access to him through Jesus Christ. And it is only through the fellowship of the Holy Ghost that God will have or maintain any union with those whom he loves (John xiv. 23).—May we all be justified by grace, as pardoned sinners be the objects of Divine love, and as temples of the triune God be restored and glorified by Spiritual communion. May every soul have a part in this faith and in this prayer. Amen.

HEUBNER:—CHAP. xii. 20f. Every Church should be always ready to let any of Christ's ministers examine carefully into its affairs.

—Chap. xiii. 1f. There are certain limits beyond which Christian meekness cannot go, whether in the use of gentle or severe measures. But whatever change circumstances may call for in our outward action, our hearts should always be animated by the same benevolent spirit. The Christian should always act with energy.—Ver. 3. God not unfrequently disciplines His people with severity, and they should not be unwilling to be severe with themselves. What is a single preacher against an army of soldiers? And yet he has mighty power with them. Christ will live forever and will hold His sceptre over the world. Few worldly men imagine how completely He is their Lord.—Ver. 5. To be displeased with Christ's word shows plainly that faith is dying or dead. Only those who examine themselves can truly know whether they have this faith, for no other one can determine this for them. Then the only evidence which can prove that we possess it is Christ living and working in our hearts, and our hearts burning with love at the thought of Him. How few tried Christians would be found, if this only true test were faithfully applied!—Ver. 7. A faithful minister thinks only of the interest of souls, and not of his own authority or reputation among men.—Ver. 9. A genuine teacher always rejoices to see his pupil become wiser than himself.—Ver. 10. The church which gives heed to gentle and kind suggestions is much more advanced than one which can be moved only by harsh measures. The object of all spiritual power is the salvation of the Church.—Ver. 11. God is never in a church except where the conditions required in this verse are fulfilled. Where these are complied with, God's Spirit reigns.—Ver. 13. Through the Son we become children of the Father and temples of the Holy Ghost.

W. F. BESSER:—Ver. 4. We may derive much benefit and comfort from contemplating the form of weakness which Christ endured during His life and on the cross, since it is the form of One who has been invested with Divine power, having entered into His glory by the power of that Father who has raised him from the dead, and of that Son who was raised from the dead, and of that Holy Ghost who declared and demonstrated that this Son of God and this Son of Mary was the Prince of life (Rom. vi. 4; i. 4). The same Divine power which raised up Christ from the dead and set Him upon the throne of heaven, is the source of all faith in the hearts of believers (Eph. i. 19, 20), and is concerned in the whole work of the ministry for the consolation of the

penitent and the punishment of the impenitent.—Ver. 5. We learn two things here: *a.* that we may imagine ourselves to be in the faith when we are not; and *b.* that whoever deceives himself in this matter, so essential to his everlasting salvation, is criminally guilty for it; for God has made it the privilege and the duty of every man by faithful self-examination to ascertain with confidence whether he is in the faith.—Ver. 7. A minister's fitness for his work will appear in two ways: *a.* from the good results of his labors (chap. iii. 8); *b.* from his seasonable punishment of evil conduct.—Ver. 11. This friendly admonition: Live in peace, throws the peaceful bond of brotherly love around the whole body of believers (Eph. iv. 3), and is like a lock which holds together the whole chain of exhortations running through both these Epistles. Oh, that the peace which breathes here these Apostolic words might be imparted to all men! To all sons of peace, who rest in peace as on a mother's bosom, belongs the promise: "The God of love and peace shall be with you!"—Ver. 13. The grace of our Lord Jesus Christ and the love of God will not be far off, but pervadingly nigh the assemblies of God's saints; for among them the Holy Spirit's communion has its especial habitation and sphere of action (1 Cor. iii. 16). As the Holy Spirit communicates Himself to them through the word and sacraments. He produces and maintains in them a holy fellowship with the Triune God and with each other. As often as we hear these words of Apostolic benediction, it is only as the spirit of that faith which has for centuries communicated so many blessings to those who have received it, awakes within us, that the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, is with us and with all saints!

FLOREY:—Ver. 13. How happy is our lot if our souls are united by a perpetual bond of living faith to the Triune God! This thought—*a.* keeps before us every day the great object that we should seek for ourselves, *viz.*: forgiveness through Christ, assurance of God's love, and strength by means of the Spirit's power; *b.* makes us see that in every event of life we should strive to confirm and strengthen our fellowship with God; *c.* gives us strong consolation in every affliction in the consciousness that Almighty aid is always at hand; and *d.* instructs us with respect to the true wisdom, the true reason, the spirit, the object, and the proper range of all our prayers.



Digitized by Google

